

SIGNS OF THE TIMES

John Grimes

1897

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

Volume 22. Number 40.

OAKLAND, CALIFORNIA, OCTOBER 8, 1896.

Fifty Numbers a Volume.

Signs of the Times,

A WEEKLY RELIGIOUS JOURNAL.

For Terms of Subscription, See page 15.

Entered at the Post Office in Oakland, Cal.

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God's Love to You.—This is the evidence of God's love to you, sinner, whoever you are: "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." You may believe; you may therefore be saved. And notice, and let the thought give you hope, you are not saved because of your love to him, but of his love to you. Plead his eternal, boundless love.

All the Way.—"But," says some doubtful soul, "if I begin to serve him, I will not hold out to the end, I will not prove faithful." And why? If you prove false, it will be because you prefer the false way. If you fail, it will be because you choose to fail. God "abideth faithful; he can not deny himself." So he speaks to every trusting soul: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Having given the greatest gift to save a race of rebels, think you that he will withhold a lesser to uphold his child? No, a thousand times, no. He is the beginning of the way that he may be its end. He will save now and save ultimately every soul that trusts in him.

It Is for All.—The love of God is not a monopoly. It is not a characteristic of the Father and not the Son; nor is it the reverse of this. It is the essential nature of both Father and Son; and they desire to make it the essential nature of every responsible intelligence in the universe. God loved, and "he gave his only-begotten Son." Christ loved, and he "gave himself for us, that he might redeem us from all iniquity." Both

are our Friends, both our Redeemers; for Christ and the Father are One. (John 10:30.) Both are pledged in our behalf. None others can condemn us if God is on our side, and he will not if we trust him. "Who shall lay any thing to the charge of God's elect? It is God,"—but the apostle does not stop there,—"*It is God that justifieth.*" (Rom. 8:33, 34.) He only who can make out a good case against us is the One who justifies. "Who is he that condemneth? It is Christ,"—but not there does he pause. Truly the blameless life and spot-

THE CONTROVERSY OF THE AGES.

Some Primary Considerations.

THERE are two books of the Bible which hold a preëminent place in the prophetic field, especially in symbolic prophecy. These are the books of Daniel and the Revelation. By successive symbols, and in brief the wonderfully comprehensive discourse, is spanned the entire history of this world, including the rise and fall of empires, and their relations to the people of God.

In all these prophecies is shown God's overruling power, restraining evil to his glory (Ps. 76:10), teaching the world the evil and the end of sin and the glorious fruits of righteousness. God's sovereign majesty, omnipotent will, and omnipresent love exercised always for the good of those who honor him, are the lessons he sought to impress upon the actors in the scenes, that they might "know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men;" that they might know that his "dominion is an everlasting dominion, and his kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What dost thou?" (Dan. 4:17, 34, 35.) This is the lesson God would teach those who lived when the prophecy was given and began to be fulfilled. This is the lesson that he would teach us by the record of these things; "for whatsoever things were written aforetime were written for our learning, that we through patience and



"And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Rev. 12:1, R. V.

less perfection of Christ condemn all, but this is not the thought. Tho he only can condemn, "It is Christ that died, yea rather, that is risen again, . . . who also maketh intercession for us." O soul, there is all help in God! Come to him just as you are; cast yourself all broken upon his measureless love, and trust him. He will cleanse away the sin, and clothe you in his own royal robes of righteousness; he makes you his child, partaker and heir to the exceeding riches of his grace.

comfort of the Scriptures might have hope." (Rom. 15:4.)

The Book of Daniel.

The alphabet of all these symbolic prophecies is found in the second chapter of Daniel, under the symbol of a great metallic image. It begins with the history of the great world empires and reaches to the everlasting and universal reign of Christ. Other lines of prophecy in the book of Daniel, recorded in chapters 7 to 12, expand and fill out in detail what is not told in chapter 2, bringing out

many new and characteristic features. And yet the book of Daniel is not complete. In later times, this side the coming of the Messiah, whom Daniel predicted, God has given us a supplement to the prophecies of Daniel—rather a complement, filling up what was then left incomplete. The especial part of Revelation similar to the chapters of Daniel above referred to, includes chapters 12 to 22, but the symbols are largely found in chapters 12, 13, 17, and 18.

It will be the object of these articles to develop some of the wonderful truths found in the above symbolic prophecies, taking for our mount of observation and alphabet of study the twelfth chapter of the Revelation.

The Benefits and Scope of Prophecy.

Previous to entering upon this study, however, we wish to note a few things which may be of help to us.

1. God has given his word, prophetic, didactic, devotional, as a lamp to the feet and a light to the path (Ps. 119:105) of all those who are willing to be taught and guided by him; for "the secret of the Lord is with them that fear him; and he will show them his covenant;" for "the meek will he guide in judgment; and the meek will he teach his way" (Ps. 25:14, 9). He therefore who would understand God's word must come with a meek heart and humble spirit, in the fear of God, with a desire that he may know not man's way, but God's truth, in order that he may do the truth. To such it is that God will reveal his prophetic word, and verify what he has said through prophet and apostle:—

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand." Rev. 1:3.

These are promises of God concerning those things which he has revealed through his prophets for the benefit of his people. May the reader ever come to the study of his word in such a spirit that he may indeed receive the blessing promised.

2. The prophetic word deals with those kingdoms which have had connection with God's people in the world and through which the molding influence upon the world came. For instance, China is a great country and the Chinese are a numerous people, and yet as a nation it has never had great connection with the people or cause of God, and never exerted a molding influence upon the world, and, hence, is rarely mentioned in prophecy, and but little in history, while Babylon and Rome are frequently referred to in the prophetic word, and history concerning them abounds.

3. In these prophecies, notably in the Revelation, we have three classes of powers symbolized and their working and spirit revealed: (a) The spiritual or supernatural

forces, both good and evil, invisible to mortal eyes, but working through visible, tangible agencies; (b) ecclesiastical organizations, churches both pure and corrupt, through which the greater supernatural or spiritual forces work and influence for good or evil the minds and hearts of mankind; (c) the civil governments of earth, under limited control of Satan, but over which is the restraining hand of God. All this will be manifest as we proceed with our study.

Revelation XII.

In this chapter we have three important symbols: The woman, the dragon, and the man child. The opening verses read as follows:—

"And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she was with child; and she crieth out, travelling in birth, and in pain to be delivered." Verses 1, 2, R. V.

A pure woman in prophecy represents the true church or the body of God's people. Says the prophet, "I have likened the daughter of Zion¹ to a comely and delicate woman." (Jer. 6:2.) "I have espoused you to one husband," says an apostle to a church, "that I may present you as a chaste virgin to Christ." (2 Cor. 11:2.) The woman seen in heaven, upheld by the power of God, is, therefore, the symbol of the people or church of God.

The expression "in heaven" would naturally show that the things symbolized were above the earth and earthly things in nature and in importance. It is in the spiritual realms that these things take place, seen only in the light of God's word by the eye of faith.

The view-point of the prophet was the opening of what is called the Christian dispensation, at the time when the church, flooded by the clearer light that shone out from the Messiah and his forerunner as compared with the light of centuries previous, is fitly represented by a woman arrayed in the sun, and with the moon under her feet, as a cast-off garment.

Previous to our Lord's first coming, the light of truth shone more dimly, represented by the light of the moon. The shadows were deeper and darker. Truth was revealed in symbolic sacrifices, offerings, and ceremonies, which in themselves had no virtue, but whose virtue lay in the One typified, Jesus Christ, even as the moon shines by light which it receives from the sun. The increased spiritual light which came at Christ's first coming as compared with the dimmer light before existing, is clearly set forth in the scriptures following. Said Zacharias of John the Baptist:—

"And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the

¹ The terms "daughter of Zion" and "daughter of Jerusalem," are frequently used to denote the true church, tho not always a pure church; but yet not one wholly corrupt or wholly apostate. (See 2 Kings 19:21; Isa. 1:8; 52:2; 62:11; Jer. 4:31; 6:23; 8:11; Micah 4:10; Zech. 2:7, 10; *et al.*) Jerusalem above is "the mother of us all." The one wholly apostate is called in the prophetic word the "daughter of Babylon," "daughter of Chaldaea," or "daughter of Egypt." (See Ps. 137:8; Isa. 47:1, 5; Jer. 50:42; 46:11; compare with Rev. 17:4, 5.)

Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Luke 1:76-79.

"The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Matt. 4:16.

"For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Matt. 13:16.

"How that by revelation was made known unto me the mystery [the Gospel]; . . . which in other generations was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets in the Spirit; . . . unto me . . . was this grace given, to preach unto the gentiles the unsearchable riches of Christ; and to make all men see what is the stewardship of the mystery, which from all ages hath been hid in God, who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the purpose of the ages which he purposed in Christ Jesus our Lord." Eph. 3:3-11, R. V., margin.

The same increase of light is shown in Rev. 5:1-9, where the opening of the book of the Gospel, the revealing of the saving truth of God, was accomplished by the overcoming and death of Christ.

There is another significance to the expression "arrayed with the sun." Jesus Christ is called "the Sun of righteousness." (Mal. 4:2.) When transfigured, "his raiment became shining, exceeding white." (Mark 9:2.) The church is espoused to him. (Rom. 7:4; 2 Cor. 11:2.) He clothes her in his own royal robes, invests her in his own apparel; bestows upon her his own name. (See Isa. 61:10; Rev. 19:8; Ps. 45:13.) The glorious dress of the church eighteen centuries ago was but the outshining of the glory—Christ's righteousness—within.

That the church had conquered in some great struggle is represented by the crown, the twelve stars representing both the twelve tribes and the twelve apostles, who in the glorious restitution will rule over the twelve tribes (Matt. 19:28), the names of whom are in the foundations of the eternal city.

The Travailing in Birth.

The second verse of the prophecy reads: "And she was with child; and she crieth out, travelling in birth, and in pain to be delivered." This represents a condition previous to her victory, to her crowning and being clothed with the sun. She was with child, and during this time she was in pain to be delivered. The figure is a forcible one and known to all. Some minds may be shocked with the simile which the prophet uses, but it will be only those wrongly educated or whose minds have become basely corrupt, who look upon marriage as a license to gratify lust, and the begetting and bringing forth of children as libidinous and shameful, instead of the important and blessed and holy thing which God designed it should be. "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure;

but even their mind and conscience is defiled." In early times it was considered by holy women a disgrace to be without offspring,—offspring legitimate, begotten of their own lawful husbands, developing unselfishness in their own lives, strengthening love for each other, and enlarging the heart with almost infinitely tender and strong out-reachings for blessing and power to bestow upon the lives of their lives. There are no longings so great as those in the heart of the true mother before her child is born. Her pain, her anguish at the time of its birth is not alone for herself, but for him in whom she is to be glorified.

So the church, with a hundredfold intensity, is represented as longing with pain and anguish for her Child. Not only is he to be her glory, but her Deliverer.

When Did It Begin?

The church of God as an organized body came into existence when God delivered his people out of Egypt and adopted them for his own, in order that they might serve him by revealing him to the world and so save others. For that purpose he bestowed upon them "the adoption, and the glory, and the covenants [old and new], and the giving of the law, and the service of God, and the promises." But he did it all that his people might reveal his glory, his law, his covenants, his service, to others, that others also might receive his adoption. And so the Lord said: "I was an husband unto them."

As long as God's people were faithful to him they prospered; this prosperity reached its earthly climax under the reigns of David and Solomon, each of whom were types of Christ. From that time the glory began to decline. The ten-tribe kingdom was subverted; only the tribe of Judah, to whom the promise of the Shiloh was made, remaining independent, having her own king, and preserving the true worship of God. In her backsliding the Lord chastened her, and in returning to him he prospered her, till at last her wickedness grew so great that the Lord removed from her his protecting arm, and the daughter of Zion was carried to Babylon. (See 2 Chron. 36:14-21.)

In the Babylonian humiliation began the travail of the church, the anguish, the crying, the longing for the Deliverer. Her condition in captivity is thus set forth:—

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?" Ps. 137:1-4.

In Jerusalem, obedient to God, she could sing his praise in the joy and prosperity of his presence. In captivity she mourned for the things she had lost, and longed for the Deliverer: "O that the salvation of Israel were come out of Zion!" (Ps. 14:7.) She waited with anxiety for the coming of "the Desire of all nations."

The prophet Micah, contemporary with Isaiah, after referring to the wickedness in

Judah among priest and prophet, as it existed in the time just preceding her captivity, as shown by Jeremiah, predicts the destruction of Jerusalem and the captivity of the people, as well as the restoration. Thus he speaks of the church as she was going into the captivity, and was surrounded by her foes:—

"Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee **as a woman in travail. Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail;** for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon." Micah 4:9, 10.

A little farther along in his prophecy, after referring to the birth of Jesus in Bethlehem (Micah 5:2), the prophet again refers to the time this anguish, pain, longing, and travail are to continue, in these words:—

"Therefore will he give them up, **until the time that she which travaileth hath brought forth;** then the remnant of his brethren shall return unto the children of Israel." Verse 3.

The anguish and travail began, therefore, at the time the people of God—the daughter of Zion—went into captivity, about six hundred years before Christ, and terminated when Jesus was born in Bethlehem. Then was manifest the Shiloh of the tribe of Judah, to whom the gathering of the nations should be, and not to a literal king at Jerusalem on earth.

We have learned thus far that the woman of Rev. 12:1, 2 symbolizes the church of God in her triumph after having passed through her anguish, pain, and longing of six centuries of captivity. In our next we will trace the other predictions of the prophecy.

POPE LEO XIII. AND ANGLICAN ORDERS.

For years many of the clergy and members of the Church of England, who have repudiated the name Protestant, and designated themselves as Anglican Catholics, have been longing, planning, hoping, for a union with the Church of Rome. Certain Roman Catholic priests, among them Cardinal Vaughan, of England, Father Duchesne, of France, with such noted laymen as Lord Halifax and Mr. W. E. Gladstone, have favored such union. It has been hoped that Pope Leo would declare the ordinations of the English clergy valid; that is, that he would say that there was no break in their ordination from St. Peter down; that their orders of prelates were in direct line of true apostolic succession.

The real question is about this: Was the ordination of Parker, the chaplain to Anne Boleyn, who was consecrated Archbishop under the reign of Elizabeth, valid, and in true succession from Peter?

Upon this question the pope appointed a commission to make full and authentic inquiry into the facts of the matter, composed of the following, according to the *Catholic Mirror* of September 26:—

The commission was a remarkable one; it comprised Cardinal Rampolla, who presided; Father Di Augustinis, a Jesuit of great learning, favorable to the Anglican orders; Father Duchesne, a leading liturgical authority of France, also favorable; Father

Gaspari, a professor of canon law in the University of Paris; Canon Moyes, of England; Father Gasquet, of England; Father Scannell, and Father David. In addition to these, two English clergymen were present in Rome, who took an informal part, Rev. Mr. Fuller, one of the Cowley Fathers, and Rev. Mr. Lacey.

It is said that "the sympathies of the Holy Father" were warm toward the Anglicans. Notwithstanding this he declared against them. They have not "power over the real Body of Christ." This press despatch tells the story:—

Rome, September 18.—The pope has issued an apostolic letter, in which he says: "After long study I must confirm the decrees of my predecessors, that all ordinations made under the Anglican rite are absolutely invalid." His Holiness also entreats the Anglican clergy to return to the Catholic Church.

The *Catholic Mirror* thus concludes its editorial:—

Rome has spoken, and the question is settled; and it is well that it is so. There can not fail to be good results; many conversions will undoubtedly follow, especially among those who have been waiting. It is determined now that the Anglican Church is not a part of the Catholic Church. On this point there is no longer room for misunderstanding.

And to us it seems a logical course, and the decision is what might have been expected. It will doubtless result in many flocking to the Church of Rome, where logically they should have gone long ago. And the Anglicans will not be the last.

WHAT A SUNDAY LAW MEANS.

In the *Pacific Christian's* Sunday-law symposium, Mrs. A. C. Smithers falls into a very common error, which we wish to notice. While she denounces as a "fallacy" the claim that a Sunday law "would be an interference with religious liberty, and thus would be unconstitutional," she declares that, "in harmony with the spirit of the Constitution, it is the imperative duty of the state to protect every individual in the exercise of his religious freedom, and how can this be done more effectually than for the state to enact such measures as shall require every one to so deport himself as not to interfere with those who wish to make it a *day of worship*?"

Our sister falls into the common error of those who do not know for what purposes human governments are ordained, of thinking that a law which protects a day, or an institution, protects men. Never was there a greater fallacy. A law to protect the sanctity of the Roman Catholic "Host" is not a law "to protect every individual in the exercise of his religious freedom." A law to protect baptism, the Lord's supper, a certain attitude in worship, a certain shrine of a saint, or a creed of a church, is not a law to protect *man* in his religious rights. The matter of preventing interference in others' worship is not what Sunday-law people demand. Such laws exist in every state, applicable and sufficient for Sunday and all days alike. If a man disturbs that worship he is as liable to arrest in California, where no Sunday law exists, as in other states where Sunday laws do exist. If it is necessary to have a Sunday law to protect the rights of those who wish to make Sunday a day of worship, justice demands that there shall be a Sabbath law to protect the rights

of the Sabbath-keeping Christian and Jew, who wish to make the seventh day a day of worship. But this is not what Sunday-law people want, nor would they for a moment consent to it. They wish to use the seventh day in business, and would not vote away their rights to thus use it if they so elect. So it is with the Jew or the Sabbatarian. Numbers are of no account where human rights are at stake. The fact is that Sunday-law people desire a Sunday law, not to protect men, but an institution. And such a law, according to the invincible logic of facts, has always resulted in discrimination and persecution of one class and the exaltation of another.

THE SABBATH AND THE SUNDAY. NO. 5.

In our last compilation of historical facts we traced the Sabbath and Sunday question down to the middle of the fifth century, the writings of the historians, Socrates and Sozomen, who flourished about the year 450. It is their testimony that, except in Rome and Alexandria, the two chief seats of apostasy, the Sabbath was generally observed throughout the Christian world. In this time of apostasy, Sunday was, however, gradually crushing it out. It had already appropriated to itself so much of the livery of heaven as to call itself the Lord's day, but it was not yet known as the Sabbath. The two days were called "sister days" in the church, as witness Gregory of Nyssa, two weeks ago. But one, the Sabbath, was made a fast day, and Sunday, a festival. Both of these customs were pagan in origin. Sunday was "the wild solar holiday of all pagan times," a day of feasting and pleasure, and "Harper's Standard Latin Lexicon" says of *Sabbatum*: "In general, the day of rest among the Jews, the Sabbath; considered by the Romans to have been ordained as a fast day," and cites in proof of it, Pliny, Justin, and others. Both this feasting and fasting came from the pagans.

During the Dark Ages.

55. Thus the third council of Orleans (29th canon): "The opinion is spreading amongst the people that it is wrong to ride or drive, or cook food, or do anything to the house or the person on the Sunday. But since such opinions are more Jewish than Christian, that shall be lawful in future which has been so to the present time. On the other hand, agricultural labor ought to be laid aside [note the reason], in order that the people may not be prevented from attending church."

56. A council was held by King Gunthrum in Mascon, Burgundy, and this council warned Christians to "keep, then, the Lord's day."—*Morer's Dialogues on the Lord's Day*, p. 265.

57. Another council was held at Narbonne, which threatened confiscation and banishment to those who would not keep the Lord's day.—*Id.*, pp. 265, 266.

58. Like many other frauds, bogus miracles were brought forward to support it, (*Dialogues on the Lord's Day*, p. 68, and Francis West's *Historical and Practical Discourse on the Lord's Day*, p. 174), as for instance, a man went into his field

to plow, and as he scraped the earth from his plow, the iron he used stuck to his hand, and for two years he was forced to carry it about.

59. At this time another foe arose to the Sabbath of the Lord, the Mohammedan sixth day. The Sabbath, like its Lord, was crucified between two thieves, the Mohammedan sixth day, and the Roman Sunday. About

60. A provincial synod of Burgundy at Chalons, according to Morer (*Dialogues on the Lord's Day*, p. 267), pronounced as penalties to those who would not keep Sunday, beating, confiscation, and slavery.

61. The twelfth council of Toledo, Spain, says the same author, forbade the Jews to keep their own festivals and to do work on Sunday.

62. The same writer (p. 283) tells us that Ina, the king of the West Saxons, by the advice of his father and bishops, fined a master thirty shillings if his slave worked; if a freeman worked, sixty shillings; but if a priest, one hundred and twenty shillings.

63. The same work tells us that laws were made from time to time in England, Bavaria, and Italy to suppress Sunday labor. From

64. From the last date forward was a succession of decrees, penalties, councils, fines, "miracles," "divine judgments," and efforts of all sorts to induce the people to observe Sunday better. Popes, kings, bishops, and rulers (civil and ecclesiastic) were appealed to, and thundered their decrees and anathemas, with little effect, down to the year

65. Dr. Francis White (*Treatise of the Sabbath Day*, London, 1635, p. 202) says: "When the ancient 'fathers' distinguish and give proper names to the particular days of the week, they always style the Saturday *Sabbatum*, the Sabbath; and the Sunday, or first day of the week, *Dominicum*, the Lord's day." And Dr. Peter Heylyn testifies (*Hist. of the Sab.*, part 2, chap. 2, sec. 12): "That whenever for a thousand years and upwards, we meet with *Sabbatum* in any writer of what name soever, it must be understood of no day but Saturday."

66. "The first who ever used it [the name 'Christian Sabbath'] to denote the Lord's day," says Heylyn (*Hist. of the Sab.*, part 2, chap. 5, sec. 13), "is one Petrus Alfonsus, . . . who calls the Lord's day by the name Christian sabbath." This is the precedent for that term as applied to Sunday. Alfonsus wrote about

67. Henry II. of England had a vision of St. Peter at Cardiff, Wales, and the apparition "charged him," Morer (*Dialogues on the Lord's Day*, p. 288) tells us, "that upon Sundays, throughout his dominions, there should be no buying or selling, and no servile work done. About 1155

68. In the year 1200 Eustace, the abbot of Flaye, Normandy, went into England to preach. He found open markets and all sorts of sports on Sunday, and he began to preach against them, with but little effect. Returning to Normandy, he went back to England the next year, and took with him "The Holy Commandment as to the Lord's Day," said to have come down "from heaven to Jerusalem, and was found upon the altar of St. Simeon, in Golgotha." In this wretched falsehood the Lord is represented as commanding Sunday to be

kept from 9 o'clock Saturday until sunrise Monday. If his people will not do it, he swears by his seat and throne and cherubim that he will reign from heaven upon them "stones, and wood, and hot water in the night," so the people could not dodge them, and that he would send beasts with the heads of lions, hair of women and tails of camels, which would devour them. This was in

The fact of there being such a commandment, which doubtless came from the pope himself, is unquestioned. The pontificate of Innocent III., then pope, was said to have been "the period of the highest power of the Roman See." This was marked by a bogus commandment "from heaven" in behalf of Sunday. This command was supported by all sorts of miracles. Blood came from bread baked on Sunday. Blood flowed instead of flower from mills which ground on Sunday, some hot ovens would not bake on that day, while dough set one side on that day was baked without fire!

All these things show the reader that down to the year 1200 the Sunday was not known or kept as a sacred day by the church generally. It is no more sacred now than it was then.

(To be continued.)

Question Corner.

"Enquire, and make search, and ask diligently."

No. 431. What People? The Observance of the Sabbath.

(1) In St. Matt. 5: 21, 27, etc., what people did Christ refer to by "them of old time"? (2) Were there any other people besides the children of Israel at the time the Ten Commandments were given on Mount Sinai? (3) Can a person keep the Sabbath—the fourth commandment of the Decalogue—and carry his milk, or cause or allow his milk, which is manufactured into cheese or butter on the Sabbath, to be taken to the factory on that day?

M. L. P.

1. "Them of old time" was the children of Israel. See the references from Matt. 5: 21, 27, to the commandments in Exodus 20. The margin gives the better reading. It was not said "by them of old time," but "to them of old time." But God required more than the outward observance of the law; it can only be observed by having the heart right.

2. Yes, there were the "mixed multitude" from Egypt, and the relatives of Moses' wife, some Midianites. See Ex. 18: 5-27 and Num. 10: 30-32. The departing may not have taken place until after the law was spoken. However, it was given to all the world through the Hebrews, even as all revealed truth came to the world through them. See Rom. 9: 4, 5.

3. To the third question we can not reply dogmatically. Circumstances of this kind are so varied, motives are so different, that it is impossible to decide for others. These questions of motives and morals must be decided between the actor and God. Many farmers think that it makes less work to have their milk go to the factory than it would be to keep it at home. Others keep it at home that day. Let every brother be sure that his course is right with God, and let us all be careful not to judge one another any more. See Rom. 14: 12, 13. Yet, only so much Sabbath work of our own should be done as is necessary. "Remember the Sabbath day, to keep it holy," is a command for all the week.



"Thou shalt call his name JESUS; for he shall save his people from their sins."

WHAT IS THY LIFE?

BY CATHARINE Y. GLEN.

WHAT is thy life, that thou shouldst toil and plan,
And struggle with the "moth and rust,"
For a poor handful of earth's dust,

O heart of man?

A spark that glimmereth an instant in the dark—
A breath that quivereth ere it is lost in death—
A power that reigneth for an hour—

Is this thy life?

Wilt thou find comfort in the name of Destiny?

Or say that Fate's unceasing wheel

Hath whirled thee into being, and will still bear
thee along?

One, and One only, standeth on the verge
Of the eternal silence—One

Who doth ever whisper to thy doubting soul,
"Trust and be strong!"

—N. Y. Observer.

to establish a spurious sabbath, and this man-made institution has received the homage of the greater part of the world. But this does not make a day holy which God has given us as a common working day. Though this error is hoary with age, though the world is bowing in reverence to it, it still remains an error and a delusion; for God says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Well-nigh universal contempt is shown to the law of God, and all who are loyal to him have a sacred and solemn work to do in magnifying the law, and making it honorable. God placed his sanctity upon the seventh day, and gave it to man to keep holy; and he says, "My covenant will I not break, nor alter the thing that is gone out of my lips." By rendering obedience to his commandments, we uphold the honor of God in the earth.

Satan works against the law with untiring energy, and God calls upon his people to be witnesses for him by pressing the battle to the gates. This work must advance, or it will go backward. In this war there is no release. Those who take part in it must put

their faith and their fidelity to him. He had pledged himself to bring them into the promised land, and if they had waited patiently for the Lord, reviving their faith in him by recounting his great goodness and his wonderful works in their behalf, he would have shortened their test. But they forgot their heavenly Leader. Murmuring and complaining, they vented their wrath and bitterness upon Moses, forgetting that their emergency was God's opportunity.

To-day God says to his people, Do not imitate the children of Israel by showing unbelief when brought into difficulties. For "there hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

"Dearly beloved," says the apostle Peter, speaking by the Holy Spirit, "I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." God has led us out to stand in defense of his law, and he calls upon us to let our light so shine that others, seeing our good works, may be led to glorify our heavenly Father. We have no time to waste in thinking of our individual difficulties. When we bemoan the hardness of the way, we turn from the path of faith. God can make us fully able to go up and possess the promised land. He says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

If our path is not always made plain and easy, if we are not always so well favored as we think we should be, let us look to God, and say in faith, By the mighty cleaver of truth God has separated us from the world, from its customs and maxims, and has chosen us as his peculiar people, and he is able to work for us. Let us go forward in the strength of the Lord God Almighty, striving to uplift his law in the earth. So shall we testify

to his truth. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be any after me." "I have declared, and have saved, and I have showed, when there was no strange god among you; therefore ye are my witnesses, saith the Lord." "That they may know from the rising of the sun, and from the west, that there is none besides me."

WE must live more soundly in order to think more truly. From the heart of God we read the deep secret of his eternal purpose. —Philip Moxon.

I HAVE ceased to look upon my church as my field. It is more than my field—it is my force. —C. H. Parkhurst.



LUTHER BEFORE THE DIET.

"Ye shall be witnesses unto Me." "Yea and before governors and kings shall ye be brought for My sake, for a testimony to them and the gentiles."

WITNESSING FOR GOD.

BY MRS. E. G. WHITE.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

All who advocate truth in distinction from error, have a special work to do in vindicating the law of God. Men inspired by a power from beneath, have regarded it their duty to uphold, as the sabbath of the Lord, the first day of the week. By disregarding the claims of God, ministers, who claim to preach the Gospel, are echoing the words told to Adam and Eve in Eden, that if they transgressed the law, they would not die, but would be as gods, knowing good and evil. The influence and example of these men have caused a lie to be received as truth. With persevering energy they have labored

on the whole armor of God, that they may fight manfully in the warfare against evil.

Often God's soldiers will find themselves brought into difficult places, they know not why. But are they to relax their hold because difficulties arise? Is their faith to diminish because they can not see their way through the darkness? God forbid. They are to cherish an abiding sense of God's power to uphold them in their work. They can not perish, neither can they lose their way, if they will follow his guidance, and strive to uphold his law.

The experience of the children of Israel in the wilderness should guide us in our work. The word of the Lord declares, "All these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." In their journeyings the Lord brought the children of Israel into hard places, to test

CATHOLICISM vs. CHRISTIANITY. NO. 2.

BY ALONZO T. JONES.

The Free Salvation of God.

THE article on the Catholic doctrine of penance, which makes every man his own saviour, closed two weeks ago with the statement: "Thus by her own showing, the god of the Papacy is of such a disposition and character that it is necessary for *men*, wicked men, to do 'good acts' in order to move him; and then, after they have thus moved him, it is still essential that they shall pay 'a debt of temporal punishment' in order to induce him to allow them the justification which they have so hardly earned."

But such is not the God of the Bible. Such is not the God and Father of our Lord Jesus Christ. Such is not his way of justifying men. Such is not his way of salvation. Here is his own announcement of his name, which is simply the proclamation of his character and his disposition toward all mankind: "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee. . . . And the Lord passed by before him and proclaimed: The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." This is the true God.

"Merciful"—full of the disposition to treat people better than they deserve. Mercy is not to treat people as they deserve. It is not merely to treat people better than they deserve, in an outward way. It is not to wait till one is "moved" by good deeds and punishments to grant what has been thus already earned. No, no. It is the *disposition*, the very heart's core of the being, to treat all persons better than they deserve. This is the Lord, the true God. "He doth not afflict from the heart, nor grieve the children of men." Lam. 3:33, margin. "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Ps. 103:10-14. His mercy is great above the greatness of the heavens. Ps. 118:4.

"Gracious"—extending favor. And that without measure; for it is written: "Unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. And the measure of the gift of Christ is but the measure of "all the fulness of the Godhead bodily." And this is the measure of the full and free favor that God has extended to every soul on this earth, just where he is, and just as he is. And this boundless grace to every one, brings salvation to every one in the same measure as is given the grace, which is the measure of the gift of Christ. For again it is written: "The grace of God *which bringeth salvation*, hath appeared to all men." Titus 2:11. As the grace, the favor, of God is full and free to every one; and as this grace brings salvation; so the salvation of God is a full and free gift to every one. Tho it is freely given, he will compel no one to take it. As it is freely given, it must be freely received. And the receiving of the free gift of God is the ex-

ercise of the faith which he has also freely given to every man. "For by grace are ye saved, through faith, and that not of yourselves, *it is the gift of God.*" Eph. 2:8. "Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed." Rom. 4:16.

This is God's way of justification; by grace, through faith; and of faith, that it might be by grace. "Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare *his righteousness* for the remission of sins that are past, through *the forbearance* of God." Rom. 3:24, 25. Justification is the free gift of God through the righteousness of Jesus Christ, who is altogether the free gift of God. For "as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon *all men to justification* of life." Rom. 5:18. And the receiving of this gift of justification, this gift of righteousness, as the free gift of God which it is, this is the exercise of the faith which God has given. And this is justification, this is righteousness, *by faith*: "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." Rom. 3:22. The faith being the gift of God, the righteousness which it brings and which is wrought by it is the righteousness of God. And this is righteousness, justification, *by faith alone*, of which by her own boast the Catholic Church knows nothing; and in so boasting advertises her utter lack of Christianity.

True, men are to repent, and they will repent when they find God as he is in truth, as he is revealed in Jesus Christ. For "it is the goodness of God" that leads men to repentance; and repentance itself is the gift of God. Rom. 2:4; Acts 5:31. True repentance being the gift of God, is perfect in itself, and needs no punishing of ourselves to compensate for the imperfection in it. But when the repentance is of ourselves, it has no merit that can bring to us any good, and all the punishment of ourselves that could ever be inflicted by ourselves or in ten thousand purgatories never could compensate for the imperfection of it. For it is simply impossible for any man to save himself by punishment or in any other way.

The salvation, the justification, offered to mankind by Christianity, is altogether of God by faith. The salvation, the justification, offered to mankind by the Papacy, is altogether of self by penance. The salvation offered by Christianity saves to the uttermost all who will receive it. The salvation offered by the Papacy brings to utter destruction all who follow after it. And yet the professed Protestantism of to-day recognizes "Christianity" in the Papacy! Than this, nothing could possibly show more plainly how completely apostate such Protestantism is, not only from true Protestantism, but also from true Christianity.

"GOD IN THE CONSTITUTION."

BY W. N. GLENN.

THE advocates of the proposed religious amendment to the United States Constitution persistently use the argument that, after God had given victory to the Revolutionary army, it was the height of ingratitude to omit for-

mal mention of his name or recognition of his sovereignty in the Constitution of the government which was brought into existence as a result of the great struggle for liberty. But those who bring forward this argument as persistently ignore the fact that God is more highly honored in the practical recognition of the right of every man to worship God according to the dictates of his own conscience. The adoption of the Saviour's own principle of the separation of church and state, in the organization of the government, was far more in harmony with his own enunciations regarding civil government than would have been the implanting of a nominal honor calculated to form a pretext for legislation that would soon overthrow all the good results of the God-given victory.

As long as the government continued in its legitimate sphere, and no laws were made or court decisions handed down in any way designed to fasten religious tenets upon the people, Christianity flourished in the United States as it never did in any country after the first century. In later years, however, since Congress, Legislatures, and Courts have been taking cognizance of religious matters, the dragon head of religious tyranny is showing itself in every quarter of the Union. Professed Protestantism is following in the wake of Roman Catholic precedent, and professed Christianity is seeking the puny support of the civil government rather than relying upon the strong arm of the Lord. As a further consequence, the nominal church has joined hands with the world. With a great flourish of trumpets she would formally place the name of God in the Constitution, while her heart has turned from the doctrine of Him who said, "My kingdom is not of this world."

A precedent is kept conspicuously before the people, namely, the chaplains in Congress, as an argument that while God is daily invoked in the halls of legislation, consistency demands that he be formally recognized in the fundamental law of the land. Referring to the men who formulated our government, the *Christian Statesman* quotes approvingly from the *American Tyler*, organ of the Freemasons, the following expression:—

While we revere the memory of the men of that hour, we are not blind to the crudities and omissions that marked the foundations they laid when beginning the building up of a nation. The most glaring of these was the total ignoring of the Power that had led them from the nucleus of dependent colonies to finally become one of the greatest nations on earth. It is therefore time that this long-deferred recognition of "Our Father who art in heaven" took place here on earth. Even if it be but a mere form, it is a form bearing the shadow of gratitude from a people exceptionally favored, directed, and honored above all others in the great family of men. Therefore say we, let three more letters in the alphabet be added to the American Constitution, and let these three letters spell GOD!

Inasmuch as a Masonic journal can not recognize Christ, the *Statesman* must needs help it out with a little National Reform "logic," in order to be itself consistent in the indorsement; for it is Christ whom the Reform combination is trying to "take by force to make him a king" of this worldly government. So it adds the following:—

This argument is for the acknowledgment of God, and not for the acknowledgment of Christ and the Bible. And yet the logic of it can not stop short of the Christian's God, in whose name Christian chaplains open Congress with prayer, nor of the Bible, in which we have the revelation of this God and the moral law which he has given for

nations. This Masonic journal will either have to advance to the distinctively Christian ground, or else it will be constrained to abandon the positions it has already so strongly taken. We shall look with more than ordinary interest for its further utterances on the subject.

As to the Christianity of the Congressional chaplaincy, or the honor which is likely to come of it to the name of the Lord, we submit a report of the election of the present chaplain of the lower House of Congress at the session of last winter. The report is from the New York *World's* Washington correspondent, and gives a fair idea of what is to be expected of political religion:—

WASHINGTON, Dec. 1, 1895.—Eight men of God wrestled together Saturday for one of the fleshpots of Egypt, and prolonged the contest far into the Sabbath [Sunday]. The struggle over the chaplaincy of the House between the ministers who hunger for honor and pelf was the only excitement of the Republican caucus. The office is one of great dignity; it is a holy office, but it is also a salaried office at \$900 a year. Therefore were dignity and holiness forgot and the scramble made so undignified as to excite the ridicule of the members of the House to whose souls the rival preachers sought to minister.

The candidates were Revs. O. A. Brown, W. E. Parsons, W. H. Gottwald, C. B. Ramsdell, W. H. Brooks, and H. D. Smith, of this city; H. D. Fisher, of Kansas, and H. U. Couden, of Michigan. Rev. Fisher and Rev. Couden based their claims on their war records, and one or two of the candidates based theirs on their color and the Republican obligations to the negro race. Parson Couden, who proved successful, had sentiment as an ally, for he is blind, and his eyesight was lost in battle, and moreover he waved the ensign of the G. A. R. Parson Fisher had only one war-cry: "I am the fighting parson of Kansas, and Jim Lane said in the Senate I saved his brigade by my gallantry." With these recommendations for the office of intercessor between offended Heaven and a sinning Congress, the battle began.

Long before the caucus met last night the parsons were at work in the crowds which filled the house lobby and the committee rooms. They flitted in and out of the rooms, and were here, there, and everywhere, and they buttonholed without mercy. They were the envy of the little politicians who had flocked to the capitol to witness the election of men from whose hands they hope to receive the crumbs of patronage. The most active of all was Fisher. He justified his title of "the fighting parson of Kansas." He wore a heavy, soiled, and ancient ulster. The nap of his silk hat bore the marks of battle. His thin, brown face was seamed with age and want, but his eye glowed with the light of warfare from under bushy gray brows. To everybody he was introduced with the old tale about Jim Lane's commendation, and as his gallantry was mentioned he would cast a sidelong glance downward and give a deprecatory assent to the recital. He had the advantage of being on the "combine" ticket, but as some of the Kansas men did not support the other combine candidates, he knew that the strength of the coalition would not be his.

"But we know this," he said, "that we'll either lick or be licked," and then he would make a charge upon another foe. Another very active parson, who was sleek, white-necked and clerical, soon found that he was not in the fight. He had scrambled with the best until then. When he realized his fate, he recalled dignity and holiness and said, sadly: "O, if I had only known what a disgraceful scramble it was to be, I should never have become a candidate."

In the caucus the friends of the candidates took up the scramble. It required three ballots to nominate. On the first two the "fighting parson" led. The second stood 109 for Fisher, 104 for Couden, and 6 scattering. One more vote would elect Fisher, and Couden's men were frightened. It was then Sunday morning, but that was of no consequence in this strife of parsons. The Couden men got up on desks. They howled and shouted. You could hear them cry, "Mr. Chairman," through the closed doors of the chamber. Through the door windows you could see men waving their hands over their heads to attract attention. The purpose was to force a third roll call before any one

could change to Fisher. They succeeded, and Couden was nominated.

Some one asked the fighting and licked parson why he wanted to make such a fight for a petty \$900 place.

"If you had preached all your life out in Kansas for \$700 a year, you wouldn't ask," he replied mournfully.

Such scenes are only what could be expected to result from even a limited alliance between the state and religion. To add, if it were possible, to the absurdity of the position, it is only necessary to say that the prayers of these legislative chaplains are often mere political utterances favorable to some party policy. For instance the published initial prayer of the successful candidate mentioned in the foregoing report, was simply a tirade of censure against the party opposed to the one to which the chaplain adheres, and his invocation was merely for the continued success of his party's domination. Yet the existence of such a system is continually held up as one of the evidences that this is a "Christian nation," and that the Constitution ought so to declare.

FACTS CONCERNING THE SABBATH QUESTION.

A "FREE-LANCE" writer, D. T. Baxter, in the *Morning Herald*, of Lexington, Kentucky, of August 31, has the following to say with reference to Sunday and the Sabbath, which it would be well for all to ponder:—

Since I have been away I notice Sunday baseball has become quite a fad in Lexington and I understand that nearly two thousand people attended the game yesterday afternoon, played by the Lexingtons and Paris. I also learned that Brother McGarvey preached against Sunday baseball last night. The Young People's Christian Endeavor Society of the Central Christian Church and several other societies also took action yesterday on what is considered the desecration of the sabbath. I know I will have all the preachers in Lexington down on me when I say that there is absolutely no authority in either the Old or the New Testament for observing Sunday as the sabbath.

Sunday is a man-made sabbath, and man did not keep it as the sabbath until several centuries after the crucifixion of Jesus. The Jewish Sabbath (the seventh day) is the only day set apart by God as the Sabbath. Nor did God impart this command in a second-hand way. He wrote it twice on tablets of stone. The first time he wrote it Moses, upon seeing the children of Israel worshipping the golden calf after he had come down from Mt. Sinai, got mad and threw the stones on the stones on the ground, breaking them in pieces. Again did God write the Ten Commandments on tablets of stone, and this time Moses did not break them. In order that some of my doubting friends may think that man can designate any day in the week and keep it as the sabbath, I will quote the commandment as twice written by the Great Jehovah, the God of Abraham, Isaac and Jacob, the great I AM, the God of the Christian world, the Father of Jesus the Christ, and the One alone who is all-powerful, all-knowing, omniscient, and who has existed for all time, and who will continue to exist forever:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work;

but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

It seems to me that is very plain English, and how anybody can substitute the first day of the week for the Sabbath and at the same time say they believe what God himself wrote, is more than I can understand. The Ten Commandments, of which this is one, comprise all that the Great Jehovah ever wrote, so far as we have any record. It is true that Moses saw him face to face in the burning bush before the thunders of Sinai announced to the great Israelite that he was ready to write with his own fingers that code of moral law which is to-day the basis of all our laws, except Sunday laws. It will be observed that God gives a specific reason for observing the seventh day as the Sabbath, and our modern Christians, by insisting on the observance of Sunday, indirectly say that God didn't know what he was talking about when he made the seventh day the Sabbath, and that any other day will do just as well. To carry this reasoning to its logical sequence, one might add to several of the commandments. For instance: "Thou shalt not kill any of thine own household." "Thou shalt not steal from citizens of thine own country," etc.

While this Sunday question is up, I would like for some of the learned divines to tell me who first designated Sunday as the sabbath, and how it was observed, and what penalties were inflicted for its non-observance, and what provisos were made for seed-time and harvest, and in fact all the information regarding the changing of the will of God on this subject into the will of man. It would make interesting reading, and would give the people information which thousands of them do not now possess.

CHAPTERS IN OUR NATION'S HISTORY.*

BY PROF. CHARLES MORRIS.

Albany Convention.

The Story of the People for the People—Origin of the United States—English Oppression—Restriction of Commerce and Manufacture—Smuggling Induced—Diverse Views on Taxation—Separation of the Colonies—Congress at Albany—Franklin's Plan of Federation—Its Fate—Anecdote Told by Franklin.

THE United States of America came into existence on the Fourth of July, 1776. On that memorable day, with the signing of the Declaration of Independence, this great country began. With that day its history as a nation begins. But the full history of the United States takes us back to an earlier day. The Declaration had its causes, and we must always deal with causes before we can deal with results. In 1766, ten years before, there was not, so far as we know, a man in the American colonies who had dreamed of independence. Yet the causes from which independence were to come were then in full play, and ten years later thousands of men in arms were bravely fighting for liberty.

What had brought about this great change? Nothing but the folly of the government of Great Britain, which was blind to the indications in the air, and contemned alike the advice of wise counsellors at home and the complaints of angry colonists abroad.

The history of the United States begins

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with the story of these preceding events, for these were the seeds from which the great republic grew. In fact, before 1776 there was not only no United States, there was no American country; only a series of colonies, thirteen in all, existed, each a distinct commonwealth, with its own government and history. These colonies had only one strong connecting link; they were all under the control of an island beyond the seas, and all writhed under the heavy hand of this distant realm.

The mother country—as England was called—looked upon the colonies as sheep to be shorn, not as children to be fostered. England was a manufacturing land; America must not make anything for itself. England was a commercial nation; America must trade only with its marts. All raw material must be shipped to English ports, all finished goods brought from there, and the sound of hammer or rattle of loom on American shores was deemed little less than a crime.

No American ship dared sail, except at its own peril, to any port of the continent of Europe. No goods could be brought from these ports with the exception of the wines of Madeira and Portugal, which England could not supply to the lovers of these then favorite beverages. New England had made much money in trade with the West Indies, sending hither fish and lumber, and bringing thence sugar, rum, and molasses. This trade was long loaded with heavy duties, and was finally suppressed by order of George the Third.

These checks to freedom of commerce were not the whole restrictions on colonial industries. Manufacture in America, while not wholly forbidden, was closely circumscribed. In the great pine forests of Maine every tree tall enough and straight enough to serve as mast for a king's ship was held as the property of the Crown. No American ax must, on peril, touch those monarchs of the American forests. In Carolina, where also were vast forests of pine, the people were forbidden to make ~~staves from the wood~~, or tar and turpentine from the sap, of those abundant trees.

Wool was then the great English staple, and woolen goods the leading English product. Therefore the colonists must make no woolen goods for themselves beyond such coarse homespun as they could weave in their homes. Even this slight privilege was deemed too much, and attempts were made to stop the humble spinning-wheel and cottage loom. As for home trade in such goods, it was strictly ordered that no woolen fabrics should be carried from one province to another. Every flock of sheep, spindle, and loom in America was looked upon as a direct injury to English industry, and no sailor from the mother land in want of clothing was permitted to buy more than forty shillings' worth of woolen goods in an American port. Even this small privilege seemed too much, and was finally taken away.

America was the home of the beaver, from whose fur were made the hats of that day; but England claimed the right to make these hats. There were American hatters, but none of these were allowed to take more than two apprentices, and those must be kept for seven years. No negro was permitted to make hats, and no hat could be taken for sale from one plantation to another.

The manufacture of iron was also against the law. Abundant as the raw material was, the colonists were forbidden, in great measure, to work their own iron in furnace and forge. To make a hobnail or a horseshoe was a breach of privilege. William Pitt himself, the friend of America, remarked: "America has no right to make a nail or a horseshoe without England's permission." We are further told that "to print an English Bible would have been an act of piracy."

While labor was thus restricted, foreign labor was forcibly brought in to compete

with that of Americans. Thousands of slaves were annually forced upon the colonists against their wills. About all the privilege left to the colonists by English law was to live and breathe, farm and hunt, to produce raw material for English manufacture, and to consume English wares.

Yet it was not from these causes that the Revolution arose. The restrictions named caused irritation, but not rebellion. In fact, they were by no means as effective as England hoped to make them. In spite of edicts against manufacture, much of it went on, and trade between the provinces was not stopped in full by prohibitive edicts. As for foreign commerce, American ships sailed to ports prohibited by "orders in council," and brought goods home from foreign realms. To Europe and the West Indies sailed these ships, taking and bringing wares. Smuggling it was called; strong efforts were made to stop it, but it went on still; the colonial agents complained of their helplessness. In New Hampshire, we are told, the illicit traders "laughed at the orders of the Board of Trade." England had not ships nor customs officers enough to guard the thousands of miles of American coast.

The oppressive edicts of the English Government therefore failed largely in their effect, and it was not this indirect, but an effort at more direct, bleeding of the American people that brought on the Revolutionary War. So far only the merchants and manufacturers of England had been benefited. The government craved a share in this benefit, and proposed to obtain it by taxation. In their efforts to do so they caused the irritation that led to the Revolution.

The trouble did not lie in the mere fact of taxation. The Americans recognized their obligations to the mother country, and would not have objected to meet those obligations in cash. Their objection was not to the fact, but to the mode. England proposed to levy money from the colonies in one way; America proposed to furnish it in another, and the two ways did not agree. The colonists were ready to vote a supply of money to England in their own assemblies. The English Government claimed the right to fix the supply through act of Parliament. They would not even give the colonists a voice in the vote by admitting their representatives to Parliament. No colonial rights in the matter were admitted, and George III. and his advisors posed as arbitrary rulers of the Americans and sole judges of the question at issue.

It was from the controversy on this subject that rebellion arose. But the consideration of it belongs to a later date in our story, and must wait its time. In the present chapter we have still another phase of the American question with which to deal.

The colonies, as we have said, were separate and distinct, with few interests in common, each pursuing its own course and making its own history. Each had grown from a root of its own, New England from Puritanism, New York from Knickerbockerism, Pennsylvania from Quakerism, Maryland from Catholicism, Virginia from paternalism, etc. They had developed in special lines, were diverse in laws, customs, and beliefs, and differed considerably in degree of freedom. The New England colonies were the most independent, the southern colonies the least so. Some were governed largely from abroad; some mainly at home. The New England colonies had united into a federation, a sort of inchoate federal republic; but each of the others stood alone.

For a federation to arise, a community of interests must exist. There was one such common interest, that of resistance to the oppressive edicts of the English Government. And about the middle of the century there arose another, that of defense against the encroachments of the French and their Indian allies. For years, at intervals, they had been

at war with the English colonies, and were now vigorously pushing their way south and west. It was this that brought about the first step towards a general colonial federation.

In June, 1754, a congress of all the colonies north of the Potomac met at Albany, N. Y., called together by the representatives of the Crown, to confer with the chiefs of the Six Nations of Indians and to consider means of defense against the French. There were here twenty-five of the leading men of the colonies and a considerable group of Indian chiefs.

Among the latter, Hendricks, the famous Mohawk chief, gave his opinion freely and shrewdly as to the status of affairs.

"Look at the French," he said; "they are men; they are fortifying everywhere. But, we are ashamed to say it, you are like women, without any fortification. It is but one step from Canada here, and the French may easily come and turn you out-of-doors."

This was wise advice, and had its weight. But there were men there who saw deeper than the Indian sachem, and among these was a delegate from Pennsylvania, by name Benjamin Franklin. "We must unite or be overcome," he said. Before leaving home he wrote an article to this effect for his newspaper, the *Gazette*, and put over it the picture of a snake cut into thirteen pieces, the first letter of the name of a colony on each piece, and under it the motto, in large capitals, JOIN OR DIE. On his way to Albany he drew a plan for the union of the colonies, and on reaching Albany offered it to the consideration of the congress.

He found that others had come with the same idea. Other plans besides his were offered, but his was preferred, and, after twelve days' debate, was unanimously approved.

Franklin's plan was strikingly like that which afterwards made an American nation. It proposed a federal government, with Philadelphia, the largest and most central city, for its capital. The law-making body was to be a grand council, sitting annually, but elected every three years. The executive was to be governor-general, appointed by the Crown, and with the power of veto over the acts of the council. Each colony was to preserve its home government, but the central government was to have control of general affairs, and the power to make laws, levy taxes, enlist soldiers, make treaties, and the like general duties.

The plan was a good one, but it was in advance of its time. It took too much power from the colonies—so they thought. It gave too much power to the colonies—so England thought. Adopted unanimously by the congress, it was criticized out of existence when it reached the home tribunals.

"Its fate was singular," says Franklin; "the assemblies did not adopt it, as they all thought there was too much prerogative in it; and in England it was thought to have too much of the democratic."

And so it fell dead, and the colonies remained uncombined. But the time was to come when an expansion of this idea would be the law of the land, and Franklin, with whom it was born, was to live to aid its growth and help ably and wisely in its fruition.

Franklin made other propositions to the congress. One of these was to plant one or more powerful colonies in the west, beyond the Alleghanies, which, he thought, would form an effectual barrier to the advance of the French. That winter Franklin spent much time in Boston, where he talked his plan over with Governor Shirley. The governor showed him in return the English plan, which was that the governors of all the colonies should meet and take the necessary measures for defense, and draw on the British treasury for the whole expense; the treasury

to be repaid by a tax laid on the colonies by an act of Parliament. This proposition was vigorously objected to by Franklin. His objections may be summed up in the phrase which afterwards became the war note of the colonies: "No taxation without representation."

This chapter may fitly close with a story told by Franklin himself, in regard to the hostile relations existing between the colonial lawmakers and their governors. Governor Morris, who represented the proprietors in Pennsylvania, found the Quakers of the assembly anything but the quiet and demure body which their code of ethics led him to expect. The governor was arbitrary, the members resolute, controversies were endless, and in them Franklin and the governor came often into conflict.

But outside the assembly they were good friends, and the governor showed his friendly feeling by inviting his vigorous opponent to dinner, when Governor Morris said, in jest, that he much admired the idea of Sancho Panza, who, when it was proposed to give him an island, asked that it might be a settlement of blacks, as then, if he could not agree with his people, he might end the difficulty by selling them.

"Franklin," said a friend of the governor, "why do you continue to side with those rascally Quakers? Had you not better sell them? The governor would give you a good price."

"The governor," answered Franklin, with quiet satire, "has not blacked them enough yet."



CRITICISING SUPREME COURT DECISIONS.

THE American people have shown no hesitancy in criticising two of the branches of the general government, the executive and the legislative. Congress is made a target for slings and arrows and sharp shafts of ridicule and unmodified invective. And even political conventions in their platforms "denounce" the executive in the most unsparing terms. But there has always been some question in regard to criticism of the Supreme Court. As early as Jefferson's day the question was raised as to how sacred this branch of the government should be considered. The great author of the Declaration of Independence disposed of it by the rather tart remark that "Judges are as honest as other men, not more so," and Lincoln quotes him as substantially saying, "that whenever a free people shall give up in absolute submission to any department of their government their liberties are gone."

President Jackson wrestled with the question during the struggle over the United States Bank, and showed a very marked disposition not to consider the third branch of the government absolutely infallible.

But the most intense agitation of the question occurred after the Dred Scott decision. To say that a vast number of people did not believe that decision correct or righteous, or that it ought to stand, would be putting it very mildly. "That decision," said Mr. Lincoln, in his memorable debate with Douglas at Galesburg, "declares that the right of property in a slave is distinctly and expressly affirmed in the Constitution. I believe that the right of property in a slave is not distinctly and expressly affirmed in the Constitution." Here then was the after-emancipator setting his opinion squarely against the opinion of the Supreme Court of the United States. Perhaps Douglas exaggerated a

little when he said, "My opponent is going to appeal from the Supreme Court of the United States to every town meeting," but certainly the appeal of Lincoln and his party was from the Supreme Court to the conscience of the north and to the "higher law." The debate between the two political giants turned largely on this very question of absolute submission to the decisions of the Supreme Court. The famous question which Lincoln put to the astute and wily senator at Freeport, the question which it has been said saved Douglas in the senatorial race but defeated him at the Charleston convention two years later, was as follows: "If the Supreme Court of the United States shall decide that states can not exclude slavery from their limits, are you in favor of acquiescing in, adopting and following, such decision as a rule of political action?" It was Lincoln's contention that the Supreme Court was getting ready to make such a decision and that Douglas dare not tell an Illinois audience that he would acquiesce in it. But to sum it all up, the election of Lincoln to the Presidency two years later was largely due to the feeling aroused by the decision of the Supreme Court.

Another decision which caused much criticism was that in which Chief Justice Chase pronounced against his own greenbacks. The sentiment against this decision was so strong that when President Grant appointed a justice to fill a vacancy the judgment of the court was reversed. The opinion was freely expressed at the time that this appointment was made with this end in view, but such a view of the matter has been considered rather severe.

The history of the country shows, therefore, that while there has been considerable reserve in the expression of opinion concerning the action of the supreme judicial body of the land, yet its judgments have not been regarded as above question, and have been tested at the bar of the public conscience. Where they have failed to satisfy the sentiment of the nation they have sooner or later suffered reversal.—*The Advance*.

ROME AND THE UNITED STATES.

THE *Kölnische Zeitung*, Cologne, in a long article, endeavors to demonstrate that the greatest danger that threatens the United States is the growing power and influence of the Roman Catholic Church. The writer deplors that many Americans regard their nation and country as altogether exceptional and therefore free from the influences which make themselves felt in other parts of the world. The article is so full of interesting details that we condense it rather than give verbal quotations. The article runs as follows:—

"Lafayette, the champion of personal freedom and Washington's companion in arms, said: 'If ever the freedom of the American people is destroyed, it will be at the hands of the Roman priesthood.' This priesthood of course denies the accusation that it wishes to influence the government; but it is well-known that the Papacy, from the date of its origin, has continually aimed to extend its influence at the expense of the secular authorities. The Papacy is ill-pleased if it has to share the rule over humanity with another power, and Catholics are everywhere taught that the commands of Rome must be obeyed before the laws of the country in which the Catholic lives. The United States is no exception to the rule.

"A canon law issued in Baltimore in 1886 says: 'An oath need not be kept if it is pointed against the interests of the Roman Catholic Church. A promise of this kind is not to be considered as an oath.' Bishop Gilmore, of Cleveland, wrote in March, 1873: 'The nations must learn to subject themselves to the dictates of religion. We must learn to be Catholics first and citizens next.'

"Pius IX., in his syllabus of December 8, 1864, declares: 'It is a mistake to believe that, in a conflict between church and state, the decision can be given according to civil law.'

"Leo XIII., in his pastoral letter of January 10, 1890, addresses the American Catholics as follows: 'It is wrong to break the commandments of the church in order to obey the laws of the state. If there is a conflict between the rules of the state and those of the church, if the interests of the church are hurt or the authority of the Pope doubted, it is a duty to oppose the laws of the state, and sinful to submit to them.'

"Pope Leo also denies that the church is separate from politics, and the General-Vicar Preston said in 1888: 'American Catholics often think that the supremacy of the church is restricted to matters of faith. This is untrue and disloyal. You have no right to think as you please, you must think like Catholics. Whoever says: 'I will take my faith from St. Peter, but not my politics,' is not a true Catholic.'

"In a pastoral letter from Pope Leo, dated November 7, 1885, the American Catholics are urged 'to do everything in their power to change the constitution of these states in accordance with the principles of the true church.'

"Let us now examine into the means by which the church hopes to attain its cherished hopes, and what progress has been made. The machine at the command of the Pope is very formidable. No other machine can compare in organization with the Catholic hierarchy. The army of Rome in the United States consisted in 1895 of 16 archbishops, 70 bishops, 9,686 priests, and 2,122 theological students, which army attends to the spiritual wants of 9,410,790 Catholics. The church has 8,512 churches, 3,795 chapels, 1 university, 37 seminaries, 116 high schools, 637 academies, and 3,610 parochial schools with 768,498 pupils. At the head of this formidable array stands the Apostolic Ambassador, with the rank of a cardinal, whose power is set forth in the following papal decree: 'We command all whom this may concern to acknowledge you, our Apostolic Ambassador, as the supreme power. We command them to render you help, assistance, and obedience in all things, and to receive with due reverence your commands. Wha ever sentence you may pronounce, whatever punishment you may inflict upon those who oppose your authority, will be confirmed by us according to the power God has conferred upon us, and we will use our authority to obtain obedience and satisfaction, tho it may cause a conflict with the constitutions, with apostolic precept, or any other rules.'

"In the face of this well-ordered and well-disciplined army the Protestants, divided into countless sects, are powerless, and must be swept away. Yet the non-Catholic American can not see this. He believes that the United States Constitution can not be overthrown, and thinks that his country is an exception to the general rule that religious freedom and a sovereign priesthood can not exist side by side.

"The writer endeavors to prove by figures that the time is not far distant when the Roman Catholic Church will make demands in America similar to those made by the Uitlanders in the Transvaal. The wealth in the possession of the church was over \$1,000,000,000 in 1872. What must it be now? The Catholic editors are influenced entirely by the bishops, in accordance with Pope Leo's order of January, 1895. As for the non-sectarian public schools, they are as much an object of aversion to the Pope, tho they are in America, as elsewhere. As long ago as Feb. 13, 1873, Bishop McQuaid said in Boston that 'the state has no right to carry on the work of education; that right falls into the province of the church.' And the lower clergy continually describe the public schools as devilish, scandalous, sinful, godless, unlucky, damnable places, whence the most untrammelled immorality emanates, so that the blood of every Catholic boils."

Regarding the part played by the church in politics the writer says (we quote directly):—

"In many of the larger cities the Catholics already decide the elections, as in New York, where Tammany Hall is the gathering ground for the Catholic Irish. Claudio Jannet, Professor of Social Economy at the Catholic Institute of Paris, declares that the church has made itself felt as the balance of power to the American politician. He predicts that the church will be called to lead in the administration of the country during the twentieth century, at the instance of the people themselves. Those who doubt this need only glance at South America, where the United States of Colombia presents a case in point. Under the influence of his strictly Catholic wife President Urmez turned over all the schools, seminaries, all the charity organizations, hospitals, museums, and libraries of the country to the Catholic hierarchy. The liberals fought for their rights, but were beaten during the civil war, which lasted four years.

"The United States, too, will have to face the question whether Roman or Liberalism should rule. Who will be the victor it is impossible to determine. Thus much, however, is certain: the struggle will cost tremendous sacrifices and it will endanger the existence of the United States."—*Literary Digest*, Sept. 5, 1896.

SEPTEMBER 29 the extraordinary tribunal of Constantinople convicted the first Mussulmans for the murder of Armenians, and sentenced them to fifteen years' imprisonment. At the same time, however, a long list of Armenians suspected of being implicated in the outbreak, were condemned to death. The mission of Artin Pasha to reconcile the Armenians is not making any progress.



"That our sons may be as plants grown up in their youth that our daughters may be as corner-stones, polished after the similitude of a palace."

RULES FOR LETTER WRITING.

HAVE you any unkind thoughts?
Do not write them down.

Write no word that giveth pain;
Written words may long remain.
Have you heard some idle tale?

Do not write it down.
Gossips may repeat it o'er,
Adding to its bitter store.
Have you any careless jest?
Bury it, and let it rest;
It may wound some loving breast.

Words of love and tenderness,
Words of truth and kindness,
Words of comfort for the sad,
Words of gladness for the glad,
Words of counsel for the bad—
Wisely write them down.

Words, though small, are mighty things,
Pause before you write them;
Little words may grow and bloom
With bitter breath or sweet perfume,
Pray before you write them.

—Pansy.

COLTON'S ADVICE.

THE other day, as I was clinging to the strap of a Lexington Avenue car, says a writer in the *Christian Advocate*, two ladies sat near me, and as one opened her portemonnaie to pay her fare a scrap of paper pasted to the leather was disclosed.

"Is that your shopping list?" asked the other; "it doesn't look like a long one."

"No," was the reply; "it is not the list, but it is what keeps the list from being a long one," and she read:—

"He who buys what he does not need, will soon need what he can not buy."

"What a capital guardian of your capital! You must let me copy that for my leaky purse. Who wrote it?"

"I don't know, but I wish I did, for he has saved many a dollar from lightly rolling from my hands since I put it here."

She referred to what Colton wrote:—

"We are ruined, not by what we really want, but by what we think we do; therefore, never go abroad in search of your wants. If they be real wants, they will come home in search of you; for he who buys what he does not want, will soon want what he can not buy."

DON'T DRIFT INTO THE CRITICAL HABIT.

"Do not drift into the critical habit," writes Ruth Ashmore in the *Ladies' Home Journal*. "Have an opinion, and a sensible one, about everything, but when you come to judge people remember that you see very little of what they really are, unless you winter and summer with them. Find the kindly, loveable nature of the man who knows little of books. Look for the beautiful self-sacrifice made daily by some woman who knows nothing about pictures, and teach yourself day in and day out to look for the best in everything."

"It is the every-day joys and sorrows, my dear girl, that go to make up life. It is not the one great sorrow, nor the one intense joy, it is the accumulation of the little ones

that constitutes living; so do not be critical of the little faults, and do be quick to find the little virtues and to praise them. So much that is good in people dies for want of encouragement. As I said before, have an opinion, and a well-thought-out one, about everything that comes into your life, but do not have too many opinions about people. Their hearts are not open books, and as you must be judged yourself some day, give them the kindest judgment now."

DISCOVERED THROUGH A CHILD.

WHEN Sir Humphrey Davy was a boy about sixteen, a little girl came to him in great excitement.

"Humphrey, do tell me why these two pieces of cane make a tiny spark of light when I rub them together."

Humphrey was a studious boy, who spent hours in thinking out scientific problems. He patted the child's curly head, and said:—

"I do not know, dear. Let us see if they really do make a light, and then we will try to find out why."

Humphrey soon found that the little girl was right; the pieces of cane, if rubbed together quickly, did give a tiny light. Then he set to work to find out the reason; and after some time—thanks to the observing powers of his little friend, and his own kind-



Sir Humphrey Davy.

ness to her in not impatiently telling her not to "worry," as so many might have done—Humphrey Davy made the first of his interesting discoveries. Every reed, cane, and grass has an outer skin of flinty stuff which protects the inside from insects, and also helps the frail-looking leaves to stand upright.

Talking about children helping in discoveries reminds us of another pretty tale: In 1867 some children were playing near the Orange River, in Africa. They picked up a stone which they thought was only a very pretty pebble, far prettier than any they had found before. A neighbor, seeing this stone, offered to buy it for a mere trifle. He, in turn, sold it to some one else; and so the pebble changed hands, till at last it reached the governor of the colony, who paid \$2,000 for it. This stone which the children had found was the first of the African diamonds.—*Selected*.

A DUEL WITH POTATOES.

FIFTY years ago the practice of settling "an affair of honor" by means of the duel, was much more common in this country than it is now, or, let us hope, ever will be again. The feeling was even then, however, gaining ground that the practice is both foolish and immoral, and that to stand up with an adversary, pistol or sword in hand, each seeking the other's life, may be one way of

testing the marksmanship or physical prowess of the combatants, but no more settles a dispute or vindicates one's "honor" than a foot-race would.

The reaction of public sentiment against the duel was due in large measure to the duel between Alexander Hamilton and Aaron Burr, and the powerful sermon preached at the former's funeral by Dr. Eliphalet Nott, president of Union College. He denounced dueling as "a crime, the very idea of which almost freezes one with horror." But it is one thing to preach against such a custom, and another thing to make it ridiculous, and the latter was happily done half a century ago by another preacher named Bowman. The story is told by J. Cutlibert Hadden in an English magazine.

Bowman was a strong, muscular man preaching in Kentucky. A well-known desperado, being rebuked by him for repeatedly disturbing the religious services, sent a challenge to the preacher. Bowman accepted, and having, as the person challenged, the choice of weapons, he selected a half bushel of Irish potatoes, and insisted on fighting with these at a distance of fifteen paces. The desperado had to consent to these strange conditions or be posted as a coward.

"The encounter took place on the outskirts of the town. Almost everybody in the place was present to see the fun. The seconds arranged the two men in position, by the side of each being a half-bushel measure filled with large hard Irish potatoes. Bowman threw the first tuber; it struck his opponent, and flew into pieces. A yell of delight went up from the crowd, which flurried the desperado, and his potato flew wide of the mark. Bowman watched his chance, and every time his opponent stooped for a potato, another hit him in the side. The desperado was struck about five times, and then the sixth potato took him in the short ribs, knocking the wind completely out of him, and doubling him up on the grass. The people were almost crazy with laughter, but Bowman looked as sober as if he had just been preaching a funeral sermon. The desperado was taken home and put to bed, and there he stayed for more than a week before he recovered from the effects of his Irish potato duel. That was the end of dueling in the Kentucky region."—*The Voice*.

PASTE THAT WILL KEEP A YEAR.

DISSOLVE a teaspoonful of alum in a quart of warm water. When cold, stir in flour enough to give the consistency of thick cream, being careful to beat up all the lumps. Throw in half a dozen cloves, and stir in as much powdered resin as will stand on a penny. Pour into the flour mixture a teaspoonful of boiling water, stirring well all the time. Let it remain on the stove a few minutes, and it will be of the consistency of mush. Pour it into an earthen or china vessel; let it cool, cover it, and put it in a cool place. When needed for use, soften a portion with warm water. It will last a year, and is better than gum, as it does not gloss the paper and can be written upon.—*Selected*.

"ALL the things that you need for yourself, or for your children, traced back, are found, in their initial forms, in the Lord's prayer. This is a birthright prayer, belonging to every man. A gate it is, through which every living soul may pass. Each petition is a separate gate. And beyond is an infinite variety of blessed things. This gate opens, as it were, into a garden where are growing fruits and flowers in wonderful profusion. Endless diversities of things are there; and all of them are appropriate to the utterance of this prayer."



"AND those who have wisely taught shall shine as the brightness of the firmament; and those who have turned many to righteousness, as the stars forever and ever." Dan. 12:3, *Boothroyd*.

ENCOURAGEMENT.

BY D. E. HENRY.

THERE are thorns among life's roses,
Yet they do us wondrous good
Did our mortal minds but know it;
If we only understood,
We would count the pain but pleasure,
Never shrinking from the wound,
For with thorns, we must remember,
Our dear Saviour's head was crowned.
It was thorns unmixed with flowers,
Wore them there that we might live;
Yet among the last words uttered
Was that one grand word, "Forgive."
Shall we shrink from dark days coming?
Shall we fail to firmly stand,
When the black-robed persecution
Lays on us her heavy hand?
No! we'll trust our loving Father,
They are blessings in disguise,
Only veiled by dusky shadows;
Hid from our unseeing eyes.
And we'll but rejoice more for it
Since permitted by God's hand,
It will make us nearer, dearer,
In that longed-for heavenly land.
Welcome wound that brings a healing
Greater far than pain we've borne;
'Tis our Father who is leading,
Courage, faint ones, do not mourn!

Charlotte, Mich.

JEWISH POPULATION OF PALESTINE.

BY A. BEN OLIEL.

THE Turkish Government, like that of other lands, has its statistical "bureau" office; but whatever may be its success in the European provinces of the empire, here in Asia its computations are believed to be imperfect, unreliable, and mainly guesswork. The conscription and consequent tax for exemption from military service operate against it. The heads of the several religious communities—Turkish or Moslem, Jewish, Latin, Greek, Armenian, Copt, Maronite, Melchite, etc.—who coöperate in the census, have powerful motives to frustrate exactitude; for it means a larger annual taxation, for which they are made responsible. And apart from this, the inhabitants have strong prejudices against being numbered. Therefore, all estimates of population are merely approximate, and nothing more.

A young Jew of the highest family in this city, who is employed in offices of trust in the pasha's court, and has access to official records, tells me that in official circles the population of Jerusalem, including its suburbs—Bethlehem, Bethany, Mount of Olives, etc.—is now computed at 100,000, of which 60,000 are believed to be Jews. He is custodian of the roll of the Sephardim poor—widows, orphans, blind and decrepit old men and their families—amounting to 7,000 souls, that have to be provided for regularly. Yet the Ashkenazim constitute the majority of the Jewish inhabitants of Jerusalem now, and they have a roll of poor as large proportionately. He says the Sephardim pay

£1,000 annually for exemption from military service, and the Ashkenazim £1,250, which, at the rate of two medjids per head, represents 5,625 men of the age liable to service.

Jewish families are prolific, and must therefore be calculated at seven, rather than five, per family; and if one in each family is liable to service, the result is 39,375 souls. But this has reference to the Jewish *rayahs*—Turkish subjects; whereas there is a large admixture of those under Russian, Austrian, German, etc., protection who are free from military or other taxation. By such a process of reasoning, his estimate of 60,000 Jews for Jerusalem is almost proved mathematically.

I have before me Lunez's first Hebrew almanac for the Jewish year 1895-96—an interesting compilation, astronomic, statistic, historic, etc. It gives the population of Jerusalem thus: "Number of inhabitants, 45,420, of which: Jews 28,112, viz., Ashkenazim 15,074, Sephardim 7,900, Mughrabim 2,420, Gurgis 670, Bucharis 530, Tamanites 1,288, Persian 230; Moslems 8,560; Christians 8,748, viz., Armenians 695, Greeks 4,625, Abyssinians 105, Syrians 23, Protestants 645, Catholics or Latins 2,530, Copts 125." He does not say so, but he can only mean the population *inside the walls*.

How far Jerusalem is now practically a Jewish city becomes strikingly evident on Saturdays and Jewish feast-days, for then but very few shops are open, and business is at a standstill; while the streets are full of groups of Jews, men and women, in holiday attire, on visiting rounds or lounging about.

AFION KARA HISSAR.

BY REV. LYMAN BARTLETT.

THIS city is one of the out-stations of the Smyrna mission field in Asia Minor. It is located about 250 miles east of Smyrna, at an altitude of more than 3,000 feet above sea level, and is an important center for the opium trade, the soil of the surrounding district being peculiarly adapted to the growth of the poppy from which the opium comes, and which is cultivated in great abundance. Hence the name of the city, Afion (opium) Kara Hissar (black castle), to distinguish it from several other cities called Kara Hissar, each with some designating prefix.

It is very compactly built in a valley, on one side of which an immense perpendicular rock rises 500 feet above the city, and is surmounted by the ruins of a very ancient castle, built for the defense of the town. Its streets are very narrow and generally without sidewalks, paved with rough stones. The population is estimated at 30,000, of which probably 7,000 are Armenians. The Gospel has been preached and a school maintained in this place for many years, and with a fair degree of success, considering the difficulties to be overcome, for almost all who have accepted the truth have been called to suffer severe persecution. People in America do not know what it costs to be a Christian in countries where there is but little freedom of conscience. A few years ago this small band of Armenian believers passed through a long siege of persecution, not from the Turkish Government, but from their own people, encouraged by a bigoted priesthood.

The collection of the taxes imposed by the Turkish Government furnishes an opportunity for the practice of great injustice. As the apportionment of these taxes to individuals is always left to the leading men of the different nationalities, obnoxious persons, like those who have declared themselves Protestants, are liable to have their taxes doubled on the slightest provocation, and these poor

brethren found themselves obliged to pay two and three times as much as could justly be required of them, and were plainly told that if they would return to the mother church their burdens would be lightened. One of the brethren had an infant child whom he wished to have baptized by a Protestant pastor, but as their preacher was not ordained there was necessarily some delay. Taking advantage of this delay, the relatives one day seized the child from the arms of its grandmother and hastened it away to the Gregorian Church, where it was baptized by a priest against the will of the father. The child's mother, who was not a Protestant, was taken to the house of her brother and kept, with the child, for two and a half months, even against her will, her husband being obliged to pay a certain sum each month to meet their expenses, and because he had not the money to pay he was imprisoned until the preacher came forward and paid it for him. He finally appealed to the government, claiming his wife and child, but before action was taken a mutual friend interposed and brought them back.

There were two excellent women who frequented the Protestant worship, but they were bitterly opposed by their husbands. They were slandered, they were beaten, they were sometimes shut out of their houses and sometimes locked into them, and were forbidden to go near the Protestants. A son of one of these Christian sisters, about sixteen years old, began to attend the worship and to show sympathy with his mother in her trials, and was ordered by his father never to enter his house again till he would take an oath not to attend the Protestant service. He accordingly left his father's house and apprenticed himself to a Protestant brother to learn shoemaking. During my last visit to the place these two persecuted sisters, with the rejected son just mentioned, became members of the church, but I have never heard that the father had become reconciled.

During the summer of 1892 I visited this place with my daughter at a time when the persecution was at its height, and during our stay of three weeks the house we occupied, which was the home of the preacher, was stoned every night but one. The front windows, being protected by wire netting, were uninjured; but the back rooms, whose windows were exposed, could not be used for a time, and the windows were taken out to save them from destruction. The brethren were almost daily stoned by the boys in the streets, and one Sabbath during our stay a crowd gathered about the door, railing at those who dared to enter, and stoning the door after we had assembled for worship, till finally we were obliged to call on the Turkish police to protect us from the violence of the mob. For a long time most active measures were employed to prevent people coming to the worship, both slander and threats being freely used, and the preacher was most shamefully maligned.

At one time a document was presented to the governor accusing him of having, in a public place, shamefully slandered the Virgin Mary, and this document was emphasized by 200 signatures, mostly Armenians. The governor informed me of this foul accusation, but declared that he should not submit it to the court, as it could be nothing but slander. Yet, after we had gone, it was served in due form, and the good man was summoned before the Turkish court for trial. He had no one to plead his cause, and his accusers were many, but being allowed to speak in his own defence, he easily convinced the court and all who heard him, of his entire innocence and of the perfidy of his accusers. The case was dropped without further trial. In this affair he rejoiced in the fulfilment of our Lord's promise: "It shall

be given you in that same hour what ye shall speak."

But now all is changed. Enemies have become friends, and those who have slandered the preacher now speak his praise. The patience and forbearance of the persecuted brethren during all their trials have put to silence their opposers and won the confidence of all. The number of those who come to listen to the truth has much increased, and a Sabbath school of 150 children has been gathered. A faithful and devoted Bible-woman finds ready access to the homes of the rich and of the poor, who gladly listen to her earnest words and gather in large numbers at her weekly meetings for Bible study and prayer.

The Armenians of Afion Kara Hissar are very ambitious in the matter of education, and large sums of money are expended annually for the support of their boys in the best schools in Smyrna and Constantinople, while at home a large public school is supported by the people, and several private schools of different grades have long been sustained. Thus far advanced education has been sought mainly for boys, yet a few girls from this place have been connected with our Girls' School in Smyrna, and at present the preacher's daughter is a promising pupil there.

The importance of this place has been much advanced during the last year by the building of a new railroad, by which it is now put in direct communication with Constantinople at Scutari, and another road is being built which will connect it with Smyrna, so that we shall soon be able to go by rail from Smyrna to Constantinople, via Afion Kara Hissar, and this will tend to make our relations with that place more intimate and effective.—*Missionary Herald*.

OUR WORK AND WORKERS.

In connection with the recent Maine camp-meeting, held at Augusta, fifteen persons were baptized.

TWO MORE of our laborers in England, Brother Ellery Robinson and wife, have gone to India to augment the force in that far-away mission field.

THE local camp-meeting at Sacramento, Cal., is in progress this week, and will close Sunday evening, the 11th inst. The ministers present are Elders A. J. Breed, N. C. McClure, E. E. Andross, and A. J. Osborne.

ELDER A. J. HAYSMEYER reports the baptism of five persons at Lucea, Jamaica. Arrangements are being made for securing property for church and school purposes at Kingston, the capital. A chapel has been erected at Spanish Town.

By a new law, which will be in operation January 1, in Germany, all our religious workers in that field under twenty-five years of age will be excluded. This will be a temporary disadvantage to the canvassing work, and to the selling of periodicals.

At the recent session of the New York Conference, held at Oswego Falls, three new churches were admitted: Albany, with nineteen members; Binghamton, with nineteen members, and Middletown, with twenty-two members. All the conference officers were reelected.

At the publishing house in Hamburg, the message is being issued in thirteen different languages. Our ship missionary there was recently forbidden to continue his work, but through the mediation of influential friends a special permit was secured for carrying on the work.

ELDER A. J. BREED, superintendent of the Pacific Coast District, and Brother C. H. Jones, manager of the Pacific Press Publishing Company, started this week for Battle Creek, Mich., to attend a session of the General Conference Association. They expect to be absent some four or five weeks.

ELDER H. E. ROBINSON says that steps are being taken to prepare laborers in the Welsh language, and to enlarge our force in Ireland. Elder Washburn is to open the work in Cardiff, Wales, this autumn, and Elder Hoje in Bristol, England. These are important points, in which but little has been done.

REPORTS from the Brazilian mission state that we now have four organized churches and nine Sabbath schools. At Curitiba, state of Parana, a brother named Guilherme Stein, a Brazilian German, has a private school of thirty-five pupils, which is giving good satisfaction. He is conversant with both the German and Portuguese languages. Many of his pupils, with their parents, also attend Sabbath school.

ELDER H. E. ROBINSON, who has charge of the work in Great Britain, notes the reception of a letter from a minister in an English town, stating that he and his company transferred their usual Sunday services to the Sabbath of the Lord, beginning September 12. They were anxious to become better acquainted with our people and work. They were convinced on the Sabbath question by reading our London paper, the *Present Truth*.

BROTHER BAHARIAN reports to the *Review* the baptism of two converts in the Black Sea at Samsoun. The occasion greatly enraged the people of the Greek Church, to which the two candidates had formerly been united, but the enemy was unable to do any more at the time than to rave. Afterward, however, they succeeded in having Brother Jordan imprisoned. In order to please the Greeks, the pasha commanded our brother not to preach any more there, and to leave the city soon. Brother Jordan answered that he could not but preach the Gospel, and that he would not leave the city excepting by force. Then he was imprisoned. Brother Baharian, on hearing of the affair, called on the minister of police at Constantinople, who immediately sent an order to the pasha at Samsoun to release Brother Jordan, and also to allow the "Sabbatarians" to preach and to hold meetings freely. As heretofore noted, the minister of police at Constantinople is favorable to the "Sabbatarians," as our people are called, because they do not meddle with the political affairs of the country, as other Christians do.

HEALDSBURG COLLEGE.

WE are glad to report that the College at Healdsburg opens this year with more encouraging prospects than it has enjoyed for several years. Notwithstanding the postponement of the beginning of the school year from September 9 to September 23, the withholding of the printed Fall Announcement, and a somewhat general feeling of uncertainty as to what the exact character of the year's work would be, upwards of eighty young people assembled in the chapel on the opening day, and twenty-five presented themselves at the Primary Department. Since then a number of others have arrived, and now students are coming in daily.

A specially encouraging feature is that a large proportion of the students are quite mature, and of a class that give evidence of more than average ability. With this quality of students, who come with a distinct purpose to fit themselves for the highest usefulness, the prospects are very favorable for doing more satisfactory work than ever before.

A large number who have been in correspondence with the school, are still waiting to receive the Fall Announcement; but it has been thought best to prepare the Announcement in a new form, including a statement of such modifications of the course of study as were determined at the recent institute of the Trustees and Faculty. In the meantime we urge all who have been waiting for the Announcement to start at once for the College. The courses of study already arranged are sufficiently extensive to meet the needs of all who come; and whenever it is necessary to form new classes for the requirements of those who ought to take certain lines of study, provision will be made to the full extent of the available teaching force. Students may rest assured, therefore, that their needs are amply provided for, and it is a great disadvantage to delay entering upon school work at the beginning of the year. What the students really need, who are yet to come, will largely determine the character of the work that will be provided. The quality of the work will, if possible, be superior to what the school has done in the past. All are urged to come as soon as possible. Our accommodations are being rapidly taken up, and the school work organized in a form that can not be easily modified later. We expect the blessing of God on our labors, and the support of those who believe in the agency of Healdsburg College as an important means in educating laborers for his cause.

F. W. HOWE.



"Study to show thyself approved unto God."

LESSON IV.—SABBATH, OCTOBER 24, 1896.

SPIRIT AND LIFE.

Lesson Scripture, John 6: 60-71, R. V.

60 "MANY therefore of his disciples, when they heard this, 61 said, This is a hard saying; who can hear it? But Jesus knowing in himself that his disciples murmured at this, 62 said unto them, Doth this cause you to stumble? What then if ye should behold the Son of man ascending where 63 he was before? It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you 64 are Spirit, and 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 it was that should betray 65 him. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father. 66 "Upon this many of his disciples went back, and walked 67 no more with him. Jesus said therefore unto the twelve, 68 Would ye also go away? Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69 And we have believed and know that thou art the Holy 70 One of God. Jesus answered them, Did not I choose you 71 the twelve, and one of you is a devil? Now he spake of Judas the son of Simon Iscariot, for he it was that should betray him, being one of the twelve."

QUESTIONS.

1. What effect had this teaching of Jesus upon his disciples?
2. Did they need to give expression to their unbelief? What question did Jesus ask them?
3. What further spiritual truth does he present to their minds?
4. How does he compare spirit and flesh?
5. What key does he give to the explanation of his previous teaching?
6. What does he say is the experience of some of his disciples? Was this revelation of their unbelief a surprise to Jesus?
7. What previous statement had been based upon this knowledge?
8. What separation resulted from this presentation of deep spiritual truth?
9. What inquiry did Jesus make?
10. With what question did Peter introduce his reply. What reason did he give for remaining with Jesus?
11. What confession of faith did he make?
12. With what question did Jesus reveal his knowledge of the individual character of his followers?
13. Whose case was then in his mind? What was he to do to Jesus?

NOTES.

1. MANY of the same company which was fed with "the meat which perisheth" have now been fed with "that meat which endureth unto everlasting life," but the very ones who were then ready to "take him by force to make him king," now pronounce his discourse in the synagogue a hard one. His teaching had the evidently intended effect of making a separation among his followers, and of revealing their own motives to those who were seeking him because of the loaves. The man in the parable regarded his lord as a "hard man" (Matt. 25: 24), and did not make a right use of the talents delivered to him; so these selfish followers regard his saying as a hard one, and will not remain with him longer. "Great crowds are following him to be healed and to be fed, while the politically inclined have at last made a distinct effort to make him king, to force him into a collision with the authorities. His proper work is in danger of being lost sight of. He finds it necessary to sift the crowds who follow him. And he does so by addressing them in terms which can be acceptable only to truly spiritual men—by plainly assuring them that he was among them, not to give them political privileges and the bread that perisheth, but the bread that endureth. . . . They seek earth, and heaven is thrust upon them. They

turn away disappointed, and many walk no more with him."

2. SOME may question the wisdom of Jesus in introducing a subject so easily misunderstood as that which turned so many from him on this occasion. But he had a purpose in view. He saw that a most trying ordeal awaited his disciples in his betrayal, his agony in Gethsemane, and his crucifixion. He knew who among his followers were unbelieving and who were of weak faith. Had no test been given them, Jesus would have had many among his followers who were weak in character, and undecided. When the great trial came, and their Lord was betrayed and condemned in the judgment hall; when he was humiliated, and the multitude, who had hailed him as their king, hissed at him and reviled him; when the cruel, jeering crowd cried, "Crucify him!" then these faint-hearted ones would have sunk beneath their fear and disappointment. The apostasy of these professed followers of Christ at such a time would have been more than the twelve could have endured, in addition to their great grief and the ruin of their fondest hopes. . . . But Jesus brought about this crisis while he was still present to comfort and strengthen his chosen, and prepare them for what was to follow."

3. "It is the Spirit that quickeneth;" in these words and the corresponding ones of Paul, "The Spirit giveth life," we have the nearest approach to what may be called a definition of the Spirit . . . as a life-giving principle. ["The Spirit is that which gives life."] In contrast to the Spirit our Lord places the flesh. . . . It is the power in which the natural man, or even the believer who does not fully yield to the Spirit, seeks to serve God, or to know and possess divine things. . . . His words are spirit and life; they are not meant for the understanding, but for the life. . . . They have themselves a divine life, working out effectually with a divine energy the truth they express into the experience of those who receive them. . . . Not into the mind only, nor into the feelings, nor even into the will alone, must the word be taken, but through them into the life. . . . It is the Spirit that comes from God, the Spirit that Christ came to bring, becoming our life, that will make them become the truth and power in us. . . . The Holy Spirit has for all ages embodied the thoughts of God in the written word, and lives now for this very purpose in our hearts, there to reveal the power and meaning of that word. . . . The Scriptures, which were spoken by holy men of old as they were moved by the Holy Spirit, can only be understood by holy men as they are taught by the same Spirit."

4. ENOCH walked with God (Gen. 5:22) when God was the invisible One, but when he was manifested in the flesh, those who listened to his gracious words refused to walk with him, but went "away behind." When, under special tests, many are turned away from Christ and are showing that their professions are an empty form, and "the question comes to us, as in providence it does, 'Will ye also go away?' we must have our answer ready."

5. "AND we have believed and know that thou art the Holy One of God." Verse 69, R. V. Knowledge of Christ as the Holy One is the result of faith in him.

Suggestions for Further Study.

1. What kind of hearing is referred to in verse 60? Compare Rev. 2:7, etc.
2. Observe that the preëxistence of Christ is taught in verse 62.
3. Christ says, "The words that I speak unto you," rather than "my words." What is the difference? Compare Deut. 18:18; John 17:8, etc.
4. Study the opposite effect of the same teaching and privileges upon Judas and the other disciples. What lesson in this?
5. Since Christ's words are life, may we not expect them to perform the functions of life? Compare Heb. 4:12; Acts 12:24; 19:20, etc.
6. Observe the progress of the change in the feeling of the people toward Christ as shown in this chapter. Verses 15, 41, 52, 60, 66.
7. The word translated "a devil" in verse 70 is translated "slanderers" in 1 Tim. 3:11, and "false accusers" in 2 Tim. 3:3 and Titus 2:3. Satan was the great original slanderer, who slandered both God and Christ. Judas followed in his track. He "misrepresented Christ in telling the priests falsehoods about his teaching."
8. In what ways is "life only in Christ" taught in this lesson?

INTERNATIONAL SUNDAY SCHOOL LESSON

"Take heed unto thyself; and unto the doctrine;" "that thy profiting may appear to all."

LESSON IV.—SUNDAY, OCTOBER 25, 1896.

THE PROVERBS OF SOLOMON.

Lesson Scripture, Prov. 1:1-19.

1. THE proverbs of Solomon the son of David, king of Israel;
2. To know wisdom and instruction; to perceive the words of understanding;
3. To receive the instruction of wisdom, justice, and judgment, and equity;
4. To give subtilty to the simple, to the young man knowledge and discretion.
5. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsel;
6. To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.
7. The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction.
8. My son, hear the instruction of thy father, and forsake not the law of thy mother;
9. For they shall be an ornament of grace unto thy head; and chains about thy neck.
10. My son, if sinners entice thee, consent thou not.
11. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause;
12. Let us swallow them up alive as the grave; and whole, as those that go down into the pit;
13. We shall find all precious substance, we shall fill our houses with spoil;
14. Cast in thy lot among us; let us all have one purse;
15. My son, walk not thou in the way with them; refrain thy foot from their path;
16. For their feet run to evil, and make haste to shed blood.
17. Surely in vain the net is spread in the sight of any bird.
18. And they lay wait for their own blood; they lurk privily for their own lives.
19. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

Golden Text: "My son, if sinners entice thee, consent thou not." Prov. 1:10.

NOTE.—The book of Proverbs is a compilation of sayings, or statements of familiar truths, the principal portion of which is accredited to Solomon. The book may be divided into three parts: The proverbs of Solomon, probably brought together by him, or in his time, chapters 1 to 24; Hezekiah's collection of Solomonic proverbs, chapters 25 to 29 (Hezekiah lived three hundred years after Solomon); the words of Agur, chapter 30, and the words of Lemuel, chapter 31, believed to be of later date. Three different words in the introduction, verses 1 to 6, are used to indicate the character of the sayings: (1) Proverb; (2) interpretation; (3) dark saying. The first primarily means a maxim, a comparison, a brief, sententious saying. The second is a superior, or wise remark, a figure, an enigma. The third is a riddle, or puzzle, literally a "knot" to be untied. Read with the lesson scripture the invitations of Wisdom in chapters 8:1-11, and 9:1-12.

SUGGESTIVE QUESTIONS.

- (1) What is to be known and perceived by the study of these proverbs? Verse 2.
- (2) What ought one to receive? Verse 3.
- (3) What will a knowledge of them impart? Verse 4.
- (4) What will characterize a wise man? Verse 5.
- (5) To what will a man of understanding attain? Same verse.
- (6) What is the threefold design of the proverbs of Solomon? Verse 6.
- (7) What is the fear of the Lord? Who will have it? Verse 7.
- (8) What is said of an opposite class? (9) What admonition is given to a young man? Verse 8.
- (10) What will a hearkening to such instruction and law be to him? Verse 9.
- (11) How should he regard the invitations of sinners? Verse 10.
- (12) How many different "enticings" are mentioned in verses 11 to 14, and what are they? (13) What wise advice is again given to his son? Verse 15.
- (14) What is the work of sinners declared to be? Verse 16.
- (15) In the instruction already given, who is likened to the bird that sees the net (verse 17)? What is the net? What is the seeking? (16) What is really the end of the sinners' devices? Verse 18.
- (17) What general conclusion is drawn in regard to sinners, and under what propensity of human nature are all their works classed? Verse 19.

NOTES.

The Introduction.

VERSES 1-6 include the introduction. Wisdom, instruction, justice, judgment, and equity are personified, and are to be known as one is acquainted with a friend. "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding" (Prov. 4:7), is a saying which shows that a possession of wisdom and understanding

suffices for all else,—the giving of subtilty (activity of mind), knowledge and discretion to those who need them, and to the making a man wise to hear and learn. In other words, the man that is willing to hear and recognizes the fact that he needs to learn, is a wise man, one who is directly in the line of progress to the full attainment of all these desirable qualities.

The Beginning of Knowledge.

But the recognition of need must be present before knowledge can be acquired, or instruction received. This itself is the beginning of knowledge, and such beginning is declared to be the "fear of the Lord." The man in this frame of mind is a hopeful case; he is already a wise man. As it is said, "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:28. This means far more than an intellectual desire for a knowledge of the sciences, or languages, or an understanding of finances and statecraft, and a prior recognition of one's ignorance of those things. Of course to become skilled in such, one must first feel his lack of learning in these directions. But with the true definition of wisdom and understanding before us, it is evident that a longing for such knowledge for mere worldly honor or advancement, or even for self-gratification, is not the beginning nor any stage of true wisdom. The simple mention of the "Lord" in the condition, reveals the spiritual nature of the true wisdom. A putting away of evil, of sins, and possessing the mind of Christ, which means unselfishness and a desire to do good as he did, are in the "fear," and in the "beginning," and in the attaining. With such motives controlling the mind, the pursuit of knowledge in science and art and in other laudable directions will be eminently proper. Those that reject this "beginning" are mentioned in the latter part of verse 7.

Parental Honor.

THE child learns first from the parents. How important then that the instruction of the father, and the law of the mother, should be in reality the teaching of the Lord. They are to the young child who knows not to discern between good and evil, in the place of God, and so their instruction will be largely charged or credited the course pursued by the child in after years. If wise, and wisely followed, they are likened to the adornings of grace, and have in their obedience the promise of long life "upon the land which the Lord thy God giveth thee,"—which is the earth made new.

The Enticement of Sinners.

THE one object of sinners is shown from verse 19 to be the greed of gain. Their one thought is self, and the only incentive offered to those whom they ask to join them is profit to self. This was what led to the fall of Lucifer, and the gain which that being as Satan the adversary offered to Adam and Eve. The exaltation of self always leads to the contemning of the Lord, for his ways are eternally in the opposite direction. The devil and the world means all of self; Christ and heaven means none of self. The gain of the wicked is their own destruction; "it taketh away the life of the owners thereof." Prov. 1:19, R. V. "For what is a man profited, if he shall gain the whole world, and lose his own soul?" Matt. 16:26.

The Value of Instruction.

It is not necessary to gain an experience in evil in order to recognize it and be able to shun it. A modern proverb is, "Experience is a dear teacher," and under a false system of education one is sometimes led to believe the only way to learn to discriminate between the good and the bad is actual contact, with the ensuing, usually, bitter results. Sow the "will oats" and reap the crop, and thereafter sow good oats! It is all the wrong way. The allurements of the world constitute the "net" spread by the evil one; but the Lord in infinite love and wisdom offers instruction to all who will receive it, revealing the safe path, showing another way, the way of life. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:21. The net is everywhere else. The Lord's teaching is concerning the good, positive. The evil is revealed by contrast, negatively. How entirely without excuse, then, is he who falls into the net of evil, having a knowledge of the right. The Lord has the power and the will to lead you. Will you let him?



FOREIGN.

—Peru has decided to legalize civil marriages.

—A Vienna despatch says 6,000 miners have joined the strike which is in progress through the coal regions of North Bohemia.

—A Turkish official journal says that France and Russia are resolved to maintain the integrity of Turkey, and that Austria concurs in this line of policy.

—Baroness Hirsch has given \$20,000,000 for the continuance of her late husband's labors for the emigration of poverty-stricken Jews from Russia to the Argentine Republic.

—Official despatches from Salisbury, Mashonaland, Africa, report serious fighting, lasting three days, near Mazoe. The British were hemmed in by the natives for ten hours.

—A Madrid despatch of the 30th ult. says that the Spanish Government has decided to send 40,000 more troops to Cuba; also to send 2,000 to Porto Rico, and 3,000 to the Philippine Islands.

—A late Bombay despatch says: "The drought continues in northern and central India. Crops in these sections have utterly failed. Grain riots have occurred in many places as a result of the scarcity."

—The Paris *Gaulois* says that in view of the disturbed state of affairs in Madagascar, 12,000 troops will be sent there after the fêtes to be held in honor of the visit of the czar and czarina to the French capital.

—Storms and rainfall in Egypt of an extent and violence heretofore unknown occurred during the first few days of September. The tempest did great damage to the railway being constructed by the Egyptians.

—A recent letter from the sultan to the German emperor says: "Upon my imperial honor, no Christian lives are threatened now or will be in the future. All of my subjects, except anarchists, are equally safe."

—A Berlin despatch of the 1st inst. says that Turkish officials propose to introduce the old German laws against Socialists and anarchists into that country. They regard this move as a compliment to the German emperor.

—Matthew Izmirlian, the Armenian patriarch who was banished to Jerusalem from Constantinople, has arrived at his destination, and is said to be a source of menace to the peace of that city. There is constant dread of outbreak among the Mussulmans on his account.

—Advices from Belgrade say that the brother of the Austrian consul at Ceres, Macedonia, who was carried off by a band of Bulgarian brigands some weeks ago, has been murdered, with four of his companions, because a ransom of \$50,000 was not forthcoming as demanded.

—Coal miners at Brux and Oceg, in Bohemia, to the number of 2,500, went on a strike September 30. In the ensuing riots, the offices of the mining company and the buildings surrounding the entrances to the mines were wrecked. Several officers of the mines were assaulted and severely injured. Troops were sent to quell the disturbance.

—A Tangier despatch of September 30 says: "The Jewish quarter of Fez, the principal city of the empire of Morocco, has been burned, and several persons have perished and many were fatally injured. Five hundred of the residents of the burning quarter were compelled to fly to the country until the flames were quenched. It is estimated that there are 10,000 Jews in Fez out of a total population of 100,000.

—During the march of the English expedition up the Nile this season, it is said that the cholera broke out among the troops several times, but was overcome by means of isolation, disinfection, and sanitation. It was generally stamped out in about ten days. It was difficult to keep the men from drinking the contaminated water of the Nile, or otherwise taking the cholera germs into their systems, but vigorous measures prevailed.

—Additional news by steamer from Japan states that the villages of Hiraka, Okachi, and Sempoko were almost totally destroyed by the recent earthquakes. The number of persons killed in the district was 196; seriously injured, 262; residences totally wrecked, 4,050, and partly destroyed, 855; buildings other than residences destroyed, 1,368, and rendered unsafe, 808. A steamer on the western coast was capsized by a typhoon, and 100 passengers were drowned. A tidal wave on the coast of Ise at the same time swept away several small villages. The sufferers are many, although most of the people escaped with their lives. However, at Fukuchiyama over 1,000 lives were lost by floods, and the survivors are destitute

—U. S. Consul Mills, of Honolulu, will send the remains of Kate Field, the noted American woman journalist, to the United States for cremation, as her request can not be carried out there for lack of facilities for that purpose.

—It is said the sultan has promised the German ambassador that if any fresh disorders arise in Constantinople, only the police and military will be employed to suppress them. The engagement of men armed with cudgels to disperse rioters will not be allowed.

—The czar and czarina have concluded their much-talked-of visit to grandmother Victoria, of England, and departed without being Nihilized; but it is said that the chief inspector of police has materially aged through worry over his contract to see that no harm befell the royal visitors to the queen. The responsibility of the czar's safety anywhere is a weighty charge. Such is this world's honors.

—Late advices from Nicaragua state that a plot was recently discovered which involved the overturning of the government, and the assassination of President Zelaya. The discovery was on the very eve of the proposed execution of the plot. One of the leading conspirators was Cardenas, the former president. The Conservatives, who aided Zelaya to quell the last revolution, are now against him, because of alleged failure to grant promised favors.

—The strike of telegraphers and train despatchers on the Canadian Pacific Railroad has seriously disarranged the running of trains. The strikers attempted to take advantage of a very busy time, inasmuch as the grain rush is on. There has been a disagreement between the company and the telegraphers for some time, because of the latter's membership in the Order of Railway Telegraphers. Three months ago, it is said, discharge was threatened if they did not withdraw from the order.

DOMESTIC.

—The arrest of boys by the police of Chicago for the year just passed numbered 17,460.

—The Presbyterian Synod of California will be convened in Calvary Church, San Francisco, on the 15th inst.

—An explosion of ammonia in a large brewery at Indianapolis, on the 30th ult., seriously injured sixteen men, besides doing great damage to the property.

—At Cairo, Ill., on the 1st inst., Mrs. Frazier, a bride of four days, shot herself through the heart, dying instantly. No cause is assigned. The young couple were prominent in church and society circles.

—In a collision of freight trains at Philson, Pa., on the Baltimore and Ohio Railroad, September 30, an engineer, a fireman, a conductor, a flagman, two brakemen, and six tramps were killed, and six other tramps were badly injured.

—Seven masked men attempted to loot an express train at Rio Puerco, N. M., on the 2d inst., but by the coolness of the express messenger and U. S. Marshal Loomis, who happened to be on board, one of the robbers was killed and the others put to flight.

—John Wanamaker, ex-postmaster general, and noted as the leading Philadelphia dry goods merchant, has purchased the famous A. T. Stewart dry goods establishment of New York, which has been conducted by the Hiltons since the death of Mr. Stewart.

—At the Miami County Fair, held at Paola, Kansas, an aeronaut met a frightful death on the 1st inst., falling a distance of 5,000 feet, and being crushed beyond recognition. The accident was caused by the breaking of a rope which fastened him to his parachute.

—The steamship Umatilla, from San Francisco, was foundered on the rocks at Point Wilson, near Port Townsend, entrance to Puget Sound, September 29. The accident was caused by a dense fog. The passengers were all safely landed, but the vessel and freight are said to be seriously damaged.

—New York advices state that the Exploration Company, of London (which is really the Rothschilds and associates), have completed the purchase of the great Anaconda Copper Mining property in Montana. The purchasers previously owned a half interest. The property is valued at \$34,500,000.

—A sheep-herder named Andrew Nelson met a strange death on the 29th ult., in the Cascade Range, Washington. He was urging his flock of 3,000 head up the mountain side in quest of pasture, when they stampeded and rushed back upon him. In trying to check them he fell, and the sheep crowded upon him and upon one another in the narrow depression through which they were passing, until more than a third of the flock were smothered in a heap, the herder being underneath the mass. An oriental shepherd would have been leading his flock instead of driving them, and thus would have avoided such a catastrophe. It is worthy of note that the True Shepherd always leads his flock; he never drives them.

—The president and the cashier of the Bank of Commerce, of New Orleans, have been indicted for the embezzlement of \$84,000.

—Frances E. Willard and Lady Somerset have been appealing to have destitute Armenians imported to the United States, but Immigrant Commissioner Stump has decided adversely. The law on the subject strictly forbids the landing in this country of persons likely to become a public charge, and also of any person whose ticket or passage was paid for with the money of others, or who is assisted by others to come in.

—The fiftieth anniversary of the admission of the state of Iowa into the Union was celebrated at Burlington on the 1st inst. During the parade a review stand, on which were a number of distinguished persons, collapsed, throwing the occupants to the ground. Several persons were more or less injured, but none fatally. Among the slightly injured were Vice President Stevenson, Governor Drake, and ex-Governors Sherman and Newbold.

—Schrader, of Wisconsin, the self-styled "divine healer," has arrived in San Francisco. Altho his coming was not announced, a large number of people visited him at his hotel the first day of his arrival. He does not claim to be Christ, but endeavors to mimic him in outward appearance as portrayed in the popular pictures. Schrader wears a full beard, long hair parted in the middle, and a long, loose robe reaching to his heels. He claims that he observes a forty days' fast once a year. He is now twenty-six years old, and claims to have exercised the "divine healing" power since he was thirteen. There is nothing that will attract more attention than promises to heal the many maladies now prevalent, and therefore there is no more prolific means of deception—a prophetic characteristic of the last days. The best proof of the work of these "healers" is to look for the results a few weeks after they have left any given locality. It is claimed that Schrader is playing upon the reputation of Schlatter, who made such a sensation in Colorado some time ago. But that is nothing with people who seek delusion.

—The middle and south Atlantic states were visited by a terrific storm on the 29th ult. It came from the West Indies apparently, and struck with terrible force the town of Cedar Keys, Fla., and the place is reported to be almost entirely destroyed. At Williston, about twenty miles distant, eleven houses were destroyed, one person killed, and fifteen wounded. At Boulogne, a schoolhouse was overthrown and five children killed. At Hilliards, the schoolhouse was wrecked and four children killed. A like result occurred at Folkston, Ga., near the Florida line. The property loss in Florida is estimated at \$2,000,000, and the number of lives lost is said to be not less than 100; furthermore, 10,000 people are left homeless. At Savannah, Ga., eleven persons were killed, and the property loss is placed at \$1,000,000. A hundred tons of tin roofing were torn from the houses. Upwards of twenty sailing vessels were blown ashore. In both Georgia and South Carolina the rice plantations in the track of the storm were heavily damaged. At Staunton, Va., much property was destroyed by flood, and five persons are known to have been drowned. The storm also struck Washington City, damaging some of the public buildings. It ripped off some of the coping of the White House, and destroyed most of the historic trees in the grounds, including the elm tree planted by Abraham Lincoln. Some of the diplomatic residences and several churches and theaters were considerably damaged. The damage in Washington and suburbs is estimated at \$600,000. Serious damage to property is also reported at Lebanon, Pa. The Pennsylvania railroad bridge across the Susquehanna River, at Columbia, which cost \$1,000,000, was swept away. Baltimore also suffered; houses were unroofed, windows smashed, and the wind forced the water from the harbor into the streets. At the same time a fierce storm raged in the region of Lake Michigan, doing much damage, especially to shipping at Chicago, Milwaukee, and Grand Haven. Four men are known to have been drowned.

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Signs of the Times

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CONTENTS OF THIS NUMBER.

Editorial.

God's Love to You (notes).....	1
The Controversy of the Ages (Revelation XII).....	1
Pope Leo XIII. and Anglican Orders.....	3
What a Sunday Law Means.....	3
The Sabbath and the Sunday, No. 5.....	4
Answers to Questions—No. 431, What People? The Observance of the Sabbath.....	4

Poetry.

What Is Thy Life?.....	5
Rules for Letter Writing.....	10
Encouragement.....	11

General Articles.

Witnessing for God, MRS. E. G. WHITE.....	5
Catholicism vs. Christianity, No. 2. ALONZO T. JONES.....	6
"God in the Constitution," W. N. GLENN.....	6
Facts Concerning the Sabbath Question.....	7
Chapters in Our Nation's History (Albany Convention), PROF. CHAS. MORRIS.....	7
The Outlook.—Criticism of Supreme Court Decisions—Rome and the United States.....	9
The Fireside.—Colton's Advice—Don't Drift into the Critical Habit—Discovered through a Child—A Duel with Potatoes—Paste That Will Keep a Year.....	10
Missions.—Jewish Population of Palestine—Afion Kara Hisar—Our Work and Workers.....	11, 12
International Sabbath School Lesson.—Spirit and Life (Lesson 4, Sabbath, October 24, 1896).....	12, 13
International Sunday School Lesson.—The Proverbs of Solomon (Lesson 4, Sunday, October 25, 1896).....	13
News and Notes.....	14
Publishers.....	15

In our Outlook department will be found matters of interest as bearing upon this nation and its future.

A NEW monthly journal hails us from Denver, Colorado, with the name, *Resources and Resorts*, nicely printed and illustrated, specially devoted to developing the interests and industries of Colorado. No. 2, for September, has for its special local topic Boulder County. Four illustrations are given of the Boulder Sanitarium, and two of the University of Colorado, at Boulder. The atmospheric and climatic advantages of Boulder are favorable for a Sanitarium, for there flock in large numbers those afflicted with the dread disease, consumption. At the head of this institution stands Dr. W. H. Riley, who has won well-earned fame in special lines in the Sanitarium at Battle Creek, Mich. With him is a good corps of well-qualified physicians. In a double sense Boulder would be a good place for consumptives to go.

The Christian Nations and the Dark Continent.—England thus far has held the balance of trade in African Colonies, but she now has a formidable rival in Germany. It is stated that German literature on African colonial possessions, in both quantity and quality, surpasses the English. But the two leading articles of trade with African nations is rum and cotton cloth. For instance, in 1891 Germany imported into Kamerun 4,547,059 marks' worth of goods. The mark is worth about 25 cents. Of this amount 593,687 marks, or 13 per cent, were for spirituous liquors, not including beers or wines. In 1894 Germany took into Kamerun goods to the amount of 6,497,414 marks, of which 981,061, or over 15 per cent, were spirituous liquors. The liquor trade increased in the four years nearly 400,000 marks (\$100,000). In Togo the increase in the liquor trade was from 496,734 marks in 1891 to 676,013 in 1894. Of all goods the last year named liquor formed over 30 per cent. This liquor is nearly all drunk near the coast. Of what effect is the Gospel among alcoholized negroes or opiumized Chinese? "Christian nations" are responsible for both.

From the Sunny South.—It is thus that the *Americus Pen*, a live paper edited by J. H. Dismukes, in the interests of Americus, Ga., and vicinity, and of the colored race in general, has this warm and kindly word of greeting for our paper:—

"SIGNS OF THE TIMES, a religious newspaper published weekly from Oakland, California, is one of the best of its class published in this country, or probably in the world. No person can read its solid, palatable and instructive pages without growing wiser, stronger and better. We have always viewed, at this immense distance, the state of California as a fairy land of sunshine, freedom, health, and plenty; we never knew or thought of Oakland, but now we love Oakland, and desire to see it more than California, because the SIGNS OF THE TIMES is printed and sent out from its bosom."

Thanks, brother; we hope the SIGNS may be so true to God and his word that its influence will ever increase for good.

ANOTHER CAUSE.

IN our General Articles department will be found an article with the heading, "Chapters in the History of Our Country," by Prof. Chas. Morris. These will be of great interest in showing the development of this country, and the waxing and waning of the principles of liberty. In this note we wish to call attention to another cause, in evidence at least in several of the colonies at that time, which led to the separation from the mother country. That cause was the desire for religious liberty, absolute freedom from state control of religion. This was notably manifest in the colony of Virginia, of which the Church of England was the established religion. The House of Burgesses of that colony adopted June 12, 1776, a Declaration of Rights composed of sixteen sections, the principles of every one of which found place in the later Declaration of Independence, and the Constitution. A part of the sixteenth section read thus:—

"That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence, and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience."

This is a remarkable and splendid statement in a few words of what religion is, and of true religious liberty. The spirit of freedom grasped not alone civil liberty, but religious liberty, or freedom in the exercise or non-exercise of religion. Such sentiments then extended to religious bodies like the Presbytery of Hanover and the Baptists and Quakers of Virginia. Many of the inhabitants of the colonies or their ancestors had known religious tyranny in the Old World, and had seen the same monster spring into growth here. There was a hope that union and independence might break the monster's power.

In all this the devout and God-fearing student of history may see the overruling hand of a beneficent Providence. God was, from the discordant elements, framing a government where religion, both false and true, should have a free field and no favors, so that every soul might be free to choose the good or refuse the evil. Let the reader study history in this light. Let him read these "Chapters in the History of Our Country" in the light of God's overruling Providence.

A Day of Prayer.—A mass-meeting in the Y. M. C. A. Auditorium, Chicago, September 21, called by D. L. Moody and other ministers and laymen, issued the following appeal:—

"To Christian Citizens of the United States: In common with a large number of our fellow citizens of every religious and political creed, we believe our nation is in the throes of a great conflict, portending the most serious consequences unless there be a merciful interposition of the Divine Hand.

"We believe this to be true, independently of any settlement of the present Presidential contest one way or another. We would not view the situation, perplexing and foreboding as it is, outside of its relation to the mind of God. We, therefore, affectionately invite and earnestly urge our Christian fellow citizens throughout the length and breadth of our land, irrespective of denominational or political affiliation, to join with us in observing Thursday, October 8th, as a day of fasting, con-

fession and prayer to Almighty God that he will allay passion and restrain evil among us; that he will strengthen faith and inspire hope; that he will impart wisdom and bestow patience, and that he will forgive our iniquities as a nation and grant us his salvation. We would further respectfully recommend that in addition to gatherings held at the usual places of worship on that day union meetings be arranged for in the afternoon or evening, where all may come together to unite their hearts and voices in what we are persuaded is the common cause."

This appeal shows the condition of the country as viewed by these men; and also emphasizes the tendency to a national religion. We believe in prayer, but we know of no subject more appropriate than that of the condition of the churches. The reformation should begin with "the ancient men" "before the house" even as God's judgments begin there. See Eze. 9:4-6; 1 Peter 4:17. Isaiah, chapters 58 and 59, would furnish good lessons for October 8.

Church and State in Hungary.—The long tense relations between the Roman Catholic Church and the state in Hungary has become open warfare. The Vatican has told the bishops to look after their clergy, and keep them at high standard; the teachers of religion in the colleges are to especially train the young in the doctrines of the Catholic Church; teachers of secular branches must teach in the same spirit; the bishops are to insist upon having the selection of text-books even for secular branches of study; and to use all their power to gain control of the University of Pesth, and to make it a Catholic institution. Upon this program the *Frankfurt Zeitung*, "an exceptionally well-informed journal," says the *Literary Digest*, remarks:—

"Strictly to carry out the injunctions of this decree would divide Hungary into two camps engaged in a life-and-death struggle with each other, namely, a Catholic-Rumanian party and a Hungarian-Protestant party. Every single item in the decree is fraught with danger to the state and to Protestantism in Hungary."

The struggle is on, as it is in all countries, but Rome will win—for a little while—and then—God and right and liberty will triumph. So we read his prophets.

Appeal to Religion.—It is stated on what seems good evidence that one of the auxiliaries of the great political parties now in the field, namely, the McKinley and Hobart Business Men's National Campaign Committee, has made an appeal to the Roman Catholic clergy for help in this campaign on the ground that the financial question is a moral question. Well, this is to be expected. Protestants, so called, have been clamoring in our legislative halls for years for help from the state in religious matters, why may not the political parties appeal to the church? And why not to that church preëminently that knows what politics means? This is but another straw, which shows the trend of national affairs. It is through political expediency that the church is becoming and will become dominant. And then we will have the middle ages repeated. Through pseudo national reformism, Christian citizenship, and political expediency and exigency, the nation is rapidly rushing on to ruin. Men of principle are now the country's need; but alas, how few they are!

Not a Book of Definitions.—The Bible is not a book of precise definitions; life can not be limited by mere words of men. For instance: Heb. 11:1—"Faith is the substance of things hoped for, the evidence of things not seen"—is frequently quoted as a definition of faith; but at the most it is but a definition of faith in its future aspect, its forward look. The context of Heb. 11:1 refers to disappointed ones (Heb. 10:32-39), and the exhortation is to hope, to let faith bring the future here. But faith is more than this; it is absolute submission to God in the constantly unfolding present; it is receiving and accepting all the wondrous gifts of grace through Jesus Christ now; it is taking God's word for just what the word says; it is appropriating the power of his word to all present needs. Faith is all this and more. It must be exercised to be known.