

Signs of the Times.

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

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MILTON C. WILCOX, EDITOR.

Crucified with Christ.—Says the apostle Paul: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. Again, in Rom. 6:6, he says: "Knowing this, that our old man is crucified with him [Christ], that the body of sin might be destroyed, that henceforth we should not serve sin."

JESUS met his death by crucifixion; he here reached the acme of his sacrifice—death. It is for this reason that the cross stands as the symbol and exponent of all his sufferings,—it was in reality but the climax; they here reached high noon. Perhaps it would be better to say that they here reached deepest, darkest night; for his whole life was a cross-bearing life. From his anointing at his baptism by the Holy Spirit it was especially so. "He poured out his soul unto death,"—a process which endured during his whole earth life. "For even Christ pleased not himself" applied not to a few acts, but to his whole career. His whole life was a crucifixion, a putting to death, by the power of God, of the natural lusts and tendencies of the flesh which he had in common with all men.

For Us.—All this he did for us. "Christ died for our sins according to the Scriptures." 1 Cor. 15:3. He was made "to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. He took upon himself our nature, was made in "the likeness of sinful flesh" (Rom. 8:3), "in all things" "made like unto his brethren" (Heb. 2:17), a partaker of "flesh and blood," "that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). All this Christ did for us. He "pleased not himself." He crucified the flesh with its

affections and lusts, never giving them place for a moment, never parleying with the enemy, never entertaining the thought of sin. And he did all this that we might so unite with him that the same work of righteousness might be wrought by his life in our sinful flesh. His was a lifelong crucifixion, of which the cross of Calvary was but the climax.

We are crucified with him. Faith gives up all to Christ, because he has bought us, body and soul. It accepts of Christ's sufferings for our sufferings, Christ's death for our death. But faith does not do this that we may still indulge in sin. It does this that we may separate from sin. Therefore, Christ's self-denial, Christ's sufferings, Christ's crucifixion, if truly accepted by faith, will do for us just what it did for him. First of all, it will lead us to give up all that he may live in us, even as he gave up all that God might live in him. Christ met the suffering, the crucifixion, in purpose in the very beginning before he came to this world. He was then the "Lamb slain." He was the Lamb slain in the wilderness of Sinai; he was the Crucified One at his baptism. His death on the cross, the lowest depth of degradation for man, was but the filling up of his sufferings. And faith accepts all—Christ's crucifixion in all things. For Christ's sake it renounces the world, renounces all aims, objects, ambitions, relations, even life itself, for the one sole object of glorifying God, of doing God's will. "And they that are Christ's have crucified the flesh with the affections [margin, "passions"] and lusts." Gal. 5:24. "The grace of God that bringeth salvation" teaches us that we should deny "ungodliness and worldly lusts." Titus 2:11, 12.

Buried with Christ.—We die with Christ. "We are buried with him by baptism into death." The "old man," "the body of sin," the worldly affections, lusts, desires, ambitions, are dead; and baptism—immersion—is a fitting representation before the world of the severance of the sinner from his life of sin. When one dies, in the common order of things, he is buried. The fact that he is buried is a proof on the face of it that he is dead. So when one is buried in baptism, he says to all who behold it, I am dead to the world; I have yielded up all for Christ.

Risen with Him.—The crucifixion, the death, the burial, are but the negative side of the question. The same faith which accepts Christ's suffering and death as ours, which

makes us to be crucified with him, and buried with him, also accepts Christ's life, Christ's righteousness, as our righteousness. As Paul expressed it, "Christ liveth in me." The emptied heart for Christ's sake, the renounced life, leaves room for Christ to come in and reign in the heart and life as King. We die and are buried with Christ, not simply "that the body of sin might be destroyed," not simply that "we should not serve sin" longer (Rom. 6:6), but that we should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God (Rom. 7:4), or, as stated in Rom. 6:4, that we "should walk in newness of life." This is the genuine proof of death to sin, the genuine evidence of faith. "If ye love me," says Jesus, "keep my commandments." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4. These are strong words, but they are the words of the Spirit of God. Reason shows them to be true. When Christ lived here upon the earth as Jesus of Nazareth, he kept all of God's commandments. John 15:10. He did the Father's will. John 6:38. Will he not, then, if he lives his life in us, do the same work, keep the same law of love and liberty?—He certainly will. "The righteousness of the law" will "be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4), because the Spirit of Christ in us will lead us to walk in the new life, "even as he walked" (1 John 2:6).

At the Wrong End.—The one great reason why scientists and others who are not scientists come to wrong conclusions respecting truth is that they *begin* at the *wrong end*. They take for a basis oftentimes that which has neither been demonstrated or proved. Reasoning from false or uncertain premises, they must come to false or uncertain conclusions. The wrong end is the human end. They reason from complex and insincere man to the infinite. They hope to build upon the shifting, uncertain sands of humanity a building which will reach to heaven. If the divine is brought into the scheme, it is a perversion of the true. It is measured by the finite, it is judged by man. Conclusions drawn from such premises will be but half truths at best, and these are often the worst of lies. The only true basis of all true character building, the only true basis of every scheme for the uplifting of humanity, the only true foundation of truth, is God. "Acquaint now thyself with Him, and be at

peace; thereby good shall come unto thee." Job 22:21. Seeking God, becoming acquainted with him, in the fullest, clearest revelation which he has given,—Jesus Christ and his word,—is the only true way of building surely and eternally. His law will not then be limited in its scope by human law. His gospel will not be separated from his law as something entirely different.

ROME'S INFLUENCE.

THE following words, by Prof. Geo. H. Schodde, are well worthy of remembrance, and especially just now, when Rome's claims are so persistently and continuously set forth by its advocates as the saviour of the world and the conservator of its education and religion. He says:—

A positive and aggressive force in modern civilization at large or in special lines the Church of Rome has not been. It is a singular yet instructive fact that in none of the departments controlling modern life and thought—not in politics, not in literature, not in philosophy, not in science or learning of any kind, not in journalism, not in education—does the leadership and directing power lie in the hands of the Roman Church. She utilizes all these agencies for her own purposes, but does so not as their mistress, but as best she may, and *quasi* under compulsion and in self-defense. Although the largest by several millions among the Christian churches in America, she has not a single journal or periodical of national reputation or influence in the land, and through this, probably the strongest medium of power in modern public life, her influence, outside of her own constituency and on the thought and morality of the people in general, is virtually nil.

It is a noteworthy fact that those three countries which are, beyond any and every doubt, the leading powers on the globe, namely, England, Germany, and the United States, are distinctively Protestant in character; not, indeed, in the sense that they have no Roman Catholic subjects, but because in their development the principles of Protestantism prevail.

There is one thought in the above quotation which is worthy of special attention, and that is that Rome "utilizes all these agencies for her own purposes," and, while she has not of her own a single journal or periodical of national reputation, she is using the great daily press in a way that no other single denomination is doing or all denominations together are doing, and her influence there is most potent. She is exerting the same influence in political life, often unseen in its operations, but clearly manifest to the careful observer in its effects. The dominant religious power in political life to-day is either that of Rome, or, what is the same thing, the Roman principles for which Protestants stand sponsors. Wherever these things work for the union of Church and State, or what will inevitably end in that, they are building for Rome, and Rome will reap the benefit. Our Protestant churches as organizations are committed to these principles to-day in the matter of Sunday laws.

God designed that Protestantism should use all the wonderful blessings which have come to her to the honor and glory of Christ and his cause; but she is endeavoring to use them for her own glory, to advance the aspirations and ambitions of men, to bind the consciences of souls instead of setting them free, to replace the commandments of God by traditions of men. She will find that the crafty old mother is more than a match for her in this warfare.

General Articles.

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

JESUS KNOWS.

BY MRS. L. D. AVERY-STUTTLE.

[Tune, "The Open Window."]

How glad I am that Jesus,
My blest Redeemer, knows
Each little pang that grieves me,
My sorrows and my woes.
And, oh, what waves of glory
Sweep o'er my raptured soul,
As I list the blessed story,—
"Christ Jesus makes thee whole!"

When in the midst of sorrow,
Of weakness, and of pain,
I know the falling raindrops
Must ripe the yellow grain,
And, though hot tears of anguish
May fill my cup of gall,
I know that in his "bottle"
My Jesus counts them all.

And so I say: "Dear Saviour,
Thou knowest what is best.
In sorrow's saddest hour
Thou givest me perfect rest;
And, oh, I will trust thee ever,
Nor murmur nor repine,
That in the blest hereafter
Thou may'st call me thine."

A LESSON FROM THE EXPERIENCE OF JUDAS.

BY MRS. E. G. WHITE.

It was a grief to the Saviour that his disciples failed to comprehend the character of his kingdom. He plainly stated to his followers the humiliation, suffering, and death that awaited him; but they seemed to be unable to understand it, and on the way to the scene of the Saviour's trial and death, disputed among themselves who should be greatest in his kingdom. Judas was numbered among the twelve. He was accepted, not because he was perfect, but notwithstanding his imperfections. Peter, James, and John were not perfect characters, but they were received by the Master in order that they might be moulded by the words he should speak and the example he should set before them. Judas had witnessed the power which the disciples had over the unclean spirits, and could testify that the devils were subject unto them.

But the often-repeated statements of Christ in regard to his kingdom not being an earthly kingdom, created thoughts of disaffection in the mind of Judas. He had marked out a line upon which he expected Christ to work. He had planned that Christ should deliver John the Baptist from prison, and, lo! John was left to be beheaded in prison, and Jesus withdrew himself and his disciples into a country place, instead of avenging the death of John. Judas wanted more aggressive warfare established, and thought that if Jesus would not hold them back from carrying out their schemes, they would be more successful. Doubt became more established in his mind as he saw the gathering enmity of the Jewish leaders, and saw the challenge go by unheeded by Christ when they requested that he should show them a sign from heaven. His heart was open to unbelief, and the enemy supplied mind and heart with thoughts of questioning and rebellion. Why did Christ dwell so much upon that which was

discouraging, portraying his trials and persecutions, and describing the trials and persecutions which his disciples must endure? Why did he refer to his own humiliation and death? Were their hopes to be all disappointed? Was it not the prospect of having a high place in the new kingdom which God was to establish that led him to espouse the cause of Christ? Judas had not decided that Jesus was not the Son of God, he had not made up his mind that he performed miracles through the agency of Satan, but yet he was questioning, and seeking to find some way by which he could explain the mighty works which he did.

The other disciples were as unwilling as was Judas to receive the statement concerning Christ's humiliation and death, for it seemed to them to mean an end to all their hopes; but when Christ presented before them his true mission, they were not offended, but appreciated the spiritual good that was to come, although they but dimly perceived its nature. Jesus said unto them: "I am the Bread of Life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that Bread that came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this Bread shall live forever. . . . Many therefore of his disciples, when they heard this, said, This is a hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? what and if ye shall see the Son of Man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given him of my Father."

Jesus, the Lord of life and glory, was about to suffer an ignominious death, and he spoke plain truth in order that the characters of all those who professed to be his disciples might be developed, so that the true and faithful might not have added to their trials the discouragement that these doubters and questioners should bring upon them at his death. Judas was among those who said, "This is a hard saying; who can hear it?" "From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have I not chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon; for he it was that should betray him, being one of the twelve."

It was at this very time that Judas made

shipwreck of faith. After this he permitted doubt, envy, suspicion, bitterness, and hatred to be his guests. He became jealous at once when he was not included among the three who were chosen to witness the transfiguration of Christ upon the mount. When the disciples disputed by the way as to who should have the supremacy, his voice was often heard. In all that Christ said to his disciples there was always something with which he disagreed, and the leaven of disaffection was fast developing under the influence and presence of Judas. When he witnessed the manifestation of the fervent love of Mary as she anointed the feet of Christ with the precious ointment, his very spirit seemed turned to gall. He manifested his covetous nature, and displayed his malice and hatred.

Judas was not a doer of the words of Christ. He had had every advantage given him in order that he might learn lessons concerning Him who brought to light life and immortality, but he failed to overcome his selfish spirit, and cherished covetousness, which is idolatry, and did not cleanse the soul temple of its defilement. Every human soul has some mastering passion which must be overcome or it will overcome him and plunge the soul into ruin. Christ said: "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire."

Each one has a work of overcoming to do. If the objectionable trait of character is not overcome, Satan will take advantage of the defect, and thereby defile the whole man.

While Jesus was at Bethany, he told his disciples of what was to come to pass in a few days from that time. At the Passover the case of Judas was decided. Satan took control of heart and mind. He thought that Christ was either to be crucified, or would have to deliver himself out of the hands of his enemies. At all events, he would make something out of the transaction, and make a sharp bargain by betraying his Lord. He went to the priests and offered to aid them in searching for him who was accounted the troubler of Israel. Thus it was that the Lord was sold as a slave, purchased by the temple money used for the buying of the sacrifices.

Satan bound Judas to his side to be his human agent to work the death of the Son of God. But conscience was not yet dead in Judas, and when he saw Jesus deliver himself into the hands of those who would condemn and crucify him, Judas rushed in to the priests, exclaiming: "I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." As he saw Jesus given into the hands of his enemies, he remembered the words he had spoken in Gethsemane, "Betrayest thou the Son of Man with a kiss?" His master passion had spent its force, and reason again held sway; but he felt nothing but despair. He knew that Christ was the Son of God, and that he was his betrayer. The leaders of Israel heartily despised his base conduct; though they had taken advantage of his covetousness and hatred, yet when

he repented, and turned to them with a confession of his guilt, they spurned him, and left him to die in his sins. Judas failed to have a place among the sanctified because he failed to learn of Christ the daily lessons that he would teach his followers, of meekness and lowliness of heart. He failed to learn the lessons of faith that the other disciples finally learned, and thus became heirs of God and joint heirs with Jesus Christ.

THE TIME OF THE JUDGMENT.

BY ELDER M. H. BROWN.

A Wonderful Prophecy.

It is a matter of great interest to the candid student of the Scriptures to find that they reveal the time of the judgment, or the time when Christ will enter upon the closing service of his ministry in the true tabernacle. In the eighth and ninth chapters of the book of Daniel, we have a clear and comprehensive line of prophecy reaching from the time of Daniel till the close of earthly rule. The eighth chapter records a vision which Daniel had in the third year of Belshazzar, king of Babylon, B.C. 538.

Formerly the Belshazzar of Dan. 8:1 and Daniel 5 was supposed to be the Nabonadius of secular or profane history, who began his reign B.C. 555. The chronology used in the margin of our reference Bibles, Archbishop Usher's, was based on that supposition, hence it gives the date of Daniel's vision as B.C. 553. Researches and discoveries made in recent years, however, show that Belshazzar was the son of Nabonadius, or Nabonedus, and that the latter associated his son with him as king about B.C. 540.¹

This would make the third year of Belshazzar B.C. 538, which was the last year of his reign, for in that year Belshazzar was slain and Medo-Persia conquered Babylon. The third and last year of Belshazzar's reign would therefore coincide with the first year of Darius, who succeeded him; namely, B.C. 538. This would bring the vision of Daniel 8 and the vision of Daniel 9 in the same year, B.C. 538, and consequently only a few months apart, instead of fifteen years, as given by Usher's chronology. This fact establishes a close connection, chronologically, between the two chapters, and strengthens the view that the vision of Daniel 9 was given to explain the time brought to view in Daniel 8. It also explained why we have no symbol of Babylon introduced in the vision of Daniel 8. It was given in the last year of Babylon's supremacy, B.C. 538, the very year it was overthrown by the Medo-Persians under Darius and Cyrus. It was then just passing away. It may be well to add in this connection that the dates and references in the margin of our Bibles are not inspired, neither were they written by inspired men, hence they may be wrong. Some have been proved wrong, while others have been proved correct by indisputable evidence.

The Vision of Daniel 8.

In this vision Daniel was taken to Shushan, in the province of Elam, and by the river Ulai. Shushan, or Susa, was a very ancient city, and after the capture of Babylon by Cyrus it

became the capital of Persia. It was located on the river Ulai, and Daniel was placed by that river in the vision here related. It is worthy of note that the standpoint of this vision was not Babylon, the capital of the kingdom about to be overthrown, but Shushan, the capital of the kingdom fast ascending to the supremacy of the world. So in this vision Babylon is left out and Medo-Persia is first in the list of the kingdoms symbolized, as the seat of empire was transferred to Medo-Persia that very year, B.C. 538.

In this vision Daniel saw a ram, goat, and little horn. Verses 1-12. No argument is necessary to prove that the ram was a symbol of Media and Persia, and that the goat was a symbol of Grecia, for this is directly stated in verses 20 and 21:—

"The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king."

The rise and history of those nations are forcibly illustrated by the symbols used. The great or notable horn between the eyes of the goat fitly represented Alexander, the first king of Grecia, and it being broken when the goat was strong fitly symbolizes the death of Alexander in the zenith of Grecia's power. The division of the Grecian Kingdom into four kingdoms after the death of Alexander is illustrated by four notable horns coming up toward the four winds of heaven. These four divisions of Grecia are also represented by the four heads of the leopard (Dan. 7:6), and are brought to view in the literal prophecy of Dan. 11:3, 4. These four kingdoms were Thrace, now Turkey, on the north, Syria on the east, Egypt on the south, Macedon on the west. Hence, when we read in Daniel 11 of the king of the North and the king of the South, reference is made to these kingdoms into which Grecia was divided toward the four winds of heaven.

The Little Horn.

"Out of one of them," that is, out of one of the four notable horns, "came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." Dan. 8:9. The little horn here brought to view is a symbol of Rome throughout its entire career, from the time it conquered Macedon, B.C. 168, until it is "broken without hand" (verse 25), when Christ smites the nation with a sharp sword that goeth out of his mouth (Rev. 19:11-13), and breaks them in pieces as a potter's vessel (Ps. 2:8, 9).

The following specifications of the prophecy clearly and conclusively prove that Rome is the kingdom symbolized by the little horn of this chapter:—

1. Having conquered Macedon, one of the kingdoms symbolized by the four notable horns, it went forth to further conquests, till it waxed exceeding great.
2. It made conquests toward the south, Egypt, and toward the east Syria, and toward the pleasant land, Palestine.
3. The comparison made and the expression used concerning its greatness. The ram, Medo-Persia, became "great" (verse 4), the goat, Grecia, "waxed very great" (verse 8), and the little horn "waxed exceeding great" (verse 9). This clearly points to Rome, for no other nation or kingdom could be truth-

¹ See Rawlinson's "Seven Great Monarchies," vol. 2, "Fourth Monarchy," pp. 254, 255, and note 202 on page 610, edition of three volumes, published by Belford, Clark & Co., New York, Chicago, and San Francisco, "Dictionary of the American Tract Society" under Belshazzar, revised and enlarged edition "Smith's Dictionary of the Bible," under Belshazzar, and "Manual of the Ancient History of the East," vol. 1, pp. 488, 489, published by Asher & Co., London, England.

fully compared with Medo-Persia and Grecia in such terms.

4. It cast down the truth to the ground by suppressing the word of God, and trampling upon his law; and it has practiced and prospered as no other power has since the time of Greece. Dan. 7: 21, 25.

5. It came up in the latter time of the four kingdoms of Grecia, B.C. 168. The great horn was broken in 323 by the death of Alexander, and the four kingdoms came up within fifteen years after his death. They were all conquered by Rome, one after another, beginning with Macedon, B.C. 168.

6. It was "mighty, but not by his own power." Rome secured its power largely by its craft and policy, by which it bound other nations to it through alliances and treaties, which made it for their interest to support Rome with men and money.

7. It has destroyed "the mighty and holy people." The word of God says, "He shall destroy wonderfully." Surely the millions of martyrs that have gone down under the cruel power of Rome, both pagan and papal, bear silent but truthful witness to Rome's relentless and unparalleled persecutions.

8. It stood up against the Prince of princes. Rome was the power that ruled the world in the time of Christ (Luke 2: 1), and, in the person of Pilate, delivered him up to be crucified (Luke 23: 23-25).

9. "He shall be broken without hand," that is, by divine power, as manifested in the burning glory of that day when Christ shall be revealed from heaven with his mighty angels in flaming fire. 2 Thess. 1: 7, 8; 2: 8.

Here are nine important specifications which clearly refer to Rome, and which are true of no other power. These symbols, therefore, the ram, goat, and little horn, represent the three great kingdoms of the world, Medo-Persia, Grecia, and Rome, which rule from B.C. 538 till earthly kingdoms are broken in pieces and Christ's kingdom is established.

Angels in Conversation.

After these symbols had been presented before Daniel in this vision, he says: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?" Dan. 8: 13. Here is an important question,—How long shall be the vision? That is, how long will these wicked, persecuting powers bear sway, and trample underfoot the truth, the worship, and the people of God.

It is worthy of notice that one saint or angel spoke. It is evident that he said something about the wonderful things presented in the vision, for another saint, or angel, then asked him the question above quoted. The one who first spoke was no doubt Michael, or Christ, the Archangel, the chief, or head, over the angels. This is proved by the following Scripture facts: (1) He was higher in position and greater in knowledge than the angel who questioned him. This is obvious, and needs no argument. (2) The same personage afterwards commanded Gabriel to explain the vision to Daniel. Dan. 8: 16. He therefore must have been higher in authority than Gabriel. (3) But the only one who held with Gabriel in these wonderful revelations which were given to Daniel was Michael. Dan. 10: 13, 21. Michael is the first of the princes. See margin of verse 13. He is "the

great Prince which standeth for the children of Thy people." Dan. 12: 1. In Jude 9 he is called "Michael the Archangel." In 1 Thess. 4: 16 we read that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." From this we know that the voice of Christ himself and the voice of the Archangel are the same. That voice, the voice of the Son of God, awakes the sleeping dead. John 5: 26-29.

It is an interesting fact that the answer was addressed to Daniel, and not to the angel Gabriel, who asked the question. Evidently the Lord designed to have this answer revealed to his people, for it was addressed to his servant Daniel, and he was inspired to write it for their benefit. The question pertained to time. "How long shall be the vision?" Gabriel asks the question, and Michael, Christ, answers it.

THE FALLING AWAY; OR "THE DOCTRINE OF BALAAM."

BY LEE S. WHEELER.

SUN worship was the greatest abomination of Old Testament times. "Ra was the Egyptian sun god and was worshiped at Heliopolis [city of the sun]."—*Rawlinson*.

The Canaanitish nations, the Syrians and the Phœnicians, worshiped it under the name of Baal; and "the ancient rites of Baal-Peor, but little changed in the course of ages, intruded themselves into the sanctuary of the Capitoline Jove."—*Milman*.

And Mosheim says that "all the Eastern nations performed divine worship with their faces turned toward that part of the heavens where the sun displays its rising beams." See also Eze. 8: 16.

Sunday (sun's day) was so called because from the earliest antiquity it was dedicated to such worship. Moser says: "It is not to be denied but we borrow the name of this day from the ancient Greeks and Romans, and we allow that the old Egyptians worshiped the sun, and as a standing memorial of their veneration dedicated this day to him."—*Dialogues on the Lord's Day*, p. 22.

Jennings says that when the Israelites left Egypt their custom of commencing the day (at sunset) was in opposition to "the idolatrous nations, who, in honor to their chief god, the sun, began their day at his rising."—*Jewish Antiquities*, book 3, chap. 1, p. 297.

To keep his people from falling into the idolatry of those nations, they were commanded not to "observe times" which were holy to that worship (Lev. 19: 26; Deut. 18: 10, 24; 2 Kings 21: 6); but to remember the Lord's Sabbath (Lev. 20), compare verses 26 and 30. The Lord said also: "It shall be a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you [separate you or set you apart]." Ex. 31: 13. So long as they kept the Sabbath holy, it would distinguish them from others as worshipers of the true God, who created the sun and "all the hosts of heaven." Compare Ex. 20: 10, 11 with 2 Chron. 33: 3. It marked them as Jehovah's, and, so long as "remembered," it was impossible to fall into idolatry and the observance of "times," sacred to the heathen. "Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs." Lev. 18: 30.

That his people might have nothing in common with the customs of these nations, they were commanded to erect the tabernacle, and the worshipers were to enter and worship toward the west, instead of the east, as did the sun worshipers, whose altars and high places looked toward the sun rising. By these things the Lord intended to leave no way open for an amalgamation of the true worship with Baal [sun] worship. Notwithstanding all this, they soon fell into an apostasy, which afterward was repeated in the Christian dispensation, and foretold by Paul as the "falling away."

At Shittim, in the land of Moab, the children of Israel were seduced into this kind of idolatry by the people of Balak. "They called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-Peor [sun worship, verse 4]." Num. 25: 1-4. "These caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of [Baal] Peor" (Num. 31: 16), until twenty-four thousand perished by the plague. This was the work of Balaam, who left the counsel of the Lord, and followed Balak, to seduce Israel into the rites of Baal (sun) worship, for which he knew the anger of the Lord would be kindled against them, and their nation would fall.

THE FALLING AWAY.

The gospel dispensation opened when this sun worship was having a revival among the Gentile nations. They even hoped that "the Jewish, the Samaritan, even the Christian, were to be fused, and recast into one great system, of which the sun was to be the central object of adoration."—*Milman*.

Paul foresaw the dangers and referred to the Balaam apostasy as a warning:—

"Now these things were our examples [or figures, margin], to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play." 1 Cor. 10: 6-8, compared with Num. 25: 1, 9.

"Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret [the mysteries]." Eph. 5: 11, 12.

Among the Greeks and Romans, the people of the East, nothing was held more sacred than what were called the mysteries.—*Mosheim*.

"The mysteries were simply forms of the widespread and multiform sun worship."—*Two Republics*. And, therefore, "there was always in it, as an essential of it, the elements of abomination that characterized sun worship everywhere."—*Id.* This worship was especially carried on upon the day of the sun god, "the venerable day of the sun," "*Dies Solis*," our present Sunday (sun's day). With such things Christians were to have no fellowship, but were admonished to "flee from idolatry" (2 Cor. 10: 14), "for the mystery of iniquity doth already work." 2 Thess. 2: 7.

Said the great apostle, "I ceased not to warn everyone night and day with tears." Acts 20: 31. And yet Rev. 2: 14 tells us that the Balaam seduction was spreading among the people, i. e., they were joining themselves to sun worship.

Dr. Killen, in the preface to his "Ancient Church," says, "Rites and ceremonies of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the ranks of divine institutions." "Constantine

dared to mingle together the attributes of the SUN, of CHRIST, and of himself."—*Milman*. The policy of "half pagan, half Christian," was a mould in which the two systems were run together; "then the universal deity of the East, the SUN, to the philosophic, was the emblem, or representative; to the vulgar, the Deity."—*Milman*. At this stage of apostasy, when the elements were plastic, "owing to the union of pagan and Christian sentiment, . . . THE FIRST DAY OF THE WEEK was recommended by Constantine to his subjects, pagan and Christian alike, as the venerable day of the SUN. . . . It was his mode of harmonizing the discordant religions of the empire under one COMMON INSTITUTION."—*Stanley*. Christians acquiesced, interpreting "Sun's day" to refer to the "Sun of Righteousness." While they rejected the gross error of supposing that God dwelt in the sun, "they retained the ancient and universal custom of worshiping toward the east, which sprang from it."—*Mosheim*. A practice condemned by the Lord. *Eze.* 8:16.

Thus Baal's day, with its rites, was venerated, and only time and superstition were required to hallow as divine this abominable practice. All this was according to "the doctrine of Balaam." *Rev.* 2:14. But where did God ever give his people a "common institution" with Gentile heathen, in their abominations?

"What concord hath Christ with Belial?" (*2 Cor.* 6:15), or the Sabbath of the Lord with that of Belial (the devil)? For says Paul, "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils." *1 Cor.* 10:20. Sunday was dedicated to these sacrifices, and therefore to the devil. When Christians observed the day of devil worshippers, with what were they in "fellowship" and in "concord," but these and the "works of darkness"?

If meats sacrificed to idols were unfit for their service (*Rev.* 2:14), so was the day; and the will of the Lord was plain in reference to whatever had any connection with these abominations: "Come out from among them, and be ye SEPARATE, saith the Lord, and touch not the unclean thing; and I will receive you." *2 Cor.* 6:17. "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you [separate you]." *Ex.* 31:13.

But just as the people left the Sabbath of the Lord in the Old Testament and went after Baal, so they did now, and just as then, when some reformer arose in Israel, as Joash, it is said: "And he did that which was right in the sight of the Lord. . . . Howbeit the high places were not taken away; as yet the people did sacrifice and burnt incense on the high places." *2 Kings* 14:3, 4. So now Sunday keeping remains unto this day," as says *Stanley*, "The tenacious adherence to the ancient god of light has left its trace even to our own time."—*History of the Eastern Church*.

It remains for those who claim that the Sabbath was changed by divine authority, but can show no proof for it, to consider why God should abolish the Sabbath, descended from Eden (*Gen.* 2:3), sacredly preserved through forty centuries, hallowed by patriarchs, prophets, and priests, by Jesus, the Holy One, and his apostles, whose memories of holy rest were primeval, and substitute a day prostituted to devil worship, whose associ-

ations still tinge with pollution the reminiscences of sacred life that linger about the Holy Land, whose time-overgrown memorials of licentious practice still remain by the Nile, the Jordan, and the Tiber,—Sunday, name that summons to the revel of the gods the shades of Bacchus and of Baal, the signal of apostasy, "the mark of the beast."

THE PENITENTES.

BY L. E. GILBERT.

With scourge and cross
And penitential tears,
Lives on and on a sacred rite
Of old Spain's earlier, darker years.
Bowed down with weighty cross,
Bleeding from every pore,
The weary march of days and nights
Ends at the chancel door.

Here, with pains which rack
The quivering, bleeding flesh,
'Mid fearful horrors dark,
Where chains together clash,
'Mid stifled sigh and groans suppressed,
Wavering lights, like wandering souls in quest—
Of times long past and forever o'er,
Fitful appear, then fade
In darkness deeper than before,

'Mid scenes from which the
Stoicest hearts must turn aghast,
The Penitente absolution finds
For sins committed in the year that's past.

There is a strange custom existing among the Mexican inhabitants of New Mexico, Arizona, portions of Colorado, and doubtless other parts of the West. It is considered by them as a part of their religious duty to whip, or scourge, themselves as a penance for sin, and is called penitencing. This custom evidently came from Spain, and was handed down by the Spanish conquerors to their descendants, and they aver that it was practiced by their forefathers as far back as their recollection reaches. It has the nature of a secret organization, all the members being solemnly bound by an oath not to divulge what occurs inside their *casa secreto*, or secret house. This rite, while not obligatory on the part of the members, is nevertheless encouraged to such a degree, and is so popular with this class, that it will doubtless be many years ere it falls into disfavor and becomes obsolete, as so many other relics of ancient barbarism have done since the promulgation of the broad views of a progressive people in a progressive age.

Not until the onward roll of civilization shall have reached this people, and swept away the ancient barriers of their superstition and prejudice on its broad, resistless tide, is this rite destined to sink into oblivion, and become a relic of the past, existing only in the pages of history—a fact noticeable mainly from its having occurred at so late a period. As we have just witnessed this ceremony and self-inflicted punishment in all its old-time severity, we will endeavor to describe it, for the benefit of those who may desire to learn something of the manners and customs of this primitive people of the far West.

This rite is performed annually, and continues three days and nights, commencing on Wednesday and ending on the night of Good Friday. The Penitentes, and those who wish to become such, either on their own account; or, as is often the case, acting as substitutes for those who are unwilling or unable to endure the scourging, and therefore prefer paying largely to one who will act for them, assemble at daybreak Wednesday at the *casa*

secreto. This is a building set aside for their use, solely for this purpose, and is located two hundred feet from the *iglesia*, a sort of rude church. Like the latter, it is built of adobe, having small windows set high in the wall near the flat dirt roof. It is long and narrow, and contains two rooms. Here those who are not already initiated receive the first degree in the secret order of Penitentes, which all may witness, as it takes place outside the building.

The Penitentes, clothed only in a pair of light cotton drawers reaching from waist to knee, with a silk mask covering the face, are approached by the master of ceremonies, who is dressed and masked as the others. With a sharp stone he cuts open the back of each Penitente from a point midway between the shoulders to the waist line. The blood gushes forth in torrents from the wound thus made. If they still persist in their demand to be made Penitentes, as they invariably do, they are taken into the *casa secreto*, and what occurs inside is never divulged. All that could be learned was that the floors were covered with bloody crosses made by the hand of the Penitente dipped in his own blood, and that the walls were bespattered with the same, and literally plastered with bits of flesh and cuticle torn from the lacerated bodies.

When they again appeared, all masked as before, they were divided into two parties,—Scourgers and Cross Bearers, the Scourgers, or whippers, having what they called *una latigo palmea*,—a whip made of the Mexican palmea, or soap weed. The broad, thorny leaves, which are imported from old Mexico for that purpose, are plaited into a strong, heavy whip, measuring six inches at the base, tapering to three inches at the handle, and three feet in length. Thick and bristling with needle-like thorns, it is a fearful instrument of punishment. With this held in both hands, they deal themselves such blows, first over the left shoulder, then over the right, each blow falling on the middle of the back, that that portion of their body soon becomes a mass of clotted gore.

Thus they march in single file, following one of the members, who, walking backward, holds before them a crucifix. These were followed by the Cross Bearers, led by attendants. These crosses, being made of eight by ten pine timber, twelve to fifteen feet in length, are very heavy, and are borne on the left shoulder, the end dragging upon the ground. Every one hundred yards the whole procession halts, while all prostrate themselves prone upon the earth, which was covered with snow on the first day. Here they implore their gods to remit their particular sin, whatever it may be. Arising, they continue the flagellations in the hope of appeasing the wrath of their enraged deity by the running of blood. In this respect the ceremony is similar to the blood atonement of the Mormons. This marching and halting continues until they arrive at a large wooden cross set on the *mesa*, half a mile from the *casa secreto*. Here the crosses are rested, while all walk on bare knees three time around the large cross, over rough, uneven ground, covered with sharp stones. Then, arising, the Penitentes resume their scourging, and the Cross Bearers their burdens, returning in the same manner as they came out.

In the meantime a second procession is formed, consisting of men, women, and children, the men with heads bared, and the

women enveloped in long black mantillas, or shawls. Leaving the building called the *iglesia*, or church, at the same time the *Penitentes* leave their house, they march to the same place, keeping two hundred feet away from the other procession. In this party four men, called the image bearers, go first, bearing a large wooden image holding a cross on its left shoulder. These are followed by the fifers, and the old men chanting, the rest bringing up the rear. The same ceremonies are observed in this as in the other party; and, after returning in the same manner, they separate, and do not meet again until night, when they again gather for services, which are conducted in a very primitive manner, the old men reciting and chanting, while the people are seated upon the floor of the building. The services in the building are soon over.

(To be continued.)

THE SEED OF THE WORD.

BY ELDER G. D. BALLOU.

I HOLD in my fingers a grain of corn fresh from the stalk. This kernel contains life, but we cannot see the life within, yet we know the life is there, and we know it by a certain kind of faith born of experience in dealing with corn, or by the experience of others. So the word of God is called seed, and in it is eternal life. 1 Peter 1:23: "Being born again, not of *corruptible seed*, but of *incorruptible*, by the word of God, which *liveth* and abideth forever." This word "incorruptible" is the same word elsewhere rendered "immortal." This *seed of the word* is the product of that "eternal life, which was with the Father, and was manifested unto us" (1 John 1:2),—the product of Christ's love and mercy manifested to a fallen world, through the hearts of those who had been redeemed by his grace.

By that faith which is the gift of the Holy Spirit we may discern this life in the word, and receive it into our hearts. As the grain of corn, when planted in good soil, watered with the rain, and warmed with the sunshine, will spring up and bear fruit after its kind, so the word of God received into the heart by a spirit of loving obedience, and watered with God's grace and warmed by his love, will produce after its kind. The character of Christ will spring up in the child of God as fast as the word is taken in by living faith. Thus we become partakers of the divine nature. 2 Peter 1:4. Thus, too, we put on the new man which, *after God*, is created in righteousness and true holiness (Eph. 4:24)—the very essential principles of that "eternal life." It is the experimental knowledge of this life in the word which renews us in the image of God. Col. 3:10.

Blessed thought, that there is in the word of God the same living, creative power that ever was there—the same life that gave life to all nature. And more blessed the thought that our faith, born of the Spirit, can take this word in, and we be transformed by having the life and character of Jesus grow into our lives until we are all like him.

This word is immortal, and as we receive it we are taking in the immortal seed, which will, in the resurrection morning, spring forth into the full fruition of eternal life. How precious then is the word of God! Shall we not treasure it up in good and honest hearts, that we may bring forth fruit with patience? Luke 8:15.

Baltimore, Md.

SURE ENOUGH.

A GREAT many people get into deep water and mist and fog because they fail to make a distinction between sin and its collateral results, such as pains and aches and bodily infirmities. I recollect, after one of my meetings near Pittsburg, I complained of being very weary; I was much fatigued. One of the brethren reproved me, and said:—

"If you were living as near the Lord as you ought to, and had sufficient faith in Jesus Christ, you would never feel tired in body."

And I said, "The blessed Jesus himself felt fatigued at times, and resorted to the mountain side and the solitary retreat for rest and prayer."

The gentleman replied, "I want to tell you he never did that after his resurrection."

And I said, "After my resurrection I don't expect to feel fatigued either."

At this remonstrance he gave me a strange look, and we said, "Good-by."—Rev. Geo. W. Willis.

THE CITY OF GOD.

BY M. E. DURKEE.

THERE'S a city, we're told
In the Scriptures of old,
Where the gates are not shut by day,
For Christ is the light,
And there cometh no night—
The darkness hath all passed away.

All the sorrow and care,
All the ills hard to bear,
Are forgotten and left outside—
All the envy and strife,
All the woes of this life,
In that city can never abide.

A new song shall we hear
When our Lord shall appear,
He for whom we have waited so long.
Ope the gates, open wide,
That the nation outside
Which keepeth the truth and are pure
May enter within,
Where is no guile nor sin,
Praising Him to whom praises belong.

A LESSON FROM REAL LIFE.

BY ELDER E. J. WAGGONER.

"THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

"Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Verses 18, 19.

"The kingdom of God is not in word, but in power." 1 Cor. 4:20. The promises and the gifts of the gospel are not matters of mere theory, but of fact. And, in order to show us the reality of the power, Jesus Christ came to earth and demonstrated it in such a way that all can comprehend it. In the life of Christ we shall find every gospel truth illustrated. Let us see something of how the above texts work in real life.

A woman whose life had been slowly and steadily wasting away for many years, and who had spent all her living in a vain attempt to recover her health, and was only made to suffer the more from the experiments of many physicians, heard of the great Physician, and went to him. She was timid, and the multitude of people pressed about Jesus so closely that she could scarcely

approach him; but—"she said within herself, If I may but touch his garment, I shall be whole." Her faith was rewarded, for as she touched the border of his garment, immediately she was fully healed.

Although Jesus was crowded and jostled by the people, he instantly detected that gentle touch. That touch was different from every other, because it was the touch of faith, and it drew power from the person of Jesus. When the disciples wondered that in the midst of such a crowd he should ask, "Who touched me?" he said, "Someone did touch me; for I perceived that power had gone forth from me." That power was the power of his life, for it supplied the woman's need, and what she wanted was life.

Here we have something that our mind can lay hold of and our senses can appreciate. A real thing was done. Something real went from Jesus into the woman. It was not imagination; it was not a figure of speech; but it was an actual fact that the woman was healed. She had the life that she before lacked, and that life came from Jesus. We can never know what life is—only its Author can understand it—but we do know the need of it, even of the righteous life of Christ, and here we see how it is obtained, for the words of Jesus to that poor woman show that she was healed in the same way and by the same means by which we are justified and have peace with God. He said unto her, "Daughter, be of good comfort; thy faith hath made thee whole; go in peace." Luke 8:48. If we should apply the words of the apostle Paul to her particular experience, we might read, "Therefore being made whole in body by faith, she had peace with God through our Lord Jesus Christ." Perhaps this may enable someone to grasp more fully the reality of the righteousness which comes by faith of Jesus Christ.

Nothing is said about forgiveness of sins in this instance, but we may be sure from other instances that such faith as the poor woman had brought healing of soul as well as of body. But no one need have a doubt as to whether this is really parallel to Rom. 5:1, and an illustration of the truth there stated, for we find the same words used with express reference to sins. In the preceding chapter (Luke 7) we are told of the sinful woman who anointed the feet of Jesus, after her tears of repentance had washed them Jesus did not repel her, but said to her, "Thy sins are forgiven." And then followed words almost identical with those with which he dismissed the poor woman of whom we have been reading. To the woman who was well in body, but mortally diseased with sin, Jesus said, "Thy faith hath saved thee; go in peace." Luke 7:50. Compare Luke 8:48.

This proves beyond all possibility of doubt that the same thing is done in the forgiveness of sins that was done in healing the woman with the issue of blood. The method is the same, and the results are the same. Therefore, as we know that something real was done for the diseased woman, so we may be sure that something real is done for the repentant sinner. Just as something real, although invisible, went from Jesus into the person of the diseased woman, making her perfectly well and strong, even so we are to know that something real comes from Christ into the person of the repentant sinner, making him whole, and free from sin.

That something is nothing less than the

actual life of Christ. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Verse 7. The blood is the life; and so it is the life of Jesus Christ that cleanses us from sin. This is what we read in Rom. 5:10, in continuance of the statement that, being justified by faith, we have peace with God through our Lord Jesus Christ: "For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life."

Many think that the forgiveness of sins by the imputed righteousness of Christ is something that exists only in the mind of God. Of course they acknowledge its reality, yet at the same time they do not realize it. There is always something unreal about it in their minds. The trouble is that they fail to grasp and to make real the living connection between Christ and them. There is between the true disciple and Christ a connection as real as that between the vine branch and the parent stalk. The forgiveness of sins is too often thought to be illustrated by the payment of a poor man's debt by a rich friend. If a rich man pays the debt of a poor man, then the shopkeeper credits the poor man with the sum, and the record on the books shows that the debt is canceled. Of course the poor man is benefited, but he does not actually receive anything that will keep him in future. But it is different when God for Christ's sake forgives sins.

Christ "gave himself for our sins." Gal. 1:4. His life is given to be manifest in our mortal flesh. 2 Cor. 4:11. Just as the sap flows through the vine to the farthest branches, and just as the life of Christ went into the poor, diseased woman, to make her perfectly well, so the sinless, endless, inexhaustible life of Christ flows into those who have faith in him, to cleanse them from sin, and to make them walk in newness of life.

His life on earth was one of obedience to the commandments of God. John 15:10. The law of God was in his heart (Ps. 40:8), so that his very life was the fullness of the law. He fulfilled the righteousness of the law. Matt. 5:17. That is, the fullness, the perfection, of the law appeared in his life. And it is by this life that we are saved. It is not that we are counted righteous because Jesus of Nazareth was righteous eighteen hundred years ago, but because "he ever liveth," "the same yesterday, and to-day, and forever," to save by the power of his endless life all that come to him.

Jesus fulfilled the righteousness of the law, in order "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4. The Revised Version reads, "That the ordinance of the law might be fulfilled in us," and gives "requirement" in the margin, as an alternative. The idea is, therefore, that Christ kept the law, in order that its utmost requirement might be fulfilled in us, not by us, but in us, for whereas we have no power to do even what we know to be right, Christ dwelling in us does the right by his own power through our members when we yield them to him. This he does for all who trust him. And thus it is that "by the obedience of one shall many be made righteous."

We may thus know two things, first, how we are made partakers of Christ's life, and, second, what the nature of that life is, and what it will be in us. The miraculous healing of the poor woman shows us the first. The second we learn by reading the ten commandments, and by studying the life of Christ. All that was in his life when he was on earth is in it now, and that is what he gives to us. And that which was not in his life cannot possibly be given to us in it. Everything that is not in his life is sin, and Christ is not the minister of sin.

INSPIRATION OF THE BIBLE.¹

THE Bible declares that it was written by inspiration of God (2 Tim. 3:16), that holy men of old spake as the Spirit of God moved them (2 Peter 1:21). It is also shown that there is a controversy going on between the Lord, the Saviour, and Azazel, or Satan, the one trying to save, and the other to destroy man; and that the Book is a revelation of these facts, and a history of the plan of salvation, or, in other words, a revelation of the gospel of Jesus Christ, written for the guidance of all those who should wish to seek salvation through the Lord Jesus Christ. This being so, then the evidence of its divine origin must be ample in the fact of its preservation during the ages of its existence, and in the counter evidence of an evil influence seeking its destruction. If there is an actual warfare between the hosts of righteousness and of sin, and if the Bible is to point man onward toward righteousness and save him from sin, then the evidence must be plain and positive of a superior influence guarding and preserving the precious word from destruction, and there must be an equal volume of evidence showing the existence of an influence instigating the destruction of the record. Does this evidence exist?

The Pentateuch, the first five books of the Bible, were written in B.C. 1491. Moses wrote them, or the greater part of them. We have to come down 600 years this side of the lifetime of Moses before we find any authentic record of other books being in existence. At that time we find the poems of Homer and Hesiod, but we are obliged to pass on down 400 years, to the time of Ezra and Nehemiah, or 1,000 years after Moses' time, before we find historical works, those of Herodotus and Thucydides. Its great antiquity, and the fact that it existed alone, as a written oracle, for so many centuries, is a strong presumptive evidence of its divine origin, while the fact that it still exists by the millions of copies, and is translated into over 100 different languages, in the face of the fact that all other ancient works have disappeared, except a few untranslated Egyptian books, proves that a supernatural care has guarded its existence.

The Israelites were its custodians. This people were often persecuted and dispersed, yet the Holy Bible was always preserved. Israel was enslaved by the Midianites in B.C. 1256 (Judges 6:1); again by the Syrians in B.C. 856 (2 Kings 13:3, 7); Judah by the Egyptians in B.C. 972 (2 Chron. 12:1-9); again by the Babylonians B.C. 607 (2 Kings 24:8, 10, 14); and Samaria by Assyria, B.C. 730 (2 Kings 17:5, 6); so that, in time, all Israel, and all its three landed divisions, went into slavery. And it is even asserted that after the

seventy years' captivity in Babylon the ark itself was burned, yet the Bible or Scriptures were saved (Dan. 9:2; Neh. 8:1, 2; 2 Macc. 2:13). The forces of evil have made many and desperate attempts to destroy the writings from off the earth, but signally failed each time. Among these may be mentioned the attempt of Antiochus Epiphanes, who burned every copy he could find. 1 Macc. 1:56, 57. Yet God miraculously preserved his word. 1 Macc. 1:63; 2:27. Jezebel attempted to destroy the prophets of God, and with them the holy writings, yet Josiah and Hilkiah, the high priest, found a hidden copy. 2 Kings 22:8; 2 Chron. 34:14.

The internal evidences of its inspiration are numerous. Among some of them is the elevating influence it exerts on man, causing him to develop a nature unnatural to humanity. If the book was written by a human being, it would be simply an epitome of human nature, but it presents a standard of morality above that of mortal man, hence must have been indited by a mind dwelling in a condition, and familiar with a life superior to the existence and knowledge of humanity. This the book declares to be the immortal (not subject to death) existence of a spirit world where God dwells, and the Scriptures hold out the hope of such a life to all who follow its guidance. It is therefore justly said to be the record and means of God's favor, or grace, to man. John 17:17.

The belief in this book, and the following of its teachings, made Israel a superior nation to any that were contemporary with it. "Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?" Deut. 4:6, 7. When its teachings are followed, purification of life always follows, a complete change of opinions and habits results (Zeph. 3:1-7). See the description of the condition of Israel, with their change after the book of the law was found by Hilkiah, the priest, in 2 Kings 22:8-13 and 2 Chron. 34:30-33. So Jeremiah says: "Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23:29. The study of and the belief in the Scriptures results in the same change of the life, the effect being an utter destruction of selfishness, the natural condition of the human heart. This alone is an indubitable proof of its spiritual or divine origin, for no natural being could conceive of or formulate the details of a plan which would produce such results. All works of similar character not pointing to and elucidating the precepts of the Bible, never have effected, nor can effect, anything higher than an outward civility, which is simply dissimulation, or hypocrisy—an attempt to appear what one is not.

Then, too, the perfect harmony and agreement of all its parts and relations, prove its spiritual origin. Written by men occupying different social positions, with varying mental calibers, and living in dissimilar stations, at different periods of the world's history—beginning with Moses, a learned Egyptian by adoption, followed by David, a shepherd; Solomon, a king; Daniel, a statesman; Ezra, a priest; Amos, a herdsman; Matthew, a tax gatherer; Luke, a physician; Paul, a learned Pharisee, and Peter and John, poor fishermen, we have a galaxy of writers living during a period of 1,500 years, all writing of God, his plans

¹Condensed by W. S. Chapman from "Nicholls' Helps to Reading the Bible."

designs, and purposes, and all agreeing with and amplifying the writings of every other,—Moses framing laws; Joshua writing history; David, psalms; Solomon, proverbs; the prophets, prophecies; the evangelists, biographies; Paul and others, letters; yet all speaking the same thing from different standpoints. The law of Moses abounds in ceremonies, and was adapted to only one nation. Deut. 16:16. The New Testament writers preach a religion having few and simple ceremonies, a religion capable of universal application (Mark 16:15), yet the two systems, so dissimilar in special usages, agree with each other in all material points (Heb. 7:18, 19). How is it possible to account for this amazing harmony of purpose, except we believe the statement of God: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:22.

WORKING FOR THE LORD.

BY G. W. JOHNSON.

"I WANT to go into the work." How often we hear this expression from the lips of God-fearing men and women, who have already consecrated their lives to the Master, yet are continually looking forward to some time when circumstances will be favorable for such work! Each person has a desire, perhaps, to labor in this way or that way, yet he feels that he will not be laboring for the Master until he has acquired a certain proficiency in that line. He feels that in order to perform any real labor for Christ he must go out into some unknown field. There is some great gulf between him and the Master's vineyard, and he must cross over if he would enlist in his service. My dear brother, if this has been your experience, let it be one of the past.

When you enlisted in the service of Christ, you became his servant and a worker for him, and until you are a deserter from his cause you are his servant. Doing what? Unless you are doing his work, whose work are you doing? If you are not serving the Master, whom are you serving? Rom. 16:16; Matt. 6:24. My brother, you are in the work. You are in the Master's vineyard, and God wants you to work to-day, and whatsoever is right he will repay you. What is your work to-day?—Hoing the garden, or driving your team, or it may be some other of the various occupations to which necessity calls you. That which is your work to-day, do with your might, and for the Master's sake, realizing that the hand of the Lord is in it.

Make every part of your work bear the stamp of a Christian. Let your Christian life shine out in every hour of labor, conversation, and at the home fireside. Do not engage in a work on which you cannot ask God's blessing. We can look back over our past lives and see many places where we could have accomplished a good work if we had only been faithful, if we had only realized that God wanted us to be faithful just then.

Brethren, we must learn to "be faithful now." We must learn to rely upon God just where we are before he can intrust to us new and untried work.

Grand Ford, Or.

Home and Health.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8.

WAITING FOR JESUS.

I AM weary and worn with the toil of life,
Pressed down with a weight of care,
Disheartened and fainting under the strife,
And the burden so heavy to bear;
But I know there is rest for the body and soul
At the feet of the crucified One,
And I'm seeking that rest in my closet alone;
I am waiting for Jesus to come.

In vain Satan whispers, "There's much to be done,
And duty is calling away,"
But I hear a faint whisper that comes from the throne,

"'Tis Jesus, and he bids me stay.
The door of thy closet is open, perchance,
And worldly thoughts entering in;
The world with its cares must all be left out
If thou wouldst have Jesus within."

O Father, thou knowest how weary I am,
How heavily laden with care!
I come to thee now in Jesus' dear name,
And I know thou hast oft heard my prayer;
I must have thy blessing, O God, on my soul;
'Tis for this in my closet I bow.
One touch of thy power and my heart is made whole;
Oh, give me the healing touch now!

Thou art my Redeemer; thou diedst for me;
And I am thine, blessed Saviour, thine own;
The shadows of darkness are fleeing away,
And the glory shines clear from the throne.
All weary and heavily burdened I came;
But I praise thee for what thou hast done.
The victory is mine through the blood of the Lamb;
I waited and Jesus is come.

—Mary B. Pettys.

KINDNESS.

BY MRS. W. E. LOWRY.

KINDNESS will go farther and yield more happiness than all the haughtiness we can possibly assume. How much easier, too, it is to act kindly to our fellow-men, and even to the animals about us, than to effect a rude and boisterous demeanor, which is sure not only to make others despise us, but on reflection cause us to despise ourselves. A kind, sympathizing word falls like oil on the ruffled waters of the human breast. Every kind act we bestow will have its influence, and eternity alone will reveal the result. A gentle word of affectionate reproof will bring repentance even to the hardened heart. A kind word or obliging action, though it be but trifling, has a power superior to the harp of David in calming the unrest of the soul.

Who has not erred at least once in life, and perhaps hundreds of times? If censured and criticised, to what depths of infamy would not thousands have descended, whose temptations may have been peculiar and pressing, and to which others may not have been exposed. Perhaps they have manfully fought against them, yet yielded to the sin. Afterwards they would give worlds to recall the act, and repented in dust and ashes. Should they be forsaken? Heaven says, Forgive. And whoever will not forgive, surely the love of God is not in them.

God grant that we may scatter the blessings of benevolence in the habitations of distress, and minister to the poor and friendless. May he help us to search into the causes of sorrow and distress, and ever refrain from unkind or hasty words.

MELINDY'S CHRISTMAS GIFT.

"All life aims are vain that aim at anything less than heaven."

Miss Peck was called "queer." Nevertheless, she was acknowledged by all to be good, and many of her "queers" were excellent in results. Sameness, ruts, a stereotyped way of doing things, her soul abhorred. This trait of character amounted almost to a weakness. It explained, however, many of her odd and out-of-the-common-course doings.

Christmas, '92, was not a happy one for Miss Peck. Her conscience troubled her. For days she had been restive. In the midst of doing up Christmas presents to be sent away, she sat down to think—"cogitate," she called it.

"Melindy Peck," she said to herself, "you know just as well as you want to know that you'd never sent Sarah Perkitt that sunflower tidy if sunflowers had been in fashion, and these in particular had not looked more like crooked-necked squashes than flowers. That isn't honest."

"Then you've gone and given rich Cousin Patty a two-dollar cup and saucer. You don't like Patty, but she has money to leave. That's cheating—her and yourself."

"There's the minister's wife. She has money in her own right. She don't need or want your things. But the truth is you don't like to have your neighbor, Sarah Jane Bemis, get ahead of you at the parsonage."

The first waking moment, it has been said, is the rudder by which the whole day is steered. Miss Peck's rudder was decidedly awry. When she opened her eyes on the new day, her mind was full of the presents she "must give and didn't want to, and those she'd like to give and couldn't." When the various packages were ready for shipment, Miss Peck using up quite a quantity of paper, patience, and time, she wondered who there was left on earth she would take solid comfort in giving to. Father, mother, Katie, dear little Joe, all gone. Only far-away cousins and a few friends left. "What is there in this life for me, anyway?" she said wearily.

She was alone, and her head ached, which facts were, no doubt, the keynote to some of her mental misery. A brisk walk to the post office with the parcels cleared the fog in a degree.

"I'll give next year not a thing that ain't honest, and I can't put heart into—see 'f I do. Melindy Peck is going to turn over a bran'-new leaf." This was said in the evening, as she sat over her kitchen fire. "I s'pose we will have to give an account of the money we spend in making Christmas presents—wish 'twan't the fashion—just the same as anything else. If we do it to be seen of men and wimmen, verily we'll have our reward. *Whatsoever* we do must be to the glory of God."

The stars came out, and still Melindy sat by the fire. Her hands were clasped as they lay in her lap, her head bent, as if in prayer.

Softly, reverently, she repeated the passage, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me"—unto Me.

As the weeks went on, the people at Clifton Corners noticed a change in Melindy Peck. She seemed what they called "extry chirk," although there were no signs of "extry luck." In fact, it began to be whispered about that Melinda was living "near." She sold her chickens—although chicken meat was her favorite meat—and bought shin bones for soup oftener than was her wont. Neighbors who dropped in to tea reported, "Not a sign of cake was to be seen." One female detective remarked, "No pies are to be found at Miss Peck's."

"Who could she be a-hoarding for?"

One really interested friend kindly in-

quired if any of her small investments failed to pay. Melindy assured him that her income was the same as it had been, and more than she required for actual wants.

"Mother Baker," who liked to think everybody was on the very verge of a good time, hoped "Melindy was thinking of taking a trip, although she saw no symptoms [indications], in the shape of a new gound and bunnet."

In all things, throughout the world, the persons who look for the crooked will see the crooked. Clifton Corners was in the world, therefore not exempt.

A few, having the restraining grace of common sense, let Melindy and her affairs alone. Others were uneasy, for the sole reason that they couldn't "see what Melindy Peck can mean by being so saving."

The blows which wound most often are those which never are aimed. Melindy received no blows, was only a little avoided, a little overlooked.

Christmas week, 1892, finds a fierce snow-storm at Clifton Corners. Melindy is in her warm kitchen, seated at a spotless table. Around her are elaborate preparations for letter writing. Her school dictionary is in her hand, "The Art of Polite Letter Writing" open before her.

Painstaking and anxious she looks, as she bends over her paper, head much on one side, and her mouth following the strokes of her pen.

One letter is at last done, quite to Melindy's satisfaction. It reads:—

DEAR COUSIN PATTY: I send you a little card, to show you are not out of mind. I am not making presents to folks this year. It came over me last year that I ought to do different. I determined to give this year to the One I love best all I could spare and save. That is Jesus. Jesus is to have a Christmas present from me, Melindy Peck. I send you my best love. Your cousin, MELINDY.

Various societies received a singular letter, with money inclosed. They were all alike, and read:—

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." My Christmas present to Jesus.

MELINDY PECK.

In time the people of Clifton Corners found out what Melindy did with her savings. In the presence of this knowledge, her oddities paled and faded—not until they had learned the lesson that one may be queer yet good, saving to be generous, and that God looks at the heart when he judges.—*Helping Hand.*

FRESHENING UP.

BUT if one is not to "throw off" weariness by having a cup of coffee or taking some nice hot tea, what is he to do with his tired feeling?

If it is near a meal time, take a half hour's rest in the open air, and then make a moderate but very slow meal. For immediate and temperate relief, take a glass of hot malted milk or plain hot milk and water salted can be recommended. Hot water is distasteful to some.

As to the half-hour's rest before eating, some will prefer to spend it in gentle outdoor exercise, others in a chair by the fire, others flat on a bed. This will depend on the sort of work done, and on the individual. Those who can refresh themselves by applications of cold water have a most valuable tonic at hand. Many to whom an indiscriminate cold bath would only cause depletion and depression, can get immense relief by sitting in a shallow bath of cool water with the feet in warm water, and then, with a sponge, laving the cool water up and down the middle of the back. This acts on the nervous centers in the spinal cord, and powerfully influences circulation in the body, as much as cold wa-

ter on the face and neck gives a sense of refreshment there.

But when all is said, it still remains that, when tired, the thing of all things to do is to rest, and to rest fully and freely. Postponement becomes, then, the key to final accomplishment. When a pendulum begins to slow up and stop in one direction, by all means let it set off at once in the other, and swing as far as it will. The next return stroke will atone for the cessation of this one. That it should go on swinging its full stroke is the main thing. The rest needed may be a ten-minute stop in harness, or a full night's sleep, or two months away from everything. What matter if two years afield is the condition of obtaining full vigor for ten years following? A few days or months or years of over-exhausting labor rarely yield results so important as to make the partial breaking down of the man himself profitable either to himself or anyone else. So, in conclusion, when tired, accept the fact without resentment, and look mainly to natural agencies for recovery of the energy wished for.—*The Voice.*

SHUTTING OUR EYES.

VERY miserable people are those who go through the world seeing too much. They plume themselves upon their ability, and proclaim everywhere the wonderful secrets their sharp-sightedness has discovered. They find out small delinquencies and trifling offenses of friends, neighbors, and servants. We are not at all obliged to them for what they reveal. On the contrary, we are continually trembling lest our own pet sin be brought to light, or our friend's dear little secret weakness exposed.

It is not hard to gain much peace of mind by studying the art of judiciously shutting our eyes. Let us refuse to see too much of other people's errors and mistakes. Nay, more, let us refuse to see anything except what we wish to see. The way is clear, the circumstances are fortunate, people are well-meaning and industrious, happiness abounds, and we ourselves are on the high road to fame and fortune.

A fool's paradise, you say? Perhaps. But I doubt if a fool's paradise is not better than the heaven of people who would carry thither microscopes that they might discover its possible imperfections.—*Bazar.*

TERRIBLE WORK OF VOLCANOES.

FEW people in this country imagine what terrible work a volcano of the regulation size can do when it once gets fully aroused. In 1838 Cotopaxi threw its fiery rockets more than 3,000 feet above the crater, and in 1797, when the blazing mass confined in the same mountain was struggling for an outlet, it roared so loud that the awful noise was heard for a distance of 600 miles.

In 1797 the crater of Tunguragua, one of the great peaks of the Andes, threw out torrents of mud and lava, which dammed up the great river, opened up new lakes, besides making a deposit of seething mud, ashes, and lava 600 feet deep over the whole area of a valley which was 20 miles long and averaged 1,000 feet in width. The stream of lava which flowed from Vesuvius in 1837 and passed through the Valley of Terra del Greco is estimated to have contained 333,000,000 cubic feet of solid matter. In 1760 Aetna poured out a flood of melted stones and ashes which covered 84 square miles of fertile country to a depth of from 10 to 40 feet. On this occasion the sand, scoria, lava, etc., from the burning mountain formed Mount Rosina, a peak 2 miles in circumference and over 4,000 feet high.

In the eruption of Vesuvius in the year 79 A.D., the time of the destruction of Pompeii, the scoria, ashes, sand, and lava vomited forth far exceeded the dimensions of the volcano itself, while in 1660 Aetna disgorged over twenty times its own mass. Vesuvius has sent its ashes into Syria, Egypt, and Turkey. It hurled stones of 800 pounds weight to Pompeii, a distance of 6 English miles, during the eruption of 79 A.D. Cotopaxi once projected a block of stone containing over 100 cubic yards a distance of $9\frac{1}{2}$ miles.—*Philadelphia Press.*

HOW HE LEARNED TO KEEP HIS TEMPER.

BY ELEANOR A. HUNTER.

JACK's temper was the family terror. He was one of the nicest, kindest, pleasantest boys in the world when his temper was not roused. He was honest, clever, quick at his lessons, ready to run on an errand for his father, or to help his mother, and if it had not been for that temper, he would have been a very satisfactory boy; as it was, everybody lived in fear of crossing him. His mother never left home for the afternoon without anxiety, for she knew that if Jack had a tantrum while she was not there, the consequence might be serious.

Jack was always sorry after every explosion, and ashamed of himself, too, when his mother talked it over with him.

"I wish I could lose it and never find it again, the villainous old thing!" said he to her after a very hard time. "I don't want to keep that kind of a temper; it's worse than a torpedo; why, mother, it goes off quicker than a flash, almost before I know it, and I can't help it."

"That is true, Jack," his mother answered sadly. "You have let it go so long, now, that you cannot help it, and I know that if you continue in this way you will never make a good or useful man. As you grow older, you grow worse instead of better, and I am afraid that in a fit of passion some day you may do some dreadful thing, perhaps even committing murder. That is the end which I fear for my boy."

Jack looked very sober. He had never heard his mother talk quite like this before.

"What can I do, mother?" said he.

"You know there is one way in which you can gain the victory, Jack," she answered. "With God's help you can conquer your temper, but you never will without it."

"Mother," said Jack, "I get mad so quick that I don't have time to ask him to help me."

"Of course you do not," his mother returned, "but you can ask him when you are quiet and at peace, for help in time of need."

"I did," said Jack in a low voice, "only last night, and this morning I got angry just the same as ever."

"But," said his mother, "God cannot help you unless you try to help yourself also. Instead of staying and bandying words this morning with Harry, you should have run away and left him. Then you would have been saved. Instead of that you courted danger."

"I would not like to run away," objected Jack. "I would feel ashamed to."

"I should feel more ashamed of speaking such words as you spoke this morning, than I should of running away until I could regain my self-control," his mother replied.

"Mother," said Jack, "I will try harder than ever; see if I don't."

His mother smiled a little sadly. She saw Jack's weakness more plainly than he did, but she only said, "I hope you will, my son," and rose and left the room.

The next morning was Saturday, and Jack was out under the big apple tree, near the

kitchen door, churning for his mother. He had a blue checked apron of hers tied about his waist, and he was splashing the dasher of the old-fashioned churn up and down with great energy when his friend Tom Mallory from across the road came over. Tom had his bean slinger in his hand, and he was slowly peppering various objects as he walked along.

"Hello, Bridget!" said he, as he caught sight of Jack in his kitchen regalia.

"Hello yourself!" responded Jack cheerfully. He was not at all ashamed of either his costume or his occupation.

"Can you go fishing this afternoon?" inquired Tom, continuing his shooting, as he seated himself on an upturned pail.

"I guess so. I'll ask mother," answered Jack.

Tom began aiming his ammunition at the churn, when suddenly one bean flew wide of the mark and hit Jack with considerable force in the eye.

"Stop that," Jack cried, making a sudden, involuntary motion, which knocked the churn over and sent its contents flowing out upon the grass. Jack's foot slipped in the buttermilk, and down he went full length in the midst of it. He picked himself up dripping, and with his apron flapping about his heels. The sight was too much for Tom's boy nature.

"I'm awful sorry," said he, but he laughed.

Jack, white with passion, flew at him. Tom turned to run, but it was too late. Jack caught up with him. "I'll pay you for this!" he shrieked, and his hard brown fist sprang out like a hammer and struck Tom on the side of his head.

The boy dropped on the soft green grass without a sound, and lay quite still.

"Are you hurt, Tom?" said Jack, sobered at once; but there was no answer. Jack looked at the white face for one long, dreadful minute, then he turned and went into the house as if he was walking in some frightful dream, and found his mother.

"Mother," said he coming up to her and speaking thickly, "mother, come downstairs. I've killed Tom Mallory."

They lifted the poor, unconscious boy up in their arms, and carried him home to his mother, while Jack crept away into a remote corner of the barn, and flung himself face downward on the hay, silent and tearless, his whole being one great ache of misery.

The doctor came, and after three anxious hours Tom came to himself. It was a dangerous hurt, but there was hope of his recovery. At twilight Jack's mother came home, and her first question was, "Where is my poor boy?" But no one had seen him; indeed, no one had thought of him. They searched the house and the garden, and at last his mother thought of the barn. She stepped inside of the great doors. "Jack," she called, "Jack, dear, I want you." Listening she heard a rustling in the mow, and presently a forlorn figure came slowly down the ladder. She ran and caught him in her arms, and he hid his white face on her shoulder.

"The doctor has hope," said she. "We think Tom will live."

At these glad words and the tremendous revulsion of feeling they brought, Jack sobbed as though his heart would break.

Tom did live; youth and health triumphed; and in after days the two boys became firmer friends than ever. Better yet, through that one hard experience Jack learned the lesson of a lifetime, for never afterward did he lose control of his temper. The old evil habit did not lose its hold at once, but he made it a subject of constant prayer and watchfulness, and he was always master of himself under any provocation.—*Christian Work.*

"Nothing will do more to improve the looks than sunshine in the heart."

Mission Fields.

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

"THROUGH TRIBULATION."

A PEBBLE lay on the mountain side,
High up above the rolling tide,
A waif from the drifting fields of old,
A fragment rough, uncouth to behold,
Seeming not to worth or beauty allied.

SOME chance this luckless pebble bore
Where the drifting storm dashed o'er and o'er,
Till, borne in the path of the torrent's sweep,
It found a home 'neath the billows deep
That forever break on the wild seashore.

Unknown it seemed to nature, save
To the ceaseless beat of the troubled wave,
But its homely form, the restless flow
Of the drifting tides that come and go,
Each hour new worth and beauty gave.

Its splendor grew 'neath the magic hand
Of the washing waves and the grinding sand,
Till by each lift of the pulsing tide
It came at last to the water's side,
And lay a gem upon the strand.

An eye that precious jewels sought
A glimpse of its lustrous beauty caught,
And it shone from thence the brightest gem
That graced the royal diadem,
With wondrous skill and fancy wrought.

There are souls, perchance of humble birth,
Unknown to fame, disowned by earth,
By fortune left in the wild storm path
Of cruel hate and godless wrath,
That yet may shine with matchless worth.

Misfortune's waves but wash and wear
The dross that hides their virtue fair.
Each sweeping tide of sorrow's flood
But lifts them nearer to their God,
Where heaven sees their beauty rare.

When the King his diadem shall make,
Of priceless gems, those shall he take,
As brightest jewels in his crown,
Who came through trials to the throne,
Who suffered much for his dear sake.

—*Alex.*

A TRIP TO PALEMBANG, SUMATRA.

SOPHIA BLACKMORE, a deaconess of the missionary society of the M. E. Church, writes the following interesting letter, under date of Singapore, September 17, 1894, to the *Gospel in All Lands*:—

"After our Malay quarterly conference was over, its pastor conducted the first love feast that has ever been held in the Malay language. All stayed to it, and men and women spoke freely. One woman told us of how she had to go to Palembang on business. While there she talked to the women of Christ Jesus; they listened eagerly, and asked her to bring Christian books with her next time. Lim Neo afterward told me she had to return to Sumatra, and asked me if I would get books for her to sell there. I asked her if she would take me with her, and she was so pleased because I would go. When it was talked over at our Deaconesses' Home, Miss Ferris found she could go too.

"Palembang is only thirty-six hours' voyage from Singapore. We had to go on the deck of a native boat. We did not mind it, for the journey was not long. We took with us one hundred and seventy Scripture portions and about seven hundred books and tracts. We questioned Lim Neo as to where we were to stay during our visit to Palembang; she was rather oracular about it. Soon after our arrival we were introduced to a Chinese gentleman named Lim Chip Hiang, then to his

Malay wife. The former had such a kind, benevolent face we felt we could trust him, and he kindly invited us to be his guests.

"Palembang is under Dutch rule, so it was one of our first duties to visit the resident, to acquaint him with our plans and to ask his permission to sell our books. This was very readily given.

"The town of Palembang is situated on a fine, broad river, fifty miles from the sea. The river forms the principal street of the town. For four miles on either side of it houses extend. These houses are built on strong bamboo rafts and securely fastened to stakes that are driven into the bed of the river. Here is a description of the house in which we were entertained: Immediately from the boat one steps into the receiving room and goes from there into the main room, off which are four tiny sleeping apartments, one of which we occupied. At the rear is the large kitchen, which is detached and rises and falls with the current of the river. A table is in the center, a cooking range at the side, but what amuses us most is the bathing hole. Two or three boards have been removed from the flooring, and there flows the river. A woman goes down to bathe here. Up she comes, gives the fire a poke, or stirs some food that always seems to be simmering. In this same hole clothes are washed, cooking utensils cleansed, etc., etc. Could anything be more convenient, for the river washes all away.

"Many boats ply up and down the river. Those for hire are beautifully clean. They are shaped like a fish, and glide swiftly over the water, propelled by one oar, used by a man who sits at the tail-like end.

"Other boats contain merchandise. Some have an awning over them, from which hang down tinware, pottery, fruit, or whatever the owner wishes to sell. It is his floating shop, and he comes to whatever door he is called and sells his ware. In other boats whole families live. It is their only home. All seem quite happy in their narrow quarters.

"I am glad to write that our kind entertainer was not averse to our gospel. He was most interested in our books, and bought a quantity of them, some of which he gave away. Each night I would talk to the wife. The *tokay* would come in, stay and listen awhile, or ask to be told over again what I had been talking about. After we had gone to bed, we would hear the wife for hours reading the Bible aloud.

"Tokay Chip Hiang's life reminded us of old patriarchal times. He lives in the midst of his children and grandchildren. Besides the river house his family occupies three large houses on the land just behind. An old lady has lately died. She was over ninety years of age, and was a great-great-grandmother to some of the little ones.

"One evening Chip Hiang gathered all the children of the household and bade them sit on the floor while I told them a story. I had gained some repute in his eyes for storytelling. How glad I was to tell these children the very first Bible story they had ever listened to. I pray it may not be the last. They listened well. All this time Miss Ferris was entertaining the women. We changed places. She had a merry time with the children, and I sat on the floor, surrounded by a group of women, and told them of the Good Shepherd.

"We spent a good part of our days visiting and book-selling. We were received so kindly. Crowds of children would follow us from one house to another. From one house we would be invited elsewhere. Sometimes we had several invitations, and hardly knew where to go first. We would have to walk on banked-up roads, then come to houses connected together by rude plank bridges or logs not always easy to walk on. To dispose of the last of our books we went to the market. Soon all our gospels and larger tracts were

disposed of. Then Miss Ferris went in one direction and I in another with the smaller tracts. 'One writing, one cent,' we said, as we passed the little stall where the women sat. Some bought. Children came round with their one cent asking for 'one writing.' Some of the women bought wholesale. They spent five or six cents in tracts, and retailed them at a small profit. It was not very long before every sheet was finished. The people are so glad to have something to read. Still buyers came up asking for more *hikayats* (histories), but the stock we had brought with us was exhausted.

"We spent eight days in Palembang. We want to go again, and we trust that permanent work will ere long be established among these seventy thousand people who have no one to tell them of the Saviour of the world."

A WOMAN'S WORK IN TURKEY.

ILLIE, the Bible woman in Midyat, is a woman of very ordinary abilities, but she has surely had divine help in her work; and, with tact, sympathy, and devotion to souls, she has labored against opposition greater than has been met in such work in any other place in our field. She went to Midyat thirteen years ago, before there was a church there, and before there were any really Protestant women. There were a few Protestant men, but their wives, on one occasion, after being induced to start for the chapel where they were to have a meeting, slipped away when their leader's eyes were turned, and on reaching the doors she looked back to find herself alone. The Jacobite women in Midyat are strongly opposed to Protestantism, as are Catholic women in Mardin, and in those early days they were much more vigorous in their opposition than now. After Illie had been at work there a few years, the missionary was one day calling with her, when a tall, fierce woman meeting them said:—

"You are the ones that have spoiled Midyat," and answered one of the lady's remarks with, "I would wring your neck; I would throw you down from the roof." And only three years ago, when a prominent Jacobite joined the Protestant church, there was a mob of women in the chapel yard the first time he attended the Protestant service.

Illie has given lessons in reading to more than a hundred women, but her most valuable work has been her faithful religious teaching. She knows the religious condition of every woman in the Protestant community, and of almost every other Christian woman in the village. All the women in the Protestant church and community were brought in mainly through her efforts, and through her instructions a large number of other women know the truth perfectly, though they do not yet acknowledge it. Many men confess that her expositions of the truth in the house first shook the foundations of their faith in the old church, and that she was the means of bringing them over to Protestantism.—Miss C. H. Pratt, *Missionary of the American Board*.

"MOUNTAIN WORK IN TENNESSEE."

At the annual meeting of the American Missionary Association, Rev. W. G. Olinger delivered an address on the above topic, from which we take the following:—

"My people are not a progressive people. Too many of them are satisfied to live as their fathers and grandfathers lived, in the same little old log cabin, where they and their fathers were born, cooking by the fireplace, with 'hog and hominy,' and the vegetable 'corn dodger' as staple articles of diet. Fruit, which grows so luxuriantly for the planting and some care, is but little cultivated,

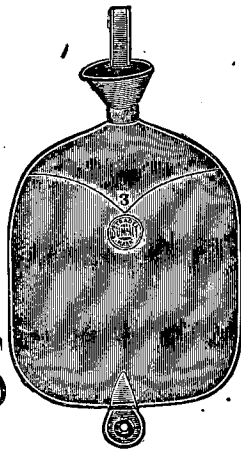
they being satisfied with that which grows wild. They are slow to accept innovations upon the ordinary ways of doing things, any proposed advancement being styled 'Yankee notions.' Attempts at public improvements in the way of bridges, good roads, and railways are strongly resisted, and the only way to break these inherited prejudices is for good, earnest, progressive men from the North to come down and settle among us, and show by practical demonstration the advantages of good farming, fruit growing, improved stock, better roads, and bridges. When they see with their natural eyes, the more progressive ones will swing into line and begin to do likewise.

"But I must turn to another and sadder phase of my subject. In many localities the methods of teaching—if, indeed, we may call them methods—are still in use which we employed fifty years ago. There is yet to be found the windowless schoolhouse, with its crude furnishings of slab seats, boards fastened to the wall for a writing desk, heated by means of a fireplace or a stove with pipe through an opening between the logs. This association has done much to better the condition of things along these lines, by establishing schools in various localities.

"But I come to you to-day, and plead with all the earnestness I can command, and ask you to help us erase from the map the deep coloring which throws its dark shade upon us, and in its stead bring the light of prosperity, piety, and peace. I know of no field where the use of consecrated money, consecrated hearts, heads, and hands, will bring more speedy and grander results for good than the field that I have the high honor of representing before the American Missionary Association. Do not let the fact pass from your minds that we are in *America*, not *Africa*.

"What I have told you is but a small part of the work which you, by your means, under God, are doing in this, my native land. I am asked to report every month new openings for churches and Sunday schools. I cannot do it, except to say that the whole country is open. What we want is consecrated men to come down and go in and out among the people, teaching them the way more perfectly. We want consecrated money to support these workers and to build schools and churches. Whenever money is ready to help support a missionary and build a church, I will guarantee the 'opening.'"

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WHAT SHALL IT PROFIT?

If I lay waste and wither up with doubt
The blessed fields of heaven where once my faith
Possessed itself serenely safe from death,
If I deny the things past finding out,
Or if I orphan my own soul of One
That seemed a Father, and make void the place—
Within me where he dwelt in power and grace,
What do I gain, that am myself undone?

—William D. Howells.

ROME IN GUATEMALA.

BROTHER F. BISHOP, one of the book agents who recently went from California to Chile, notes a few days' stop at the port of Guatemala. Here is an extract from his letter to the *Missionary Echo*:—

A number of Indians came on board the vessel, and I showed them some of our books. They took them and looked at them, and began reading, as they are able to read and speak English. I had told them they were for sale, and soon I saw them in a crowd, and a black-robed priest in their midst. I was surprised, not knowing there was one on board. The priest soon sent one of them back with the books, which was the end of my prospect for making a sale, and showed that Rome rules in small as well as in great affairs.

The priest, I was informed, speaks eleven different languages, and has lived for ten years in the country of Guatemala, and among the Indians a part of the time. While there he gathered about 8,000 plants and flowers which have no names, also thousands of butterflies, and insects of various kinds. He brought with him as he came on board five Indians and two other men. He had also in his train two monkeys with immense tails, several different kinds of birds, and a Japanese pug dog, besides plants and curios of many kinds. It puts me in mind of a traveling show. This priest is on a pilgrimage to Rome, and on the way expects to give scientific lectures. The menagerie is, no doubt, to attract the crowds.

When he found out our business, and where we were going, he waxed very warm, telling us we would not earn our salt. He said he burned \$30 worth of books sold by a man in Guatemala, and of course he would do the same with ours if he found any. He lost his good frame of mind and railed on us, comparing our few numbers with his multitudes. This was a little foretaste of what we expect to meet farther on.

THE DRAGON IN ARKANSAS.

THE demon of persecution is again showing its head in Arkansas. After the outburst a few years ago, the Legislature put a temporary quietus on the enthusiasm of the intolerant Sunday-law champions by enacting an exemption clause. But the dragonic enemy of religious liberty did not go to sleep, nor give up his determination to make war upon the "remnant" of the church "which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

A private letter from Van Buren, Ark., to a brother in this office, tells of a brutal assault upon one of our book agents in the town of Waldo, in that State. Brother E. A. Jenkins, of College View, Neb., began canvassing November 13, and immediately met opposition from the Methodists. The minister told him that his book had been condemned by the *Arkansas Methodist*, which was admitted by the agent. An effort was then made to stop his work, but the city clerk told him they could not stop him by law.

Soon afterward he was met by the town marshal and others, who told him he had just fifteen minutes to leave town. Brother

Jenkins asked, "Why so hasty?" when the marshal caught him and kicked him, and then drew a revolver and threatened to shoot him if he did not leave immediately. As the agent turned to go away, the marshal followed him and kicked him for a distance of three blocks. Then the officer ordered his victim to stop and give him his name, which was done, and the injured man went to his boarding house. Later in the evening the marshal and another man armed with a shotgun appeared again, and asked the agent why he had not left town. He replied that as a citizen he had a right to go when he pleased. The officer began his abuse again; when another citizen came to the agent's relief, and the matter was stopped for the night.

When the action of the marshal became more generally known, there was considerable indignation among the sober-minded, unprejudiced citizens, and the officer realized that he must in some way pacify the adverse feeling. So he went before the police judge and confessed assault and battery, his fine and costs amounting to \$35.

It is said that the State senator of that district has pledged himself to work for the repeal of the exemption clause in the Sunday law, and there are indications of a strong effort to accomplish that end during the next session of the Legislature. The whole unchristian move is, as usual, at the behest of those who profess to be Christians, and Protestant Christians at that. When the spirit of persecution is given loose rein, it is no milder or more merciful in professed Protestants than in any other class of religious bigots. It is the same spirit to-day that was manifested at the crucifixion, or in the Dark Ages.

FIELD NOTES.

THE brethren at Delmar Junction, Iowa, are building a house of worship.

ELDER C. W. OLDS reports the addition of five members to the church at Madison, Wis.

A CONFERENCE workers' school is to be held at Oshkosh, Wis., beginning January 9, and to continue about fourteen weeks.

FOUR persons were baptized in the Oakland church, after the missionary meeting on the 12th inst., by Elder H. F. Courter.

ELDER L. D. SANTEE reports the baptism of six persons at Ottawa, Ill., during his recent labors with the church in that place.

THE secretary of the Iowa Tract Society reports the organization of three new local societies—Nanson, Alexander, and Cedar Falls.

ON the 3d inst. twenty-four diplomas were issued to graduates from the medical missionary class at the Sanitarium, Battle Creek, Mich.

ON the 13th inst. Elder J. E. Fulton, of the North Pacific Conference, sailed from San Francisco for New Zealand, to which field he goes on call of the General Conference Committee.

As a result of meetings held in St. Louis by Brother A. P. Heacock, nine persons have been added to the church in that city. The erection of a house of worship is now in contemplation.

AT Bloomville, Wis., where Brethren S. Swinson and E. McIntosh held meetings during the autumn, a church of twenty-eight members has been organized and a new church building erected.

THE December 8 issue of *Harper's Weekly* contains an interesting article and several illustrations descriptive of Pitcairn Island, making complimentary mention of our missionaries and their work. The illustrations are by Captain Davis, the same artist who took the views for the new book, "Story of Pitcairn Island," published at this office.

THE placing of the students at Mount Vernon (Ohio) Academy on vegetarian diet is reported to be working so well that there is no sickness among them. The winter term began December 19.

UNDER the labors of Elders G. B. Starr and A. S. Hickox, at Rockhampton, Queensland, Australia, a church of twenty-eight members was organized October 20, and eight days afterward seventeen more were added.

A YOUNG lady canvasser in the State of Missouri sold books to the value of about \$1,000 during the past summer and fall. She had been a student at Union College, and now returns to her studies for a season.

ELDER R. S. WEBBER reports an addition of six members to the church at St. John, N. B. He also reports encouragingly of the Sabbath schools in the provinces, five of which are in Nova Scotia and two in New Brunswick.

THE *Review* notes the information that Brethren Whaley and Curlett, undergoing a ninety days' sentence in Centerville, Md.; jail for working on Sunday, were released after thirty days of service, by order of the judge who sentenced them.

AT the close of the camp meeting held last month at Ashfield, N. S. W., Australia, Dr. M. G. Kellogg was ordained to the gospel ministry. The camp meeting was followed by a series of tent meetings, conducted by Elders J. O. Corliss and S. McCullagh.

AT the recent session of the Atlantic Conference, the following officers were elected: H. E. Robinson, President; S. B. Horton, Secretary; T. A. Kilgore, Treasurer; Executive Committee—H. E. Robinson, R. D. Hottel, C. P. Bollman, Allen Moon, John F. Jones.

AT the late session of the Australian Conference the following officers were chosen: President, A. G. Daniells; Vice President, M. C. Israel; Secretary, S. McCullagh; Treasurer, N. D. Faulkland. Executive Committee—A. G. Daniells, M. C. Israel, S. McCullagh, W. C. White, J. Smith, L. J. Rousseau, T. Whittle.

PEOPLE who labor under difficulties which to others would seem insurmountable often accomplish the greatest results. Sister Marian Klaiber tells of a brother in Ontario who devotes all his time to the work of visiting, distributing literature, and selling what he can to pay his way. She says "he is *very deaf*, but he labors with a simple trust in God, and accomplishes a good work. A number of people have been fully converted to the truth through his efforts."

A SISTER engaged in Bible work in Davenport, Iowa, in a letter to the *Workers' Bulletin*, relates the following encouraging incident:—

Some time ago a canvasser in Illinois sold a gentleman "Bible Readings," taking oats for his pay. When the man discovered that the book was a Seventh-day Adventist publication, he wanted to burn it; but his wife prevented him, and placed it in the spare room upstairs. Later a niece from Davenport visited them, and finding the book in her room, became interested in it. Her aunt made her a present of it. Now she, with her sister and husband, are keeping the Sabbath. We have held readings with them. The canvasser sowed the seed; the Lord gave the increase.

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.]

FOR ten years the desk calendar issued by the Pope Manufacturing Company has held a unique place among business helpers. Each daily leaf during that time has taught its quiet lesson of the value of better roads and outdoor exercise. Its sentiments are generally trite and well chosen. The calendar for 1895, which is just issued, is even brighter than its predecessors in appearance, as clever artists have added dainty silhouette and sketch to the usual wise and witty contributions that have heretofore given this popular calendar its charm. It can be had for five 2-cent stamps from the Pope Manufacturing

Company, Hartford, Conn., or from any Columbia bicycle agency.

LEE & SHEPARD, publishers, Boston, Mass., have given us, as usual, something unique and beautiful for the new year. Among their novelties are the "Jerome Banners," by Irene Jerome, who has a gift of arranging and interpreting beautiful thoughts by grouping, coloring, and illumination. The selections of thought, as well as the decorations for each Banner, are appropriate to the title given. "The Joy Banner" is a wealth of nasturtiums artistically woven in and out through the design. "The Everyday Banner" contains thoughts for every day, brightened by the favorite bachelor's button in delicate tints. "The Rest Banner" is rich in coloring, having the sweet pea in its many tints. "What Will the Violets Be?" (words by Dr. Gannett), is decorated most appropriately with clusters of violets, finely grouped. The mechanical work is beautifully executed, and the Banners must be seen to be fully appreciated. This unique set of publications consists of four designs in color and gold, which are called Banners, each being composed of four separate panels, or cards, 5x7½ inches, connected by colored ribbon, so that it can be displayed on the wall, or folded into an ornamental envelope which accompanies it, in book form. The price of each Banner is 50 cents. Sold separately if desired, or \$2.00 for the entire set. Each Banner, when hung, is about 21 inches long by 7½ wide. Complete catalogue of Lee & Shepard's publications sent free.

"BARON KINATAS, A TALE OF THE ANTICHRIST," is the title of a book that has just come to our table. The author is Isaac S. Dement. Published by M. T. Reed, Chicago.

In the form of a story the author discusses the state of the dead, the immortality of the soul, and the manifestations of antichrist in miracles and wonders. The dead are unconscious, man receives immortality at the resurrection or coming of Christ, and a personal devil is responsible for false doctrine and wonders designed to lead away from the Bible. The overmastering delusion spreads rapidly, and through one of his principal agents, Satan leads the whole world after him. At the supreme moment Christ comes. The scene is located in Chicago. The work shows that the author's mind is stirred over the "signs of the times," and that he sees in them portentous things. A closer study of God's word will lead him nearer to the truth. The price of the book is 50 cents.

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has been written, and that by a native of the island, one to the manor born. The title of the new work appears above. It is written by Miss Rosa Young, one of the direct descendants of the mutineers of the *Bounty*. The book, of 256 pages, is a plain, unvarnished tale of Pitcairn and its inhabitants from its settlement to the year 1894. It is written with a

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—Neh. 8:8

LESSON I.—SUNDAY, JANUARY 6, 1895.

JOHN THE BAPTIST BEHEADED.

Lesson Scripture, Mark 6:17-29.

17. For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her.
18. For John said unto Herod, It is not lawful for thee to have thy brother's wife.
19. And Herodias set herself against him, and desired to kill him; but she could not;
20. For Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly.
21. And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee;
22. And when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.
23. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.
24. And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.
25. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John the Baptist.
26. And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her.
27. And straightway the king sent forth a soldier of his guard, and commanded to bring his head; and he went and beheaded him in the prison,
28. And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.
29. And when his disciples heard thereof, they came and took up his corpse, and laid it in a tomb.

Golden Text: "And fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." Matt. 10:28.

NOTE.—The section of history which belongs to this lesson includes Matt. 14:1-12; Mark 6:12-30; Luke 3:19, 20 and 9:7-9, together with other mention of John's mission in the various gospels. The time was probably the spring of A.D. 28. He was beheaded a year later, in 29. The place of our lesson was Galilee. The place of John's imprisonment was Macherus, a strong fortress and castle at the southern extremity of Perea, near Arabia, nine miles east of the northern end of the Dead Sea. Here it is probable that the feast of Herod was held, at which Herodias demanded the head of John the Baptist.

1. When Herod heard of the fame of Jesus, what did he say? See note 1.
2. What had Herod done to John the Baptist? Verse 17.
3. For whose sake did he do this?
4. What relation did Herod sustain to Herodias?
5. How did John the Baptist regard this unlawful union?
6. How did his heaven-sent reproof affect Herodias? See note 2.

7. What did Herodias desire to do because of John's reproof? Verse 19.
8. Was she able to accomplish her purpose?
9. How did Herod regard John? Verse 20.
10. What effect did John's preaching have upon him? See note 3.
11. What did Herod do on his birthday?
12. What part did the daughter of Herodias there at?
13. How did her dancing affect the king?
14. What did he promise her? See note 4.
15. How did he confirm his promise? Verse 23.
16. What council did she seek? Verse 24.
17. What was the reply of the mother?
18. What did the daughter immediately do on receiving this reply? Verse 25.
19. How did her request affect the king?
20. What induced him to comply with this request? Verse 26.
21. What did he immediately do? Verses 27, 28. See note 5.
22. What did John's disciples do? Verse 29.

NOTES.

1. The chronological setting of our lesson is about one year after John the Baptist was beheaded. In bringing in the fame of Jesus and Herod's supposition concerning who he was, the evangelist takes occasion to give the history of John's death. It was on hearing of the mighty works of Jesus that Herodias said that it is John the Baptist risen from the dead.

2. HEROD'S (Antipas) lawful wife was the daughter of Aretas, an Arabian king, but he abandoned her for the sake of Herodias. Herodias was the wife of her Uncle Philip, an elder brother of Herod Antipas, but she deserted him and eloped with the younger brother. Herod was guilty of the basest treachery to his brother, for it was while visiting his brother Philip that he became acquainted with Herodias, his wife, and as a guest plotted against the honor and happiness of one who was his brother and host. Herodias is described as an "able, ambitious, unprincipled, but bewitching and ensnaring woman." She probably thought when she married Philip that he would become heir to the throne, as he was the oldest son of Herod the Great; but when she found that he was to be poor, and his brother Antipas rich, she won the affections of the latter. This sin of Herod's John faithfully rebuked. From the tense that is used, it seems that he reproved him repeatedly, but Herod seemed to be so under the power of his unlawful spouse that his heart was hardened against all reproof. On the part of Herodias the reproof seemed to bring out all the devilish malignity of her character. The only way in which she could stop the reproof was to repent, or destroy the reprover. She would not repent, but slew the reprover.

8. PELOUBET says, on the expression "when he heard him," "All the verbs are here in the imperfect tense, describing actions continued or repeated from time to time." He seems to have been fascinated by John, whose strong character overawed him at

times. "He did many things." "His conscience being touched, he tried to make a compromise with it," says Morison, "by doing a variety of good things from which he would have otherwise abstained." The Revised Version translates, instead, of "he did many things," "he was much perplexed," that is, whether to obey his conscience or to continue in sin. He wanted to kill John to please Herodias, and yet his conscience held him back, and he kept him safe.

4. Says Schaff: "This was not a common dancing girl, but her own daughter was put to this degrading task for the accomplishment of her malignant purpose." Josephus gives her name as Salome, daughter by Philip, Herod's brother. "Dancing women were abundant," says the American Commentary, "and in such banquets it was common for them to appear, transparently robed, and execute voluptuous and impurely suggestive dances. This was the Roman fashion." It was the work of her mother, too, who was adapting her wiles to the man she had to play upon. In all probability Herod and his guests were more than half-intoxicated. Says Prof. Isaac H. Hall, "The wine and drunkenness of to-day, bad as they are, are but the preserved remnant of the ancient horrid riotous revels." And yet those ancient feasts were largely pagan. Peloubet remarks upon Herod's promise: "Herod was willing to give away half of his kingdom for the sight of an immoral dance. Poor fool! But how many in our day give away the whole kingdom of their souls, with health and hope, prosperity, peace, and goodness,—yea, the whole kingdom of heaven,—for the paltry price of a glass of wine, the pleasure of the table, the gratification of passion or pride, the acquisition of a little money. The race of Esau still thrives who sell their birthright for a mess of pottage."

5. In this scripture we have a fearful object lesson of what it means to reject reproof which comes from God. Had the warning of John to Herod and Herodias been heeded, what a different history might have been written, not only of Herod, but of the countries over which he ruled! But he rejected the reproof, and, though he did not mean to kill John—in fact, had taken care to preserve him from the power of Herodias, with whom he (Herod) was unlawfully connected—yet, by rejecting the reproof which God sent, he placed himself in the power of the enemy. While Satan could not lead him to commit the crime when sober, he brought about the object in another way. Herod drunk promised what Herod sober would not, and then, by the false idea of pride and dignity, he was led to carry out what he had so rashly promised. Rarely, if ever, does Satan bring to bear on us the suggestion or temptation to the maximum of sin or iniquity into which he desires to lead us. It is step by step, little by little, a yielding to temptation here, a compromise of principle there, until we are so entangled in his toils that there is no hope for us. The only sure and safe way is to heed the reproof which the Lord sends when it comes.

LESSON I.—SABBATH, JANUARY 5, 1895.

THE SANCTUARY OF THE BIBLE.

OUTLINE LESSON.

[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.]

The subject of the sanctuary is a very interesting and important one. When we remember that in it the whole plan of salvation centers, that an understanding of it is necessary to a knowledge of present truth and the work of God for this time, and that the prayerful study of it opens before us a vast and fruitful field of Bible truth concerning which the great majority of the Christian world is confessedly ignorant, then we will, perhaps, better appreciate its value and the importance of giving it careful and thorough study. For books of reference in studying these lessons we recommend "Patriarchs and Prophets," "The Atonement," "The Sanctuary and Its Cleansing," "Early Writings," and "Great Controversy," vol. 4.

NOTE.—This outline lesson is placed before the

mind at the commencement of our study of the subject, believing that it will be helpful in the lessons that will follow. This lesson is short, and the student should become familiar with every text used in it, and be able to locate them without hesitation. All of them are important proof texts, and should be remembered.

1. What is the meaning of the word "sanctuary?" *Ans.*—"A holy place, a sacred place, a dwelling place for the Most High." See Ex. 25:8 and "Webster's Dictionary."
2. How many times is this word used in the Bible? *Ans.*—144 times.
3. By what other names is it called in the Scriptures? *Ans.*—1. Tabernacle. See Heb. 8:1, 2. Temple. See Rev. 11:19; 15:5.
4. For what purpose are the Scriptures written? Rom. 15:4; 2 Tim. 3:16.
5. What, then, must we conclude in reference to the subject of the sanctuary?
6. What has the sanctuary been from the beginning? Jer. 17:12.
7. Where is it located? Ps. 102:19.
8. What did the Lord command the people to do in the time of Moses? Ex. 25:8.
9. For what purpose was it to be built?
10. How was Moses instructed to make it? Ex. 26:30; Heb. 8:5.
11. Of what was it a pattern? Heb. 9:23.
12. What is said of the sanctuary in heaven? Heb. 8:1, 2.
13. How does it compare with the one which Moses built? Heb. 8:2; 9:11.
14. What relation does Christ sustain to it? Heb. 8:1, 2.
15. When did he begin his priestly work? *Ans.*—After he ascended. See Heb. 4:14; 8:1; 9:24.
16. Why did he not exercise the priestly office while he was here on the earth? Heb. 8:4. Note 1.
17. Why was there no ministration in the heavenly temple before Christ came? Heb. 9:8. Note 2.
18. When Christ finishes his work as priest, and redemption is completed, how will God dwell with his people? Rev. 21:1-3. Note 3.
19. What does John say of that city? Verse 22.
20. Whose throne will be in it? Rev. 21:5; 22:1, 3.

NOTES.

1. In the plan of God the typical services and offerings of the former dispensation were to extend to the death of Christ, which took place at the close of his earthly life. He placed before us in his spotless example "the way, the truth, and the life;" but he could not minister his blood before it was shed, and he could not officiate as priest at that time, because he was not of the tribe of Levi. Heb. 7:12-14.

2. The typical service which was performed in the worldly sanctuary was a shadow of a service which was still future. Type reaches antitype, but cannot exist at the same time. The shadow is past when the substance is reached. They cannot occupy the same space; hence Christ's ministration in the heavenly temple could not begin while the earthly sanctuary and its typical services were being carried forward under the divine sanction. It is also evident that the Lamb of God must first be slain before his precious blood could be ministered in our behalf. This did not prevent those who lived before Christ died from being benefited by his sacrifice, because by faith they grasped the saving truth that Christ was a Lamb slain from the foundation of the world. Rev. 13:8.

3. From the Scriptures we learn that God will finally dwell with men indeed, not as in the days of ancient Israel, by a symbol—the shekinah—in a temple made with hands, having in it furniture which reminds of sin, and a service performed for its removal, but he will actually dwell with men by his personal presence, in the New Jerusalem, "our Father's house," with many mansions, all prepared for the eternal home of the redeemed by the One who will soon come again to receive us to himself. John 14:1-3.

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

HEALTH AND TEMPERANCE BOOKS AND TRACTS.—Assorted Package No. 2; price, 40 cents. Fifteen subjects treated; over 100 pages. Address, Pacific Press, Oakland, Cal.

LESSON II.—SABBATH, JANUARY 12, 1895.

THE WORLDLY SANCTUARY.

INSTRUCTION FOR BUILDING.

1. Who gave instruction for building the sanctuary? Ex. 25:1, 8.
2. To whom was this instruction given?
3. Where and at what time was it given? Ex. 24:12-18.
4. What kind of offerings were to be brought for the sanctuary? Ex. 25:2. Note 1.
5. Of what were the offerings to consist? Verses 3-7.
6. For what purpose was the sanctuary to be built? Verse 8.
7. How did Moses know how to make it? Verse 9.
8. Who were called to have the direct supervision of the work? Ex. 31:1-11.
9. How were they fitted for it? Verses 3, 6.
10. Into how many apartments was the sanctuary divided, and what were they called? Ex. 26:33; Heb. 9:2 (margin), 3. See also Revised Version.

MATERIALS FOR BUILDING.

11. Of what were the sides composed? Ex. 26:15. Note 2.
12. Of what length and width were these boards? Verse 16. Note 3.
13. How many boards were there to be on the north and south sides of the tabernacle? Verses 18-20.
14. How many on the west end? Verse 22. Note 4.
15. Of what did the corners consist? Verse 23.
16. What were all these boards to have in one end? Verse 17.
17. Into what were these tenons to fit? Verses 19, 21, 25.
18. Of what were these sockets made? and how much did they weigh? Ex. 38:27.
19. By what other means were the boards held in position? Ex. 26:26-28.
20. By what means were the bars held in place? Verse 29.
21. With what were the boards and bars overlaid? Verse 29.

NOTE.

1. THERE is an important lesson for us in the instruction which the Lord gave his people in regard to the offerings of the sanctuary. They were to offer willingly. We are to give "not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9:7. We may think, perhaps, that ancient Israel was a very wicked and rebellious people (and they were at times, and especially in the time of Christ), but their liberality in making offerings for the sanctuary is especially mentioned in the Scriptures. Ex. 36:5-7; 1 Chron. 29:9-17. We cannot afford to give grudgingly, or rob God in tithes and offerings, as the Lord declares we have done, and suffer his curse as a result. Mal. 3:8, 9. He wants us to cease robbing him, that he may pour us out a blessing that we will not have room to receive. Verse 10. When we remember that the Jewish people gave about one-third of all their income to support the work of God ("Testimonies," vol. 3, page 395), and that the early church in the days of the apostles gave all to carry the gospel, we ought to be provoked unto love and good works, cheerfully give of our substance, and take joyfully the spoiling of our goods, knowing that we "have in heaven a better and an enduring substance." Heb. 10:34. And now, as we are right on the borders of the promised land, and can carry nothing over, we should sell and give alms, that we may lay up treasure in heaven, and have our affections and interests center there, instead of being dwellers on the earth. Luke 12:23-36.

2. "SHITTIM WOOD."—The wood of the shittah tree. "A tree that furnished the precious wood of which the ark, tables, altars, boards, etc., of the Jewish tabernacle were made, now believed to have been the wood of the *Acacia Seyal*, which is hard, finegrained, and yellowish brown in color."—*Webster*. The original word is translated acacia in the Revised Version.

3. "CUBIT."—There is no general agreement among the authorities in regard to the length of the cubit. The variation ranges from eighteen to twenty-two inches, hence the dimensions of the

sanctuary and everything connected with it can be easily ascertained approximately in feet and inches.

4. "The sides of the tabernacle westward." Of course on the west there could be but one side, more properly, end. The Revised Version renders this, "The hinder part of the tabernacle westward," which is evidently correct, as the tabernacle faced the east.

News and Notes.

FOR THE WEEK ENDING DECEMBER 17.

RELIGIOUS.

—Measures have been inaugurated by the clergy of San Francisco to organize a movement similar to that of the Lexow Committee of New York.

—A writer in the *Canadian Magazine* estimates the wealth of the Church of England at \$900,000,000, yielding a yearly income of \$37,000,000. Lord Beaconsfield said, "Nothing in this country [England] can resist churchmen when united." For a very potent reason, it would appear.

—Emperor Francis Joseph of Hungary has given his sanction to the ecclesiastical bills. These bills include measures legalizing civil marriages, allowing the conversion of Christians to Judaism, granting religious liberty to Hebrews, and renouncing the restrictions with regard to the children of mixed marriages. The Roman Catholics and Greek orthodox bishops bitterly opposed the adoption of the measures.

—The *Literary Digest* has published in several issues articles on the "theology" and "religion" of noted poets, presenting numerous excerpts from their works as indicative of such religion. It is truly illustrative of the spirit of the times that, above all else, these presentations teach to each man his own religion. The religion of Jesus Christ and the plain teachings of God's word are secondary. How much easier it is in this last age to accept the beliefs of men rather than the word of God, to look upon the serene and placid lives of some of earth's greatest as justifying a belief contrary to the teachings of the inspired page. But it was always so.

—The *Occident*, San Francisco, suggests an International Commission, to consist of representatives from England, France, Germany, Russia, and the United States, with power to decide all questions between those nations. By this means it is hoped that other nations would join the great "Federation of Mankind," armies and navies would be disbanded, and "thus help to usher in the day for which the Prince of Peace was born into this world." Vain hope! For the Prince of Peace has left us word that just before his coming evil men and seducers shall wax worse and worse, and there shall be wars and rumors of wars, nation rising against nation, and kingdom against kingdom. The world is growing better in only one way,—better prepared for war. The Prince of Peace will not wait his coming on the announcement of a congress of peace.

—Commenting on the action of President Cleveland in sending a delegate with the Turkish commission to investigate the Armenian difficulties, an editorial in a leading daily says: "If the question at issue be one of an array of Christianity against Islam, we have no concern with it; not that the prevailing sentiment of this country is not favorable to Christianity, but because the Constitution of the United States in the strictest terms forbids sectarianism or religious distinctions; and if we disclaim theology and even religion at home, it would be illogical and absurd to uphold it abroad." The conclusion is to the point, but the present attitude of this government concerning religious affairs at home makes it neither illogical nor absurd for it to take whatever steps it pleases in foreign religio-political matters. Just now the United States is a Christian nation by decision of its Supreme Court. It legislates in religious things at home, and it is perfectly consistent for it to act as a "Christian nation" in "Christian" affairs elsewhere. The absurdity began at home. The Constitution is a thing of the past; the Christian(?) nation is the present.

SECULAR.

—Extensive fires are reported raging on the plains over a large section of Texas.

—Late advices state that Attorney-General Olney has dismissed the cases of railroad strikers in Missouri.

—It is reported, December 12, that M. Le Mire de Villers, French special envoy to Madagascar, has declared war against the government of that island.

—Reports from Ashtabula, Ohio, December 13, state that diphtheria in a malignant form is raging. Over one hundred cases are reported, with ten deaths.

—Late advices report the death of Robert Louis Stevenson, the well-known novelist and essayist, at Apia, Samoa, his home during the last three years.

—Andy Bowen, a prize fighter of New Orleans, was killed in a bout with Lavigne, December 15. This is No. 16 in the list of killings of this "manly" art since 1824.

—A tornado struck Forsyth, Ga., December 12, injuring several people, and destroying property to the extent of \$40,000. The M. E. Church, valued at \$18,000, was wrecked.

—A landslide on the Great Northern Railroad near Everett, Wash., ditched the overland December 11. A tramp had his legs badly crushed between the tender and the bank.

—Robbers held up a Rock Island train near Wichita, Kansas, December 10. Finding no money in the express car, they relieved the passengers of what money and jewelry were readily obtainable.

—Two Swedes, Charles Johnson and G. E. Wennerberg, were smothered to death in a San Francisco lodging house the night of December 10. The gas was accidentally turned on after the light was extinguished.

—Eugene V. Debs, president of the American Railroad Union, was sentenced December 15 to six months' imprisonment. His leading assistants in the strike received three months' sentence. There is the usual report of appeal.

—A Central Pacific overland train was ditched near Auburn, Cal., the 12th inst. The engine and four coaches were thrown off the embankment, but fortunately no passengers were hurt. The cause of the derailling is not known.

—A cyclone struck the town of West Berkeley, Cal., December 11, causing considerable damage and much consternation. Lumber piles were scattered, and \$1,000 worth of damage was done to the Standard Soap Company's building.

—A sixteen-year-old son of Engineer Fulton, of Sag Harbor, L. I., dropped dead at the supper table December 12. The boy was an inveterate cigarette smoker, and his overindulgence in the habit is thought to be the cause of his death.

—A dispatch states that the Universal Peace Union has forwarded to the emperor of Germany a petition urging his consideration of the proposition that Germany restore to France that portion of Alsace-Lorraine whose occupants speak French.

—Sir John Thompson, the Canadian Prime Minister, died at Windsor, England, December 12. He was ill but a few hours. Sir John was a native of Nova Scotia, 48 years of age. In religious belief he was a Roman Catholic, though educated a Protestant.

—David Spragg, a farmer near Ridgeway, Mo., went insane December 11, and killed his wife, three of his children, and himself. Two other children were assaulted, but managed to escape, taking with them a babe of eighteen months. The family had lived happily together to this time.

—On the morning of December 10, three burglars drove up to the front of a leading jewelry store in Fayette, Iowa, deliberately broke the plate-glass window, blew open the safe, securing \$800 in cash, loaded up their wagon with \$12,000 worth of jewelry and other valuables, and drove leisurely out of town.

—The lumber schooner *W. L. Beebe* was wrecked on the beach near the Golden Gate the morning of December 10. The crew of nine were rescued with difficulty after several hours of clinging to the rigging. Advices from different points along the coast report considerable damage to ships and shipping during the late storm.

—A horrible state of affairs has just been brought to light through the investigations of the royal commission at the provincial insane asylum, New Westminster, B. C. Flogging, dark cells, and ice-cold plunges were among the favorite methods for subjugating refractory subjects. A reorganization will immediately take place.

—A powerful and dangerous gang of counterfeiters has just been unearthed at Guthrie, O. T. Their plant was located in a cave reached by a subterranean passage 300 feet long. When raided some twenty-five men were at work. The officers gathered in three bucketfuls of bogus dollars, besides two tubfuls of dimes, quarters, and nickels.

—Dispatches from China state that Li Hung Chang has secretly reported to the Pekin Government his inability to check the Japanese advance. He deplores the want of railways more than the lack of troops, thus getting even with the censors who formerly frustrated his schemes for development of the resources of the empire.

—A report is current of the imprisonment and beating of three American lime burners by the chief magistrate of the city of Guatemala. The only reason for the outrage was the envoy of the magistrate, who demanded a dividend of the profits of the lime business. A natural refusal led to the outrage mentioned. The matter was at once referred to the United States Minister.

—Advices by Panama, December 12, state that Santa Marta, capital of the department of Magdalena, Colombia, was inundated by a tidal wave November 7. The Manzanares River overflowed its banks; houses were washed away, and the inhabitants were forced to seek refuge in steeples and lofty buildings. A number of lives are reported lost. The town of Laira has completely disappeared.

—Late dispatches from Tiflis add to the horror of atrocities in Armenia. It is stated that Armenian towns held out for nineteen days against the Kurds, and succumbed only when troops under Zekki Pasha arrived. Sixty young Armenians were then horribly tortured, one of them being flayed to the waist. The report adds that pieces of his flesh were cooked and eaten by the savage Turks while he was yet alive.

—An anti-kissing club is the latest in Detroit, Mich. Its sole purpose is to prevent the communication of throat and lung diseases through lip contact. The movement is said to have received the hearty support of many leading physicians of the city. The members propose to agitate the movement, and agree to wear a small red disk or button upon the coat lapel or dress as a mark of membership and attitude.

—A mob of 300 boys ran things with a high hand in front of a broker's office in New York, the 11th inst. The broker advertised for a boy, and boys came, taking possession of the halls of the building. The janitor, becoming tired of their noise, attempted to eject them, whereupon the crowd put him, his assistants, and bystanders to flight. They were dispersed by the police. This is a good illustration of the respect for authority cherished by the rising generation.

—News reaches us by the Australian steamer *Warrimoo* of violent earthquake and volcanic disturbances in the New Hebrides group, threatening the existence of several of the largest islands. A landslide on Ambrym precipitated an entire native village into the sea. New volcanic craters opened, and for weeks the islands had been covered by clouds of ashes and smoke. Traders, planters, and natives are fleeing to other islands. The loss of life is estimated at about sixty.

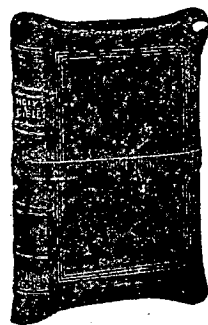
—Newfoundland is experiencing a financial crash. Advices dated December 11 state that the Union Bank and the Commercial Bank (St. Johns) have closed their doors. The total amount of specie in the whole colony is said to be not above \$400,000, of which \$300,000 is in the two banks named, while the notes of the two institutions aggregate \$1,500,000. The trouble was precipitated by the failure of large business firms. The great industry is fishing, and hard times are ahead, as there will be no cod fishing next summer. These fisheries employ 8,000 men during the fishing season.

—A runaway cable train dashed into the rear of a Madison Street train in the Washington Street tunnel under the river in Chicago, December 11. The trains were packed and the crash was terrific. The result is two men dead, and a score or more injured, some seriously. The stove in the rear of the front train was overturned and added fire to the scene. The scene was afterward described as a wild and ferocious struggle. A chemical engine was taken into the tunnel and extinguished the flames. The accident was caused by a grip breaking and slippery tracks caused by the rain.

—An interesting report of the discovery of the remnants of an ancient Indian tribe reaches us from Victoria, B. C. Only twelve members remain, and they differ in appearance, measurements, history, and customs from any other Indians of America. Dr. Franz Boaz, their discoverer, who has devoted his life to the study of the Indian races of America, and makes this present trip in the interests of the Berlin Museum and British Association, states that their sociology possesses much in common with the Ancient Egyptians, and their legends are of the "Great River." Their language is remarkable in its similarity to the Egyptian. The Indians are now called the Tsoutouts, their ancient name having been lost. They once ranged from the Naas River to Alaska.

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Signs of the Times

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We begin the publication soon of a series of independent articles from the pen of Elder J. H. Durland on that wonderful book—Hebrews. While these articles will be independent, they will also be a valuable commentary on the great doctrinal and practical truths of this wonderful epistle.

No Paper Next Week.—There will be no paper next week. According to our usual custom, we drop a paper at the close of the volume. The date of the next issue will be Thursday, January 3. The paper will hereafter be dated on that day of the week. The volume for 1895 will consist, as ordinarily, of fifty numbers; the price, \$1.50.

In our Mission Fields department during 1895 will be found original articles on the great mission fields of the world, by one who has made a special study of the various countries of earth. These papers will be prepared by Elder D. T. Jones, who has charge of our missionary work in Mexico. The first article will be entitled "The Beginning of Modern Missions—Carey." These articles alone will be worth the price of the paper to him who is interested in general missionary work; and what Christian is not?

A Regular Hodgepodge.—This is the way Sam P. Jones, in a recent letter to the *Chattanooga Times*, puts the present Church and State mixture:—

"The very fundamental laws of our government forbid the union of Church and State. But, to my mind, politics have gotten into the churches, and the churches into politics, until to-day we have partisan saints, partisan Democratic saints, and partisan Republican saints, and partisan saints mixed with red-nosed bums and political rascals, until Church and State, devil and all, are so tangled up together you can hardly tell which is t'other, and all seem to be on their journey home, with your finger pointing downward. Let the preacher teach his people that they can go to hell through politics as well as they can go through a gambling hell, a bawdy house, or penitentiary."

Is not this a good picture of Babylon? God says: "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you." "Babylon the great is fallen. Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

THE SIGNS OF THE TIMES is published for the purpose of teaching the word of God as it is in Christ Jesus. That will be its aim and object for the year to come. Without fear or favor its conductors will proclaim the gospel of Christ, with all its precious warnings, instructions, precepts, and promises. They expect to do better work, give clearer explanations of Bible truth, teach with more power in 1895 than in any year in the past; for the necessities of the times demand it; the cause is God's, and he is able to supply all our needs according to his riches in glory by Christ Jesus. Shall we not have the earnest coöperation of our friends everywhere?

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8. Articles on the Prophecies of Daniel and the Revelation will be printed, opening forth to the reader the wondrous light God has thus given us.
9. A series of articles by an original investigator on the Creed of Catholicism and Early Councils. Another series on Zion and Babylon.
10. A series of independent articles on Conversion, its Necessity, How Effected, Jesus in Conversion, etc., etc.
11. Important and interesting articles on the great mission fields of the world, by one of our foreign missionaries, such as, Beginning of Modern Missions—Carey; Mission Work in Burmah—Judson, etc. The Pacific islands, Africa, South America, Madagascar, Japan, Corea, China, New Hebrides, East Indies, with the leading pioneer character in each of these fields, will be considered.
12. Articles on Health and Temperance, the present condition of the Religious World, the Drift of Protestantism, the Increase of Catholicism, the Live Questions of the day, together with all that helps in building up the Christian character and Church, will be published in the SIGNS OF THE TIMES in the year 1895.

13. The Sabbath School Lessons, with comments and accompanying articles. The International Sunday school lessons, with questions and comments.

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Not to average more than a page of advertisements will be published in each number. Think of it—800 large quarto pages filled with the best of Biblical gospel matter, for only \$1.50. Is it not worth the price? Would it not be a good investment for your home and that of your friend and neighbor?

The Ultimate Penalty.—Says the *Christian Statesman* of December 8:—

"The weakness of the Sabbath [Sunday] laws is their utterly inadequate penalty."

But "the adequate penalty" for Sunday transgression will not stop short of death, for the men who are behind this Sunday-law movement, and especially the National Reform Association, for which the *Christian Statesman* speaks, are assuming to legislate for God, to enact God's laws in the State. But the transgression of God's law is sin, and the wages of sin is death. When men put themselves in the place of God, they will presume and attempt to do just what they believe that God ought to do were he in their place. They will increase the penalty, and will at last persuade themselves, as did the Jews of old, that it is better that one or more men shall die, than the nation perish not. For be it known that there will be those who will not regard the pagan Sunday, not for the purpose of defying law, but because they cannot conscientiously bow down to Baal. All this the "sure word of prophecy" points out. See Rev. 13:11-18.

THE SPIRIT OF THE SUNDAY LAW.

From a report in the *Review and Herald*, from one of our laborers in the Province of Ontario, we reproduce this significant extract. It illustrates the intolerant spirit of the Sunday-law evil, and the logical tendency of its practical workings:—

"The agitation on the Sunday question has been made prominent by a bill introduced last spring into the Dominion Parliament. The mover of this bill was Mr. John Charlton, a staunch advocate of Sunday observance. He desires, as far as lies in his power, to compel every Canadian to observe Sunday as the Sabbath.

"After the Sunday bill was somewhat amended, it passed the House of Commons and was taken up in the Senate. Much amusement was occasioned by the senators' making various ridiculous amendments, which were ruled out, and finally the bill was placed on the table for six months. It seemed that they recognized the fact that Mr. Charlton had tugs on the lake which he failed to call in on Sunday.

"In a recent ministerial council held in the city of Toronto it was held that the treatment Mr. Charlton had received at the hands of the Senate was an insult to the Presbyterian Church and the Christian people of Canada. They thought that the Senate should be dealt with for so abusing the church. One speaker said that public opinion was strong enough to do away with the present Senate when the opportunity presented itself. He said, 'It has either to be ended or mended.' Thus the enemy is constantly working to destroy the little religious freedom which at present exists in Canada."

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