

Signs of the Times.

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

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Signs of the Times

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MILTON C. WILCOX, EDITOR.

Christ Our All in All.—The apostle Paul declares of Jesus Christ that "he was made unto us wisdom from God, and righteousness and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:30, 31, Revised Version.

Our Wisdom.—Wisdom is from the Greek word *sophia*, defined by Greenfield to mean "knowledge, intelligence, illumination of mind; wisdom as exercised in forming the best plans and in the selection of the best means; wisdom, prudence, discretion." Christ is "the wisdom of God" (1 Cor. 1:24), the One who inspired the prophets of old (Luke 11:49). In him "are hid all the treasures of wisdom and knowledge." Col. 2:3. He possesses all knowledge; he knows how to use the best means in the best way for the best purpose. And he is all this for the children of men. Man does not know himself. He fails in the use of the best means for the best purposes in the commonest affairs of everyday life. How much more does he not know the way to God! But Christ knows it. He knows all the way, the trials, the conflicts, the difficulties, the besetments, the opposition; and he knows how to use them all—favorable and unfavorable—for the best and greatest good involved. This all-wisdom will be granted to everyone who will connect with Christ. It is pledged for us. God gave it to us in giving Christ. Ask him; he will not upbraid, but will give liberally. Wisdom waits for the humble in God's word. "The testimonies of the Lord are sure, making wise the simple."

Righteousness.—Man is a sinner. "All have sinned and come short of the glory of God." Being a sinner, he is doomed to die; for "the soul that sinneth, it shall die," and "sin, when it is finished, bringeth forth death." Sin is the transgression of the law. God's law condemns man because he has broken it. It demands

perfect righteousness, even the righteousness of God. But "who can bring a clean thing out of an unclean? not one." Even man's best deeds, his "righteousnesses, are as filthy rags." He has not kept the law, he cannot keep it. But Jesus Christ kept it in all its perfection. He "did no sin." And he takes his perfect life of obedience to God's law, and offers it, yea, imputes it, to everyone who will choose him and renounce sin. His righteousness becomes our righteousness; his life of obedience, our life. The law in us as sinners was a law of sin and death, because we transgressed it. In him it was a law of righteousness and life, because he lived it perfectly; and when we come to him by simple faith, he takes the law lived in Christ's life and puts it upon us. This is "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." "The law of life in Christ Jesus [God's holy law lived by Christ] hath made us free from the law of sin and death." This is the righteousness which we receive through Christ, and to its genuineness the law bears witness. Rom. 3:21. This is what Jesus desires to be to every one of us—"the Lord Our Righteousness." Will you not let him? In his righteousness is life—eternal life.

Sanctification.—"Sanctification" means a separation, a setting apart. Christ calls us out from the world. He was in the world, yet not of the world, for our sakes, and he says to his disciples, "Ye are not of the world, but I have chosen you out of the world." Again, "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." Christ separates through his truth. Thus he prays for his disciples: "Sanctify them through thy truth; thy word is truth." "And for their sakes I sanctify myself, that they also might be sanctified through the truth." It is God's word which points out sin by showing the better way, which pierces the heart by its wondrous truths, which gives power to renounce sin, which gives the life of Christ's righteousness, which separates the soul from sin and separates it unto God, which sets apart from the world and sets apart to God's service in Christ Jesus. His is the word of truth and power; his is the righteousness; his is the holiness. Sanctified through the truth are those who are Christ's, sanctified by the Spirit, the power in the word, sanctified by Christ Jesus, who

of God is made our sanctification. Christians are sanctified, but only in Christ.

Redemption.—"Redemption" means purchase, release, deliverance. Christ is our redemption. He bought us with his own life, and to everyone who acknowledges that purchase price by yielding to him, he will by his own power deliver them from the power of sin and death to eternal life and immortal glory. He delivers us here from the sin of the past; he breaks its yoke from off our neck, opens its prison house, and makes us free; and, if faithful to the end, he will deliver our bodies from the power of mortality and the grave at his soon coming.

Christ Is Our All in All.—Christ is our all. We are nothing; he is everything. We are the naughts, the zeros, the ciphers; he is the digit, the significant figure. But he offers us all if we will but yield to come into right relations to him, if we will but choose him. He then places our nothingness on the right side of his own intrinsic worth and wholeness, and, lo, in him we are multiplied as though we were units! The following figure represents us of ourselves: 0—we are nothing. The following represents Christ to the extent of all infinity of vastness: 1—he is everything. The union of the two makes each one of us, in Christ: 10—ten units from nothing, ten tens, ten millions if need be, for he is infinite. It is all of HIM, that "he that glorieth, let him glory in the Lord."

CHRISTIAN ENDEAVORERS IN POLITICS.

It was four years ago and little more that a minister, writing in the *Advance* of Jan. 2, 1890, marveled at the judiciousness with which the Endeavor movement had been carried on. He said he knew of no movement which had been managed with so few mistakes. It had rejected the temptations to make it partisan in denominationalism, in politics, in morals, and in evangelism. At that time the movement could not be said to have entered the political field, but that can no longer be said of it. In our recent election the Christian Endeavor Union of Alameda County deliberately set forth its purposes in politics, and entered the field with all the vigor and earnestness, if not with the craft, of the Roman Catholic Church. In a circular issued before the election, under the mottoes, "For Christ and the Church. For

Temperance and Good Government," they say [*Italics as we find them*]:—

The time has come when the Christian people and the respectable element generally must *unite* their forces in the political arena. Our strength has been scattered too long, and as a consequence the forces of evil, which are *never* divided, have triumphed almost invariably. At the election to be held Tuesday, November 6, there will be five regular tickets in the field, besides a large number of independent candidates. The liquor element and objectionable class of the community will center their votes on their own candidates, leaving the better class to dissipate their strength on a host of nominees for each office. Realizing the danger which threatens our country at this time, the Christian Endeavor Union appointed a committee, consisting of representative men from each party, to select a list of candidates, which the Christian Endeavorers could support *as a body*. The committee has taken the entire list of candidates, and, after thorough investigation and advising with our leading Christian citizens, we have erased therefrom the names of those who, we have reason to believe, would *lend their influence to the liquor element*, or who would not be the proper men for Christian people to support. From the remaining list of acceptable nominees we have chosen a *straight reform ticket*.

This entrance into politics, which they say is for "the first time," has been applauded by the ministers of various churches, and also by the public press, which delights to be flattered. We suppose that the Christian Endeavorers *think* that it is for Christ and the church, but never was a greater mistake. Jesus said: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever shall be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Here is the principle which underlies the work of all true Christian endeavor, and a departure from that principle, to seek to compel men in the name of Christ and his church, merits the rebuke which our Lord gave to the overzealous disciples of old who desired that those who had rejected their Master should be consumed with fire, even as men had been of old. Jesus said: "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them."

It has been in just such ways as this that religious tyranny has been developed in all times past. Those professing religion, having lost faith in God and his power, have sought by carnal, earthly weapons to effect that which they have not been able to do by spiritual means. This country was faithfully warned of this as long ago as 1831, when a large number of petitions was presented before Congress to endeavor to induce that body to legislate upon religious and moral questions. The prayer of the petitioners was rejected, and the report of the committee which considered the petitions was adopted. That report was one of the most masterful documents ever written in favor of religious liberty. We quote simply two sentences:—

Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. . . . All religious despotism commences by combination and influence; and when that influence begins to operate upon the political

institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.

We already have had for some time the combination. The Endeavorers are but another element in it. And the political institutions of the country are bending under its influence. What else than catastrophe lies before the nation, and that, too, from its would-be saviours?

Again, this action of the Christian Endeavor Union is said to be for temperance and good government. In the quotation above they have emphatically said that they have erased the names of those who would lend their influence to the liquor element. They say still further:—

You who desire to see the cause of temperance and good government succeed may choose whom you will to vote for, *but remember that the entire Christian Endeavor vote of this county is going to be cast solid for our nominees*, and, that victory over the forces of evil may be assured, we ask you to support our candidates at the coming election.

On one side of the sheet containing this appeal is their list of acceptable candidates, drawn from five different parties, as follows: Republican, Democratic, Non-partisan, Populist, and Prohibition, besides several independent candidates for different municipal offices. But, although the Christian Endeavor Union are so strongly desirous of temperance candidates, it is a notable fact that the majority of their candidates were drawn from those parties whose interests have always been turned on the side of the saloon element. Among their forty-eight favorite candidates, which they print in bold-faced type, fifteen are from the Republican nominees, three from the Democratic, eleven from the Populist, fourteen from the Non-partisan, and *only two* from the Prohibition party. Of course it may be said that these men in the old parties are temperance men, but it is notorious that the parties are not temperance parties. To our mind the facts show, on the face of the thing, that what the Christian Endeavorers are after is government control of religion, and that without respect to temperance. In fact, their whole effort for Sunday closing of the saloons has been in favor of Sunday—the *religious day*—and not for the principles of temperance. There is no greater danger menacing our land to-day than the action that is being taken in political matters by the Christian Endeavorers and the various religious organizations. It means that when this country fully gives itself over to the class who are seeking to rule it, and who are using all the moral influence they possess to obtain it, it is doomed. It is even now too late to hope for freedom from the chains which they have already forged. But we can, however, and will, so far as our influence lies, warn individuals to beware of the seductive thralldom to which they are inviting the world.

WHAT DO WORDS MEAN?

UNDER the heading of "Loyalty to Christ," Rev. J. M. Foster, in the *Christian Statesman*, lays down as his first three propositions the following:—

1. The believer's purpose is to serve Christ.

2. The believer accepts Christ's will as the perfect rule of life.

3. The believer accepts Christ's life as his model.

All these are good; but to *serve* Christ is to *do as Christ commands*. Jesus says, "Ye are my friends if ye do whatsoever I command you." Christ's will is the will of his Father. He says, "I came down from heaven, not to do mine own will, but the will of him that sent me." God's will is his holy law. Ps. 40:7, 8. Christ's life was the life of the law of God manifested in the flesh. Christ kept his Father's commandments; he observed them all. He made no discrimination—there was no difference. His life was the exemplification of the whole Decalogue.

By this *will* of Christ Mr. Foster has reference to the Decalogue, but in the light of what he here says how can he justify what he has said so many other times in regard to the first-day sabbath? Christ never commanded Sunday observance as a part of his service—it is not a part of his will, and it was not kept nor observed in his life. The seventh-day Sabbath was. Christ commanded it. He says, "Keep the commandments." It is his will; he was one with the Father in giving it, and he himself observed it. What, therefore, is the duty of those who follow him, but to take the life of Christ as their model? But all who thus do must of necessity, if they understand what it means, become seventh-day observers. What does Christ's service, Christ's rule of life, Christ's example, mean? Are they all to be set aside by the traditions of men?

PROTESTANTISM VS. ROMAN CATHOLICISM.

THE *Christian Advocate* of November 1 quotes from a paper read by Rev. Walter Elliott, of the Roman Catholic Church, before the Parliament of Religions, on "The Missionary Outlook in the United States." The SIGNS has twice quoted from the same article, but it gives the following again in order to give point to what the *Advocate* says. Father Elliott states the matter as follows:—

The collapse of dogmatic Protestantism is our opportunity. Denominations and "creeds" and "schools" and "confessions" are going to pieces before our eyes. Great men built them, and little men can abolish them. The dogmas of older Protestantism are fading out of our people's minds, or are being thrust out.

Everything shows that this is the case. He concludes:—

There can be little doubt that this republic will be made Catholic if we love its people as God would have us.

Upon this the *Advocate* remarks:—

Mice have destroyed the nets which chained lions, and insects great buildings. What of Methodists as here described? Every sentence of the foregoing is worthy of study, and should be weighed by Protestants.

The same Father Elliott has been for some months holding revival meetings, or "missions," among Protestants, notably in Ohio, and the *Catholic News* reports great success and interest at all of these missions. It states that they are largely attended by Protestants, and that many Protestants are converted to the church in this way. There certainly is this manifested in the Catholic Church—it is

consistent. Protestantism has much to say about the Bible, and the Bible alone, but for many of its practices it holds to doctrines of the Catholic Church which have no Bible whatever for their support. This is clearly seen by those who reason consistently, and the only logical conclusion to which they can come is that if these doctrines and practices are right, therefore the Roman Catholic Church must be right, the Reformation was a mistake, and the only proper thing to do is to go back to the bosom of the mother church. Either this holds good or the word of God alone must be accepted by Protestantism.

The Road Back to Rome.—The *Christian Advocate* of November 1 makes note of another Roman convert from the Episcopal Church, converted by Rev. Walter Elliott, the Paulist preacher. He was the son of a Baptist deacon, but entered Rome by the way of the Episcopal High Church. The *Advocate* truly says:—

The logic of Protestant Episcopal *High Churchism* is Romanism. A steady procession is going into that church from the Episcopal Church. That body is very much inclined to boast of its accessions from other Protestant denominations, but has little to say of the additions to Roman Catholicism from it.

And we may add that just as long as the other Protestant churches continue to hold to Roman Catholic dogmas and institutions, adding to them year by year, they will prove stepping-stones to the High Church. Among these Sunday is most prominent, and, having adopted Sunday, they are fast adding all the other rags of popery to their continually increasing papal vestments. The simplicity of old times is sadly lacking in our Protestant churches.

THE Independent in a recent number lauds the work of General Booth and the Salvation Army, and says that Protestants "are more than willing to turn over this great responsibility to the Salvation Army, and in our generous assignment of this particular field, which we do not want to cultivate, to them, we are quite ready to acknowledge that their methods are better than ours, more likely to reach the miserable beings that infest contaminated districts." Upon this the *Christian Advocate* (Methodist) remarks that if the *Independent* speaks truly and represents the spirit of the churches in what we have quoted above, "it bodes no good to Christianity. Woe to the church if it is willing to turn over its responsibility to an outside organization."

We shall not only see the hand of God, but the hand of our loving heavenly Father, full of mercy and loving-kindness, in all that befalls us, whether affliction or otherwise; and therefore we should believe it to be best for us, because it is his will.—*G. W. Bethune.*

It is possible to serve God and our fellow-men with manual labor. Jacob dug a well, and it proved a blessing to his descendants for thousands of years.

God stays in no man's heart as an intruder. If he is to abide, he must be an invited guest.—*Selected.*

Question Corner.

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

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

162. MATT. 16:19.

Please explain Matt. 16:19.

The verse reads as follows: "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." These are the words which our Lord addressed to Peter, but it will be seen by other scriptures that similar words were addressed to all the apostles (John 20:23), and to the church (Matt. 18:18). But these words were addressed to Peter as the leader among the apostles, and to the one whom the Lord had chosen to preach the gospel both to Jews and Gentiles. The giving of the kingdom of heaven would naturally refer to the opening of the great truths of God to the people. This Peter did in being the leading speaker on the day of Pentecost. See Acts 2:14 and onward. Again we have Peter presented to us in the tenth chapter of Acts as preaching to the Gentiles, and even before this we find him preaching the word of God in Samaria. See Acts 8:14-25. In regard to this commission Peter says, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." Acts 15:7. But this commission was shared by the apostle Paul, Paul having the greater part of the burden. See Gal. 2:7, 8. Paul, in speaking of the Jewish brethren, said, "When they saw that the gospel of the uncircumcision [that is, the Gentiles] was committed unto me, as the gospel of the circumcision was unto Peter (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles)."

In view of these other scriptures the words of our Saviour to Peter would simply indicate that God gave him the privilege of opening the gospel of salvation to both Jews and Gentiles; but that he did not share that alone is expressly shown in the other texts to which we have referred. The loosing and binding refer not to Peter as a person, but to the message which Peter bore. The gospel which he preached, if received, would release men from their sins and be the means of their salvation. If rejected it would leave them in condemnation, and they would still be bound by the cords of their iniquity. Similar expressions are used in regard to Jeremiah: "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Jer. 1:10. The Lord did not mean by this that Jeremiah as a person was to root out and pull down or to build and to plant kingdoms, but according to the word which he should speak should it be done. When he declared the word of God to a nation, and the nation received that word, and turned from their evil ways, God would build and plant that nation, but if the nation rejected that word, God would root up that nation and destroy it. See Jer. 18:7-10. So when the apostle of the Lord Jesus Christ, or his church, shall declare God's word as it is in truth, that word will accomplish just what is declared in it; whatsoever is bound on earth shall be bound by it in heaven, and those who are loosed from their bondage of sin by the power of that word are loosed in heaven. The man is honored because of the message which he bears, not the message by the man.

163. THE LAWS OF GOD.

I would like to have the SIGNS explain Neh. 10:29.

If the 29th verse of Nehemiah 10 be carefully read, it will be seen that all of God's law includes not only the ceremonial laws which were given through Moses, but the ten commandments as well. It says that the children of Israel, "everyone having knowledge, and having understanding; they clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God [that is, embracing all of the so-called law of Moses], and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes." This certainly would include the ten commandments, and of course the ten commandments include the Sabbath, as indicated in the 31st verse. The ten commandments themselves made no separation between the people of the land and the children of Israel, but the other laws given by Moses did. See Ex. 34:15, 16, and Deut. 7:3. The same distinction between these laws is made in Neh. 9:13, 14. There it is said that God "camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments; and madest known unto them thy holy Sabbath, and commanded them precepts, statutes, and laws, by the hand of Moses thy servant." Certainly both classes of laws are clearly indicated here, and it was obedience to all of the laws which God gave, not only those which he spoke himself, but which he spoke through Moses, that the children of Israel took oath to obey, as recorded in Neh. 10:29.

164. 1 COR. 7:14.

Please explain 1 Cor. 7:14.

We do not know that we have any other explanation to give than is contained right in the text itself. It would seem that God has a special regard for the children of those who are truly and wholly his. That is, the parent proves a bond between the grace of the Lord and the child. It is the duty of the believing wife and the believing husband to believe not only for themselves but to believe for their children. It would seem from many scriptures that God not only desires, but wills, if the parent rightly connects himself with the Lord, to give him his children, or, in other words, make the parent the means of saving them. So the Lord tells us, in Deut. 29:20: "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Again, in Deut. 30:19 we read: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." See also Gen. 18:19. But these promises of the Lord will not be fulfilled to a mere nominal professor, or one who has no burden for his or her children. Those who expect to be saved in the kingdom of God, and to see their children there, must carry out the instruction that God has given in his word, in regard to the training of children. The words of God must be laid up in his own heart, and in the love of God he must teach them constantly to his children. See Deut. 6:4-9. It is in this way that the believing husband or believing wife may be a means of saving the children.

165. TYRE AND HER DOOM.

Will you please explain Isa. 23:15-18 inclusive?

The whole chapter has reference to the city of ancient Tyre. The first part of the chapter tells us that she shall be ashamed, that God will bring down her glory unto contempt, and says: "Thou shalt no more rejoice, O thou oppressed daughter of Zidon." This shame upon Tyre came through Babylon, as indicated in the 13th verse, and in other prophecies. Then in the 15th verse we are told that Tyre shall be forgotten seventy years, that is, that during that time she shall be counted a city of no importance, according to the days of one king or kingdom. This seems to indicate the duration of the Babylonian

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General Articles.

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

TIME AND ITS STORY.

BY GEO. E. PRICE.

(Continued.)

IX.

HISTORY REPEATED.—GOD'S LAW MADE VOID.

We wonder at the Israelites of old,
That they so oft should disobey their God,
Who wrought such wondrous deeds to prove his
love;

But, oh, how soon, when Christ our Lord was gone,
His children wandered from their early love!
How soon were they with all the heathen mixed,
From whom to separate them he had died!
The pagan superstitions thick and fast
Came crowding in where God was wont to dwell.
The holidays that pagans had observed
Were sacred made by change of name, or by
Ascribing to that day some great event
In man's redemption, which to celebrate
Was then observed as an high festival
Little distinctive from the heathen mode.
Thus came the Christmas and the Easter tide,
And thus, too, came the Sunday, wearing still
Its character and name, as when the priests
Of Baal shouted in their sacred groves,
Only they said it was to celebrate
Our Saviour's resurrection from the dead—
That Sun of Righteousness which then arose
And shed o'er all the world his glorious light.
And this "wild solar holiday" retained
The same pretensions that it did at first,
Till, waking from her long night of debauch,
Still drunken with the wine her mother made,
The church endeavored to maintain the claims
Of all the bastard children that she held
And wished to father off upon her God.
'Tis true the claims of some were so absurd
That forthwith they were cast aside as false;
But some, more dearly clasped, she still retained,
Because of memories clustering round their birth,
In spite of all her God and Saviour said.
She claimed that God's word plainly gave this day
The place that long before the Sabbath held;
THAT was commanded in his holy word,¹
But she strove hard to show that law transferred,
To show herself consistent this to hold,
While claiming to reject all man-made laws.
But this she ne'er could make the world believe,
Who take for pleasure what she sacred calls.
Assimilating to the world's gay life,
A worldly wisdom she imbibes from thence—
That which is foolishness with God, which makes
On worldly things her every thought to dwell.
So near alike why not each other love?
So it would seem; the church, in favor grown,
Finds not that hatred which the Master found,
And told her to expect;² for now men see
The road to honor and to good esteem
Is only made by walking with the church,
Who goes wherever pleasure leads the way.³
Replenished from the East with power and wealth
Of baptized worldlings showered in her lap,
She builds a temple grand on some gay street,
And chooses one who can attract and please
And preach smooth things to suit their itching
ears.⁴

The latest fashions and the gayest dress
Are surest seen here on a Sunday morn,
As they come here to praise and worship God.
Church fairs and festivals and grand bazaars,
These all conduce to gather in the means
Which love for Christ is feeble to supply.
O solemn mockery! Can the Spirit dwell
Where worldlings feel at home, or where the church
Will practice low, disreputable sports
To gain the worldling's favor or his purse?
But how is this, with Bibles in their hands?
Why do they not the good Book search and see?

Oh, 'tis the same old story! Sick at heart
It makes the lover of his brother man,
When fables, creeds, and theories false are loved,
Instead of God's eternal word of truth.⁵
The wine of Babylon has made all drunk,⁶
And blind made every eye by prejudice.
Do these things not go now as erst in Rome?
Do we not live her life a second time?
With light that dwelt within them turned to night,
How great the darkness that enshrouds the soul
Of those who once did know the world to come,
And were partakers of the Holy Ghost,
But who have turned from this to temporal things!
Forsaken of the Lord, so near the world,
How wildly does the church seek to lay hold
Upon the civil arm, to use its power
To force respect where her attraction fails!
Thus ever is the history of the church.

(To be continued.)

GOD'S WORD OUR ASSURANCE.

BY MRS. E. G. WHITE.

THE word of God is the foundation of our faith, and therefore it is by the word of God that we may obtain evidence of our standing before God. We are not to make our feelings a test by which to discern whether we are in or out of favor with God, whether they be what we consider encouraging or not. As soon as one begins to contemplate his feelings, he is on dangerous ground. If he feels joyous, he is confident he is in a favorable condition, but when a change comes, as it will, for circumstances will be so arranged that feelings of depression will make the heart sad, then he will be naturally led to doubt that God has accepted him. It is not wisdom to look at the emotions, and try to test your spirituality by your feelings. Do not study yourself; look away from self to Jesus. While you acknowledge yourself as a sinner, yet you may appropriate Christ as your sin-pardoning Redeemer. Jesus came not to call the righteous, but sinners to repentance. Satan will not be slow in presenting to the repentant soul suggestions and difficulties to weaken faith and destroy courage. He has manifold temptations that he can send trooping into the mind, one in succession of another; but the Christian must not study his emotions, and give way to his feelings, or he will soon entertain the evil guest, doubt, and become entangled in the perplexities of despair. Expel the suggestions of the enemy by contemplating the matchless depths of your Saviour's love.

Do not exalt your feelings, and be swayed by them, whether they be good, bad, sad, or joyful. The apostle says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn; and the day star arise in your hearts." It is the word of God that is to be your assurance. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." The soul's supply of nutrition is in Jesus Christ. A legal religion will always be a troublesome guest, and it is a deception to imagine that there is such a thing as natural religion that is acceptable to God. The religion of Christ teaches its possessor self-distrust, but at the same time enables him to grasp the hand of Christ firmly, and still more firmly, as temptations press upon the soul.

There is a warfare in which every soul

must engage who would have the crown of life. Inch by inch the overcomer must fight the good fight of faith, using the weapons of God's word. He must meet the foe with, "It is written." He must keep the armory well supplied with, "It is written." In this way he must meet the advances of the enemy, and educate and train the soul for the still more severe attacks of the foe. Truth, the word of God, faith and righteousness, and the hope of salvation, must be the armor of the successful warrior, and his eyes must be anointed to be keen and sensitive to detect the devices of the enemy. "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." If God had not made provision by which you might be thoroughly equipped for your warfare with the powers of darkness, then these commands and promises would be but mockery to you, and would tantalize your soul; but our God is true. We may depend upon him under all circumstances. The word of God cannot fail, and in it we are to find our assurance.

By the word of God we are to overcome every temptation of the enemy. Satan may present every attraction, bring to our notice every deceiving, alluring bribe, in seeking to eclipse the brightness of Jesus from our view, and to obliterate from our minds his plainest requirements, but we are to meet his deceptions with the word of God. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

When the enemy begins to draw away the mind from Jesus, to shut away his mercy, his love, his all-sufficiency, do not devote precious time to the consideration of your feelings, but flee to the word. In the Scriptures Christ is presented as the One by whom God made the worlds. He is the light of the world, and, as the seeker for light studies the word, he finds heavenly illumination. Christ, the all-absorbing theme, is revealed to his soul, and he sees the requirements of God to be of a Christlike character. He studies the conditions on which redemption may be his, sees the divinity of his Saviour, the value of his atonement, the efficacy of the Comforter, which is the Holy Ghost; and Christ becomes all and in all to his soul. He sees in the Scriptures that which the casual reader does not see, a significance and value beyond computation. He comes with a teachable spirit to the word, and is instructed by both the Old and New Testaments.

Christ opens the mind to comprehend the meaning of the sacred word, and the Holy Spirit conveys its true significance to the soul, which before had not been seen or ap-

¹ Ex. 20:8-11.² John 15:19, 20.³ 1 John 2:15-17.⁴ 2 Tim. 4:2-4; Isa. 30:3-10.⁵ Matt. 15:3-6.⁶ Rev. 14:3.

preciated. The searcher for truth feels as did the disciples when Christ overtook them on their journey to Emmaus. They told him their pitiful story, and he reproved them for their unbelief and slowness of heart. "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." When their eyes were opened, and they realized that it was Christ himself who had been talking with them, they said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

What do we hope to accomplish by longing to have the whole world converted to Jesus, by believing in his pardoning love, when we do not ourselves believe in his love or find rest in his grace? How can we possibly lead others to a full assurance, to simple, childlike faith in our heavenly Father, when we are measuring and judging our love to him by our feelings? We cannot be lifted up in thought, or know what it is to be the sons and daughters of God, unless we trust implicitly to the word of God; for Satan will ever be on the ground to dispute our claims. We must educate the soul to trust in God's word with unwavering confidence. Let gratitude and thankfulness flow out of the heart, and cease to hurt the heart of Christ by doubting his love, which has been assured to us by most astounding evidences; for he so loved us as to give his own life for us, that we should not perish, but have everlasting life.

THE WORLDLY SANCTUARY.

BY ELDER M. H. BROWN.

Its History.

THE worldly sanctuary was built by Moses B.C. 1490. The work of building occupied a period of six months, and it was set up on the first day of the first month of the next year after the exodus. When the sanctuary was ready as a dwelling place of the Lord, "a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Ex. 40:34.

During the wanderings of the children of Israel in the wilderness the sanctuary was carried from place to place by the Levites who were chosen to do the Lord's work. Being a movable structure it was taken down whenever they went onward in their journey, and it was set up when they camped. The Lord's presence and leadership were manifested by a pillar of cloud by day and a pillar of fire by night, abiding over the tabernacle. When the Lord wished them to journey, the cloud rose up from the tabernacle and led them in the direction which the Lord wished them to go. When he wished them to camp, the cloud rested down over the tabernacle. Ex. 40:36-38.

After the entrance of the children of Israel into the land of promise, B.C. 1451, the sanctuary was more permanently located. It was first pitched in Gilgal, where the Israelites first camped after crossing the Jordan. It was next removed to Shiloh, where it was located until the time of Eli and Samuel the prophet, when, because of Israel's apostasy and the wickedness of Eli's sons, Israel was defeated by the Philistines and the ark of God was taken. Shiloh was about fifteen miles north of Jerusalem. Just how long the tabernacle remained at Shiloh after the ark

was captured by the Philistines is not known. There is no evidence that the ark was ever placed in the tabernacle after that, or that God's presence was ever visibly manifested in it again.

The next mention of the tabernacle in the sacred record is found in the days of Saul. It was then located at Nob, a place about twelve miles northwest of Jerusalem. Twenty years later, in the time of David, we find it at Gibeon. 1 Chron. 16:39; 2 Chron. 1:3. It remained at Gibeon until the building of the temple by Solomon, and then both the ark and tabernacle were placed in it. See 1 Kings 8, and 2 Chronicles 5.

The Temple of Solomon.

After the kingdom was well established in the time of David, he desired to erect a permanent and magnificent structure which would be more fitting as the dwelling place of God than the temporary structure, which had become old and worn, having been made several hundred years before.

The Lord committed this great work to Solomon, who completed the temple in seven years and a half. We find a description of this grand and beautiful structure in 1 Kings 6, and 2 Chronicles 2, 3, and 4. It was built according to a pattern, as was the tabernacle erected by Moses (1 Chron. 28:10-19), and on the same general plan. It was composed of two apartments, the holy place and the most holy, but these apartments were twice as long and wide and three times as high as those apartments in the tabernacle, and everything was on a larger and grander scale.

In addition to the holy and most holy places there was a porch of ten cubits wide and twenty cubits long at the entrance, chambers for the priests, and "various courts and covered porches surrounding the whole. Altogether it covered a large area and presented an imposing and magnificent appearance. Rising from its commanding height like a mountain of marble and gold, it stood before the world a monument of splendor more gorgeous and wonderful than men had ever looked upon before. The carving of the walls of the house with figures of cherubim, the overlaying of it with pure gold within and without, the doors of olive trees adorned with carved work and overlaid with gold fitted to the carvings, with other innumerable costly ornaments and embellishments, were accomplished at an expense, says Dr. Clarke, which it is impossible to estimate.

"Two gigantic cherubim of olive wood overlaid with gold, each ten cubits high, were prepared for the most holy place, and put in position on either side of the spot upon which the ark was to rest. . . . Ten golden candlesticks shed their light in the holy place, and ten tables held the consecrated bread which was placed each Sabbath before the Lord. 2 Chron. 4:7, 8."—*Sanctuary and Its Cleansing*.

The temple was dedicated the next year after its completion, and the Lord accepted it as his dwelling place, for we read that the glory of the Lord filled the house of the Lord. 1 Kings 8:1-11; 2 Chron. 7:1-3. The temple of Solomon then took the place of the tabernacle as the sanctuary or dwelling place of God, for Solomon was chosen to build an house for the sanctuary. 1 Chron. 28:10. Over 150,000 men furnished by Hiram, king of Tyre, and 30,000 Jews were employed in gathering and preparing the material for, and in building, this wonderful structure. 1 Kings 5.

The Bible Dictionary of the American Tract

Society says that the value of the gold and silver furnished by David for the building of the temple was more than \$2,000,000,000.

The Temple Destroyed.

The apostasy of Israel and the profanation of the Sabbath brought God's judgments upon that people, and the holy city and the beautiful temple shared in the calamities that fell upon them. God had promised that if his people would be faithful to him and observe his holy Sabbath, Jerusalem would stand forever, but if they would not hearken unto him, their city would be destroyed. Jer. 17:19-27. This warning was given them about 600 B.C. They had already suffered chastisement from the Lord several times because of disobedience. Jerusalem had been pillaged, and at that very time Daniel and his fellows were captives in Babylon. Daniel 1. In B.C. 588, only about two years afterward, Jerusalem and the temple were totally destroyed by Nebuchadnezzar, and they were not rebuilt until after Babylon was overthrown by Medo-Persia.

The Temple Rebuilt.

Cyrus gave permission to the Jews to rebuild the temple B.C. 536. They began work under the direction of Zerubbabel and Joshua, but were hindered by their enemies, and the work ceased, until Darius issued a decree, B.C. 519, reaffirming and enlarging the decree of Cyrus, and under its sanction the temple was finished and dedicated about B.C. 515.

The restoration of the Jewish people to all their rights and privileges, and the rebuilding of Jerusalem, were not fully accomplished, however, until B.C. 408, in the time of Darius Nothus. This work was carried forward by Ezra under a decree or commandment issued by Artaxerxes Longimanus B.C. 457, in the seventh year of his reign. Ezra 7:11-28.

The temple was pillaged and otherwise desecrated at different times, and especially by Antiochus Epiphanes, B.C. 168. It was repaired and purified about three years after by Judas Maccabæus, who restored the worship and dedicated the temple anew.

Rebuilt by Herod The Great.

Herod, after tearing down the temple to its foundations, began the work of rebuilding it B.C. 19, and it was finished A.D. 28, forty-six years afterward. John 2:20. To this temple, as was prophesied by Haggai, Christ, the desire of all nations, came. Hag. 2:7-9. Its glory was greater than the temple of Solomon, although the sacred ark, the Urim and Thummim, the holy fire upon the altar, and the glorious shekinah were not there. Their absence from the temple was more than made up by the personal presence and teaching of the Lord of Glory himself. The building erected by Herod was also larger and more magnificent than the one it displaced.

"Its appearance," says Josephus, "had everything that could strike the mind and astonish the sight; for it was on every side covered with solid plates of gold, so that when the sun rose upon it, it reflected such a dazzling refulgence that the eye of the beholder was obliged to turn away from it, being no more able to sustain its radiance than the splendor of the sun. It appeared at a distance like a huge mountain covered with snow; for where it was not decorated with plates of gold, it was extremely white and glistening."

Its Final Destruction.

The utter destruction of Jerusalem and

the temple or sanctuary is foretold in Dan. 9:26, and by the Saviour in Matt. 24:1, 2, and Luke 19:41-44. These prophecies were fulfilled to the letter A.D. 70, when the Romans under Titus captured and destroyed both the city and the sanctuary. Efforts were made to rebuild the temple, especially by Julian, the Roman emperor, A.D. 363, but they were unsuccessful. It was said that terrific explosions and outbursts of flames stopped the work. The Moslem Mosque of Omar, built in A.D. 635, is supposed to stand on the very site once occupied by the holy temple. The temple had served the purpose for which God designed it, and we now study the tabernacle and its priestly service to learn concerning the true tabernacle in heaven, and the service of our great High Priest, who is a "minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

SUBMISSION, SUBMISSION.

ONE of the sweetest lessons that I have learned since I have been in Christ's school is just to be submissive, and let him choose for me. I tell him what I want, but when I get through, I like to say, "Now, Lord, you know best; thy will be done."

I learned a lesson once from my little girl. She was always teasing me for a great big doll. She had a lot of dolls around the house, some without heads, some without arms, some without legs, but she wanted a great big doll. You know if a man has an only daughter he is rather soft (and they find it out, you know), so she was determined to get that great big doll.

One day I had a good streak come over me, and I took her to a toy shop to get her a doll; but as we went in the door, we saw a basket of little china dolls.

"O papa, isn't that the cutest little doll you ever saw?"

"Yes, yes."

"Well, won't you buy it?"

"Well, now, Emma, let me choose this time."

"Oh, no, papa, I just want this little doll!"

I paid a nickle for the doll, and took her home.

After the newness had worn off, the doll was left with all the others.

I said, "Emma, do you know what I was going to do that day when I took you into the toy shop and you selected that china doll?"

"No, papa."

"Well, I was going to buy you one of those great big ones."

"You were! Why didn't you do it?"

"Because you wanted that little doll, and would have it."

The little thing saw the point, and she bit her lips, and did not say anything more. From that day to this I cannot get her to say what she wants. When I was going to Europe this last time, I asked her what she wanted me to bring her, and she said, "Anything you like." It is far better to let God choose for ourselves. "Thy will, not mine, be done."—D. L. Moody.

As SUGAR is not only sweet in itself, but sweeteneth other things wherewith it is mixed, so love is not only in itself delightful, but maketh all the ways of God both light and delightful, light to bear, and delightful to embrace.—Hayward.

ROME'S CLAIM OF INFALLIBILITY.

BY D. J. W.

THE Catholic Church claims to have received authority from the Lord Jesus Christ to teach and decide all matters pertaining to the Christian religion. Her claim as the only infallible interpreter of the Scriptures is based principally on the text in Matt. 16:18-19. In this text it is claimed that our Lord referred to Peter as the rock upon which he would build his church. He also gave Peter the keys of the kingdom of heaven, and declared that whatsoever he should bind on earth should be bound in heaven, and whatsoever he should loose on earth should be loosed in heaven.

This scripture is thought to be proof that the Lord endowed Peter with infallibility, and gave him authority to decide who were heretics and who were true Christians; and this same power and authority are claimed by the popes as the successors of Peter.

By carefully studying the life of Peter, as brought to view in the Acts of the Apostles, we fail to find a single evidence that he ever laid claims to infallibility. On the contrary, in his two epistles, which were written a short time before his death, we find that he claimed no higher dignity than that of an elder of the church and an apostle and servant of the Lord Jesus Christ. 1 Peter 5:1; 2 Peter 1:1.

Surely if he had claimed the titles which his would-be successors have since claimed, would he not have assumed them in his epistles?—Assuredly. Both Paul and Peter refer to Christ as the rock and foundation of the church. Eph. 2:20; 1 Peter 2:6. Paul, in his epistle to the Colossians, which was written from Rome, calls Christ the head of the church. Col. 1:18. If Peter was the head of the church, surely Paul would not have been ignorant of the fact, as this epistle was written thirty-two years after Pentecost.

If Peter had claimed as much for himself as the Catholic Church claims for him, he would not have committed the mistake for which Paul rebuked him. Gal. 2:11-14. And if he did claim such a prerogative, impetuous Peter would not have been slow in acquainting Paul with this fact. Again, when did his infallible career begin? One would naturally think that he could safely claim infallibility as soon as Christ had thus addressed him, and, if so, he must have been infallible when he denied his Master.

If the affairs of religion were all in Peter's hands, why did he not choose the apostle who was to succeed Judas Iscariot? Acts 1:23-26. Again, when the Grecians complained that the Hebrews did not treat their widows fairly in the daily distribution of goods, it was not Peter but the whole twelve who decided what was to be done in this case. Acts 6:1-6. Neither did Peter decide religious controversies, for the question of circumcision, which troubled the early church, was decided by the counseling together of the apostles and elders. Acts 15:1-29. Afterward Paul, in his epistle to the Galatians, referring to this same instance, places Cephas, or Peter, on an equality with James and John, and speaks of them as the pillars of the church at Jerusalem. Gal. 2:9.

These references are surely against Peter's infallibility. But the fact is that he never claimed to be entitled to any right above the rest of the disciples. A church built upon

Peter as a foundation could not be anything else but fallible, and liable to err. No evidence can be produced that Christ gave Peter or the other apostles liberty to teach what they themselves should decide to be truth, and that all who would not accept their interpretation of the word of God should be excommunicated from the church on earth, and also from heaven. In the gospel commission found in Matt. 28:18-20 he tells them to teach them (the people) to observe "all things whatsoever I have commanded you." Thus the people were to be taught to observe *only* that which Christ had already commanded. Christ made no provision for the apostles to teach doctrines and commandments of their own making. This commission refers not only to the twelve apostles, but to every minister of Christ to the end of the world. No one has a right to command the people to *observe* anything relating to religion unless it was commanded and indorsed by the Son of God while on earth.

But what does this binding and loosing refer to, then?—Simply this: When the apostles went throughout the world preaching the gospel, the word which they preached released some from the bondage of sin, to walk in the glorious liberty of the gospel, while those who rejected the gospel were left bound in sin. Gal. 5:1; Rom. 6:16-18. The apostles did the binding and loosing by their preaching. Those who reject the truth of God on earth and choose to remain in the bondage of sin, will also be excluded from heaven, while all who remain loosed from sin on earth will gain access to heaven. Paul and his fellow-ministers were a savor of life unto life to some and of death unto death to others. 2 Cor. 2:16. Peter and the apostles had the keys of the kingdom of heaven in the sense that they told the people what they *must do* in order to gain an entrance to heaven. Thus the binding and loosing are not the arbitrary decrees of the church, from which there is no appeal in earth or heaven, but are simply the results following the proclamation of the gospel.

Now, as Peter never claimed infallibility on the strength of these words of Christ, how can his professed successors rest their claim upon these same words? We have many proofs in the Bible that Peter was guided by the Spirit of God, yet he never claimed infallibility on this ground. How, then, can the Catholic Church claim to be infallible as the so-called "spouse of the Holy Ghost"? If she were guided by the Holy Spirit, no doubt her claim of infallibility would be more reasonable, but we think the proofs of such guidance are sadly lacking. When Christ promised to send the Comforter, or Holy Spirit, to his disciples, he also told them what he would do for them. Said he, "He shall not speak of himself; but whatsoever he shall hear, that shall he speak." John 16:13. Thus the Spirit will not teach of his own account, but only that which God speaks or commands.

Now the Catholic Church claims to have substituted Sunday for Saturday as the day for divine worship *by the direction of the Spirit of God*. (See Catholic "Catechism of the Christian Religion," etc.) Since the Spirit reveals only the will of God, this is a tacit admission that the Lord himself changed his mind in this instance. The Lord was very particular in giving the reason for the keeping of the seventh day; why, then, does he not

put forth a reason for the change of the day of worship?

But it is folly to hold such a position. The Lord will not lie nor repent, and with him is neither variableness nor shadow of turning. Num. 23:19; James 1:17. The giving of his Son to die for fallen man is proof that he could not reverse or change the law which man had broken. Another of the many instances of the sacred and unchanging nature of his word is to be found in 1 Kings 13:1-32. This man was punished for believing that God had changed his mind. It is unwise to suppose that the Lord would change his mind on a command given to all men in general (Mark 2:27), when we have thus seen that he would not alter a command given to *only one individual*. We may learn from this that all persons or powers are unreliable who claim the right through divine agencies to alter a command previously given by the Lord.

Through the prophet Isaiah, the Lord tells us how we may distinguish the false spiritual guides from the true. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. By the testimony is doubtless meant the written word of God, for Christ, referring to the Old Testament Scriptures, says, "They are they which testify of me." John 5:39. The law of God and the Scriptures were thus to be the test between true and false spiritual teachers before the Christian era. Has Christ in the New Testament modified this test any?—No, far from it. Speaking of the work of the Holy Spirit, he says, "He will guide you into all truth." John 16:13. The word of God is truth. John 17:17; 2 Sam. 7:28. Now the Bible is accepted as the word of God by all Christians. Therefore it is truth. The Spirit, therefore, will not teach doctrines contrary to the Bible, as the Bible is truth, and the office of the Spirit was to guide into all truth. The Scriptures nowhere teach the sacredness of Sunday, but in Ex. 31:16, 17 God declares that the Sabbath (the seventh day) was to be kept for a *perpetual* covenant, and was to be a sign forever between God and his people. In order for it to be a sign forever, it must be kept as long as God's people exist, or, in other words, all through eternity—not only in the present world but also in the world to come. See Isa. 66:22, 23.

In the face of these facts, how can Rome claim to be guided by the Spirit? If she is, and the change of the Sabbath is authorized by the Spirit, then we must conclude that what the Scriptures say in regard to the Sabbath being kept as a *perpetual* covenant is false, and thus the Spirit would be false itself. But all Christians admit that the Bible is the word of God, and, being his word, it is truth. Therefore, the only logical conclusion we can arrive at is that the Catholic Church was not guided by the Spirit of God in attempting this change. Every person or power claiming spiritual guidance is to be tested by the truth of God, the Bible, for his Spirit guides into truth. This change of the Sabbath, not being authorized by the Spirit of God, must be contrary to his will. Dear reader, are you keeping a commandment not in harmony with the will of God? Are all your religious beliefs founded on the word of God?

"Resist the devil, and he will flee from you." James 4:7.

MORNING.

THE tide of human life ebbs to and fro,
For night and sleep's forgetfulness are past,
And toiling men awake to come and go,
Upon the turmoil of a city cast.
Afar from ways that breathe of sordid care,
Of aching hearts, and many a life forlorn,
In weary want I turn my sleepless eyes
To where the maiden Morning's smiles are fair,
By rippling streams beneath unsullied skies,
Where winds come murmuring through the balmy air,
With sounds of angels' wings in Paradise,
And still beyond, where blossoms have no thorn,
And souls no striving, shades of grief and woe
Lost in the glory of eternal morn.

—Selected.

THE GOSPEL OF CHRIST; WHAT IS IN IT?

BY ELDER G. D. BALLOU.

1. CHRIST as the Son of God, Creator of all things "that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." Col. 1:13-16.

2. Christ as the Upholder of all things in nature, for "he is before all things, and by him all things consist," hold together, and are upheld by the word of his power. Col. 1:17; Heb. 1:3.

3. Christ the Agent in redemption, carrying on the work of recreation in the hearts of men in the old dispensation (Ps. 51:10; Eze. 36:26, 27), furnishing the bread and water of life to Israel in the wilderness (1 Cor. 10:3, 4), giving the word of the Old Testament by his Spirit, as the Lord God of the holy prophets (1 Peter 1:10-12 and Rev. 22:6 in connection with 22:16).

4. Christ as the Son of Man, Babe of Bethlehem, Carpenter of Nazareth, Prophet of Galilee, working miracles, by divine creative power, on the bodies of men (Luke 5:12-14; John 11), by the same word of his power which spake the world into existence, and upholds all things (Ps. 33:6-9; Matt. 28:18), placing a living example of God's requirements before the degenerate men of the new dispensation (John 15:10), and speaking new life into sin-sick souls by assuring them of forgiveness (Luke 7:47, 48).

5. Christ as the Lamb of God, that taketh away the sin of the world, the Sacrifice for all human guilt (Heb. 2:9), dying, as the last sinner will finally die, in the agony of despair, meeting the full claims of the divine law upon the sinner (Mark 15:34), passing through death in order that he might unlock the prison house of Satan (Rev. 1:18), destroy him that had the power of death, and "deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14).

6. Christ as the triumphant Conqueror, risen from death, that we may be created new creatures in him (2 Cor. 5:17), and rise triumphant with him to obtain the life everlasting, with eternal glory in his kingdom (John 14:19; 2 Tim. 2:10).

7. Christ as the glorified One, returned to the heavenly mansions to minister as a priest of the sanctuary, which the Lord pitched and not man (Heb. 8:1, 2), where he ever liveth to intercede for us (Heb. 7:25), so that we may come boldly to a throne of grace and obtain mercy, and find grace to help in time of need (Heb. 4:15, 16).

8. Christ as the coming King, coming to

reward his saints and punish the wicked (Rev. 22:12), cleanse the earth of the defilement of sin, and prepare it for the abode of his people (2 Peter 3; Revelation 21, 22; see especially chapter 21:5, 24), coming in power and great glory (Luke 21:27), not as the Man of Nazareth, but as King of kings and Lord of lords (Rev. 19:16), to reign eternally (Luke 1:33), over the purchase of his blood, the saved ones of Adam's lost race, in the earth made new, redeemed for them from the usurpation of Satan.

Thus briefly do we catch a partial glimpse of what is in the gospel of Christ. And, dear fellow-laborer in the ministry, do not think when you have dwelt, even with eloquence and originality, on Jesus as the Prophet of Nazareth and Galilee, and his death of shame, and even his resurrection, that you have preached a whole gospel. The world has listened for years to dull platitudes and commonplace preaching on the sacrifice of Christ, until they are weary with the repetitions. Give them the rest of the gospel. It will cost you prayerful study, but it will rouse your hearers to a new growth in grace and in the knowledge of the Lord and Saviour Jesus Christ. Do it and find a blessing for your own soul.

THE POPE'S INTENTIONS.

BY ELDER H. A. ST. JOHN.

I HAVE just read a small sheet published by the Catholic press of San Francisco, entitled "*Rosary Sunday*." Rosary Sunday in the Catholic Church is the first Sunday in October. This sheet purposes to set forth the origin, objects, and blessings of the Rosary, and to define the proper observance of Rosary Sunday. Great benefits and blessings, in the form of indulgences and otherwise, are herein held out to all the faithful upon certain conditions, one of which is that they earnestly, fervently, and frequently pray for the pope's intentions.

I was at once interested to know what the pope's intentions were, for which he desires the great body of the Catholic Church everywhere to pray. The importance of praying for the pope's intentions is set forth not less than *ten* times in this little sheet. The meaning of the phrase is defined, or explained in parentheses as follows: (1) "The harmony of all Christian princes;" (2) "the extirpation of all heresy;" and (3) "the exaltation of the Catholic Church."

Thus, again, in another way we are enabled to see that this great hierarchy, from the pope down to the lowest member, are thoroughly impregnated with the central idea of their existence from the beginning, namely, the extirpation of all heresy, the exaltation and supremacy of the Catholic Church, even at the fearful cost of the downfall and extinction of everything else.

Once for hundreds of years this theoretical church came near realizing its highest ambition, rising to power and spiritual supremacy over the bodies and souls of men, by deception and the sword. During the long centuries that she sat as a queen, exterminating heresy and heretics, she was unable to make a clean sweep of the earth. God hid his truth and witnesses for the same in the wilderness until the time of reformation came, when he bade his people arise; and, by the sword of truth, strike the Papacy a deadly blow. But the sure word of prophecy as-

sure us that that wound will be healed. The process of healing has been going on for a long time, and now the indications are favorable to a speedy recovery. Then, for a brief space, war will be made upon the remnant seed of the true woman, or church, because they keep the commandments of God, and have the testimony of Jesus Christ.

Sharp, severe, but short will be the conflict. She who will again sit as a queen, having in her communion earthly potentates, and under her domination earthly governments, will strike with all her power for the extermination of the seed of the true woman. But all to no avail. God defends his own; he sends his Son the second time for their everlasting deliverance; and the other mother church of worldly wealth, worldly ambition, worldly power, with all her abettors, like a great millstone cast into the sea, will sink to rise no more. Who will be on the Lord's side in the impending conflict?

JOTTINGS FROM EUROPE.

[From our own correspondent.]

Of late, European journals have not wanted for matter. Besides the many daily dispatches concerning the war between China and Japan, the sickness of the czar receives special attention. At the present writing his death is daily expected. The event is anticipated as a critical one for Europe. That it will have a material influence on the general state of affairs is evinced by the fact that exchange rises and falls, according to the latest news of the czar's condition.

In general, there is a great sympathy for him; he is regarded as a peace-loving man, and an important factor in the peace-assuring elements of Europe. Prayers for his recovery have been offered, not only all over Russia, but in other nations, especially in France. The extent of faith exercised in these prayers, however, is illustrated by an event which occurred in St. Petersburg. At the order of the czar's faithful cabinet, special prayers for his recovery were offered in the great cathedral. But while some were celebrating these prayers with great pomp and solemnity, others were engaged in another part of the same building in preparing ornaments with which to decorate the building in mourning at the first news of the czar's death.

The wedding of the czarowitz, set for October 29, was postponed, as at that time there were hopes of an improvement in the czar's condition; but it is expected that the marriage will take place before his death, that he may give his blessing to the future imperial pair. The German princess, Alix, who is soon to be the empress of Russia, is a Lutheran; but, as generally known, she can become empress only on condition that she join the Greek Church. A magnate of this church was sent to Germany to instruct her in her new faith, and, in due time, presented a creed for her to sign, but she refused. How the matter has been arranged has not come to my notice.

Like a peal of thunder from a clear sky came the news of the resignation of the German Chancellor Caprivi and the Prussian Prime Minister Eulenburg. The papers had no intimation of what was coming till it was an accomplished fact. For once the reporters were outdone. Indeed, they had just reported a friendly interview between the emperor and Caprivi, in which the former

expressed himself on the side of his minister in his policy for arranging internal difficulties. But no more sudden were the resignation and its acceptance than was the appointment of a new chancellor, Prince Hohenlohe, of Bavaria. This is but another item illustrative of the fact that Emperor William is a minute man. He evidently likes to demonstrate that he is independent, and to a certain extent his own minister.

It is a fact which attracts considerable notice that the new prime minister is a Catholic. But this does not have the significance that it would if he were an obedient son of the Vatican. When the dogma of papal infallibility was passed, he entered a vigorous protest, and worked diligently against it in the Bavarian Parliament, and tried to stir up all the Catholics of Europe to rise against it. As a rule, those Catholics that oppose the dogma of infallibility are the worst enemies that the Vatican has. It is said that the Central, or Catholic party in the Reichstag is none too well pleased over the choice of Hohenlohe as minister.

Prince Hohenlohe is from a family that dates from the twelfth century, and is a man of excellent political record. He has rendered great service to Germany, and has been engaged in the affairs of government since 1846. Although past seventy-five years of age, he is robust and in full possession of his mental and physical powers. He was one of the chief factors in establishing the German Empire, and for eight years after the Franco-Prussian war, filled with great efficiency the difficult position of German minister at Paris. There is quite a general satisfaction in his choice; it is expected that he will succeed rather better than Caprivi, as he is more politic.

It is claimed that Caprivi was truly glad to have his resignation accepted. For some time his position has been growing more difficult, the chief reason for which, it is claimed, is that he is too honest, and did not understand manipulating the various warring parties as well as Bismarck. In leaving his high office, he acted in thorough military style; in less than half an hour after his resignation was accepted, he had bade his special friends adieu, and the next morning part of his goods were already loaded in preparation to leave. Being a bachelor, such matters could be more hastily arranged than had he a family. For a period of rest, he will come to our beautiful Switzerland, to regale himself amidst the charms which nature has so lavishly bestowed about Lake Leman.

A rather bold step, one that was anticipated with some anxiety, has just been successfully taken in Italy,—the suppression of all socialistic societies. In 35 provinces 271 organizations were suppressed in one day. Also many of their documents and publications were confiscated. But these vigorous police measures do not improve the condition of the heart; the evil is only aggravated thereby, and will seek expression in another way.

Belgium has just passed through an exciting political campaign, the war being between the clericals and the socialists. Although the former won, the contest was so close in many places that the election resulted in a tie. The clericals, seeing danger ahead, are planning to meet it. To assure their party in future elections, they are actually working for woman's suffrage. They do this on the theory that woman, being more religious than man,

will surely vote for the clergy. But the black-frocked gentlemen may burn their fingers, for it might occur to the oppressed laboring women to vote the socialistic ticket, to better their condition. Under many years of clerical rule their condition has constantly grown worse, hence there is little to encourage them that its continuance will be for their interests, and they may be the first to vote for a change.

A rather amusing case recently occurred in Denmark, illustrating the tyranny of the clergy of the State Church. In Copenhagen cremation is allowed, but the clergy bitterly oppose it as an unchristian act. A man who died some months since decreed that his body should be burned; the clergy, however, declared that they would not perform the funeral services if this decree were carried out; the relatives, bent on carrying out the wish of the deceased, finally found a pastor of a free church who was willing to perform the funeral ceremony. But suit was promptly brought against him for meddling with things of which the State Church had a monopoly. The Circuit Court fined the offender 100 kroner; but he appealed to the Supreme Court and was acquitted. Although the court justified him, the case goes on record as another illustration of the papal spirit of the State Church pastors.

The difficult position of army chaplains was recently illustrated by a case in the Swiss army. Complaint was entered at the Military Department by an Israelite that he was obliged to attend religious service where he heard things that hurt his religious feelings. Hereupon, the department sent out a circular, admonishing the chaplains not to use words that might be injurious to those of other confessions than themselves. In order to heed such instructions, how much liberty has a man to preach the word? And while this department of the government goes through the mock ceremony of preventing even the religious feelings being injured, another department is robbing men of their goods and imprisoning them for no other reason than that they keep the ten commandments according to God's word. This illustrates the perfection of religious liberty that human governments can bestow.

Religious liberty in Europe exists only in name; it stands in many of the constitutions, but there it ends. When one makes complaint, he is told that what he presents is not a question of conscience. That is, you are to have liberty of conscience as long as you believe what the majority believes; but when you believe otherwise, your belief is not to be considered as a matter of conscience. This is practically the decision of the Supreme Court of Switzerland in a recent appeal to the constitution in a question of conscience. But the child of God is not to look to man for his religious liberty. God gives him liberty; all man has to do is to assert his liberty and exercise it. "If the Son therefore shall make you free, ye shall be free indeed." Human governments cannot take this liberty away; they may lock a man up, but he is still free in the Lord, and has the only perfect liberty there is.

H. P. HOLSER.

Basel, November 1.

CONSIDER what Christ's gospel is. Centered at the heart of it is the truth that God lives, that God loves, that God saves.—Charles A. Berry.

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. 4:3.*

MY MENDING BASKET.

It is made of the stoutest of willow;
It is deep and capacious and wide;
Yet the gulf stream that flows through its borders
Seems always to stand at flood tide,

And the garments lie heaped on each other.
I look at them often, and sigh,
Shall I ever be able to grapple
With a pile that has grown two feet high?

There's a top layer, always, of stockings;
These arrive and depart every day;
And the things that are playing "button, button,"
Also leave without any delay.

But, ah, underneath there are strata
Buried deep as the earth's eocene,
Things put there the first of the autumn,
Still there when the trees are grown green!

There are things to be ripped and made over;
There are things that gave out in their prime;
There are intricate tasks, all awaiting
One magical hour of "spare time."

Will it come? Shall I ever possess it?
I start with fresh hope every day.
Like a will-o'-the-wisp it allures me,
Like a will-o'-the-wisp fades away.

For the basket has never been empty,
During all of its burdened career,
But once, for a few fleeting moments,
When the baby upset it last year.

—*Bessie Chandler.*

OPPORTUNITY.

BY SYDNEY DAYRE.

MISS ABIGAIL MEEKER walked up the gravelled path to the porch with the western exposure, on which was seated her friend, Mrs. Brewster.

"How d'ye do?" she called, as she drew near. "I don't wonder you like to be outdoors. I thought there was a real chill in the house, which is no more'n's to be looked for late in September. But when you get out in this meller sunshine—my!"

She panted as she seated herself, giving a pleased glance about her.

"Well, I've said it time and again, and I say it yet, that if there's one place that seems to get more o' the real fall tints than another, it's them maples o' your'n. Look a' them reds and purples. Solomon in all his glory, sure enough."

"Abigail," said her friend, and the tone brought Miss Abigail's eyes at once to her face, to meet a look which caused a sudden cloud to fall on her own.

"What's the matter, Jane?"

"Has there been anything heard from Susan Pettit?"

"Not as I know of. I didn't know anybody expected to hear from her."

"No, that's it." Mrs. Brewster set her lips and shook her head.

"What is a-troublin' you, Jane?"

"Do you know when she was expected home?"

"Why, no. I don't know as anybody knew. Did they?"

"I s'pose not. That's it."

"What on earth's the matter, Jane? You fairly make me creep; lookin' so woe-begone. What is it? Anything wrong about Susan Pettit? I didn't know you knew her well enough to take it hard if there was."

"Yes, there 'tis again—I didn't," said Mrs. Brewster, in a deeply pained voice. "Abigail, wasn't her initials S. J.?"

"Like enough they was. Let me see—yes—I remember wonderin' what the J. stood for when she put down her name for a quarter on the subscription paper to send Jerry Day to the hospital. Susan Pettit never give much, but what she did give she always give willin'. But what—"

"Have you seen this?" Mrs. Brewster held up a copy of the weekly edition of a newspaper in the nearest large city.

"No."

"An awful railroad accident. One car jumped right into another and crushed people's lives out. A dozen killed and plenty more wounded. Now listen: 'Killed, S. J. Pettit.'"

The two neighbors gazed into each other's eyes.

"Couldn't it be a mistake?"

"It ain't a common name. 'Twas a train—see—" Mrs. Brewster leaned over with the paper, and pointed to some lines in the short chapter of the tragedy, "comin' this way. That was why I wanted to know if you knew when she was a-comin'. But—" Mrs. Brewster's voice broke in a sob—"nobody knew."

"You don't mean it," said Miss Abigail, taking up the paper with a little air of desperation. "I can't believe it. Dead! I can't seem to sense it. Such a chipper little creature she was, in spite of her lameness, always had a pleasant word and a smile for folks, and all the children loved her. Well," with a tremble in her voice, "if I had it to do over again, I'm free to confess I'd do different by Susan Pettit."

With another huge sob Mrs. Brewster covered her face with her hands and cried.

"All the time that woman's lived here amongst us," she presently began, "I've had it on my mind that when I got round to it, I'd try to make things a little easier and pleasanter for her. How long is it since she come?"

"Six or seven year, I guess."

"Yes. And there was some of us that felt to lay it up agen' her that she was niece to old Jacob Hart, that was always suspected of that mortgage fraud. And when she come here to take care of him when he was dying, and then lived on in that little mite of a house he'd left her, why—if I haven't done a neighbor's part by her, which I haven't—may the Lord forgive me."

"You needn't talk," said Miss Abigail. "Many and many's the time I've went by there and see her settin' alone lookin' out in such a kind of a pitiful way—like she was longin' for someone to come in and be a little sociable with her. I thought I hadn't time, and I hadn't much, but I might 'a' made time and been none the worse for it. Oh, me, it was an opportunity, and now it's gone from me! She was a stranger, and I didn't take her in."

Left to herself an hour later, Mrs. Brewster sat face to face with her lost opportunity, and with every thought the sting of self-reproach grew deeper.

"She was so poor, and I didn't hold out a hand to her. I might have stopped for her as I drove by to church, when I knew she was often kept to home by her lameness. I meant to send her apples and things—and I didn't. I thought sometimes of sending her my religious paper when I'd done reading it—and I let the time slip."

There was a shiver of excitement as Miss Abigail Meeker passed through the village on her way home, telling her startling news.

Does any life go out among us—poor, careless procrastinators that we are—without leaving behind its train of bitter thought of what we might have done and did not do,

of the words which might have been spoken to ears now closed, of acts which might have brought comfort and cheer? May we be pitied in our aching for a sound from dumb lips in acknowledgment of blessing which should have been bestowed—in our craving for time, time, time in which to do the thousand and one things which never now can be done.

More than one turned with dimming eyes towards the window from which the patient face had looked out.

"I meant to carry some o' them flower seeds to her. She'd 'a' liked 'em—she set such store by flowers."

"I could 'a' stopped and plowed up her bit of a garden just as well as not."

"Why didn't I invite her to my quiltin'?"

"I might—" "I could have—" "I meant to—" "I wish I had—" "Why didn't I—?"

Miss Susan Pettit was brought home to the little house for the funeral, crushed and broken—the plain, sealed coffin borne reverently among those to whom the awful thing came as the excitement of a lifetime. Hysterical sobs and wailing were heard as flowers were piled over the still form.

"I didn't bring one of 'em," said Mrs. Brewster, pointing to them in half-indignant agitation. "No, I didn't. I've read a piece of poetry about layin' flowers on folkses' graves—and"—Mrs. Brewster choked—"never layin' deeds of loving-kindness onto their lives. And—have you read the piece about her in the paper, all about the sweetness and loveliness? Queer, hain't it?" with a gasping laugh, "that nobody never seemed to find it out till— No, you don't catch me carryin' flowers to her grave. They might 'a' comforted her livin'."

The house was shut and locked after the funeral, its closed blinds bearing a mournful look to those who passed. It was said that it had fallen to a distant connection of Miss Susan, but no one knew certainly.

Three weeks later an unpretentious, shabby-neat little figure left the afternoon train and walked with limping steps up the street of the small village, followed by wide-staring, wondering eyes.

"Hey?"

"That ain't Susan Pettit!"

"Well, if she wa'n't dead I'd say 'twas."

"But she is dead—"

"I don't care, it's her, anyways."

Miss Susan went quietly up to the door of the little house, still dreary with its closed windows, took the key from her pocket, and opened it.

"It was all a mistake," she said, her face beaming in appreciation of the cordiality with which the amazed neighbors crowded about her. "I wasn't hurt a mite, but they got names mixed up. And I didn't try to set things right, because, you see, there wasn't anybody it would make any difference to, except the folks belongin' to the poor soul that was dead. And they don't know yet who it was in that— Ah, me!"

Miss Susan shuddered at the dreadful memory.

"O Susan, it does—it did make a difference!" cried Abigail Meeker, wiping her eyes. "Where have you been all this time, as it seems pretty sure you ain't been in heaven."

"I've been with a lady that got hurt. I took care of her that night"—Miss Susan closed her eyes with another nervous shudder—"and the next day, when she come to, nothing would do but I must go with her. She's getting well now, so I come home."—*N. Y. Observer.*

"He who has seen only the daylight knows nothing of that heaven of stars which all night long hang overhead their lamps of gold."

ALWAYS BE COURTEOUS.

WE little appreciate the effect of a kind word upon those who are used to blows. It seems that one evening a young lady abruptly turned a street corner and ran against a boy, who was small and ragged and freckled. Stopping as soon as she could, she turned to him and said:—

"I beg your pardon. Indeed, I am very sorry."

The small, ragged, and freckled boy looked up in blank amazement for an instant. Then, taking off about three-fourths of a cap, all he had, he bowed very low, smiled until his face became lost in the smile, and answered:—

"You can hev my parding and welcome, miss, and yer may run ag'in me and knock me clean down, an' I won't say a word."

After the young lady passed on, he turned to a comrade and said, half apologetically:—

"I never had anyone ask my parding before, and it kind o' took me off my feet."—*Selected.*

VARIETIES.

THE faculty of Wellesley College has promulgated a list of phrases and expressions to be avoided by the girl collegians, and it might be studied with profit by many girls outside of college: "I guess so," for "I suppose or I think so." "Fix things," for "arrange things" or "prepare things." The use of "ride" and "drive" interchangeably. "Real good" or "real nice," for "very good" or "really nice." "I have studied some," for "studied somewhat," or "I have not studied any," for "not studied at all." "Try an experiment," for "make an experiment." "Had rather," for "would rather," and "had better," for "would better." "Right away," for "immediately," or "now." "Well posted," for "well informed." "Try and do," for "try to do." "It looks good enough," for "it looks well enough." "Somebody else's," for "somebody's else."—*Selected.*

BOOKS AND BOOK MAKING.

The first Bible printed with a date was finished by Faust in 1462.

Type-setting machines were suggested for book work as early as 1842.

Books were printed in Paris from stereotyped plates by Didot in 1798.

Ancient books were sometimes written on slabs of wood, ivory, or metals.

The first book printed in America is said to have been an almanac, at Boston, in 1639.

The first printed engravings for use in books were done on wood, in 1519, in Germany.

The first book to have its leaves numbered was "Æsop's Fables," printed by Caxton, in 1484.

Chinese printing was done certainly as early as A.D. 593, books of that date being now in existence.

Three-fourths of the inventions used in bookbinding are due to the ingenuity of American binders.

The first printed books had their leaves printed on one side only, the blank sides being pasted together.—*Monthly World.*

BATHS VERSUS PERFUMES.

WE can have both, but if a choice of one is to be made, let it not be perfumery without the bathing. It is pleasant to be able to quote the following from a secular New York daily:—

Few women outside of the profession of trained nurses have a proper idea of the beautifying, refining, and wholesome influence of exquisite cleanliness. There would be many more captivating girls and irresistibly charming women if habits of bathing were as general as the vulgar process of scenting and sachet powdering.

—Dr. C. W. Lyman.

Mission Fields.

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

BELIEF AND UNBELIEF.

BY MARIE D. THORNE.

THEY were pilgrims and sojourners,
Bent and old and gray,
And they met at the door of an Eastern inn
At the close of a weary day,
And sat them down with sandals loosed,
Weary of mirth and singing,
When a fair, sweet child came tripping in,
A snow-white pillow bringing.

One scoffed, "Away with it, away,
I'd rather one of sod."
The other cried, "Give it to me;
'Tis the promises of God."
Another was brought by a sullen slave,
And the Christian saw with grief
The worn head sink to broken rest
Upon man's unbelief.

At dawn of day the Christian rose
With a calm and quiet breast.
The skeptic wore a baggard brow
And eyes of deep unrest.
One went forth singing, "We are the sheep
Of his pasture, the flock of his hand."
The other, "Man drives a wreck before the storm,
And founders at last on the lonely strand."

FIRST PRINTING IN THE SOCIETY ISLANDS.

BY E. C. CHAPMAN.

IT was in the year 1797 that the first missionaries came to these islands, and landed in Matavai Bay, near where our new church building now stands. The following twenty years of labor were full of perils and heartaches, while most of the natives continued in war and heathenism. Those dark chains of idolatry with which Satan had bound his prey did not at once let go their captive, and time after time the dragon spirit strove to hold its own by destroying all traces of Christianity from the islands. Even as late as 1815 a desperate attempt was made by the heathen party to murder all the Christians on Tahiti.

Early in 1817 Mr. Ellis arrived at Papetaoi, Moorea, from England, with a small printing outfit, which was located soon after at the native settlement of Afareaitu, Moorea. This island of Moorea is one-eighth the size of Tahiti, and lies only a few miles off the western end of its larger companion. At this early date the missionaries had their principal station on Moorea, as the natives of that isle were more kindly disposed toward Christianity than were the Tahitians. The chief ruler of both islands at that time was Pomare, who was very friendly towards the missionaries, and assisted them in building suitable houses and transporting and locating their printing plant.

This chief, as well as his people, looked with great wonder upon the introduction of the printing machine, and June 30, 1817, when all was ready to print the first sheet, Pomare visited the printing office, and, after closing the door and darkening the windows, so as to avoid being laughed at in case he made a mistake, he pulled the lever which printed the first sheet, while his chiefs looked on in wonder. As sheets were multiplied, the news spread from village to village, and copies were passed from hand to hand and from isle to isle. Natives came in canoes from all quarters, anxious to obtain a copy of this strange production. Their first work was a spelling book, after which a catechism and a compila-

tion of Scripture texts were printed. The publication of the Gospel of Luke was next undertaken, and by patient labor 3,000 copies of that important book were soon issued from the press.

As leather was not to be obtained on the island, the work of binding the edition of Luke also necessitated the procuring of the skins and tanning the leather, and as the case was an urgent one, and animals were scarce, goats, dogs, and cats all had to contribute their skins, and the office was for a time turned into a tannery.

Though the press was an old-time hand press, and many were the inconveniences in those days, when mails were years apart, yet in that little office of the English missionaries were produced pages of the word of God which helped many a heathen out of idolatry and wretchedness.

In our recent visit to Moorea, for the purpose of scattering religious literature, we landed at this settlement, where, nearly four-score years ago, the natives read for the first time the Gospel of Luke in their own tongue. The years that have elapsed since light first shone upon their pathway from the word of God have not been a time of spiritual growth with the majority. Darkness covers the island, and idols of stone that have passed away have been followed by idols of rum and idols of self, and by service of the creature rather than of the Creator. May the Lord, who is alone able to transform the heart, work a work for these natives, is our prayer.

Papeete, Tahiti.

LEPER MISSION WORK.

A Miss NOTT, who labors under the auspices of the Church Missionary Society of England, writes as follows concerning her work among the lepers at Kumamoto, Kiushiu, Japan:—

"Our dear lepers are as ever in our minds. There have been many unavoidable hindrances to getting the hospital started, but a piece of land is almost secured now, and we hope soon to have the building up and work started. We have just had a very urgent application for help from a poor man who has become a leper; he is quite a gentleman, and very well educated, but he absolutely spent his all for medical help, to no effect, for those who call themselves leper doctors in Japan are all quacks. He is a Christian, poor fellow, but this trial seemed more than he could bear, and he was losing faith and hope when he heard of our endeavoring to help lepers; and the missionary through whom he was led to Christ wrote to us about him, begging us to take him at once. It seemed at first impossible, as the hospital is not built yet, but yet it seemed equally impossible to refuse. We hope to get a little house for him, and provide him with board and lodging till the hospital is ready. The offer of help has been a great comfort to him, and just given the needed stimulus to his failing faith. He is most anxious to be of real use in the hospital, and I think that he may be; being a Christian, he may have a great influence for good over the other lepers, and, being an educated man, he will, we hope, be able to take some post of responsibility among them. That we have been able to offer him help is entirely due to the dear friends in England who have so generously responded to our call. People have been so kind! . . . But we still need much more; we have not yet got even quite as much as we shall need to start with, and the expenses of carrying on will be very great—at the lowest computation, £1 per month for each person. Still, we feel sure that God will raise us up friends, even as he has done so far."

Rev. A. T. Leonard, of the American M. E.

Mission, writing from an asylum at Rurki, in the Northwest Provinces of India, says:—

"I find a quadrangle inclosed with a mud wall, three sides of which form the back wall of the houses, which are built in eight blocks, each block having two rooms, with a veranda extending the length of the block. This roof is made of bamboo trellis work (*thát*) and covered with tiles. The floor is beaten earth. Each room has but one entrance, but no doors.

"Of furniture, none has been provided by us, each inmate bringing or supplying his own. This consists, in the best-furnished room, of a bamboo bed with straw rope web, a brass drinking vessel (*lotá*), with a few earthen pots for cooking and storing their supplies, and a brass plate or two to eat out of; this is all the furniture the best hut contains. The poorest hut has a bit of date-palm matting for bed, and some few rags for a mattress, the occupant sleeping for the most part on the floor. It seems as though these poor, wretched creatures realized fully, 'Dust thou art,' and, as if from choice, if not from necessity, began to be reconciled to mother earth.

"Of cooking, ah, there's the rub! The flour must be well kneaded before it can be rolled into biscuits (*chappáties*), but it requires fingers for both kneading and rolling. How can these fingerless palms do that? I asked the question, and, pressing the earth with these same fingerless palms, they replied:—

"We do it *so*!"

"And how do you roll it out?"

"Again clapping one bald palm against the other, they replied, '*So*.'

"Others said, 'We just roll the dough into a ball, and push it into the hot ashes, and then rake it out with our stumps, and eat it off the floor.'

"The mud floor! Others said, 'Some of our family have but their feet affected, and they cook for us only, but not for any others.'

"Said I, 'Will those among you who can, cook for others who cannot? If so, you will receive some compensation for your labors.'

"They replied: 'No, sir, we are not able to do that. The effort of cooking for ourselves is exhausting; then at times we are even too ill to cook for ourselves.'

"I propose to appoint a man who will preach, and be in charge of the cooking for these people. It will cost £1 a month for the support of a man and his wife. They will require a house to live in. This I will put up at any cost if someone will send me £6 (\$30).

"Of clothing, a blanket is provided once a year at the beginning of the cold weather, that is, when the funds will allow; otherwise they wear cotton cloth. Some recent arrivals are semi-nude, no clothing having yet been provided. My plan is to make one long garment, reaching from the shoulder to the knee, of suitable material, costing three rupees. Who will clothe one or more of these? Remember the words of Him who said, 'I was naked, and ye clothed Me.'

"I had the pleasure ten days ago of clothing eleven men in clean white garments, of such a pattern that, simply by inserting their stumps into the short sleeves, it would easily slip over their heads. The poor creatures looked so pleased, and showed their gratitude, folding both hands and bowing to the ground. It would have abundantly repaid any of your generous contributors to have seen this sight. Then, looking round to one another, they smiled a grateful, happy smile. But the pure white against their loathsome, hot, dry, parched, bursting skin made my heart ache, but I prayed to God to make them *pure within*."

SETTLE it in your heart that it is the sum of all your business and blessedness to live to God.—J. Wesley.

A CORRESPONDENT of the *Presbyterian*, writing from Guatemala, says: "The customs and manners of the people of Guatemala are very closely allied to those of Mexico and the next neighbors of the north, and hence such religion as they have is of the very worst and highest form of idolatrous Romanism. This is carried on by a most profligate Jesuit Spanish priesthood, and patronized alone by the simple-minded Indians and the women of the upper classes, by means of their most ostentatious and ritualistic methods of worship. The men of the land are either advanced atheists or else are too sensible to submit themselves to such tomfoolery and mummery, the use of which they, like ourselves, fail to see; and hence they never go to church, save when young, to carry on flirtations with some señorita, but rather prosecute their business the same as on any other day, and spend their leisure, as usual, in the *cantinas* (saloons), at billiards and gambling—almost the only forms of general amusement known in these countries."

REV. GILBERT REID, writing to the Occidental Mission Board, San Francisco, says: "Out of 1,500 Protestant missionaries in China, men and women, only three are devoting a large portion of their time to the upper classes, and of these two are especially engaged with the literary department. Such a neglect, and that, too, of an influential class, without whose aid China can never be transformed and uplifted, makes the need both apparent and imperative. To meet the need there must be specialty of attention and concentration of effort. Just at present there is a special need, with special opportunities and facilities, owing to the new crisis in China's history. As a result of war between China and Japan, more may be accomplished to extend Western methods of civilization and education, and to establish Christian institutions, than in thirty years gone by, if only Christian men and women are ready to meet the emergency and meet the demands."

DR. J. H. SHEDD, writing from Oroomish, Persia, about the unfriendliness of the Mohammedans, says: "We have for a year past lived in the stifling atmosphere of religious hate that threatens violence and ruin. The feeling of insecurity follows Christians constantly, and the unfriendliness of the Moslems is pervading. It threatens and reviles, has committed many acts of outrage, and some of murder. The Christians are not always judicious or conciliatory, and a bitter antipathy of race and religion on both sides is engendered. It is very injurious to all missionary work, and all true Christians should pray that the strained relations may yield to the gospel of kindness and good will."

A MISSISSIPPI correspondent of an Eastern journal gives this picture of the cotton picking season the present year: "The cotton season opens up in full. Our cities are left desolate. The country is made glad by the incomparable hilarity of the dusky cotton picker. In former years only the poorer city negroes spent much time in the cotton patch, but this year preachers, teachers, lawyers—nearly everybody—are in the cotton fields. Very trying times have made all classes ready for any kind of honest toil."

REV. J. B. PORTER, of Japan, sees in the semi-revival of Buddhism in Japan one of the causes of the present slow progress of Christianity. "It is not a revival in the sense of a reformation, but an awakening to the necessity of defending itself. The enemy it most fears is Christianity, and every possible means is taken to inflame the prejudice of the people against the teaching of Jesus. Buddhism was never more active in an intellectual way than at present, through the medium of the press and its schools."

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Our Work and Workers.

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

LET US WORK AND PRAY.

BY GEORGE FRISBIE.

BRETHREN, we are called to labor
In our blessed Master's name,
Called the precious seed to scatter,
Fearless of reproach or shame.

See the fields are white to harvest;
Still the laborers are few;
Jesus calls on you, my brethren,
Something in his name to do.

Look around you; souls are living
Heedless of the coming day,
When the things of time shall vanish
And forever pass away.

Why not tell them of the Saviour,
Who was nailed upon the tree,
That, by tasting death for sinners,
They might be from sin set free.

Tell the worldling and the careless
Of your Saviour's boundless love;
Tell the outcast and the wanderer
Of a home with Christ above.

Let the love of Christ constrain you
To proclaim the joyful sound
Of salvation for the guilty,
And a ransom for the bound.

Ask your Lord for grace to labor;
He will give you all you need;
Seek the Spirit's help and guidance
Earnestly with souls to plead.

Let your seed by prayer be watered
Ere you strew it o'er the ground;
With your Father's blessing on it,
It shall yet with fruit abound.

While our Lord delays his coming,
Do not idle time away,
O my brethren, be not weary;
Now's the time to work and pray.

MARYLAND.

THE imprisonment of orderly, honest, and respected citizens in Maryland, on account of their faith, brings to mind a contrast between her former and present politics. In 1649, while a colony of Great Britain, religious toleration was enacted for all Christian sects and churches excepting those who denied the Trinity. At the present time all are tolerated excepting those who keep the commandments of God. There is a State Sunday law, but all manner of people are practically exempt from its penalties excepting those who conscientiously observe the seventh day of the week. In one locality, at least, Shady Side, Anne Arundel County, they were recently mobbed for even holding religious services in their own house on Sunday. It seems that in that vicinity Sunday is deemed to have been made for Sunday keepers and non-religionists, and those who keep the commandments of God are privileged to live on that day only by toleration. Yet Maryland is a part of this so-called "Christian nation," and most of the other States have laws of which similar advantage may be taken whenever the enmity or jealousy of intolerant bigots becomes aroused to such a pitch as to prompt their enforcement. The following letter from a victim of Maryland injustice, now in jail at Centreville, Queen Anne County, speaks for itself:—

CENTREVILLE, MD., JAIL, Nov. 12, 1894.

EDITOR SIGNS OF THE TIMES: It isn't news to your readers to-day, but it is a crying shame, that in

Maryland, and in other places as well, men who profess to be followers of the meek and lowly Saviour persist in persecuting others who also profess to be Christians. Our Lord gave as the sum of his law, "As ye would that men should do to you, do ye also to them likewise." Yet, in stepping out to keep God's commandments in this land, where Brother Curlett and myself have lived nearly all our lives, and never were before a court on any charge, we are now in jail for exercising our faith in Almighty God. We are serving a term of imprisonment because, after we had kept the Sabbath according to the commandment, we went about our work on the other six days of the week. Two of the charges against me were for cutting wood at my wood pile, the same work that I have done many times for half the day on Sunday without protest—until I joined myself with a few others who are willing to follow the commandments of God rather than the traditions of men.

We feel to praise God that, though we have been separated from our families and robbed of our liberty by being thrust in jail, he will never leave us nor forsake us. He has said it, and we know that it is true. The sheriff and family are all very kind and generous in providing for our comfort.

Yours in the blessed hope,

R. R. WHALEY.

IKE MILLER.

BY MARGARET MERIDETH.

HENRY MOORHOUSE was holding a series of meetings in a mining district in the North of England, when one evening a notorious tough, Ike Miller, came in and took a seat near the front. Preacher and helpers trembled; this was the man who had threatened to break up the services.

The sermon was on the love of Christ, and the "Boy Preacher" longed to reach the heart of the wild, grimed miner who sat so strangely quiet gazing into his face. He could but think there was an eager look in those hard eyes. But when the meeting was over, some of the good old men gathered around regretfully.

"Ah, Henry, you didn't preach right! You ought to have preached at Ike Miller. You had a great opportunity, and you lost it. That softy sort of preaching won't do him any good. What does he care about the love of Christ? You ought to have warned him. You ought to have frightened him, and tried to make him see his dreadful danger, and the dreadful punishment he is going to get."

"I told them," said Mr. Moorhouse, in his childlike tone, so sweet to recall—"I told them that I was real sorry I had not preached right to him. I wanted so to help him."

Meantime the big miner was tramping home. His wife—poor gaunt woman!—heard his step and started—"Home so early?" and she ran in front of the children, crowding themselves into a corner. But as he entered she started in bewilderment; he was not drunk; he was not scowling.

He put his arms around her and kissed her, and said, "Lass, God has brought your husband back to you;" then, gathering up the shrinking children: "My little boy and girl, God has brought your father back to you. Now let us all pray," and he knelt down. There was a long pause, a silence but for the many sobs; he could not think of any words; his heart was praying, but Ike Miller had uttered no prayer and heard no prayer since his boyhood.

At last words from those distant days came to him—something that his mother had taught him—and from that hovel floor, in the midst of that remnant of an abused family, sounded out in rugged gutturals:—

"Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity;
Suffer me to come to thee."

We know well that he was suffered to come, helped to come.—*The Outlook.*

FIELD NOTES.

FROM the *Missionary Echo* we learn that Elder E. H. Gates is to labor for a time in Fresno, Cal.

THE Scandinavian Church in Brooklyn, N. Y., now has 50 members, and more than half as many more keep the Sabbath of the Lord.

AT Mt. Holly, N. J., on the 10th ult., four members were added to the church by baptism, Elder S. J. Hersum administering the ordinance.

ELDER J. M. COLE, missionary at Norfolk Island, arrived in Sydney, Australia, October 8, having gone there to attend the camp meeting at Ashfield.

AT Winfield, Kansas, where Elder M. H. Gregory has been holding meetings, the ordinance of baptism was administered for five succeeding Sabbaths.

ELDER A. W. BARTLETT reports four additions at Pasadena. Preaching and Bible-reading services were held in the parlors of the lodging house where he had a room.

PROF. W. W. PRESCOTT preached for the church in this city Sabbath morning and Sunday evening, November 24 and 25. He left for College Place, Wash., on Monday following.

A CHURCH of fifteen members was recently organized at Creighton, Mo., by Elder W. S. Hyatt, president of the Conference. This result followed the tent labors of Brethren L. W. Terry and H. L. Hoover.

BROTHER FRANK C. KELLEY, for several years connected with the book department of the Pacific Press Publishing House, sailed for Panama November 19, en route for Colombia, South America, to engage in missionary work.

BROTHER JOHN F. JONES reports the baptism of four persons at Baltimore November 11. A large company of people witnessed the ordinance, and the occasion was very encouraging to the brethren of the Baltimore church.

THE *Kansas Worker* says: "We receive good reports from our German school at Bison, Rush County. There are 36 in attendance, seventeen of whom are in the advanced grades, fourteen in the intermediate, and the others in the primary."

THE *Bible Echo* of October 22 states that a good degree of success was attending the work in Rockhampton, Queensland, of which mention has heretofore been made. Several interesting cases were engaging the attention of the workers, and a baptism was about to be held.

THE new church building at Santa Ana, Cal., was dedicated November 11, free of debt. Elders N. C. McClure and Roderick S. Owen were present on the occasion. Elder McClure went from there to San Pasqual and San Diego, while Elder Owen remained to continue meetings for a time.

SOME of the brethren and sisters are wondering what they can do to spread the truth. They cannot go canvassing for high-priced books, they cannot afford to buy tracts to give away, and do not know what to do. Some can solicit subscriptions for periodicals; some can sell periodicals and pamphlets. Try some of these suggestions.

LETTERS from Brethren Bishop and Davis, who sailed for Chile in October, state that they were having a pleasant voyage, and had not suffered at all with seasickness. Although they had taken steerage passage, they had been granted the privilege of going to all parts of the vessel. This gave them an opportunity to distribute reading matter among the passengers. They expected to arrive at Valparaiso about Christmas. Their mission is to canvass for our publications.

LITERARY NOTICES.

[The SIGNS OF THE TIMES holds itself under no obligation to notice any publications sent it by publishers. Those considered worthy of notice, or which are deemed profitable to its subscribers, will receive such notice as time, space, and value will permit.]

WE have received from the Palestine Model Company, Niagara Falls, N. Y., the "Teachers' Model of Palestine." This model represents a tract of country 200 miles long by 100 miles wide, and is 4x8 inches, made of plaster of Paris or of composition. It represents most vividly the physical features of Palestine, made from an original design by the Rev. Principal Austin, A.M., B.D., of Alma College, St. Thomas, Ont., and is based on the maps and survey reports of the Palestine Exploration Fund. The scale is given on each model, both horizontally and vertically, together with the exaggerations. A key also accompanies each model. The principal mountains, valleys, rivers, brooks, towns, and cities are given, together with the tribe divisions. A half hour's study of this model will give a clearer and more correct idea of the physical features of Palestine than the mere study of books, maps, and charts will for a month. One by such a map as this is able to trace with a vividness of impression which cannot be forgotten, the journeys of our Saviour, and to remember more clearly the historical events connected with this historical land. The price of this model which has been sent us is \$1.50. Price of Gem Model, 17x9 inches, in white bronze, practically indestructible, framed and boxed for shipping, \$4.00. The Gem Model in composition material, \$3.00. The Sunday School Model, 34x18 inches, framed and boxed, is \$10. Certainly we know of nothing which will be of more interest in the study of Bible history or geography, of more help to children on the Sabbath in the home, than these models of Palestine prepared by Professor Austin. Address Palestine Model Co., Niagara Falls, New York, or Toronto, Canada.

"FIVE-MINUTE OBJECT SERMONS TO CHILDREN." Preached before the Sunday morning sermon. By Sylvanus Stall, D.D. Cloth, 12mo, 256 pp., \$1.00. New York, London, and Toronto: Funk & Wagnalls Company.

This little book is not only helpful in the matter it contains, but suggestive as well of many other good things. The forty-three brief talks or sermons which the book contains, were preached by Dr. Stall to the children of his flock just before the regular Sunday-morning sermon. Some natural and familiar object is used to illustrate each sermon and to fix its important moral truth upon the mind. The language is plain and simple, easily comprehended, but not childish nor silly. The book will prove helpful and suggestive to those who labor for youth,—for parents as well as teachers. It is worthy of a good circulation.

"A NEW LIFE IN EDUCATION." By Fletcher Durell, Ph.D. (Princeton), Professor in Dickinson College. (A prize book.) 12mo., linen cloth binding, 288 pp., 90 cents. American Sunday School Union, 1122 Chestnut Street, Philadelphia.

The American Sunday School Union offered \$1,000 in two premiums, \$600 for the best work and \$400 for the next best, written for the society, on "Christian Nurture and Education of Youth for the Twentieth Century." The above book, "A New Life in Education," received the first prize among many manuscripts, the name of the writer not being known till the prize was awarded. While we may not agree with all which the author says, especially in the application of the principles he discusses to the modern system of public education, yet are we thankful for the book. It has struck a higher note in the cause of education, which will meet with responsive chords in many hearts. Professor Durell admits, as do other high authorities, which he quotes, that the new methods in education are disappointing in results, and finds that the fundamental defect "is that the proper idealism has not yet been developed out of the new fundamental ideas." He then proceeds to discuss Christian education, Jesus as a teacher, and upon this point he truly says: "An examination shows that modern teachers, in all that is best in the vaunted new education, have but just learned the beginnings of his method. All that is best in the modern educational methods is found in Christ's method." And Professor Durell thinks that the cure of their defects is found there too. And so we believe. "A New Life in Education" is a worthy book, and every instructor of every kind ought to read it. It will expand the mind and quicken thought.

"HOW JOHN AND I BROUGHT UP THE CHILD." By Elizabeth Grinnell (of Pasadena, Cal.). Prize book. 12mo., 233 pages, 80 cents. American Sunday School Union, 1122 Chestnut Street, Philadelphia, Pa.

In the home of a Christian physician in California children are in training, and the mother out of her own experience writes how Johannes was brought up. The book deals with a large number of problems which come to every mother. The baby is not tantalized and teased, as, alas! so many little ones are. He is not told that his "nose is out of joint" when baby No. 2 comes. The temptations to small gambling, playing marbles for "keeps," etc., are met. The boy has his little bank, and his own money to spend and give. He is allowed to work out the hobbies which every healthy boy has. Finally, the lad comes up into young manhood, correct in principles, vigorous in body, a comfort to his parents,—such a man in the main as you wish your son to become.

The book contains valuable instruction, in the way of suggestions chiefly, which can but benefit parents generally.

THE date of publication of Funk & Wagnalls' Standard Dictionary has been announced as November 28, at which time the delivery of volume 2 will begin; also the delivery of the single volume edition. By actual count the Standard Dictionary contains, exclusive of the appendix, 301,865 vocabulary words and phrases, and the Appendix of Proper Names, Foreign Phrases, etc., contains 47,468 entries, making the total vocabulary of the dictionary 349,333—this after great care has been exercised to exclude all useless words. The immense increase of the vocabulary of the English language appears from the fact that the vocabulary of Webster's International Dictionary is 125,000 and the Century Dictionary is 225,000.

The *New Science Review*, the second number of which has come to our table, is an ably edited quarterly magazine launched on the journalistic sea, and asking for the popular breeze. It is published by the Transatlantic Publishing Company, 147 North Tenth Street, Philadelphia; 63 Fifth Avenue, New York, and also in London. It is conducted by Mr. J. M. Stoddard, for many years editor of *Lippincott's*. Its price is \$2.00 a year, single copies 50 cents. The number before us is well filled with varied articles from such writers as Prof. James Dender, William George Jordan, Felix L. Oswald, M.D., Charles Barnard, and others. It is confined to no school.

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—Neh. 8:8

LESSON XI.—SUNDAY, DECEMBER 16, 1894.

THE TWELVE SENT FORTH.

[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, Matthew 10:5-16.

5. THESE twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans:

6. But go rather to the lost sheep of the house of Israel.

7. And as ye go, preach, saying, The kingdom of heaven is at hand.

8. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely ye received, freely give.

9. Get you no gold, nor silver, nor brass in your purses;

10. No wallet for your journey, neither two coats, nor shoes, nor staff; for the laborer is worthy of his food.

11. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth.

12. And as ye enter into the house, salute it.

13. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.

14. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet.

15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16. Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves.

Golden Text: "As ye go, preach, saying, The kingdom of heaven is at hand." Verse 7.

NOTE.—This section of lesson includes the whole of Matthew 10, and the whole chapter should be read. A new development is here shown in Christ's ministry. After nearly two years of training our Lord sends the disciples out for the first time by themselves, two by two, to preach and work miracles, in order that they may get some experience to better fit them for the greater developments which are to follow. The intervening events between this lesson and our last are something as follows: After speaking the parables as recorded in our last lesson, Jesus sailed across the Sea of Galilee. Then followed the stilling of the tempest, the restoring of the demoniac of Gadara, the feast at the house of Levi, or Matthew, and the raising of Jairus' daughter from the dead, and giving of sight to the blind men. Parallel accounts to this lesson will be found in Mark 6:7-11 and Luke 9:1-6.

1. How many of his disciples did our Lord at first send forth? Verse 5. See verses 2-4 for the names.

2. What instruction did he give them? Note 1.

3. To whom were they especially sent? Verse 6.

4. What was to be the burden of their preaching? Verse 7. Note 2.

5. What were they to do besides preaching? Verse 8.

6. What provision were they to make for their support? Verses 9, 10.

7. What were they to do on entering a city? Note 3.

8. What were they to do as they entered a house? Verse 12.

9. How would they know whether the house was worthy or not? Verse 13.

10. What were they to do respecting those houses or cities which would not receive them? Verse 14.

11. How did our Lord compare such cities with Sodom and Gomorrah? Verse 15. Note 4.

12. What did our Lord say their condition and conduct should be? Note 5.

NOTES.

1. THE disciples were not to go to the Gentiles nor to the cities of the Samaritans. God designed to make Israel his messengers in giving his message to the world. This was Israel's privilege; and so for the three years of our Saviour's work, and the first three years of the apostles', they preached to the Jews; and it was not until the Jews rejected the word of God, as expressed by the apostle Paul, and put it far from them, that the apostles turned to the Gentiles. See Acts 13:46. They were sent first to the lost sheep of the house of Israel, those who

realized their lost condition, and were willing to accept of Jesus as their Saviour.

2. "THE kingdom of heaven is at hand." That is, it was a special manifestation of the kingdom of grace, in which the character of the king was set before them by Christ. Some translate it, "The royal majesty of heaven has appeared." Christ's own kingdom will not be set up until he comes the second time. See Matt. 24:31.

3. THEY were first to find one who was worthy, so as not to bring any scandal or reproach upon the cause. They were not to stop at a disreputable house. As they entered a house, they were to salute it, the common salutation of that day being, "Peace be unto you;" and if the house were worthy, there was the promise that that would be made known to them by the Spirit of God; but if it were not worthy, their peace would return unto them. Thus they were to be guided in their work. Their stay was to be but short. They were not to go from house to house seeking for greater comfort or convenience.

4. IT shall be more tolerable for the land of Sodom and Gomorrah, for the simple reason that Sodom and Gomorrah did not have the light which the cities of Judea had. They had only Lot's warning, and his far from perfect life, and yet a life which was much better than that of the people of the city; but the cities of Judea had the power of the gospel message carried home to their hearts by mighty miracles which were wrought by the disciples. Their punishment would be less tolerable, because they sinned against greater light.

5. IN the last verse of our lesson, and in the ones which immediately follow, is presented the only defense of the Christian when persecuted for Christ's sake. He is not to oppose men with carnal weapons. Wisdom is to be used in all his discourse, even the wisdom of God, but he is to be as harmless as a dove. When he is delivered up before counselors and rulers, he is not to employ the earthly or carnal means generally used for defense. He is to leave his case wholly with God, and the promise is that the Lord will give him words that cannot be gained or resisted. From this we may certainly learn this lesson, that, as Christians are not to resist when their own life is in danger, they certainly will not persecute others when they have the power.

LESSON XI.—SABBATH, DECEMBER 15, 1894.

BURIAL AND RESURRECTION.

Lesson Scripture, Luke 23:50-56; 24:1-12.

50. AND behold, a man named Joseph, who was a councillor, a good man and a righteous

51. (He had not consented to their counsel and deed), a man of Arimathea, a city of the Jews, who was looking for the kingdom of God:

52. This man went to Pilate, and asked for the body of Jesus.

53. And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain.

54. And it was the day of the preparation, and the Sabbath drew on.

55. And the women, which had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid.

56. And they returned, and prepared spices and ointments. And on the Sabbath they rested according to the commandment.

1. But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared.

2. And they found the stone rolled away from the tomb.

3. And they entered in, and found not the body of the Lord Jesus.

4. And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel;

5. And as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6. He is not here, but is risen; remember how he spake unto you when he was yet in Galilee,

7. Saying that the Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.

8. And they remembered his words,

9. And returned from the tomb, and told all these things to the eleven, and to all the rest.

10. Now they were Mary Magdalene, and Joanna, and Mary the mother of James; and the other women with them told these things unto the apostles.

11. And these words appeared in their sight as idle talk; and they disbelieved them.

12. But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he departed to his home, wondering at that which was come to pass.

1. Who followed Jesus afar off, and beheld what was done to him?

2. Who went to Pilate and begged the body of Jesus?

3. What was Joseph's position?
4. What was his character?
5. What did he do with the body of Jesus?
6. What day was it on which all this was done?
7. Who saw Jesus laid in the sepulcher?
8. What did they then do?
9. Why did they not immediately anoint Jesus?
10. To what were they obedient?
11. On what day did they come to anoint him?
12. What was then past? Mark 16:1, 2.
13. When they came to the sepulcher, what did they find?
14. As they were perplexed over the matter, who stood by them?
15. What did the angels say to them?
16. Of what did the angels remind them?
17. What did the disciples then do?
18. Who was it that told these things unto the apostles?
19. How did their words seem to the apostles?
20. Who ran to see if these things were so?
21. Did he understand what had taken place?

NOTE.

In this lesson there is the clearest evidence as to the day of the Sabbath, and also to the fact that there has never been any change made in it. It is the evidence of the Holy Spirit, who inspired the writing of the record years after the events took place. Let us note a few points:—

(a) The day on which Jesus was crucified was the preparation day. Ex. 16:22, 23 tells us what day was the preparation for the Sabbath. It was the sixth day of the week.

(b) The women went at once and bought the spices and ointments, and then they "rested the Sabbath day according to the commandment."

(c) It was the first day of the week when they came to the sepulcher to anoint Jesus. They came very early in the morning, yet "the Sabbath was past." Mark 16:1. Therefore, since the Sabbath was the very day before they came to the sepulcher, and they came to the sepulcher on the first day of the week, and there are only seven days in a week, it is very plain that "the Sabbath day according to the commandment" is the seventh day of the week. So that, although the fourth commandment does not use the word "week" when it says that "the seventh day is the Sabbath," the Scripture plainly tells us that it is not an indefinite seventh part of time that is meant, but the definite seventh day of the week.

(d) We do not count anything on the example of the disciples. Human example is not what we are to follow. We are not to keep the Sabbath because they did, but for the same reason that they did, namely, because the commandment of God requires it. Moreover, it makes not the slightest difference that Jesus had not yet risen from the dead when the disciples rested on the seventh day of the week. It is the Holy Spirit that records the fact, and he calls the seventh day of the week "the Sabbath day according to the commandment." Whatever men may say of the Old Testament, there is no disagreement about the fact that the New Testament was written for Christians, and that the language of the New Testament is the language for Christians. Therefore the seventh day of the week is the Sabbath for Christians, and the first day of the week is an ordinary working day.

THE SABBATH AND THE LAW.

By J. N. ANDREWS, late Missionary to Basel, Switzerland.

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News and Notes.

FOR THE WEEK ENDING NOVEMBER 26.

RELIGIOUS.

—Rev. Henry L. Kellogg, editor of the *Christian Cynosure*, Chicago, died on the 15th inst., from the effects of injuries received when his home at Wheaton was burned, a few days previously.

—The Board of Trustees of the Western Theological Seminary of Pittsburgh have rejected the recommendation of the Presbyterian General Assembly that all Presbyterian seminaries be placed under the control of that body.

—The new czar of Russia is said to have assured a deputation of Polanders that he knows no distinction between the different religious professions, that he loves all his subjects equally. If that is true, then all subjects in exile for their faith will be returned to their homes. We will see.

—The American Bible Society has suffered a heavy loss by the burning of its house in Yokohama, Japan, used as a depository for Bibles. The entire stock of books and sheets was much injured by fire and water, but the plates were, fortunately, stored elsewhere and thus are uninjured.

—The Very Rev. S. R. Reynolds Hole, dean of Rochester Cathedral, England, now on a lecture tour in the United States, expresses the opinion that saloons should be open part of the day on Sunday. His opinion is based on the beer-drinking custom of his own country. He says "the workingman in England must have his beer with his Sunday dinner," and he naturally supposes it is the same in this country.

—The Protestant papers persistently keep before the people the incident of last August when a Roman Catholic mob at Quebec attacked two Protestant mission houses, hurling stones and breaking windows. But when a Protestant mob, at a more recent date, attack a Seventh-day Adventist house of worship at Shady Side, Md., break the windows, drag a leading member in the street, and threaten the minister's life if he does not leave the town, these Protestant papers have no word of protest.

—Archbishop Corrigan having forbidden Priest Thomas J. Ducey to attend the sessions of the Legislative Committee now investigating political crookedness in New York City, the priest has appealed to Papal Delegate Satolli. Ducey is reported to have said: "I do not recognize that a bishop or any other man has the right to interfere with the liberty of an independent citizen, whether he be a priest or a layman, unless that man is violating the law of God, some defined law of the Christian religion, or some law of the State or nation."

—The Board of Directors of the city schools of Alameda, Cal., have interposed an objection to the W. C. T. U. literature, which has been freely distributed. They let it all go until statements to the effect that a man could not be a good Christian and use tobacco found their way in. This, it seems, was coming too close to the Christian standing of some of the board, and it was thought to be time to call a halt, and restrict not only the literature but the lectures on temperance which had been introduced at the instance of the W. C. T. U.

—A half-breed Cherokee Indian named Blackwell is under arrest at Claremore, I. T., charged with treason. He has been posing as a prophet sent from God to proclaim the coming of Christ. He founded the town of Blackwell and built for himself a church. Then he went into the Cherokee Nation and founded the town of David, and has been offering lots for sale all over the Territory. But, by a law of the Cherokee Council, it is high treason to sell real estate to one not of the nation; hence the arrest, although Blackwell insists that he is operating under the special direction of the Lord.

—"Why do the Jews not accept Jesus as their Messiah?" is ably answered by Dr. Felsenthal in a pamphlet.—*Unity*. Think of the folly of writing a pamphlet to answer such a question, when everybody knows there is but one reason, and that a brief one, namely, because they do not believe in him. If the pamphlet is designed to give a reason for not believing in Jesus, that, too, is brief and simple—it is because they do not believe the Scriptures. So that pamphlet is a superfluity in every sense. But all classes of people, of whatever nationality, who reject the Messiahship of Jesus, are actuated by the one sentiment,—unbelief of the Scriptures.

—Bishop McQuaid, of Rochester, N. Y., is out with a sharp denunciation of Archbishop Ireland, of St. Paul, Minn., for his conspicuous intermeddling in politics. Amongst other things he says: "I contend that this coming to New York of the archbishop of St. Paul to take part in a political contest was undignified, disgraceful to his episcopal office, and a scandal in the eyes of all right-minded Catholics of both parties. It was, furthermore, a piece of meddlesome interference on his part to come from his State to another to break down all discipline among our priests and justify the charge of those inimical to us, that priests are partisans and use their office and opportunities for political work."

SECULAR.

—The city of Montreal is preparing for a world's fair during the summer of 1896.

—A case of Asiatic leprosy has been discovered in Grand Forks County, N. Dakota.

—Rubenstein, the great Russian pianist and composer, died at Peterhof on the 20th inst., of heart disease.

—A gang of outlaws shot and robbed the occupants of three adjacent farms near South Bend, Ind., on the 20th inst.

—China has lost her best war ship by an accidental collision with one of their own torpedoes at Wei Kai Wei.

—Spain has paid \$17,500 indemnity for outrages perpetrated upon American missionaries at Ponape, one of the Micronesian Islands.

—A press dispatch states that the town of Marion, county seat of McDowell County, N. C., was entirely destroyed by fire on the 25th inst.

—Ex-President Peixoto, of Brazil, is about to visit the United States, on the advice of his physician. The new president, Moraes, has pardoned forty political prisoners.

—In New York City, on the 21st inst., a crowd of hungry cloak makers, with their wives and children, thronged the strikers' relief headquarters begging for provisions.

—The U. S. Treasury Department has decided to issue \$50,000,000 in government gold bonds, bearing five per cent. interest, and there is a rush for a chance at the investment.

—Fruit growers in Fresno County, Cal., are trying the experiment of shipping fruit to the San Francisco market by mule teams, on account of the high railroad freight tariff.

—It is announced by telegraph that the strike of shirt makers in New York City is practically over, a reduction of ten per cent. in wages having been agreed upon by arbitration.

—The crop of oranges in the Narcossee settlement, Florida, is being sent to England, where satisfactory prices have been received on two large consignments already disposed of in that market.

—St. Petersburg advices say that Czar Nicholas II., on the occasion of his approaching marriage, will issue a manifesto of clemency, remitting arrears of taxes and modifying sentences of certain criminal classes.

—The scheme for a union of the Central America governments is said to be a failure. Costa Rica is credited with the only stable government on the isthmus, due to the fact that it does not interfere in the affairs of the other governments.

—There has been a large exodus of French-Canadian families to the New England States of late. It is estimated that nearly 3,000 have left Canada for Lowell, Holyoke, and other milling centers in Massachusetts since the middle of October.

—There is said to be great excitement at Lone Mountain, twenty miles from Middleborough, Ky., on account of the discovery of gold. The rush is so great that Judge McCampbell, on whose ground the find is located, has appealed to the governor for protection.

—The German Government expense estimate for the coming fiscal year is increased by \$17,500,000 over last year on account of increased army expenses. Under the new military law it will increase at about the same rate for five years to come. This is a peace estimate.

—A reporter in St. Petersburg recently conveyed in his description of the dress worn by the czarina the impression that it was an old-fashioned gown, and now the press censor has forbidden any Russian newspaper from commenting upon anything worn by her majesty.

—The Canadian Deputy Minister of Marine has repudiated as impracticable the scheme of placing a 20-knot steamship service on the route between Great Britain and Canada, toward which the Dominion Parliament last session voted an annual subsidy of \$750,000.

—Dallas, Texas, advices of the 24th inst. state that "the drought continues without a sign of rain. Water wagons are doing a big business hauling supplies of artesian and river water to private residences." It is also stated that prayers for rain were being offered in the churches.

—It is said that Queen Victoria, on account of chronic rheumatism, will be an almost helpless cripple the rest of her life. It is impossible for her to step up or down, even into or out of her carriage. A specially designed chair has been provided for carrying her majesty up and down stairs.

—Official dispatches from U. S. Minister Denby and from Admiral Carpenter, commanding the Asiatic squadron, confirm the news that the Japanese have captured Port Arthur, one of China's greatest strongholds. The place was taken on the 21st inst., after eighteen hours' fighting. Immense quantities of coal and ammunition fell into the hands of the victors.

—A monk in Valencia, Spain, has been prosecuted by the queen regent for stating that she had become a member of a Freemason lodge. A short time ago it was stated that she had prosecuted a newspaper publisher for announcing that she had allowed the boy king to be initiated into that order.

—A discovery has been made near Churintzio, State of Michoacan, Mexico, of thirty human bodies in an advanced stage of decomposition piled up on one another in a cave. Cleofas Gomez was robbed and murdered recently. Pascual, his brother, while searching for him, made the discovery, which explains many disappearances.

—The St. Petersburg correspondent of the London *Telegraph* says that absolution placed in the hands of the dead czar was intended to frank him about the spirit world for the first few days after death, unmolested by evil spirits. This is a custom dating from the time of Theodosius, who was besought by Prince Simon to bless him in life and death, and he wrote the prayers and placed them in Prince Simon's hands after death in this manner.

—Reports from the great earthquake in the southern part of Italy are more serious than the first accounts. At Procopio 200 dead bodies were taken from the ruins of one building, and 48 were found under a wrecked church. At Palmi every house was rendered uninhabitable, 15 being totally destroyed, and 300 people were more or less injured. At Seminara 8 persons were killed and 200 injured. The villages of Barapir and Santa were totally destroyed.

—The town of Shelbyville, Ind., had a narrow escape from entire destruction on the night of the 22d inst. By mistake the natural gas was given a high pressure in low-pressure mains, and at midnight over 500 stoves and heaters were melted under the intense heat, and buildings were beginning to burn in various quarters. The flow of gas was stopped, and by heroic efforts to stop fires only three buildings were burned. If the discovery had been delayed but a few minutes longer, the town could not have been saved.

—Late advices from Madagascar state that the people are desperately opposed to the annexation to France. Prince Rakotemana, the princess, and other relatives of the queen, are preaching a holy war. Fanatics harangue the people, and are stirring them against the French by displaying the heart and entrails of children found, they declare, in French residences. The Hovas, the ruling tribe, declare that the French kill and eat children. The Hovan Government has promised to protect English missionaries.

—A Hallettsville, Texas, dispatch of the 24th inst. says that on the night of the 22d a gang of robbers blew up a large safe in a mercantile house in the town of Shiner, setting fire to the store and burning nine buildings. When the people heard the explosion, they rushed to the place, but were kept back by armed men, while others gathered up the treasure. After leaving, the robbers were followed by a sheriff's posse, who brought back four men, two of whom were recognized by citizens as having been of the party. It is thought that they secured at least \$25,000, and the loss by fire is about \$100,000.

—The Grand Jury of McLennan County, Texas, has returned an indictment against all the officers of the Standard Oil Company, from President Rockefeller down. The indictment charges them with violating the trust law of Texas by making a conspiracy to control prices. Application will be made to the governor for a requisition on the governors of New York and other States for the extradition of the indicted men. The attorney for the company says the same thing has been done before, and the indictments dismissed; therefore he thinks the present cases will have a like result. Quite likely, as the defendants are all wealthy.

—Commissioner Shields, of New York City, has rendered a decision which will affect the situations of many Chinese in this country. He held one Lee Yuen, who claims to be a merchant, for deportation, on the ground that he was a laborer before he returned to China two years ago and after he came back to America. Many Chinese laborers have small interests in small mercantile establishments in order to pose as merchants, but Judge Cox, of New York, defines a merchant as one engaged in the business of buying and selling, and who does not engage in any other kind of work. This decision renders hundreds of Chinese liable to deportation.

—It is said that Russia is Great Britain's natural ally, because if the great "bear" wishes he can be the "lion's" most dangerous foe. Therefore Great Britain consents to Russia's war ships passing out of the Black Sea through the Dardanelles, because it is better to have them do so as friends than as enemies. Yielding this point of the nominal treaty between Russia and the European powers is no more than yielding the point of allowing Russia to have a naval fleet in the Black Sea at all. Russia stepped over this provision of the treaty without asking leave, and has shown a determination to pass the Dardanelles whenever occasion demands. Hence it is no doubt good diplomacy for Great Britain to yield consent.

Signs of the Times

OAKLAND, CAL., MONDAY, NOVEMBER 26, 1894.

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The liberty which our Sunday-law people desire is liberty for themselves.

We print next week a letter from the Society Islands, written by Brother B. J. Cady. It will be of interest to our readers.

In this number is presented another "Jottings from Europe," from Pastor H. P. Holser. It gives a lively and interesting resumé of the trend of matters, political and religious.

The Sabbath of the Lord cannot be destroyed by men any more than can Christ, its Author. It may be ridiculed, rejected, trampled upon, crucified between two thieves, and the devil and his allies may rejoice as it seemingly perishes and is buried under the rubbish of tradition, locked in its creed-bound tomb with papal keys; but it has in it "the power of an endless life." It does not need human laws to revive it, guard it, or keep it from desecration. It is above man's power. Its foundation is God's eternal throne.

According to the *Prohibitionist* of November 22, F. D. French, an employe of the Postal Telegraph Company at Riverside, Cal., was discharged at the behest of the brewing interests of San Francisco, because he worked in the last election campaign on the side of Prohibition. He does not seem to have been offensively partisan or to have neglected his work. But this is a characteristic of the age. The myrmidons of alcohol are following the same tactics as the Sunday-law people. "Great is Gambrinus." "Great is Sunday." What is the difference?

Among the lessons which Dr. Joseph Cook draws from the late strike are the following: "The worth of the national army," he says, "is better understood and the necessity of increasing its numbers is very generally granted by an aroused public sentiment;" and intimately connected with this is the Sunday question. He declares; "The worth of Sunday has been emphasized by the lawlessness of those who rarely observe it. Most of the rioters and many of the strikers have been men who have little or no regard for Sunday, and who receive little instruction and hear hardly any discussion of the labor question outside their own organizations." Would we understand that all these things which

are lacking, according to Dr. Cook, must be furnished through the forces of the law, and if necessary, by the increase of the army?

Released.—A letter received from Brother Dwight C. Plumb states that he was released from Dayton jail (Tenn.) three days before his time was up. He says that he was never happier in the religion of Jesus Christ than when in jail. And that is the only liberty which gives rejoicing, even in civil bondage. Liberty in Christ is freedom from sin. While in jail Brother Plumb was given liberty to go out in the town during the day. He improved it by doing work for the Master. The people invited him to come and give them Bible readings.

OUR THANKSGIVING.

The President of the United States authoritatively proclaimed and appointed November 29 "as a day of thanksgiving and prayer, to be kept and observed by all the people in the land." But how many thought of the proclamation after they once read it? Men—good, loyal citizens—gorged themselves on roast turkey, pumpkin pies, plum pudding, and all the *et ceteras* of "Thanksgiving" day as erst before, but how much more thankful were they that day than the day before? and how much less thankful were many the next day, while "enjoying" the "blessings" of indigestion! But many feasted and fattened, many more fasted and famished—the one class selfishly thankful, the other grudgingly envious. But who will say that God did not look with more favor upon the latter than the former?

Yet is there cause to be thankful for bounteous temporal blessings, for abundant spiritual blessings, for the riches of God's grace in Jesus Christ. And many of all classes doubtless were truly thankful on November 29, not because of the legal appointment of the day, but for God's goodness. But such are always thankful. True gratitude is never manifest but for a day. The true child of God, the genuine Christian, is thankful all the time. The Lord says (not the civil magistrate): "Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you."

A TENNESSEE COUNTY COURT.

According to the *Dayton Leader* of Rhea County, Tenn., the grand jury of that county, which lately closed its sittings, found 116 indictments, 20 of which were against Seventh-day Adventists for working on Sunday. Upon this the *Leader*, with much clearer insight than is manifest by many journals, remarks:—

"These indictments which persecute people on account of their religion are the outcome of personal malice and not of any honest desire to see the sabbath day kept holy. Why, one of the leading spirits in these persecutions would not, of his own practical knowledge, recognize a religiously observed Sunday if he met it on the road.

"Of course they burned witches at the stake in Massachusetts 100 years ago, and if the blue laws of our ancestors are to be revived in Rhea County, let us have no partiality in the malicious jamboree. If the Seventh-day Adventists are desolating the county because they do a few chores on Sunday, what about the 500 men who work for the Dayton Coal and Iron Company on the same sacred day? It is as much of a crime for one class of citizens to work on Sunday as it is for the other, but with this difference in favor of the Adventists—their religion does not recognize the sanctity of our sabbath.

"Prosecuting Attorney Fletcher has instructed the clerk to issue no fee certificates to the man who is prosecuting the Adventists, and he has relinquished all his own fees on the indictments, which shows a commendable spirit. But the proper caper for Judge Parks and Attorney General Fletcher to do is to kick those indictments out of court, and put an end to the personal malice persecutions of some of the best citizens of Rhea County. Our courts ought not to be vehicles for gratifying private spite."

It is stated that among those indicted are Professor Colcord and other teachers of Graysville Academy.

(Continued from page 888.)

monarchy, and at the end of that time those kingdoms that had been so widely oppressed by Babylon would be in a measure relieved. See Jer. 25:11, where it is said that these nations shall serve the king of Babylon seventy years. At the end of the seventy years Babylon was overthrown; the days of one king seem to have reference to the days of one kingdom, king and kingdom being used as synonyms. See Dan. 7:17; 8:20. At the end of the seventy years a new city was built on the site of Tyre, which rivaled the old one in splendor and luxury. The second Tyre was overthrown by Alexander the Great. The character of Tyre is also indicated by the expression used in this prophecy; she is represented as a city given to fornication, even as Babylon of old. She had used her riches in evil ways instead of for the glory of God. She is therefore called a harlot city, and in her restoration the Lord says she shall continue in the same character. She shall sing as an harlot, and shall turn to her former wickedness and commit fornication with all the kings of the world upon the face of the earth. In this sense Tyre is used as a type of the apostate church of the Lord.

But the 18th verse of this prophecy points to a time when there would be those in the city of Tyre who would yield their riches to the Lord, not that Tyre herself would do it, but that there would be those whose hearts were given to God, and who would yield to God that which was his own. We find in the history of the Christian church that the Christian religion was early established at Tyre. Both our Saviour and Paul visited it. Acts 21:3-6 shows that there were disciples there in the days of the apostles. Jerome says: "We have seven churches built to the Lord in Tyre. We have built the wealth of all which was not treasured up nor hid, but which was given to those who dwelt before the Lord." That there were many Christians there seems evident from the fact that it early became the seat of a bishop. The prophecy in Isaiah does not tell us as to what is right or what is wrong; it simply predicts what shall be concerning Tyre. It does not mean to convey the idea that the wickedness of Tyre was pleasing in the sight of the Lord, or that her ill-gotten riches were acceptable before him. We are simply told the judgments that would come upon Tyre, how she would recover from the judgments, and how in that wicked city there would be those who would honor God by the wealth and substance which they had.

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