

SIGNS OF THE TIMES

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

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REASON AND FAITH.

"FINALLY, brethren, pray for us, . . . that we may be delivered from unreasonable and wicked men; for all men have not faith." (2 Thess. 3:1, 2.)

FROM this we learn that the unreasonable man is the man who has not faith. He is both unreasonable and wicked; for "whatsoever is not of faith is sin." Sin is unreasonable. In the Bible sinners are characterized as foolish persons. "The fear of the Lord, that is wisdom, and to depart from evil is understanding." (Job 28:28.)

"WITH the heart man believeth unto righteousness." (Rom. 10:10.) The heart, therefore, and not the head merely, determines whether one is or is not reasonable. Foolishness is more a matter of the heart than of the head. Some of the most foolish people have very good intellectual faculties, but a depraved heart deceives them.

"FAITH cometh by hearing, and hearing by the word of God." Rom. 10:17. The connection between faith and the word is shown in the text first quoted. "Pray for us, that the word of God may have free course, and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men, for all men have not faith."

THE unreasonable and wicked man is the man who has not faith; and the man who has not faith is the man who does not accept God's word without question. The really reasonable man is not the one who can argue every point, and can answer every question out of his own head, but the man who believes God. An unlettered plowboy may thus have more right reason than a cultured philosopher. "Come now, and let us reason

together, saith the Lord." (Isa. 1:18.) How often that text is used to justify strife and debate and quibbling over the word of God. Many people take it as tho it read, "Come now, and let us argue together, saith the Lord." No; it says, "Let us reason together;" and when the Lord begins to talk, the most reasonable thing for man to do is to keep still, except as he responds, Amen.

THE remaining portion of the text shows that this is all that is expected of man in reasoning with the Lord. He continues: "Tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be de-

Lord without first submitting it to the test of our superior judgment. But God's mind is not to be measured by man's. He is "able to do exceeding abundantly above all that we ask or think." (Eph. 3:20.) What God is able to do, that he does. He is infinite, and there is not a word or an act of God that does not contain more than the mind of the wisest man can fathom. What impudent folly, then, to presume to pass God's word through the sieve of our feeble intellect before accepting it!

NICODEMUS started in on that line with the Lord. When Jesus spoke about the new birth, he asked, "How can these things be?" an endeavor to show that the thing was impossible. He afterwards, however, learned true wisdom by attending to the word.

When Jesus spoke about the necessity of eating his flesh, the Jews asked, "How can this man give us his flesh to eat?" They thought that that question settled the matter.

NOTICE that pure human reasoning, as expressed in the preceding questions, is doubt. It is negative. It does not build up anything, but only endeavors to tear down and obstruct. It tends to make more narrow the narrow field of vision that one already has. But God's thoughts are infinite, and when they are received in simple faith, without any attempt to dissect and analyze them, they expand the mind. There is no limit to the development of the mind that reasons according to the Lord's plan.



THE GREAT TEACHER.

"Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30.

voured with the sword; for the mouth of the Lord hath spoken it." (Isa. 1:18-20.)

NOW WHAT can anybody say to that?—Only that he believes and accepts it, or that he does not. To say the latter is to say that God is a liar, and that is the height of folly. Manifestly, therefore, when the Lord calls us to come and reason together with him, he means us to listen with reverent humility, and to accept what he says without any gain-saying.

MIND that it is not our conception of what God means, that we are to accept. That would be simply to set up our wisdom in opposition to God's, which is the height of presumptuous folly. It is to say that we can not venture to accept anything from the

THE word is given to all; it carries its own credentials, so that faith comes by it; therefore faith is given to all. The only reason why any men have not faith is that they have not kept it. It is both sword and shield—a mighty weapon. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations [or reasonings, margin], and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10:4, 5.) E. J. W.

"THE Lord is my strength and my shield; my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise him." Ps. 28:7.

THE CONTROVERSY OF THE AGES. NO. 5.

(Rev. 12:11-17.)

Our Great High Priest.

In our last we considered the "Son of God," the One with the Father before the world was, the Son of God in the beginning in his very nature and essence. We learned a little of how his Sonship was disputed, how the Son of God emptied himself of divine majesty, and demonstrated his right to all that God had given him by his life in a flesh of sin. His work and sacrifice manifested and demonstrated the infinite and eternal love of God to the world, and his resurrection "determined him to be the Son of God," the victor over sin and death. He ascended to the Father, and the portals of the Eternal City opened to him as the King of Glory. The power of his resurrection and his ascension was the power of his righteousness. The glory that he manifested was the forthshining of the righteousness and love within. Possessing this power, clothed in this glory, the Man child of the prophets sat down at the right hand of the throne of the Father,

Our Great High Priest,

the Head over all things to the church, the Head of every man (see Rev. 12:5, 10; Eph. 1:20-23; Heb. 4:14; 8:1; 1 Cor. 11:3),—the all in all to every believing child of God. It is thus that the prophet speaks of the victory of Christ and the time of the beginning of his priesthood:—

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev. 12:10-12.)

How We Overcome.

Verse 10 was considered in our last. But as there intimated, the Son of God did not win his victory for himself. He overcame in the flesh of Jesus of Nazareth, that he might overcome in the flesh of every soul who would yield to him. And through faith his mighty power was manifest in them. "They overcame him [Satan] by the blood [the life] of the Lamb, and by the word of their testimony."

Faith connects the child of God with infinite power. The trolley of the electric car connects with the *live* wire overhead; it brings the power flowing in that overhead channel down to the receptive car, and makes the car a thing of power and motion. From the great Fountain of Life flow ever the great streams of life to all the universe of God. Faith reaches up and forms the open channel by which that life may flow into the person of the believer in its own normal way, and thus makes him a living man. The blood represents the life (Lev. 17:11); the blood of the Lamb represents the life of Jesus Christ, which he has given in himself, in his word, and in all his works for every soul. Faith appropriates the life and lives.

But to receive of Christ's life is not alone

sufficient for overcoming, for perfecting of character. It is not the law of God's life to ever receive and never give. That were but selfish.

"That man may last, but never lives,
Who much receives, but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank."

God's law of overcoming comprehends giving as well as receiving. Abram was blessed that he might be a blessing. (Gen. 12:2.) The sun shines, the trees grow, the flowers bloom, the rain falls, the brook gurgles its way through grassy meads, not for themselves, but for blessings to others. God revealed his Son in Paul that Paul might preach him among the heathen. (Gal. 1:16.) And so God has chosen all his people that they "should show forth the virtues of Him who" called them "out of darkness into his marvelous light." (1 Peter 2:9.) Therefore they overcame, not only by the blood of the Lamb, but "by the word of their testimony." The same truth is thus stated by another: "For with the heart man believeth unto righteousness [faith appropriates the power of Christ's righteous life]; and with the mouth confession is made unto salvation [the believer permits that life to work out in him the virtues of Jesus Christ]." (Rom. 10:10.) There are no dead Christians. A lighted lamp in an airtight receptacle soon burns dim and low, and dies; and he who would selfishly shut the love and grace and blessing of God up in his own selfish heart would so pervert God's life that it would become death. The healing medicine would become a virulent poison. The normal life of the Christian is shining, living, confessing, blessing. "Freely ye have received, freely give."

"But he who marks from day to day,
In generous acts, his radiant way,
Treads the same path his Saviour trod—
The path to glory and to God."

The Spirit in all Christian life is the

Spirit of Love,

as expressed in the latter part of the verse, the whole of which we quote once more from the Revised Version: "And they overcame him [Satan] because of the blood of the Lamb, and because of the word of their testimony, and they loved not their life even unto death." Bought and nourished by the life of the Lamb, receiving it ever fresh, because ever giving, by simply witnessing the word given them, they value their own life as naught compared with his life. His life is love. The love of God is shed abroad in the heart by the Holy Spirit, which is given to the child of faith; and as Christ gave his life in love for them, so all who are truly his give their lives in word and deed, yea, even to death if he but call them, for the love they bear to him and other purchase of his blood. The life of the Christian is love, and God's love is life.

Rejoicing and Wo.

Everlasting rejoicing in heaven; wo for a little time upon the earth! Rejoicing among the angels that Michael their Prince was triumphant, that Lucifer's character was unmasked, that they were saved from his deceiving power, that God's character was vindicated by the power of everlasting righteousness,

and that sin and the accuser were forever debarred from heaven!

Wo to the inhabitants of the earth for yet a little while! Previous to our Lord's victory, Satan planned, plotted, longed, hoped, to destroy him as he had the first Adam, and to destroy the race. His great power and subtle craft was bent to that end. While he tempted and warred against God's people, his mightiest efforts were to destroy the Man in whom rested the hope of the world. In this he failed. Wherein he dealt proudly, even in death itself, the Lord was above him. He conquered Satan in his own realm. Conquered by Christ, Satan turns his baffled and hellish rage against those who believe in Christ. He will use every power and device of which he is capable to prevent souls from believing, and to destroy the faith and influence of those who do believe. He will deceive, misinterpret, falsify, pervert, persecute. O inhabitants of earth, the devil has come down unto you! He knows that the Christ of God is beyond his power; he will prevent you from obtaining that birthright which Christ has purchased for you. He feels that as Christ conquered, so may the word be fulfilled that he himself shall be destroyed (Eze. 28:18, 19); but before that time he will, so far as in him lies, during the last days of his existence, during the short time that remains, destroy as many of Christ's followers as his diabolical ingenuity and Satanic power make possible. He may even hope that he will still tempt Christ to depart from the principle, Right is Might. True, Christ did not in all the temptations and cruelty against himself; but Christ loves his people even more than he loved himself. Is it not possible that he can tempt him to strike before the time at the injustice and oppression and cruelty and wrong of Satan's agents? But Jesus Christ is the same, yesterday, to-day, and all days to come; so while Satan may bring his "manifold temptations" (1 Peter 1:6), God gives his "manifold wisdom" (Eph. 3:10), and "manifold grace" (1 Peter 4:10) to meet the "manifold temptations."

Persecutions Manifest.

The wo to the people of God in the earth comes by persecution.

"And when the dragon saw that he was cast down to the earth, he persecuted the woman which brought forth the Man child." (R. V.)

These persecutions began immediately after the resurrection of Christ. It was but a little while and the devoted deacon Stephen sealed his testimony with his blood. (Acts 7:54-60.) Persecution extended to the whole church, led by the zealous, energetic, but misguided Saul. (Acts 8:1-4.) But while the persecution scattered the people of God, and forced them, mayhap, from comfortable homes and pleasant surroundings, it also scattered the truth of God. Within the space of a dozen years one of the chief of the apostles—James—gave his life as a witness to Christ. (Acts 12:1, 2.) As the truth spread, and its power was manifest, Satan stirred up the devotees of the false gods of Pagan Rome, and cruel persecution followed. It was given to the children of God to choose between the good and the evil—the persecution with God's approval, or

relief from it with the approval of man. With the persecution from the Jews, it was to renounce Christ for dead traditions. With the idolaters it was Jehovah or Jove, Jesus or Apollo, Christ or Diana. It needed oftentimes but a word, the sprinkling of a few grains of incense, a bowing of the head, a refraining from doing a Christian act, to save one from cruelest persecution; but the child of God could not conscientiously submit to do an act, or conscientiously refrain from doing one act, which might seem to deny Christ.

By Nero, who accused the Christians of setting fire to Rome, they died, according to Tacitus, "in torments, and their torments were embittered by insult and derision. Some were nailed on crosses; others sewn in the skins of wild beasts, and exposed to the fury of dogs; others again, smeared over with combustible materials, were used as torches to illuminate the darkness of the night." Under Trojan and his governor, Pliny, others were put to death. And in fact, persecution

the death of Christ, was Satan, the old dragon, and Pagan Rome was but one of his heads through which he uttered his persecuting decrees.

Wicked Persecutions.

But worse persecutions were to follow. Paganism had become old. The gods had multiplied till they had become a burden, and unbelief was fostered by the multiplication. Gods were so common as to be of no account. The devotees of such a religion did not put enough of zeal and perverted conscience into their persecutions to suit his Satanic majesty, the mover behind the scenes. He would pervert Christianity, connect it to the state, and operate through that. This he did, and the twelve hundred and sixty years of papal persecution followed, beginning in 538 and continuing to 1798. This time is referred to in verses 6 and 14 of Revelation 12, as "a thousand two hundred and three score days," and "a time, and times, and half a time." This is the record:—

dark period. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isa. 59:19.) This was done by the Reformation of the sixteenth century, and the persecution was stayed by the opening of new and unexplored regions of the earth, as in America, and the abolition of persecuting laws, as in England, Germany, and Austria. The prophecy declares respecting this:—

"And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."

It is a notable fact that the ceasing of persecution was coincident with the decree of toleration in Austria by Maria Theresa, and with the Declaration of Independence in America—1776. The New World became the asylum for the faithful and oppressed, who preferred to brave the perils of the unknown wilderness and the cruelty of hostile savages to the religious tyranny and bondage of the Old World.

But this is not all of the persecution the church has to suffer. As the end nears, and the Gospel message goes forth to the world, calling the attention of men to the falsehood of traditions and the rubbish of error, and holding up the light of the truth of God to prepare men for Christ's coming, it stirs again the wrath of Satan. And thus we read:—

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Rev. 12:17.)

The remnant of anything is the last of that thing. The remnant of the seed of the woman is composed of the last of her seed, the last church on the earth. That church has two prominent characteristics: It keeps the commandments of God, and thus honors him; and it has the testimony of Jesus (the spirit of prophecy, Rev. 19:10), and is thereby warned of Satan's devices. The last church will be a persecuted church, but in it is wrought the righteousness of God, and righteousness is life everlasting.



CHRIST OR DIANA.

"Steadfast she looks to heaven, and breathes the sacred name,
Unmoved by lover's plea, or sword, or rack, or flame.
O holy hope in God! O fearless faith divine!
Undimmed by death, or time, or tears, immortal and sublime!"

"Christ or Diana," Edwin Long's great painting, is, as has been said, "a masterly representation of the conflict between Christianity and Paganism." There stands the Christian maiden, by her side her lover urging her to cast upon the flame a few grains of incense, knowing that cruel death awaits her refusal. But to do this was to recognize the worship of the sun goddess Diana, and to reject Christ. "What a contest! It is the Roman world against conscience." "Power is determined to crush simple faith. But the maiden is steadfast. Her doom is sealed, and yet Christianity triumphs; Rome is defeated."

continued, to a greater or less extent, under Pagan Rome. The worst of the persecutors among the emperors were Nero, Marcus Aurelius, Decius, Valerian, and Diocletian, the worst of all. Many under his reign were burned alive, in some cases whole congregations perished in their churches, and "droves of them," says Haydn, "were bound together with ropes and driven into the sea."

Why Persecuted.

The cause of all these persecutions—of every persecution by law—was a union of religion with the state, or a legalized religion. It was as enemies to the Roman state, whose duty it was to uphold the honor of the gods, that Christians were persecuted. Pagan Rome did not call it persecution, but the simple execution of Roman laws, demanded by the oath of office and the honor of the state. Behind it all, even as he had been behind

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place ["place prepared of God," v. 6], where she is nourished for a time, and times, and a half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." (Verses 14, 15.)

As this will be more fully considered in comments on the next chapter, but little space will be given it here. In the figure of eagles' wings is symbolized the power of God to protect his people, evident reference being made to Ex. 19:4 and Isa. 63:9. The wilderness doubtless refers to the mountain fortresses and deserted places of the earth, in which God preserved many of his people and his truth from utter extinction. The flood of water from the mouth of the serpent is a fitting symbol of the corruptions of the truth of God, and the persecutions waged against those who cherished that truth, during that

JESUS CHRIST said: "I am the Way, the Truth and the Life; no man cometh unto the Father but by me." (John 14:6.) There is then no other way, no other truth, no other life. All other ways apart from him are the byways of sin, are the ways of error, are the ways which lead unto death. He who rejects Christ's way rejects Christ. He who rejects the truth taught by our Lord rejects him who taught it. He who professes to have life in himself, thereby rejects the life, the only life, which is found in Christ Jesus alone. He who truly accepts Christ Jesus accepts him as the Way, the Truth, and the Life, the all in all; and he who rejects him in part rejects him in all.

"God is eternal; the cause that he espouses never dies; those who die in service under his leadership will rise to die no more."



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

COMING.

BY GEO. E. PRICE.

COMING down majestic
Through the parting sky,
See the King of glory;
See the angels fly,
Gathering up his people
From this world of sin,
Taking them to Jesus,
Ever more to reign.

"THE IMMACULATE CONCEPTION." No. 2.

BY A. T. JONES.

IN our study of this Catholic dogma last week we saw how completely it puts Jesus Christ away from men, by giving Mary a nature infinitely beyond any likeness or relationship to mankind, and teaching that from her Jesus Christ received the same nature, totally unlike mankind. This is absolutely the opposite of truth.

Made Lower than Angels.

In the first chapter of Hebrews, Jesus, the Son of God, is presented in his divine nature as equal with God and as God indeed, the Creator and Upholder of all things, as "so much better than the angels," that he has "a more excellent name than they," and as so much higher than the angels that "all the angels of God worship him." In the second chapter of the same book, he is presented in his human nature as "lower than the angels," even as man himself. Thus it is written:—

"One in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels."

Thus, instead of his human nature being "beyond comparison" higher than angels, cherubim, and seraphim, it was made as much lower than they as man himself was made lower.

Nor is it only as man was lower than the angels before he sinned. It was not as man was lower than the angels in his sinless nature, that Jesus was made lower than the angels in his human nature; but as man was lower than the angels in his sinful nature, as he is since he by sin became subject to suffering and death. For so it is written: "We see Jesus, who was made a little lower than the angels for the suffering of death, . . . that he, by the grace of God, should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

Partook of Our Nature.

Thus, as man in his sinless human nature was made a little lower than the angels, and then by sin stepped still lower to suffering and death; even so Jesus, that he might

bring him back to the glory of God, in his love followed him down even here, partakes of his nature as it is, suffers with him, and even dies with him as well as for him in his sinful human nature. For "he was numbered with the transgressors"—he died as a malefactor between two malefactors. This is love. This is Jesus our Saviour, for he comes to us where we are, that he may reach us and lift us up from ourselves unto God.

Yet this blessed saving truth is even more plainly stated, thus: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." He, in his human nature, took the same flesh and blood that we have. All the words that could be used to make this plain and positive are here put together in a single sentence. See: The children are partakers of flesh and blood. Because of this he took part of the same. But that is not all: He also took part of the same flesh and blood as the children have. Nor is this all: He also himself took part of the same flesh and blood as we. Nor yet is this all: He also himself likewise took part of the same flesh and blood as man.

Thus the Spirit of inspiration so much desires that this truth shall be made plain and emphatic that he is not content to use any fewer than all the words that could be used in the telling of it. And therefore it is declared that just as, and just as certainly as, the children of men are partakers of flesh and blood, he also, himself, likewise, took part of the same flesh and blood as we have in the bondage of sin and the fear of death. For he took this same flesh and blood that we have, in order "that through death he might . . . deliver them who through fear of death were all their lifetime subject to bondage."

Blood-Relationship.

Therefore, instead of its being true that Jesus in his human nature is so far away from men, as they really are, that he has no real likeness nor relationship to us, it is true that he is in very deed our kin in flesh and blood relation—even our brother in blood-relationship. For it is written: "Both he which sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren."

This great truth of the blood-relationship between our Redeemer and ourselves is clearly taught also in the Gospel in Leviticus. There was the law of redemption of men and their inheritances. When any one of the children of Israel had lost his inheritance, or himself had been brought into bondage, there was redemption provided. If he were able of himself to redeem himself or his inheritance, he could do it. But if he were not able of himself to redeem, then the right of redemption fell to his nearest of kin in blood-relationship. It fell not merely to one who was near of kin among his brethren, but to the one who was nearest of kin who was able. Lev. 25: 24-28, 47-49; Ruth 2: 20; 3: 12, 13; 4: 1-12.

Thus there has been taught through these ages the very truth which we have found taught here in the second chapter of Hebrews—the truth that man has lost his inheritance and is himself also in bondage. And as he himself can not redeem himself nor his inheritance, the right of redemption falls to the nearest of kin who is able. And Jesus Christ is the only one in all the universe who is able. He must also be, not only near of

kin, but the nearest of kin; and the nearest of kin by blood-relationship. And therefore he took our very flesh and blood, and so became our nearest of kin. And so also, instead of being farther away from us than are the angels and cherubim and seraphim, he is the very nearest to us of all persons in the universe.

He is so near to us that he is actually one with us. For so it is written: "Both he which sanctifieth and they who are sanctified are all of one." And he and we being one, he being one with mankind, it is impossible to have a mediator between him and men, because he and mankind are one and "a mediator is not a mediator of one." Gal. 3: 20. And as certainly as Jesus Christ is one with mankind and "a mediator is not a mediator of one," so certainly this truth at once annihilates the "intercessions" of all the Catholic saints in the calendar even tho they were all alive and in heaven instead of being all dead.

He Feels Our Infirmities.

But the scripture does not stop even yet with the statement of this all-important truth. It says further: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4: 15. Being made in his human nature, in all things like as we are, he could be, and was, tempted in all points like as we are.

As in his human nature he is one with us, and as "himself took our infirmities" (Matt. 8: 17), so he could be "touched with the feeling of our infirmities." He felt just as we feel and knows all about it, and so can help and save to the uttermost all who will receive him. As in his flesh, and as in himself in the flesh, he was as weak as we are, and of himself could "do nothing" (John 5: 31), when he "bore our griefs and carried our sorrows" (Isa. 53: 4), and was tempted as we are, feeling as we feel, by his divine faith he conquered all by the power of God which that faith brought to him and which in our flesh he has brought to us.

Immanuel: God with Us.

And thus "what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh" did. The law could not bring us to God, nor could it find in the flesh the righteousness which it must have, because the flesh had fallen away from God and could not reach him again. But tho the sinful flesh could not reach God, yet God in his eternal power and infinite mercy could reach sinful flesh. And so "the Word was made flesh and dwelt among us, . . . full of grace and truth." "God was manifest in the flesh," even "sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 3, 4.

O, his name is called Immanuel, which is "God with us"! Not God with him only, but God with us. God was with him in

eternity, and could have been with him even tho he had not given himself for us. But man through sin became without God, and God wanted to be again with us. Therefore Jesus became us, that God with him might be God with us. And that is his name because that is what he is.

Therefore and finally, as certainly as in his human nature, Jesus Christ is one with us, and as certainly as God with him is God with us, so certainly the nature of the Virgin Mary was just like that of all the rest of us, and so certainly the dogma of the immaculate conception is an absolute falsehood.

O, then, receive him. No ladder is required to reach him, for he himself is the Ladder which reaches from the earth where we are, to the highest heaven. No bridge is needed. There is no abyss between us and him, for he is of ourselves *as we are* on the earth. And "with his divine arm he grasps the throne of God, and with his long human arm he gathers the sinful, suffering human race to his great heart of love," that we may be one with God.

Confess to him your sins; he will never take advantage of you. Tell him your griefs; he has felt the same and can relieve you. Pour out to him your sorrows; "he hath carried our sorrows," he was "a Man of sorrows and acquainted with grief;" he will comfort you with the comfort of God.

BE YE THEREFORE PERFECT.

BY MRS. E. G. WHITE.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." "For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him."

There is opened before all Christians a path of continual advancement. They have an object to reach, a standard to gain, which includes everything good, and pure, and noble, and elevating; and they should make constant progress toward perfection of character. The ideal of Christian character is Christlikeness. The religion of Jesus Christ never degrades the receiver, never makes him coarse or rough, discourteous or self-important, passionate or hard-hearted. On the contrary, it refines the taste, sanctifies the judgment, and softens the heart. It purifies and elevates the thoughts, bringing them into captivity to Christ.

The living God has given us in his law a transcript of his character, and this law he calls upon us to obey, saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect." As God is perfect in his high sphere of action, so man may be perfect in his human sphere.

The case of Daniel may be studied with profit by all who desire perfection of character. He and his companions were sincere,

faithful Christians. To them the will of God was the supreme law of life. They knew that in order to glorify God all their faculties must be developed, and they sought to gain knowledge, that they might perfect a Christian character, and stand in that heathen nation as fitting representatives of the true religion. In order to preserve health, they resolved to avoid the luxuries of the king's table, they refused to partake of any stimulating drink, but practiced strict temperance in all things, that they might not enfeeble brain or muscle. They exerted all their powers to work out their own salvation, and God worked in them to will and to do of his good pleasure. Under his training, their faculties were able to do the highest

lofty aspiration to prove themselves entirely loyal to their God.

These faithful witnesses were cast into the fire for refusing to obey the command of the king, but God manifested his power for the deliverance of his servants. One like unto the Son of man walked with them in the midst of the flame, and when they were brought forth, not even the smell of fire had passed upon them. "Then Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him." "Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon."

Thus these three Hebrew youth, imbued with the Holy Spirit, declared to the whole nation their faith that he whom they worshiped was the only true and living God. This demonstration of their faith was the most eloquent presentation of their principles. In order to impress others with the power and greatness of the living God, his servants must reveal their own reverence for him, making it manifest that he is the only object of their honor and worship, and that no consideration, not even the preservation of life itself, can induce them to make the least concession to idolatry.

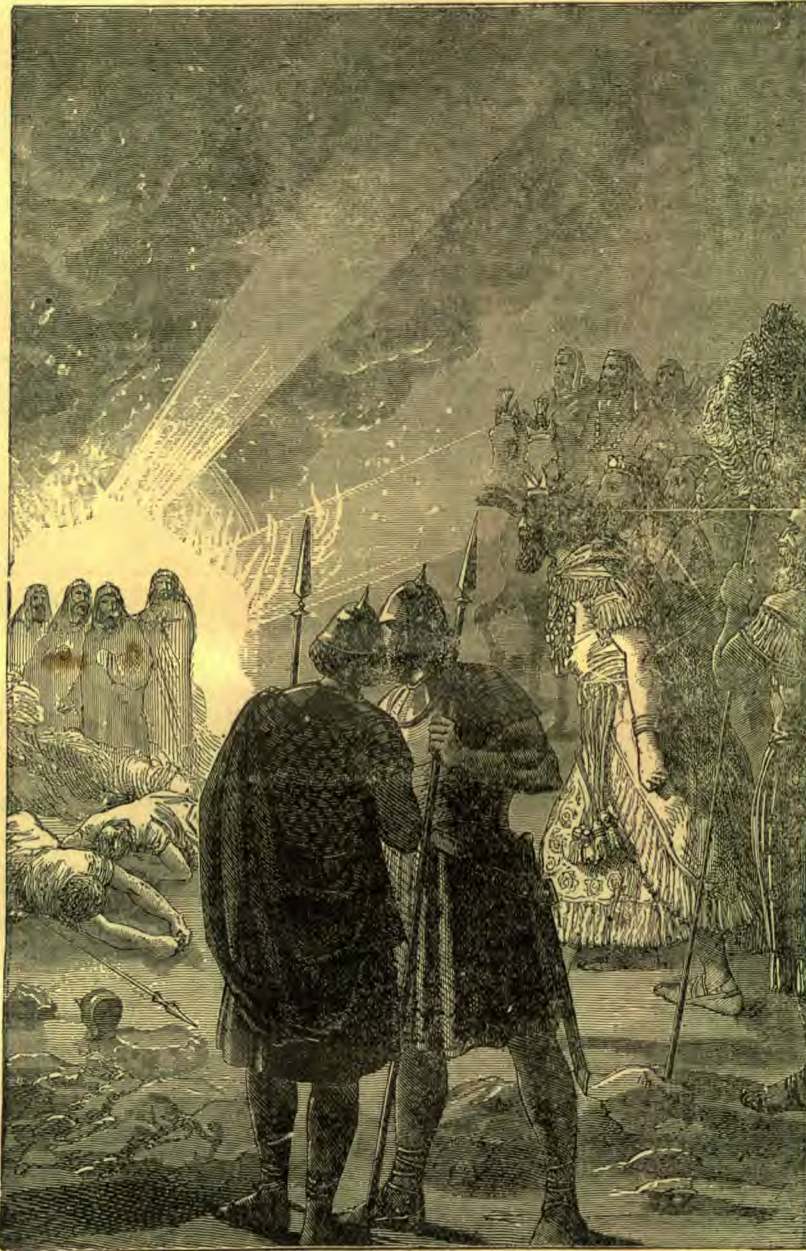
The fear of the Lord is the beginning of wisdom, and all who live in communion with their Creator, will have an understanding of his design in their creation, and a sense of their own obligation to employ their faculties to the very best purpose. They will seek neither to glorify nor to depreciate themselves, but they will glorify God; for the man who consents to be molded and fashioned after the divine similitude, is the noblest specimen of the work of God.

The Divine Agent.

But without the divine working, man can do nothing toward the perfection of his character. God calls every man to repentance; yet man can not even repent unless the Holy Spirit works upon his heart. A principle of divine origin must pervade his conduct, and bind him to God. But the Lord wants no man to wait until he thinks he has repented, before he turns his steps

toward Jesus. The Saviour is continually drawing men to repentance; they need only to submit to be drawn, and their hearts will be melted and subdued, fit temples for the indwelling of Christ.

The Holy Spirit comes to convince of sin, and to soften hearts hardened by estrangement from God. It comes to reveal the love wherewith God loves us, and the possibilities that open before every believing child of God. But are not some afraid of this heavenly guest? At times it comes with an all-pervading influence, but is it received? Do those to whom it comes bow before God with



"O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan. 3:16-18.

"He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Verse 25.

service for him; and of them it is written: "As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams."

When Nebuchadnezzar's golden image was set up on the plains of Dura, Daniel's three companions were commanded to fall down and worship it; but their principles forbade them to pay homage to the idol, for it was a rival to the God of heaven. They knew that they owed every faculty they possessed to God, and while their hearts were full of generous sympathy toward all men, they had a

contrite hearts, pleading that they may be prepared to receive the blessings he is presenting to them? I entreat of all to receive this heavenly visitant as an abiding guest; for it will guide you into all truth, and give you joy and peace in the Lord.

God calls upon all men to avail themselves of the blessings he has set before them, that they may co-operate with him in carrying forward the great work of redemption. He has given his Holy Spirit as a power sufficient to overcome all man's hereditary and cultivated tendencies to wrong. By yielding his capabilities to the control of this Spirit, man will be impressed with God's perfect character, and will become an instrument through which he can reveal his mercy, his goodness, and his love.

The Culture of the Mind.

In the attainment of a perfect Christian character, the culture of the intellect is necessary, in order that we may understand the revelation of the will of God to us. This can not be neglected by those who are obedient to God's commandments. In our intellectual faculties, we possess God's endowment. These faculties were not given us for the service of self, but for the service of God; and they are to be treated as a higher power, to rule the things of the body. They are derived from God, not self-created, and should be consecrated to his work.

The knowledge which will give the highest culture, is obtained from God's word. The words of revelation, carefully studied, strengthen the intellect as well as the heart. The experimental knowledge of true godliness, found in daily consecration and service for God, gives true culture of the mind, soul, and body. This consecration of our powers prevents self-exaltation; and the impartation of divine power honors our sincere striving after wisdom in order that we may know how to use our faculties to honor God and to bless our fellow men.

This is the will of God concerning every human being, even your sanctification. In urging our way heavenward, every faculty must be kept in the most perfect condition, in order that it may do the most faithful service. The powers with which God has endowed man are to be put to the test. That which God requires of those whom he has created and redeemed, is summed up in the words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength." "Work out your own salvation with fear and trembling; for it is God which worketh in you, to will, and to do of his good pleasure."

Co-operating with God.

Man is allotted a part in the great struggle for everlasting life. He must respond to the working of the Holy Spirit. It will require a struggle to break through the powers of darkness, but the Spirit that works in him can and will accomplish this. Man is no passive instrument, to be saved in indolence. He is called upon to strain every muscle in the struggle for immortality, yet it is God that supplies the efficiency. No human being can be saved in indolence.

Christ assumed human nature, to demonstrate to the fallen world, to Satan and his synagogue, to the universe of heaven, and to the worlds unfallen, that human nature, united to his divine nature, could become entirely obedient to the law of God, that his followers by their love and unity would give

evidence that the power of redemption is sufficient to enable man to overcome. And he rejoices to think that his prayer that his followers might be sanctified through the truth, will be answered; they will be molded by the transforming influence of his grace into a character after the divine similitude. All who would possess a perfect Christian character must wear the yoke of Christ. If they would sit together in heavenly places in Christ Jesus, they must learn of him while on this earth. Christ says to all such: "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

HOW THE LAW WORKS IN THE OBE- DIENT AND IN THE TRANSGRESSOR.

BY T. H. STARBUCK.

"THE law of the Lord is perfect, converting the soul." Ps. 19:7. "The law worketh wrath." Rom. 4:15.

These expressions from the word of God show unmistakably that the law is an active agency. If it converts the soul, then it is the power that works righteousness. This happy condition, however, can become established only in those who choose to have its pure principles written in their hearts; for this operation of the law in the heart depends upon the will or choice of the individual. God never interferes with the freedom of the will. He compels none to accept that condition. His word is life and power; and his law is primarily and constitutionally his word.

As the law is an active agency of Almighty Power, it is in active operation in all living intelligences. The results of its operation are modified by the moral condition of the intelligent creature. They may be righteousness, or they may be sin, according to the mind which controls the individual. The Bible contains many expressions evincing that the law is an active, intelligent, forceful agency. Its work is compared to that of a minister. Its operation is called a ministration. Sin is a condition from which spring evil deeds; and righteousness is a state from which spring good deeds. The law is the natural power which God gives to his intelligent creatures and which gives them capacity to act. In this sinful state that power works wrath; but if the individual chooses Christ that same power works righteousness. In the former of these conditions the law is the "ministration of death;" in the latter, it is the "ministration of righteousness."

If God's laws are not living, active agencies, working out his will, then he is not the Supreme Ruler. But it is known that his laws execute his will, for we read that he upholds all things by the word of his power. His word, or law, executes his will, which establishes his supremacy. He does not have to depend upon some ulterior agency to execute his will embodied in his law. He is supreme, and dependent upon nothing. Throughout his dominions all things proceed by the regular operation of his laws.

Differing Conditions.

There are two conditions then under which the law works out results. The first of these

is normal, universal, and eternal; and is that phase of the operation of divine law which reveals God's righteousness. It is the natural and characteristic revelation of God throughout his illimitable dominions. In this state of God's native holiness, all his laws are conservatory forces. The natural trend of Almighty Power is not only to create, but to perpetuate without limit. All worlds except ours are embraced within this reign of righteousness. God is not the Author of death. All his laws are laws of life. "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28. Could we but be translated to other worlds, we would find conditions there under which life reigns as positively and supremely as death reigns here.

The second of these conditions is abnormal, local, and transitory; and is unknown except where sin exists. Sin is contrary to God because it perverts the laws which he has set in operation in a manner to perpetuate all created things, and turns them into destructive forces. For this reason "the wages of sin is death." This reign of evil introduced by sin is only local. It is unknown experimentally except in this one lost world. It is an excrescence striving for existence in the midst of God's eternal and universal reign of righteousness, and draws its temporary nourishment from the life forces of God. It is rife with power; but it is God's power perverted. "There is no power but of God." Rom. 13:1. God's conservatory forces of righteousness are turned by sin into the destructive forces denominated "the curse of the law." Gal. 3:13. "Sin when it is finished bringeth forth death." James 1:15. This abnormal action is in the nature of divine law, and is an inevitable penalty; and it is best for the creatures of God that it is so, for it prevents the perpetuation of the miseries of sin.

The evidences found in the Bible, and corroborated also by nature, are numerous, showing that sin changes the administration of God's power into a destructive energy resulting in death. In Eze. 20:24, God's accusation against Israel is that they had grievously transgressed his laws; and in the next verse the result of sin is stated. "Wherefore I gave them also statutes that were not good, and judgments whereby they should not live." That which God says he gave them is simply the result of their transgression. He gave it through the abnormal operation of his laws which their sin ushered in. Sin perverted good laws, and changed them into channels of evil. Other scriptures confirm this theory. 2 Cor. 3:7-11 contains evidence that when the law was promulgated from Sinai, a ministration of death was written and engraven in stones against a sinful race; but that ministration of death can be disannulled by Christ and superseded by the ministration of righteousness. It is accomplished by the crucifixion of the flesh, so that there will be no obstacle in the way of the normal operation of the law in the individual's life. Rom. 8:2 contains words of similar import. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The same law is the law of life to the obedient, and a law of death to the disobedient. Christ disannuls the latter and establishes the former. It is only in Christ that the sinner can have any hope of having this transformation take place in him.

There are evidences in nature all around

us that we are in the midst of a reign of evil. Nothing is permanent. All things are passing away. Death reigns because sin is doing its deadly work perverting the operation of the laws of God. The existence of this reign of death is evidence that there is a reign of life. If there were not an administration of power that is eternal, this reign of death would not have been possible. This imperfect state proves the existence of a perfect one. The forces of sin are not creative, but destructive. Sin can only destroy; it can not create. Hence the work of the Creator is to perpetuate, but the work of sin is to destroy; and if the Creator had not first done a work, sin could neither exist nor do its work.

Life and Its Source.

The Spirit of God is the source of all life, all divine law, and all the forces of nature. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6. The Spirit is the secret energy of all things. It is the "all power" that belongs to God. The modes by which it works out the will of God are his laws. That is why the word of his power is spirit and life. When God formed man he breathed into his nostrils the breath of life, or his Spirit: "All the while my breath is in me, and the Spirit of God is in my nostrils." Job 27:3. The Spirit of God breathed into man became the source of all the powers of his being. By breathing his Spirit into man's wonderful physical organization, God wrote his law, or moral image, in the nature of man. All the powers of his being are God-given powers. The parable of the talents illustrates the way in which God imparts his power to men, and how he will require of each one the improvement of that which he bestows.

The right, or normal, use of those powers is righteousness; but the abnormal use of them is sin. As the Spirit of God is the source of those powers, or the source of the law written in man's nature, it is evident that sin is a defilement of the Spirit. By transgression, the Spirit which God gives to man becomes filthy. "Let us cleanse ourselves from all filthiness of the flesh and spirit." 2 Cor. 7:1. While man is in sin the spirit in him is defiled. When he is converted that defiled spirit is renewed, or cleansed. "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51:10.

When man was first created all the powers and faculties of his being were in harmony with God. He had complete self-control, and consequently could direct the use of his powers in the way of righteousness. He was led by the Spirit. But when he transgressed the word of God, he lost that complete self-control, and became subject to a mind directly contrary to the mind of the Spirit. In the state of sin all the energies of man's being are subject to the "fleshly mind;" but in the state of righteousness they are under the control of the Spirit. There is the mind of the flesh, and the mind of the Spirit. So long as the mind of the flesh is active in man his life will be sinful; but if he heeds the word of God, and lets the mind which was in Christ dwell in him, his life will be righteous. The mind, or will, of the man modifies the results of the Spirit's action. This is why God tells man to "keep the heart with all diligence, for out of it are the issues of life." Prov. 4:23. Sin has changed man's nature to "sinful flesh;" and while the

law (or spiritual force) is still in his being (Rom. 2:15), it can not work out righteousness there because of the weakness of the flesh. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." Rom. 8:3, 4. The way the law works in transgressors is illustrated in humanity controlled by sinful flesh; but the way it works in the obedient is perfectly illustrated in Christ. The presence of Christ in sinful flesh is the only remedy for its weakness. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." 1 John 4:2. Happy is the man who has the Spirit of Christ in him; for in him the law works out righteousness. Self-control is regained by Christ within, the hope of glory.

SABBATH REMEMBERING.

BY W. E. CORNELL.

WHEN the work of creation was finished, the great Author looked over it all and pronounced it "very good." It was perfect. It challenged the admiration of all heaven, so much so, that the morning stars sang together and all the angelic hosts shouted for joy. Nothing was made in vain, but everything had its divinely appointed place in contributing to the well-being of man.

The Sabbath was no exception to this rule. Christ declares that it was made for man (Mark 2:27), and the fact that it was specially blessed of God (Gen. 2:3) conclusively proves that it was designed to be a blessing to man. When Abram was asked to leave his home, and go into a land unknown to him, he was comforted by the divine promise, "I will bless thee, . . . and thou shalt be a blessing." This shows that when God bestows his blessing, it is that it may be reflected.

The command from the mount was, "Remember the Sabbath day." *Re*—again; *memorare*—to bring to remembrance. The Sabbath was instituted as a weekly memorial of the great creative work and of its Author. Sabbath remembering, as it was originally designed, could have but one result—it would lead the mind up through nature to nature's God, and thus idolatry could never have been possible. What a wise provision!

Somehow, it seems as tho through all the ages it has been the studied effort of the great arch-enemy to blind the eyes of even God's most zealous followers as to the real nature of true Sabbath-keeping. Instead of its being a blessing, it came to be loaded down with superstitions, ceremonies and grievous requirements, which made it a burden rather than a delight. Christ, the Author of the Sabbath, had much to say about proper Sabbath observance when he was here upon earth, and much of his teachings cut so squarely across the conventional ideas of his people that he was again and again openly charged with Sabbath breaking—a crime punishable with death. Of the prevailing sentiments, we read in connection with the account of his healing the impotent man (John 5:16): "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day." And again, when the eyes of the

man blind from his birth were opened, the Pharisees declared: "This man is not of God, because he keepeth not the Sabbath day." John 9:16. But Christ taught that it was lawful to do good on the Sabbath, and by precept and example stripped the day of the meaningless ceremonies with which it was surrounded, and made it stand out as it really was designed to be, a blessing and not a burden to mankind.

True Sabbath remembering comes from the heart. It is spontaneous. During all the week we are to look forward to that blessed day with delight, just as a typical young American does to the day of the celebration of our national independence. It is a time when we cease to do our own pleasure or think our own thoughts, but out of the abundance of the heart praise Him who has showered upon us the manifold blessings that we enjoy. It is always proper on the Sabbath day to do disinterested works of mercy toward both man and beast. The Sabbath, as no other day, affords an opportunity to parents of inspiring in their children a love and reverence for God; indeed, to the child of God the Sabbath is a "delight," "holy of the Lord" and "honorable."

Des Moines, Iowa.

CHAPTERS IN UNITED STATES HISTORY.* NO. 5.

BY PROF. CHARLES MORRIS.

The Conspiracy of Pontiac.

The New Territory of the English—Their Scattered Forts—The Indians of the West—Pontiac, Their Great Chief—His Conspiracy against the English—He Is Baffled by Major Gladwin—Detroit Besieged—Capture of the Other Forts—The Defense of Detroit—The Assault on Fort Pitt—The Settlements Raided—Bouquet's Battle with the Savages—Peace at Last—Murder of Pontiac.

THE close of the contest of England and France in America left England, as we have seen, master of the situation as far as France was concerned. But this lordship of England was largely on paper only. There was a third party to the dispute, the aboriginal owners of the territory, who were in actual possession, and were not likely to give up their ancient patrimony without a struggle for its ownership.

The region in dispute, that lying between the Ohio River and the Great Lakes, was for the most part one continuous forest, broken only by streams, rocks, reaches of prairie, or an occasional Indian clearing, planted with maize. The English claim to this vast outreach of forest land was indicated only by a few small forts, hundreds of miles apart, and garrisoned only by an ensign and sergeant, and a dozen or so of men. In their haste to supplant the French builders of these forts, the newcomers were blind to their dangers from the Indians, on whom, indeed, they often depended for supplies. Yet few and small as these forts were, they had alarmed the wandering savage. He had become in a measure attached to the French, who treated him with courtesy, and dwelt with him in his village on terms of intimacy. But he had been taught by them to hate the colder and sterner English, and it was a sore affliction to his eyes that he could not paddle his birch bark canoe over the waters of his native land without seeing the hated British flag, and feeling that he was being robbed of his birthright by strangers from a far distant land.

The Indian tribes occupying this region

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were the Senecas, and Iriquois tribe, and the Algonquin, Delaware, Shawnees, Miamis, Wyandots, Potawatomes, Ottaways, Ojibways, and Hurons. Among those many tribes the man of the most power and importance was an Ottawa chief named Pontiac. He is said to have been a Catawba prisoner, adopted into this tribe, but by force of intellect he had risen to be the leading chief, and "the king and lord of the northwest." He was a man of integrity and humanity, according to the code of Indian morals, dauntless in courage and fertile in resources, and had gained the high respect, almost the adoration, of all the surrounding nations. At this time he was about fifty years of age, a man of dark complexion, medium height, powerful frame, and haughty bearing, with all the craft and subtlety of the Indian nature, and more than its ordinary ability.

This man, more far-seeing than his savage compatriots, saw clearly that the invaders had come to stay, and that if not exterminated now while weak, they would exterminate the Indians when strong. French traders told them that their people across the waters did not propose to submit to defeat, but that a fleet bearing a great army was already on its way to the St. Lawrence. Thus encouraged, Pontiac organized in 1762 a great confederacy of the Indian tribes, for the purpose of attacking the English forts, laying waste their settlements, and driving them from the land. All the forts were to be attacked in a single day, entered by stealth or treachery, and their garrisons slaughtered, after which the scattered settlers could easily be destroyed, and the Indian patrimony regained.

The date fixed for the attack was that of a certain change of the moon in May, 1763. Messengers were sent in every direction through the forest, bearing to distant tribes the red-stained tomahawk and blood-tinged belt of wampum, the signals of war. On April 27 a great council of chiefs was held. Pontiac addressed them in a long and earnest oration, dwelling on the wrongs they had received from the English, saying that the French were their friends, and were coming to their aid, and urging them to strike the projected blow. He found his auditors responsive to his wish, the details of the plot were completed, and the 7th of May was fixed as the date of the simultaneous assault.

Meanwhile, secret as the savages had been, and warmly as they professed friendship for the English, some hints of the conspiracy leaked out. The officer in command at Fort Miami detected the bloody wampum belt in possession of the inhabitants of a village, who were about to forward it to tribes in the Wabash. On the 5th of May, the wife of a settler in Detroit, who had visited an Ottawa village to purchase maple sugar, saw the Indians filing off the ends of their gun-barrels. This she reported to Major Gladwin, in command of the fort, who at once guessed that some treachery was afoot. The purpose of the savages was evidently to conceal their guns under their blankets. He soon learned the truth of the conspiracy from an Ojibway girl, who loved him and put him on his guard.

Detroit was the largest and most important settlement in the disputed territory. Reared on a wide and majestic river, its surrounding forests natural preserves of game, its waters stocked with fish and haunted by great flocks of water-fowl, its climate mild, its soil fertile, it attracted the whites and Indians alike, and Pontiac himself led the expedition against this leading stronghold of his foes.

Gladwin had under him in the fort a garrison of 120 men and eight officers. The space outside, enclosed by a stockade, contained about eighty horses, principally occupied by traders. The fort possessed three small guns, and as many mortars, all of them hardly fit for use. In the stream outside floated two slightly armed vessels. The neighboring farm lands were occupied by French settlers, of whom there were about sixty families in the vicinity. Such was the situation on the arrival of the fateful day.

At about ten o'clock of the morning of May 7, Pontiac entered the fort at Detroit at the head of sixty selected warriors, all plumed and painted and wearing gaudy blankets, beneath which lay hidden their weapons of war. Several hundred other warriors lurked in the forest outside. But to the surprise and chagrin of the conspirators, he found the garrison all drawn up under arms, the officers at their head with sword and pistol. He asked Gladwin what this meant, and was answered in a careless tone that the men were out for exercise. Pontiac held in his hand a belt that was white on one side, and green on the other. The turning of this belt in his hand was to be the signal for his warriors to draw their weapons and begin the massacre. But the chief was in a quandary. The English seemed prepared. Had the secret plot been discovered? He dared not act. Once during their long talk he seemed about to give the signal. The watchful Gladwin at once made a slight gesture, which was quickly followed by a rattle of arms and the roll of a drum. The discomfited conspirator at length led his men away without a signal made, or a blow struck. The plot had failed.

On the next day Pontiac came again to the fort, followed by a large crowd of warriors. But the gates were closed, and he was told that only he could enter. Instantly the detected conspirator threw off the disguise of friendship, declared war to the knife against the whites, and his warriors hastened to seal the declaration by murdering two or three English traders who had incautiously remained outside. This action was followed by a furious assault, the savages concealing themselves behind houses and trees and in the inequalities of the ground, whence they poured a storm of bullets upon the fort.

But we must turn aside from the story of this siege to relate what took place at the other English forts. None of those had been warned of the conspiracy, and all were taken by surprise. Fort Sandusky, under the command of an ensign named Paulli, was taken May 16, and many slain, Paulli eventually escaping. The fort at the mouth of the St. Joseph was taken, nearly all except the commander being slaughtered. Fort Miami was also taken by treachery, and its nine captured. The fort at Venango, which Washington visited in 1853, was seized, and not a man of the garrison left to tell the tale. Fort Le Boeuf was set on fire and burned, but the garrison fortunately escaped. The neighboring fort at Presque Isle, on Lake Erie, after a few days' resistance, capitulated. The garrison at Mackinaw allowed a number of savages to enter to play a ball game within the stockade, the garrison was surprised, one officer and fifteen men were killed, and the rest taken prisoners.

Tho these assaults had not been simultaneous, as arranged, they had been in nearly every case successful. Meanwhile the siege of Detroit continued. Food was scarce, but

the commander succeeded in obtaining some supplies by way of the river. Pontiac forced the French farmers to supply him with food, and in civilized method give them in payment promissory notes drawn on birch bark, and signed with the figure of an otter. To his honor it is stated that all these notes were redeemed. He adopted another civilized device, sending fire-rafts to destroy the schooners in the stream, which had given him much trouble. In this effort he failed, tho it was several times repeated.

The siege of the fort continued for three months, the assailants increasing till they numbered more than a thousand. Attempts were made to relieve it, with varying success. The first party of relief was attacked near the mouth of the river, and nearly all killed or captured. During June a schooner with sixty men reached the fort, and in July a reinforcement of 260 men was received. Dalyell, the commander of this force, made a sally from the fort in opposition to Major Gladwin's advice, and suffered severely for his imprudence. He fell into an Indian ambushade, and was killed, while his men only reached the fort after a heavy loss. Gladwin, however, continued his vigorous defense, and in the end forced the foe to give up the siege in despair, the garrison having been strongly reinforced.

While this siege went on, Fort Pitt, formerly Fort Duquesne, at the site of the present Pittsburg, was besieged with equal vigor. This stronghold had a garrison of 330 men, and held over 200 women and children, who had taken asylum there from the fury of the savages. Several bodies of Delawares and Shawnees appeared before it and advised the garrison to withdraw, saying that they might do so in safety. As Captain Ecuyer, the commander, persistently refused, the fort was at length fiercely assailed by a large number of savages, who poured showers of musket balls and blazing arrows from holes they had dug in the ground. The siege continued throughout July, while the settlers in the neighboring districts were ruthlessly slaughtered, and more than a hundred traders were killed.

While this went on, Colonel Henry Bouquet, a Swiss officer in the English service, in command at Philadelphia, set out with a force of 500 men, and a long train of oxen, sheep, and pack-horses to the relief of the fort. He passed over the ground formerly traversed by Braddock, but, unlike Braddock, he knew how to deal with Indian foes. As he advanced the savages assailed his force with fury, gathering in such numbers as to completely surround it, and firing from behind every post of vantage. After a severe fight, lasting two days, the savages were completely routed, and four days afterwards Bouquet reached the fort, and the siege came to an end.

During these raids 2,000 whites were killed, and the frontier settlements destroyed. Hostilities virtually ceased by the end of November through the good offices of DeNoyen, a French officer, but Pontiac kept his hostile attitude till 1766, when he submitted. Strong bodies of troops were sent into the Indian country, at sight of whom the tribes made peace, and delivered up their captives. In 1769 Pontiac was killed by a Kaskaskian Indian, who had been bribed by a trader with a cask of whisky. Thus perished one of the ablest of Indian warriors, and ended the most notable hostile confederacy of the Indian tribes.

“NEARLY every man is some boy's hero.”



DANGERS TO LIBERTY.

In view of the agitation just now in political circles over the jurisdiction and decisions of the Supreme Court; in view of the "Christian nation" decision of Feb. 29, 1892, and the interpretation of the First Amendment to the Constitution in harmony therewith; in view of the decision of February 1, of the same year, in the Louisiana Lottery case, by which Congress was made the censor of the press; and in view of many of the many Sunday law decisions, diametrically opposed to the religious liberty guaranteed by Federal and State Constitutions, the following extracts will be of interest to our readers. They are taken from an article (No. 1, of a series) by Samuel R. Taylor, counselor at law, in the *Independent* of Oct. 22, 1896.

"Owing to popular ignorance, changes are constantly occurring fraught with the gravest results, and the public are blind and deaf because uninstructed. Every one knows, or ought to know, that the law-making power is theoretically entrusted to the Legislature and the Executive; but few realize that the courts are continually manufacturing law. Now, it needs no argument to prove that this is an extension of their immense powers for which they have no warrant, no justification. Their duty is to enforce the law as they find it, not to create it; and occasionally they are conscious of this, and will say, 'The fault is in the statute, but we have nothing to do with that; we must administer the law as we find it.' But such conscientious declarations are rare, and a few examples of the course which we criticize will, perhaps, draw attention to the necessity of reform in this regard.

"Within the past fifty years by steady advances without the aid of the legitimate law-making powers, the courts have altered the substantive rules of law and the rights of individuals."

"Our courts have fostered and strengthened and may almost be said to have invented obstacles to prevent redress to those injured by the negligence or turpitude of others. This is a grave and serious statement; but if true, and we believe its truth demonstrable, then courts and judges have transgressed their limits and those limits should be restored by legislative enactment. There is hardly a reader of this essay who has not immediate knowledge of some injury caused by gross negligence where the sufferer was denied redress because he or she had failed to prove to the satisfaction of the judge (not the jury) the absence of contributory negligence; in other words, because the person injured by gross negligence of another could not prove his own absolute caution the cause has been taken from the jury, and the sufferer denied redress by the judge. There was no such rule of law fifty years ago."

Mr. Taylor then goes on to give specific examples of how, in matters of this kind, the courts have been adding to the law, to that extent that unless a person could "satisfy the judge (not the jury) of his own want of negligence, his case was thrown out of court." "It is almost the only case where a plaintiff is called upon to prove a negative." These things are worthy the attention of all.

ITALY AND HER CONDITION.

In the *Revue de Paris*, says the *Literary Digest*, Mr. Ernest Lavisse makes the condition of King Humbert's country a special study, and while he does not believe in a coming Italian republic, he does believe that, in the grave crisis through which Italy is passing, she will have to struggle to hold her own. Here is a telling excerpt:—

"Italy's finances are drained by the theatrical desire to have a big army, and to parade an imposing fleet composed of vessels which cost a million pounds each; Italy's credit is undermined by unbounded corruption in her administration; Italy's prosperity is ruined by an insane tariff war with France. No wonder that the two principal enemies of the monarchy become bolder every day. These enemies are Radicalism and Papacy.

"The Radicals have never given up the idea of an Italian republic, . . . and the pope has never forgiven, nor will he ever forgive, the sequestration of his secular power. Leo XIII. is a great pope.

He essays to reestablish the ecumenic pontificate. . . . Leo XIII. is not only a grand patriarch, he is also a great politician, who knows well how to distinguish between eternal and temporal affairs. He turns from the great, whose power is declining, and smiles upon the humble, who are being exalted. . . . Having been relegated to the Vatican by the king of Italy, it is quite natural that the pope should give the world to understand that kings are not at all a necessity."

While Mr. Lavisse does not think that the monarchy will be overthrown, he admits its possibility.

"But what if this enmity [between Radicalism and the Papacy] were to cease? The possibility of a union between these two exists, altho it would be difficult to arrange it. . . . If Radicalism were to unite with Papacy to establish a new Roman World Empire with the pope as its head, the dynasty would be in danger. What is an Italian king compared with an Italian pope who is master of the whole earth! The Romans can not forget that they once ruled the world, and that the pope succeeded Caesar as representative of this rule."

It may seem to statesmen who wish to have it so, that this power of the Papacy will never be realized; but the logic of events and the prophetic word declare differently. An emasculated Protestantism can not stand before a virile Papacy; and, as Cardinal Manning has said, "If rulers will not hear the pope's voice, the people will." And the word of God declares that that time will again come when the Papacy shall say: "I sit a queen, and am no widow, and shall see no sorrow."

THE National Confectioners Association represents an annual business of \$80,000,000.

Question Corner.

No. 433. Born of Water.

PLEASE explain John 3:5. If literal water was meant, what agency, if any, has it in the new birth? W. H. F.

Our Lord was carrying out just what John predicted. John baptized with water alone. Jesus declared that man must be born of the Spirit as well as of water. The water in believer's baptism is that symbol of faith which indicates the belief of the one baptized in the efficiency of Christ's offering, and the power of God, not only to create anew, but to preserve unto the end. See Rom. 6:3-5. It shows faith in Christ's death, burial, and resurrection. Baptism is the marriage ceremony, the outward symbol to the world of an inward work.

No. 434. A Question of Tithing.

Is it right for a farmer to pay tithe on the whole of the profits of his farm before dividing with his wife and children, each of which has an equal share in the profits, and some of which do not think it binding upon them to pay tithe? Or should the profits be divided, letting each member of the family pay tithe or not, as they see fit, the farmer paying tithe only on his share? L. E. L.

We can not answer such questions dogmatically. If the husband and father stands at the head of the family, conducting the farm, taking charge of business, we see no reason why he should not render to the Lord first what is the Lord's due from the income of the farm. If his children are not of age, of course they would have no legal right to regulate the payment of the tithe, and morally it belongs to God anyway. As regards the wife it would depend on circumstances, such as her share in the transaction, in the labor and business, and as regards previous and other arrangements in respect to property, income, etc. There are many questions involved which the writer does not know. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." Pray for wisdom and for courage and grace to do as unto Christ just what is duty.

But what is meant by "profits"? The tithe of the land and the field is the Lord's. Of course this would be exclusive of rent if the farm were hired; interest, if the farm were incumbered; hired help, over and above the labor of the tithe-payer. These would be deducted from the gross income. A tithe of the balance is the Lord's.



"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."

WAS IT THE TRULY BRAVE?

Who is the truly brave?

The boy with self-control,
Who curbs his temper and his tongue,
And, though he may be big and strong,
Would scorn to do the slightest wrong
To any living soul.

Who is truly brave?

The boy who can forgive,
And look as though he had not heard
The mocking jest, the angry word;
Who, though his spirit may be stirred,
Yet tries in peace to live.

Who is the truly brave?

The boy whose daily walk
Is always honest, pure and bright;
Who can not lie, who will not fight,
But stands up boldly for the right,
And shuns unholy talk.

Who is the truly brave?

The boy who fears to sin;
Who knows no other sort of fear,
But strives to keep his conscience clear,
Nor heeds his comrades' taunt or jeer,
If he hath peace within.

Who is the truly brave?

The boy who dares to pray,
And humbly kneeling seeks the face
Of God, and asks supplies of grace
To help him run the Christian race,
And walk in wisdom's way.

—Selected.

STEPS TO HEALTH.

BY E. H. MATTHEWSON, M.D.

Its Importance.

In beginning a series of articles on the subject of health, it is well to consider for a moment its importance, and our special need of it as Christians. It is unnecessary to prove that it is God's wish to have his people healthy, as before man brought upon himself ill health and disease, there was neither sickness, unhappiness, or death; and when God led the Israelites through the wilderness we are told "there was not one feeble one among them;" besides we are exhorted to look forward to a state of perfection in both mind and body.

We see therefore that health is not a matter of small concern, for if any part of our body, by reason of disease or otherwise, does not do its full duty, every other function of the body is affected. The happiness of our life, the effect of the Spirit of God upon us, and the condition of our religious experience, will depend largely upon the condition of our health. Imagine a man without a mind to think and reason for himself—what real enjoyment can he have? Can such a man be a Christian? No; such a person is not accountable for his life and actions.

It is with the mind we reason, with it we choose or decide any question which comes to us, and it is only with the mind that we can receive knowledge, religious or otherwise. Take a man of sound mind and let him becloud the same by drink or other poison, and in such a condition he can neither receive knowledge or carry out what he would otherwise know to be right.

Should any organ of the body be diseased, the mind and other functions are proportionately damaged and just so far incapable of fulfilling God's purpose of giving us life and being.

The mind is simply one of the functions of the body, and we have to depend upon it for learning Christianity, and we need its full power to carry out Christian principles.

As Christians, therefore, how to attain to a perfect action of all the functions should claim a great deal of our attention. Inspiration gives us instruction as to the care of the body as well as to our relation to God and our fellow men; and while it is true that everything that brings us peace of mind helps us physically, there can be no doubt that anything which helps us physically will enable us to be better Christians. Let us then remember that health is necessary to Christianity and Christianity necessary to perfect health.

When we study our bodies we can not fail to notice how intimately all parts are related to each other, and the more we study the more we will appreciate the importance of the smallest matters when they concern the good of the whole body. A small injury often repeated may result in great harm.

If a person feels gloomy or discouraged, no function of the body works properly.

Excitement affects the appearance of the face, the rate of the pulse, and in fact every function of the body; death has occurred as the result of fright. The felon may be small, but it incapacitates one for either business or pleasure; or when the stomach gives us pain, or we feel miserable from the poison of an undigested meal, we do not feel like improving our time, or thinking soberly on any subject. The thing that goes wrong may not give us such severe symptoms, and yet there is a damage done in every case, and it may often be out of proportion to the cause.

The mind is the ruling function, and everything that lessens the activity or health of other parts is apt to so lessen its power of control over us as to make us an easy prey to disease. And when the mind becomes diseased, almost any condition in other parts of the body may result. We should, therefore, understand the laws of health, that we may be able to obtain full vigor of mind and body.

IN THE PINE WOODS.

"I've been thinking of going into a logging camp during the winter," said Paul Howard. "My not obtaining that situation in Hamilton's store is a great disappointment to me. I must be earning in some way, or I can not complete my education."

Mrs. Howard, a pale, slight woman, was busy preparing their evening meal as her son spoke, and she paused, with the bread-knife uplifted, to say:—

"Why, Paul, dear, those logging camps have ruined many a boy. Really, I can not have you go!"

"Does not the word say: 'The angel of the Lord encampeth round about them who fear him'? Perhaps, I have a mission work to do in a logging camp, who can tell?"

"I know you are a good son, Paul. But so many have been overcome, and their good resolutions swept away as the hurrying snow."

"I know, mother. But the right way is to overcome, and not to be overcome. I am quite sure I shall not have greater temptation than did Daniel within the king's court. Walter is nearly fifteen, mother, and quite old enough to care for you. I must earn money, so I can go away to school next year. And some day I can earn enough so my mother will not have to work as she does now."

Paul pleaded his cause so well that when the men started for the great pine woods he went with them. The scenery was all new to the boy, and for the time being he was

glad he was not to stand behind a counter and measure tape and ribbon, but could exercise the strength the Creator had given him.

It was late when the camp was reached, and after supper every man was glad when he could retire to his hastily prepared bed of pine boughs, to rest. Paul took out the small Bible he always carried with him, and by the light of the huge camp-fire read a chapter, and knelt down and made a silent prayer.

"What are you doing? studying Greek?" called out one.

"O, he is one of your pious lads!" said one who was called "Fearless Jim." "Let the parson alone to-night. He'll be tired enough to-morrow night to turn in, the same as the rest of us."

Paul was tired the next night. However, the Bible was read, and the silent prayer made, the same as on the previous evening. Most of the men ridiculed Paul. But there was one young man who said, after a few days: "I'd give anything, Howard, if I was as brave as you. I once professed religion myself, but I was a coward, and went back."

When Sabbath came, Paul took out the Bible and began reading to himself, when Harry Barr, the young man who had told Paul he had once professed religion, said:—

"Read a chapter aloud, Howard, I used to like reading it."

So Paul read the fourteenth chapter of John, and, strange to say, nearly all of the men ceased their conversation and listened, although no one made any comment, save Harry Barr, who said:—

"That is the most comforting thing I have heard in a long time."

That night, when Paul knelt as usual, Harry knelt beside him.

"Two parsons, I declare!" called out Fearless Jim. "If we keep on, we'll have a school of theology before long."

But Paul was so kind and obliging the men could not help regarding him with a kindly feeling, altho they at times ridiculed him.

The weather grew severe, and heavy storms ensued, the great drifts piling up, until they seemed shut in from the outside world. And to make things worse, Fearless Jim cut himself so badly that he came near dying from loss of blood.

As the next few days brought no favorable symptoms in the case of Fearless Jim, it was said by one:—

"We'll have to get a doctor out here, or Jim will go under."

"Looks as tho we could get a doctor! Why, man alive! you couldn't even go after one, unless 'twas in a balloon!"

"A slight-built fellow could manage to get over the snow on snowshoes if he knew how to rightly use 'em," said one elderly man named Andrus.

"But could he bring the doctor back on his back?" asked another.

"No. But a man that knew his business could state the case so a doctor could send something."

"To begin with, I don't suppose there are a pair of snowshoes nearer than the Indians."

"I have a splendid pair," said Andrus. "In fact, I never go into camp without them. I could go now; but I am too heavy, with the snow the way it is."

"I am not heavy," said Paul, coming forward. "And I fully understand using snowshoes. Send me, if you like."

"It's quite an undertaking," said Andrus. "It's thirty miles to the nearest town."

"There is a little cabin where a settler lives, ten miles this side of the town, I noticed," answered Paul, "Which would help, in case one became too tired."

"I see you took notice of things as we came in; your head appears to be level. I think you could go. But you'll want to take

a compass, and not start in too heavy at first—you know what I mean? Save up your strength for a long pull."

Several of the men shook hands with Paul before he left on his perilous journey, and all felt their respect growing for the brave boy. Alone, upon the vast expanse of snow, Paul felt himself to be nearer to God than ever before, and almost unconsciously he repeated:—

"I know not where the islands lift
Their fronded palms in air;
I only know I can not drift
Beyond His love and care."

He did not pause before the settler's cabin was sighted; and coming to it, he knocked at the door, and asked for food. He was kindly entertained, and invited to call upon his return. As it was getting late, Paul's host thought he had better remain over night and go into the town in the morning, do his business, and return and stay with him once more over night. To this Paul agreed, as walking on snow so poorly packed was hard work. So it was in the afternoon of the third day when Paul came into camp.

Jim had been growing weaker, and could only speak with difficulty. But he managed to say:—

"No one will dare to make fun of you in my presence, should I get well. If I do not, I thank you for your kindness to me."

"I was afeared you'd gone under," said Andrus, as he grasped Paul's hand, "and I blamed myself for having you go. However, now it's done, I'm heartily glad."

Fearless Jim did recover, and he was quite a different man. When the camp broke up, and the men were about to return home, Fearless Jim said:—

"Boys, I've got a proposal to make. I want every man of you to give Howard a dollar towards his education fund. I'll give five; not because he went after that medicine for me—I would not insult him like that, for he would not have gone for money, even if we had offered him a hundred dollars. We can afford to give him the money, because his example has shamed us until we've saved it in keeping from drink many times over. I shall always respect Christianity after this, because I've seen one person live it every day, and that is better than forty sermons to me."

Paul protested against taking the money, but when he returned home, and went to the post office; he found a check for forty dollars awaiting him.—*Mrs. S. Rosalie Sill.*

PROHIBITION STATES.

THE bill of fare of a Pullman dining-car is revealing the fact that America is becoming a nation of tetotalers. The list of states where the citizens have formally voted the liquor out is given, for a note on the card says: "Wines and liquors will not be sold in Alabama, Florida, Georgia, Iowa, Indian Territory, Kansas, Maine, Mississippi, New Jersey, Ohio, South Carolina, Tennessee, Texas and Wyoming." This notice is given in harmony with a general law which will not permit the sale or serving of liquor on Pullman cars in states where prohibitory laws exist. Slowly and surely the dread traffic is being driven out of our beautiful domain.—*Pacific Ensign.*

DURABILITY OF TIMBER.

SEASONED timber is but little liable to decay under the influence of a dry atmosphere, and will resist decomposition for an indefinite period when kept totally submerged in water. The piles of old London Bridge, driven 800 years before, were found to be in good condition when the new bridge was erected in 1859, and those which served as a foundation for Trojan's bridge over the Danube, A. D. 105, are said to be still visible at low stages of water.—*Toronto Mail.*



"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*.

FALSE PRIESTS AND TRUE.

Now, too oft the priesthood wait
At the threshold of the state,—
Waiting for the beck and nod
Of its power as law and God.

Fraud exults, while solemn words
Sanctify his stolen hoards;
Slavery laughs, while ghostly lips
Bless his manacles and whips.

Not on them the poor rely,
Not to them looks liberty,
Who with fawning falsehood cower
To the money, when clothed with power.

O, to see them meanly cling,
Round the master, round the king,
Sported with and sold and bought,
Pitiful sight is not!

Tell me not that this must be;
God's true priest is always free;
Free, the needed truth to speak,
Right the wronged, and raise the weak.

Not to fawn on wealth and state,
Leaving Lazarus at the gate,—
Not to peddle creeds like wares,—
Not to mutter hireling prayers.

* * * * *

God's interpreter art thou
To the waiting ones below;
'Twixt them and its light midway
Heralding the better day.

—J. G. Whittier.

A TWO WEEKS' VISIT AT HONOLULU.

BY ROSALIND A. YOUNG.

LEAVING Pitcairn Island on the evening of the 26th of June, the Pitcairn visited in succession the following islands,—Tahiti, Rurutu, Raratonga, Artutaki, Palmerston and Upolo, in the Samoan group. Here we left Sister Hattie Andre, on the 25th of September, to take the first steamer to San Francisco, while we sailed away for Tongatabu. Four days later we cast anchor in the harbor of Nukalofa. After a few days' stay, the Pitcairn was ready to leave, but had to wait for favorable winds to go to Fiji, so she was still in harbor when the steamer Ovalau came in on the 2nd of September.

Owing to circumstances, it was thought best by Captain Graham and Brother McCoy that I should return to Samoa from Tonga, join Sister Andre there, and take passage with her on the steamer going to San Francisco. Accordingly, they engaged a passage for me on the Ovalau, and gave me the passage money for San Francisco.

The Ovalau then left for Samoa, calling in at Haapai and Vavau on the way, to discharge passengers and supplies for those places, and on the 6th of September she dropped anchor in Apia Harbor.

After a short stay, Sister Andre and I left Samoa, taking passage on the steamer Mariposa for San Francisco. As the steamer was to stay for a day at Honolulu, we were glad of the opportunity of seeing Elder Gates and family, even for so short a visit, but through the kindness of a friend who was traveling with us, we were allowed the privilege of staying at Honolulu for sixteen days, and have our tickets transferred to the Australia.

On Wednesday evening, September 16th, the Mariposa lay alongside the wharf, and in a few minutes Elder Gates was on board with his hearty welcome. Words can not express how glad we were to see him and his dear family again; but we were sorry to find his wife in poor health; as she had always been so well and strong.

Leaving our luggage in the hands of the custom house officials, to be forwarded to Elder Gates' residence, we accompanied him to his house. It was prayer-meeting night among all the churches, and the little company of Seventh-day Adventists was gathered in a room on the ground floor where the different services of our church are held. It is very well adapted for the purpose, and has ample accommodations for those who at present are members of our church.

When the meeting was over we were introduced to the brethren and sisters present, a pleasure we heartily appreciated.

The first few days of our stay were spent mostly in resting after our sea voyage, and in the enjoyment of being on land once more, and with those whom we knew and loved.

On the first Sunday morning of our stay, Sister Elsie Gates took us to the Chinese chapel, where we were introduced to Mr. Frank Damon, a gentleman whose whole time seems occupied in laboring for the good and the advancement of the Chinese, a work in which he is ably assisted by his lovely and accomplished wife, whom he married in China, where she had been born and brought up.

At the time of our visit on Sunday the Sunday-school was in session, so we visited the different departments and waited for the closing exercises, in the singing of which we took part. At Mr. Damon's request, we took up a few minutes of the time, telling about the places we had visited and left, more especially about Pitcairn Island. We did not leave until after their church service was about half-way through, everything being in Chinese. To me the whole thing was very enjoyable, as well as entirely new, not the least being the fact that the nice pipe organ was played by a Chinaman, and the choir consisted of Chinese boys. Quite a goodly company of the women came in, and we noticed that Mrs. Damon came in and sat down in their midst as one of themselves, which we thought was beautiful.

Later on in the week, at the gentleman's request, we visited the free kindergarten school, an institution in regard to which he declared himself a perfect enthusiast. The visit over, we took lunch at his home, after which he showed us all over a commodious and well-arranged home lately built for, and now occupied by, Chinese young men and boys. It would seem that so much care and thoughtfulness exercised for their comfort and well-being must result in a large measure for good, physically, mentally, and morally.

The next Sunday we visited a native church, where the closing Sunday-school exercises for the quarter were held. The lady superintendent, Mrs. Dillingham, a daughter of one of the earliest missionaries to the islands, received us warmly, and supplied all our party with seats in the best part of the building, where everything could be seen. All but two of the different parts of the exercises were conducted in the Hawaiian language, and the whole scene was interesting. One of the parts rendered in English was by the girls of the Kamehameha School, who sang an anthem, or duet, their well-trained voices, rich and sweet, being fully exercised in the chorus, "Praise ye the Lord!"

In the other part given in English, three of the resident ladies of Honolulu, and a gentleman, took part. Most of the exercises consisted of song, and the voices, especially the male voices, were full of richest, sweetest melody.

We were invited to visit the Kamehameha Girls' School, so one Friday Elder Gates, Sister Andre and I obtained the use of Brother Covell's horse and carriage, and started off on the visit, going first to the Bishop Museum, as that building was open on Fridays to the public. We spent about an hour and a half going through the rooms, when, to do justice to it, it would require days instead of hours to visit the place. Our visit to the museum ended, we went over to the building of the Kamehameha Boys' School in its near vicinity. The whole building was beautifully planned, and admirably fitted out, the schools and the surrounding homes being founded by the late Mrs. Bernice Pauahi Bishop, a direct descendant of Kamehameha the Great. The splendid museum was built to her memory, and, in the most prominent position of all, hang the beautiful portraits of herself and her husband, among the crowned heads of the little kingdom of Hawaii. When we arrived at the girls' school, the older girls were going through their callisthenics, closing up the school work for the week. We felt too tired to stay, and so left, promising to come another day, but our time was so fully occupied that we were obliged, much to our regret, to leave without fulfilling our promise.

Our stay in Honolulu was long enough for us to be introduced to several of the old residents there, who impressed me as being among the "excellent of the earth." Different ones invited us out to their pleasant homes, where we were well entertained, the only thing to regret being that the time spent in such pleasant society was not as long as we could wish.

One of the sights to be seen in Oahu is the *pali*, an opening in the mountains that brings the beholder abruptly, and unexpectedly, face to face with the view of a country totally different in almost every feature from what lay behind him, being a wide stretch of lowland, with the blue sea in the distance, on one side being blue-veiled mountains, and on the other, barren, desolate-looking hills. It was at the *pali* that Kamehameha the Great drove his on-coming enemies down to destruction and to death.

When the Australia arrived, bringing the body of Joseph Nawahi, who had died in California, our party proposed to visit the place where the funeral procession was to pass.

We had seen a notice of it in the evening papers, so after breakfast off we started, passing through one street and then another, but seeing nothing at all pertaining to a funeral. We learned when all was over, that the time set for the body to be taken to the Kinau steamer, had been changed, and the funeral postponed till the next day at two o'clock. We were exceedingly sorry to have missed the sight of the native demonstration, as it was said by those who witnessed it, to be something very imposing. The floral display was wonderful, as well as most profuse, and the hearse was drawn by a number of the principal men among the Hawaiians, almost the entire native population turning out to swell the procession that followed the dead body down to the steamer that was to convey it to its last resting-place on the island of Hawaii.

The time of our departure drew on rapidly, but the day before we left, we went to another of the native schools, the Kawaiahao Seminary, where the lady superintendent, Mrs. Coan, a daughter of one of the earliest missionaries, Mr. Bingham, received us warmly, and invited us to give a few minutes' talk to the girls. There, as elsewhere, where we listened to the native voices, the singing was very sweet. At the close of the meeting, which we greatly enjoyed, Mrs. Coan's brother and his invalid wife drove up. The sick lady insisted on getting down from the carriage, and having my companion and me get in, her husband driving us home.

We were sorry indeed not to be able to visit more of the excellent schools in Honolulu, but it was impossible, for various reasons, to do so; we took away with us very pleasant impressions, however, of the place and people.

On the 3d of October, with the government band playing, and handkerchiefs waving good-bys from the large crowd gathered on the wharf to see the Australia go, we took a farewell leave of Honolulu, and started on the last part of our sea voyage for San Francisco.

OUR WORK AND WORKERS.

ELDER W. J. STONE reports ten converts as a result of meetings held at Belt, Mont.

THE southern California camp-meeting, at Los Angeles, is now in progress. Elders N. C. McClure, W. T. Knox, Baxter Howe, S. Thurston, and the editor of THE SIGNS OF THE TIMES are in attendance.

THE General Conference Association is contemplating the purchase of a schooner for the use of our workers in Central America, and the Foreign Mission Board recommends the establishment of a Spanish paper in Argentina.

FROM the *Indicator* of October 21 we compile the following items of progress in New York Conference: Elder A. E. Place reports the baptism of four persons at Schroon Lake. Five were baptized at Natural Bridge by Elder P. Z. Kinne. Three converts at Fulton and two at Roosevelt are reported by Elder D. A. Ball. A report from Rochester says that several had lately begun keeping the Sabbath of the Lord, and six were awaiting baptism. The brethren at Darien Center are erecting a new house of worship.

AT the recent annual meeting of West Virginia Tract Society, Elder R. C. Porter related various instances where the SIGNS OF THE TIMES had been the means of bringing people to a knowledge of the truth. "In one instance where a company of thirty that came out supposedly under the labors of a minister, twenty-eight out of the thirty had been reading the SIGNS, and there obtained their first impressions of the truth." The society adopted the following resolution:—

Resolved, That we recognize in the rapidly fulfilling signs of the times the evidence of the nearness of the coming of Christ, and that we make more earnest efforts to place the SIGNS OF THE TIMES, the *American Sentinel*, and our small tracts, in the hands of the people, to prepare them for this important event.

ON the 3d inst. Elder W. C. Grainger and Brother T. K. Okohira sailed from San Francisco for Japan, for the purpose of opening up a mission work in the Island Empire. Brother Grainger is one of our oldest California laborers, having spent some ten years as teacher and principal in Healdsburg College. He has recently been in charge of the Japanese school in San Francisco. For several years he has had a burden for the work in Japan. Brother Okohira is a young Japanese of unusual intelligence and zeal for the truth and for his people. He has been in America for eight years, and since his conversion has taken a great interest in the Japanese school in San Francisco. He was given a ministerial license at the last session of the California Conference. His family connections in Japan are mostly connected with the government service. Altogether, these two brethren seem to be eminently fitted for the work in that field, and they go with the full confidence and many prayers of their California collaborators.

WE have received a handsome souvenir of the Working Men's Home and Medical Mission, 42 and 44 Custom House Place, Chicago, of which Dr. J. H. Kellogg, of the Battle Creek Sanitarium, is the efficient superintendent. It contains eight fine photo-engraver views, besides a general description of the practical Christian work the institution is designed to do. In addition to this souvenir, we have lately received a copy of the Chicago *Inter-Ocean* of October 12, containing a report of a meeting of church workers and philanthropists, at Willard Hall, at which this Home and Mission was quite fully discussed. There were about six hundred of Chicago's leading church workers present, and a number of addresses were delivered, that of Dr. Kellogg being the chief. From his statement of the work of the institution, we take the following paragraphs:—

"Our plan as regards homeless men is to furnish

clean, comfortable lodgings and wholesome food, under Christian influences, and at the lowest possible cost, and to furnish employment to men who are utterly destitute of means, so as to encourage the principle of self-support. We aim, not merely to relieve the immediate necessities of the homeless man, but to lift him out of his dependent condition to one of self-respecting independence.

"We have maintained the baths and laundry during the last three and a half years, and in connection with this a dispensary in charge of a qualified physician and visiting nurses. Later we established at Forty-seventh Street a social settlement, also equipped with baths, and have connected with it a dispensary for women and children, with visiting nurses, kindergarten, and kitchen-garden teachers.

"About six months ago we moved into larger quarters on Custom House Place, at Nos. 42 and 44, and added the conveniences for lodging three or four hundred men, together with an industrial department, to furnish employment to penniless men applying for food or lodging. The penny lunch counter furnishes wholesome food in liberal quantities at one cent a dish.

"As to the results. More than one hundred thousand bath and laundry tickets have been issued to men who had no other means of getting clean. That the men appreciate this opportunity is evidenced by the fact that before we moved into our present larger quarters, a line of men would be seen to form every morning about six o'clock. Sometimes by eight o'clock, when the doors would be opened, nearly two hundred men would be found in line. One very cold morning in November, two years ago, I counted in line 185 men, a large number of whom had been shivering for two hours in the cold, waiting for a chance to wash their shirts.

"The city shelter is not intended to be a permanent home for the friendless man, but only the open door to a new life. After getting a start in the right direction, the man who has been discouraged or intemperate is helped to find employment out of the city. The atmosphere of the slums is not salubrious; it breathes the miasma of physical and moral infection. The pure atmosphere of the country is essential to the permanent recovery of this class. We have several farms in Michigan, aggregating 500 acres, and a canning factory connected with them, which furnishes employment for the summer season to from one hundred to three hundred persons, raising small fruits, peas, and other garden products. Another farm of 160 acres, recently donated to us, in La Salle County, Illinois, is nearer the city, and can be more conveniently used as a country branch of our industrial department. We have some eleven hundred agents in different parts of the United States, who have, in the last three years assisted us in finding homes for more than two hundred homeless boys and girls, and who are prepared to assist us in finding employment and homes for homeless men and women after they have been so helped morally that they are prepared to enter the domestic circle of an ordinary home."

A significant feature of this great work is the fact that Dr. Kellogg was enabled to begin operations by a donation of \$40,000 from two of our brethren (the brethren Wessels) of South Africa, who, after a personal observation of both localities, were constrained to say that they thought there was as much need to work for the heathen of Chicago as for those of South Africa.

"POLITICAL SPEECHES AND DEBATES of

Abraham Lincoln and Stephen A. Douglas,"

CONTAINS all the important speeches of "The Giants" from 1854 to 1861, giving a fair and full history of the slavery question and the great Constitutional questions involved therein from the beginning of the nation to the outbreak of the Civil War.

Though the great Civil War is a thing of the past, the principles over which the war was fought will live till the national life is extinct. The vital question of that day was whether "government of the people, for the people, by the people" should remain or be destroyed.

Is it not as necessary to the well-being of government that these principles be maintained to-day? As a fresh attack is now being made on our Constitution, should not every thinking man study the history of those days, that he may know how to direct his efforts to-day? These questions are pertinent, and every American should give them careful consideration.

The work contains 555 pages, printed from new, clear type, with numerous full-page half-tone illustrations, including portraits of Lincoln and Douglas. Bound in Buckram - - - - \$1.75

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"Study to show thyself approved unto God."

LESSON VIII.—SABBATH, NOVEMBER 21, 1896.

A LESSON IN FORGIVENESS; THE LIGHT OF THE WORLD.

Lesson Scripture, John 7: 53 to 8: 18, R. V.

53 "AND they went every man unto his own house; but Jesus 1 went unto the Mount of Olives. And early in the morning 2 he came again into the temple, and all the people came 3 unto him; and he sat down, and taught them. And the scribes and the Pharisees bring a woman taken in adultery; 4 and having set her in the midst, they say unto him, Master, this woman hath been taken in adultery, in the very 5 act. Now in the law Moses commanded us to stone such; 6 what then sayest thou of her? And this they said, tempting him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground. 7 But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let 8 him first cast a stone at her. And again he stooped down, 9 and with his finger wrote on the ground. And they, when they heard it, went out one by one, beginning from the 10 eldest, even unto the last; and Jesus was left alone, and the woman, where she was, in the midst. And Jesus lifted up himself, and said unto her, Woman, where are they? did 11 no man condemn thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee; go thy way; from henceforth sin no more. 12 "Again therefore Jesus spake unto them, saying, I am the light of the world; he that followeth me shall not walk 13 in the darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest witness of thy- 14 self; thy witness is not true. Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know 15 not whence I come, or whither I go. Ye judge after the 16 flesh; I judge no man. Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent 17 me. Yea and in your law it is written, that the witness of 18 two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me."

QUESTIONS.

1. Where did the people now go?
2. Where did Jesus go?
3. To what place did he come the next morning? Who assembled there? What did he do?
4. What unusual event occurred during his discourse?
5. What charge was made against this woman?
6. What punishment did they say had been provided in such cases? What inquiry did they make of Jesus?
7. What was the real object of this question?
8. What did Jesus do?
9. As they pressed the question, what reply did he make?
10. How did he further arouse their curiosity?
11. What were the accusers led to do? What was the cause of this action?
12. Who were thus left together?
13. When Jesus perceived this, what did he ask?
14. What reply did the woman make?
15. What assurance and instruction did Jesus then give to her?
16. What did Jesus declare himself to be?
17. What promise did he make to his followers?
18. What charge did the Pharisees make against him?
19. What reply did he make to them?
20. What reason did he give for his statement?
21. What contrast did he draw in the matter of judging?
22. What kind of judgment was he capable of giving? Why?
23. With what law was his decision thus in harmony?
24. Who did he say were the two witnesses required by the law?

NOTES.

1. THE Feast of Tabernacles is ended. For a week they have lived in booths, "to commemorate the time when the Hebrews dwelt in tents during their sojourn in the wilderness," but "the last day, that great day of the feast," with its experiences,

as set forth in the last lesson, is gone, and "every man went unto his own house;" but "Jesus went unto the Mount of Olives." They had permanent dwellings to which they could return after their brief and typical experience of camp life, but not so with him. Matt. 8:20. He seeks the solitude of the mountain as being more in harmony with his feelings, and as offering the desired opportunity for communion with his Father. The shadow of the cross is deepening, and the climax of his earthly career is nearing. Feeling the need of that help rendered necessary by his humanity, he seeks it from the Father, just as we are bidden to do.

2. The story of the woman taken in sin "reveals in our Saviour's character a wisdom so profound, a tenderness to sinners so delicate, a hatred of sin so intense, an insight into human hearts so searching, that it is impossible to suppose the mind of man could have conceived, or the hand of man invented, this most pathetic story."

3. "Jesus well knew for what purpose this case had been brought to him; he read the secrets of their hearts, and knew the character and life history of every man in his presence. He seemed indifferent to the question of the Pharisees, and, while they were talking and pressing about him, he stooped and wrote carelessly with his finger in the sand. Altho doing this without apparent design, Jesus was tracing on the ground, in legible characters, the particular sins of which the woman's accusers were guilty, beginning with the eldest and ending with the youngest. . . . As their eyes fell upon the words written in the sand, fear and surprise took possession of them. The people looking on saw their countenances suddenly change, and pressed forward to discover what they were regarding with such an expression of astonishment and shame. Many of those who thus gathered round also read the record of hidden sin inscribed against these accusers of another. . . . There was not one of her accusers but was more guilty than the conscience-stricken woman who stood trembling with shame before him."

4. "Jesus did not palliate sin nor lessen the sense of crime; but he came not to condemn; he came to lead the sinner to eternal life. . . . Instead of to condemn the guilty, his work was to reach into the very depths of human woe and degradation, lift up the debased and sinful, and bid the trembling penitent to sin no more."

5. "It is a terrible thing for a sinner to fall into the hands of his fellow sinners. Sin blinds them to their own faults, but sharpens them to detect the faults of others. . . . Ah, how many there are around us who had never come to what they are, had they not been driven to it by the way in which the religious people around them dealt with their first deviation from the paths of strict integrity. . . . The world is full of sinners who are plunging into deeper sin, because they have been taught by their more religious fellows that there is no hope for such as they are. But they might be saved if they could only be freed from the religious world and left alone with Jesus. . . . O souls conscious of sin, do not wait to be brought into his holy presence! Haste thither of your own free-will. It is the only place in all the universe where you will be safe. Accusing voices are hushed there, and accusing forms are banished. Wait! He will condemn thy sin but not thee."

6. "THIS was the beginning of a new life to this tempted, fallen soul—a life of purity and peace, devoted to the service of God. In raising this woman to a life of virtue, Jesus performed a greater act than that of healing the most grievous bodily malady; he cured the sickness of the soul which is unto death everlasting. This penitent woman became one of the firmest friends of Jesus."

Suggestions for Further Study.

1. Christ wrote the law on stone, but the sins of these men on the sand. What lesson do these facts teach?

2. How is life only in Christ taught in this lesson?

3. Who acts the part of an accuser even in the presence of the Lord? Read Zechariah 3. Whose mouthpiece are those who do the same?

4. In connection with verse 12 study the following scriptures: 1 John 1:5; Matt. 5:14; John 17:18. Compare the light of the physical world with the light of the spiritual world. See Mal. 4:2.

5. How did Christ bear witness of himself? How did the Father bear witness of him?



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

LESSON VIII.—SUNDAY, NOVEMBER 22, 1896.

REWARDS OF OBEDIENCE.

Lesson Scripture, Prov. 3:1-17.

1. My son, forget not my law; but let thine heart keep my commandments:



2. For length of days, and long life, and peace, shall they add to thee.

3. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart;

4. So shalt thou find favor and good understanding in the sight of God and man.

5. Trust in the Lord with all thine heart; and lean not unto thine own understanding.

6. In all thy ways acknowledge him, and he shall direct thy paths.

7. Be not wise in thine own eyes; fear the Lord, and depart from evil.

8. It shall be health to thy navel, and marrow to thy bones.

9. Honor the Lord with thy substance, and with the first-fruits of all thine increase;

10. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11. My son, despise not the chastening of the Lord; neither be weary of his correction;

12. For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth;

13. Happy is the man that findeth wisdom, and the man that getteth understanding.

14. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

15. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her.

16. Length of days is in her right hand; and in her left hand riches and honor.

17. Her ways are ways of pleasantness, and all her paths are peace.

Golden Text: "In all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3:6.

SUGGESTIVE QUESTIONS.

(1) What admonition is given in verse 1? (2) What will be the result of following this advice? Verse 2. Note 1. (3) How is one to hold mercy and truth? Verse 3. Note 2. (4) What good result will follow? Verse 4. (5) In whom should one trust, and how fully? What caution is given? Verse 5. (6) How may one be directed? Verse 6. (7) What is the wisdom

of one's own eyes? Verse 7. Note 3. (8) What blessings come by departing from evil? Verse 8. (9) In what manner may one honor the Lord? Verse 9. Note 4. (10) What blessings will the Lord give? Verse 10. (11) What further advice is given in verse 11? (12) Why does the Lord chasten and correct? Verse 12. (13) Who is said to be a happy man? Verse 13. (14) How valuable is wisdom? Verses 14, 15. (15) What does she hold in her hands? Verse 16. Note 5. (16) Into what does she lead him who finds her? Verse 17.

NOTES.

1. Shall they add to thee.—In the original the verb "add" has the masculine ending, to indicate "they add." So Professor Miller suggests that the nominative is found in "length," "years" (margin), and "peace," which are masculine, while "law" and "commandments" are feminine. This would give the idea that "length of days, and years of life, and peace" will make one greater, will add to him, if he forgets not the law, and keeps the commandments. While the long life may be logically expected from obedience, yet many wicked persons also have long life. With them length of days only adds to their load of iniquity, which is not the addition referred to, nor one to be desired. In fact, continued evil lessens one's capacity in any useful direction.

2. Table of thine heart.—Ancient Israel were commanded to bind the law upon the hand and forehead, and to love the Lord with all the heart, and soul, and might. Deut. 5:5, 8. Portions of the law were actually bound on the wrist and forehead. These were known as phylacteries. They

were outward signs that the principles of that law governed the will and the act. The heart, as used here, means the intellect, the mind, and the writing of the law there,—a complete, intelligent obedience to it,—constitutes the new covenant. The old covenant was, on the part of the people, one of broken promises. The new covenant is the covenant made with every true child of God from Adam to the end of time. See 1 John 3:12; Gen. 15:6, etc. This truth is taught in our lesson.

3. Depart from evil.—The tendencies of the natural heart are evil, and only evil. Men without the fear of God may think they are very wise, may think their own understanding is correct, but all these things the Lord counts as foolishness. 1 Cor. 1:20. The law of the Lord is made very prominent in this lesson, and it is well so, for it is the standard of conduct. It is the guide, the schoolmaster, to bring us to Christ, and in him we find the perfect outworking of all its principles. It reveals sin, and Christ is the way to God.

4. Substance and first-fruits.—The Lord has always asked of his people gifts for the advancement of his work. One thing he claims as his own,—the tithe of all increase, or income. Both of these are reasonable, for all the earth is the Lord's (Ps. 24:1), altho given to man for his use. Why then should not the Lord give plenty to the man who recognizes his just claims? He not only promises to do so, but does. One of the chief reasons why his people are dried up spiritually is stated to be because they have robbed him in tithes and offerings. Mal. 3:7-9. The blessing pronounced if they will reform is that he will "open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10. Some excuse themselves from paying the tithe, on the ground that it is not required in the Christian dispensation. But this is false. Even a casual examination of Malachi 3 shows that it applies to the last days, and if at any time in the world's history the cause of God needed support, it is now, when moral darkness is so prevalent. But a direct proof that the tithing is obligatory in the Christian era is this: Abraham regarded it as a duty to pay tithes to Melchizedek, king of Salem, priest of the most high God. Gen. 14:18-20. That priesthood continues, for Christ is a high priest after the order of Melchizedek (Heb. 7:21), hence the requirements of that priesthood are yet in force. Read Hebrews 7. Moreover, Abraham is a type of all the faithful, and his example is ours under the same priesthood.

The promises of Prov. 3:10 and of Mal. 3:10 are, therefore, true for you and me. Try them.

5. Length of days may reach beyond the mere span of human life. The true wisdom will appropriate the first commandment with promise, the fifth, which includes eternal life on the earth made new. Ex. 20:12; Isa. 65:17, 22. The earthly riches and honor cease at death. Heavenly riches and honor are of a different kind, and endure. Which is the better, the gift of the right hand, or those of the left?



FOREIGN.

—All the workmen at the government arsenal in Constantinople struck, on the 28th ult., because of non-payment of wages.

—Terrible storms are reported on the coast of Portugal. A fishing-boat was foundered on the 29th ult., and fourteen men were drowned.

—A Berlin despatch says Russian officials on the Prussian frontier have seized 100 thick walking-sticks, containing thousands of Nihilist proclamations.

—A strike of 4,000 cabmen in London, October 29, is said to "add another chapter to the long and wearisome dispute between cabmen and railroad authorities."

—A Lima, Peru, despatch of the 27th ult. says that five persons were killed on the French steamer *Madeleine* by an explosion of gas. The damage to the vessel amounted to about \$20,000.

—Great destitution in Labrador is reported by Dr. Greenfelt, superintendent of the Mission to Deep Sea Fishermen, who comes from England yearly, with two assistants, to do medical service on the coast.

—A telegram from St. Paul de Loanda, Portuguese West Africa, says the Portuguese expedition has just punished the rebellious Bendo natives, burning twenty-four of their villages and killing 100 rebels.

—An Athens despatch says that at Taxis a band of Macedonian insurgents recently defeated a detachment of Turkish troops after a long engagement, in which ninety of the Turks were killed and eight were captured.

—One hundred and eighty-eight members of a Cuban secret association, including the editor of *La Discusion*, have been exiled to the island of Fernando, off the coast of Africa, one of the penal settlements of Spain.

—A caravan from Tomsk, west Siberia, arrived at St. Petersburg on the 29th ult., bringing 7,200 pounds of gold. Another caravan is expected in January. These consignments are independent of those in east Siberia.

—A Rome despatch of October 28 says: "A grand review of troops was held here to-day in honor of the marriage of the crown prince of Italy to Princess Helene of Montenegro. Twenty thousand troops were under arms."

—Advices from Hayti state that a conspiracy to overthrow the government has been discovered at Au-Caques. Many of the exiles who were recently allowed to return to the island are implicated, as also several government officials.

—A London paper says that "many lines of business are said to have collapsed in Turkey, owing to the terrible scenes that have been enacted there, and the coming winter promises to bring intense suffering to all classes of poor people."

—A cyclone swept over the city and province of Seville, Spain, on the 28th ult., wrecking a great many houses and killing and injuring a number of inhabitants. Telegraph wires were prostrated, greatly delaying appeals for assistance.

—It is now stated, and the German Government does not deny it, that, notwithstanding the triple alliance of Germany, Austria, and Italy, there was a secret understanding between Germany and Russia during the last six years of Bismarck's administration.

—Late Bombay advices say that the drought in India continues, and the crop situation is daily becoming more serious. This, together with a shortage in the wheat crop in Russia and Argentina, it is expected, will cause a permanent rise in the price of wheat.

—A number of Cuban prisoners who were landed at Cadiz, Spain, October 26, were followed from the harbor to the jail by a mob. The Cubans were hissed, and stones were thrown at them, the mob finally growing so excited that it was with the greatest difficulty the police landed the prisoners safely in jail.

—A despatch of the 28th ult. reports serious election riots at Tyrnau, Hungary. A detachment of hussars, while attempting to restore order, was stoned by a mob, and one trooper was killed. The hussars thereupon charged with drawn swords, wounding several rioters.

—The dread famine in India is made more dreadful to contemplate from the fact that a great drought there is seldom confined to one season. They generally run three or four years, and sometimes more. In such cases, even the great irrigation improvements are of little or no avail.

—It is officially reported that the Philippine Islands insurrection against Spanish rule has extended to the Sooloo Archipelago. Eight soldiers are reported to have been killed in an attempt to suppress the uprising. In another quarter, however, the Spanish forces have gained a battle, killing seventy-seven insurgents and losing only two soldiers wounded.

—The commander of the British-Egyptian forces calls for an extra appropriation of \$320,000 for the purpose of raising the Egyptian army to 15,000 men and continuing the conquest of the Soudan. There has been already expended more than the amount permitted by the international convention, and it is said that Russia and France will protest against the further proposed expedition to Berber and Khar-toum.

—Ex-Pope Tolstoi, of the Russian Church, who was recently deposed from the priest's functions because he had refused to clear himself of an accusation that he had been converted to Catholicism, has been arrested at Moscow, and taken to Nijni, where he was condemned by a church tribunal to seven years' banishment from St. Petersburg and Moscow, and was forbidden to hold any state office for twenty years.

—Great festivities attended the opening day of the Coöperative Glass Factory, which has been put up by the former strikers of the Carmaux Glass Works. The strike, which grew out of the discharge of a member of the Glassworkers' Trade Union last year, was transformed into a lockout when the men notified the management of their willingness to return to work. Great excitement was caused by the incident throughout France, and efforts were made to induce the French minister to intervene in the dispute, and secure justice for the working men. The Paris Municipal Council voted large sums of money to support the strikers, and many other municipalities all over the country followed suit. It is stated that all of the profits of the glass works are to be used for a Socialist propaganda, and in this connection the Socialist press affirm that it is a critical moment for the working men of France.

—The *Paris Journal Debats*, commenting on the recent visit of the Russian czar, says: "If, but a little while ago, any one had ventured to predict that the chief of the most powerful and most absolute autocracy in the universe would visit republican and democratic France, and be acclaimed by a tempest of enthusiasm; that the Catholic clergy would chant a *Te Deum* in honor of the chief of a schismatic church; that the revolutionary town council would offer him a fête eclipsing the most splendid monarchical pageants, he would have been set down as a visionary. And yet those anticipations fall short of the reality." All this is easily accounted for by the Babylonian condition of the world in these last days. The churches are in a medley of confusion, the nations are in a most bewildering perplexity, and France itself is only separated from blooming autocracy by a very thin tissue of nominal republicanism.

DOMESTIC.

—The steamer *Amarapoor* takes, this week, the first load of cattle ever shipped from Puget Sound to Central America.

—The grand jury at Leadville, Colo., has indicted four of the striking miners, charging them with the murder of Fireman O'Keefe, in the Coronado Mine.

—The lumber schooner *Sandill* went down in Lake Erie, on the 23d ult., and all hands, consisting of captain, mate, three seamen and cook, went down with her.

—A violent snowstorm in the western part of Nebraska, on the 29th ult., seriously impeded railroad traffic, and must have caused much suffering and loss of live stock.

—There are said to be a score or more of complaints of political assessments on employees in Federal offices now on file awaiting the action of the Civil Service Commission.

—Circuit Judge Sanborn, of Omaha, made an order directing the Union Pacific Railway Co. to allow its employees an opportunity to vote on election day. Why should such an order be deemed necessary?

—In a magazine near Geneva, Ind., October 31, 700 quarts of nitro-glycerine exploded, tearing the structure into fragments and wrecking scores of houses in the city. A wagon was being unloaded at the time, and the team, driver, and wagon were blown to atoms.

—At Pittsburg, on the 28th ult., Bessie Osborn, aged fourteen years, was fatally burned by an explosion of natural gas. The house was badly wrecked. Bessie, tho terribly burned, managed to get her brother and sister out of the building uninjured before she became unconscious.

—The New Orleans Fruit Combine, organized last spring to control the supply of Central American fruits shipped to this country, has failed. The large supply of California fruits, together with the great western apple crop, so decreased the demand for tropical fruits that there was a great shrinkage in prices.

—It is officially stated at Washington that both Russia and Japan will join the United States in an effort to protect the fur seals of the North Pacific Ocean from extinction. It is generally conceded that if some extensive, more effective measures are not enforced against poachers, the fur seal will be commercially extinct in a couple more seasons.

—A tornado formed near Farmington, Texas, October 28, and passed near Sherman and on past Denison. The cloud was not more than fifty feet wide, but it moved at the rate of twenty-five miles an hour, demolishing everything that came in its way. Several farm-houses were wrecked, four persons were known to be seriously hurt, fences were thrown down, and the ground was plowed in various places.

—A sensation is said to have been caused among the Quakers of New York City because one of their number, a woman lawyer, has been appointed by the Supreme Court to the receivership of a saloon, whose proprietor is in litigation. However, the attorney thinks the trust comes legitimately within her sphere; and is rather ambitious to show that she is qualified for any work that may come to her hand as a lawyer. She does not think that the church will expel her.

—It now turns out that when the Chinese consul at San Francisco undertook to annihilate the "highbinder" resorts in that city with his Chinese police, he proceeded without due process of law. Consequently one of the strong contending companies (in whose interest the "hatchet men" were at this particular time presumably operating) commenced legal proceedings against the consul. Now a special commission from the emperor is on hand to patch up the breach. The secretary of the Chinese Legation at Washington accompanies the commission.

—A cyclone struck the river front of New Orleans on the 29th ult., making a sweep of thirty blocks lengthwise, and about one hundred feet wide. Hundreds of buildings were damaged, trees uprooted, and fences blown down. The same day great damage was done in Tensas Parish by a cyclone. Houses, barns, and bridges, and other property were destroyed. Two men, three women, and a baby were killed, and many others injured. A number of animals were also killed. The same day in Lafayette County, Miss., a cyclone did great damage to property of all kinds, but no lives were lost. A house was blown down over a mother and seven children, but all escaped with but slight bruises. The same day a disastrous cyclone passed over a portion of Oklahoma, cutting a swath of destruction about a hundred feet wide for several miles. The post office and store at Mitchell was lifted bodily, carried 100 yards, and dashed to the ground, killing the postmaster and his wife. Further damage is reported at other points, and the storm passed on into Indian Territory, and seven persons were reported killed at different points.

PILGRIM'S PROGRESS

BY JOHN BUNYAN

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FIGHTING AGAINST GOD.

CAN NATIONS CONTENT WITH GOD?

"At his wrath the earth shall tremble, and the nations shall not be able to abide his indignation."

For a nation to compel a subject to disobey the laws of a foreign nation, when it knows it is powerless to protect him in so doing, is but to murder its citizen in cold blood, and merit international contempt.

Will the government attempt to protect its citizens against the wrath of an offended God? Will it declare war on the King of kings? Can it marshal its hosts and hurl its serried columns against the Eternal City?

"WE OUGHT TO OBEY GOD RATHER THAN MEN."

"WHEN they went from nation to nation, and from one kingdom to another people; he suffered no man to do him wrong: . . . saying, Touch not mine anointed, and do my prophets no harm."

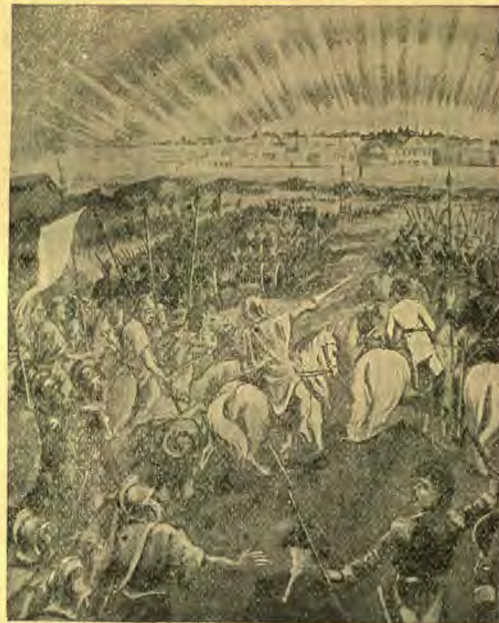
If God had intended that his children should submit to governments in matters of conscience, he would not have protected Daniel in the lions' den, the three Hebrews in the fiery furnace, nor have delivered Peter and John, Paul and Silas, from their prison cells, where they were placed for disobeying human enactments.

GOD AND THE POWERS THAT BE.

"RENDER therefore unto Caesar the things that are Caesar's; and unto God the things that are God's."

God has ordained that governments should exist among men. To these governments he has commanded his people to render tribute, honor, and respect. He has commanded them to be obedient to every ordinance of man, not for fear of punishment, but for the Lord's sake. So long as a government enforces ordinances of men,—such laws only as are necessary for the protection of men in the enjoyment of their equal, natural rights,—they will not come in conflict with the Christian.

* Jer. 10: 10. * Acts 5: 29. * 1 Chron. 16: 20-22. * Matt. 22: 21.



Wilt thou rally thy legions to battle,
And march on the City of Light,
Whence angels exelling in power
Were hurled to the regions of night?

Wilt thou compass the city eternal,
Its towers and battlements raze,
And train thy batteries brazen
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THIS world's sympathy is aptly illustrated in the fact that famine in India is made the occasion of extensive wheat speculation, and attempts to "corner" the supply, and raise the price as high as possible on shipments to the land of the unfortunate sufferers.

The Latest.—The latest scheme for raising money for church purposes is this, from a Cleveland paper: "Election returns by Western Union wire, First M. E. Church, corner Euclid Ave. and Erie Street. Complete telegraph service. Continuous and attractive program from seven o'clock, standard, until the result is determined. Hot lunch served. Admission twenty-five cents. In charge of Forward Chapter, Epworth League."

THE *Christian Statesman* is correct in its statement that "what our judges and legislators need most of all to learn is that when a law of the general government comes into collision with the law of God, the former must give way." We like to agree with people and journals when it is possible to do so, and we heartily concur in that sentiment. But it is an expression that gives away the whole argument for a national Sunday law, so persistently urged by the *Statesman*; for such a law is in direct "collision with the law of God," which says that "the seventh day is the Sabbath of the Lord thy God."

THIS paper is closed before the result of the Presidential election is known, but to those who really believe that the Lord is soon coming, and that all the temporal and consequently temporary governments of earth will soon give place to his everlasting kingdom, the result is of small consequence. The light of prophecy indicates clearly that this government will "speak as a dragon" in the near future, and the small matter of who is President will not change the inevitable. The manifest tendency of all parties to cater to the growing demand for religious legislation on the part of the general government is not a campaign issue; that which will hasten the final downfall of the nation, with all other earthly powers, is fostered by all parties; that which will develop the nation into a full-fledged religious persecuting power will come, no matter

how the elections go. "Put not your trust in princes, nor in the son of man, in whom there is no help."

WHEN Mgr. Martinelli, the new apostolic delegate from Rome to the United States, arrived in New York lately, the government despatched a revenue cutter with a welcome greeting to the papal minister. This was also done a few years ago when Satolli came. It is a distinction that the government would not show to any other religious denomination, or to an ambassador of any other foreign power. Yet many people scout the idea that in the United States is to be found the "image" to the papal "beast," and its enforced worship.

THE degeneracy of professed Christianity in these last days is made conspicuously manifest in the truckling of the ministry to the rich. A special characteristic of the last days is the oppression of the poor by the rich, and the word of God plainly points out the terrible retribution that is to follow. Yet those who point to these things, and in warning voice show how they are being literally fulfilled, and the imminence of the dire consequences which the inspired word predicts, are charged by the ministry with stirring up strife between the classes and the masses. Some even go so far as to tell us that the oppressions so prominent on every hand are purely financial issues, to which the word of God has no reference. It seems strange that pointing out the prevailing sins against which God has especially given warning should be characterized as a heinous offence by the very class who are commissioned to sound the warning. Of course it is more agreeable to preach the "smooth things" which people generally prefer (Isa. 30:8-14), but there is a doom upon the "watchman" who fails to sound the alarm when danger approaches (Eze. 33:6).

Poor Cuba.—There seems to be fully as much, if not more, reason for interference on the part of the United States in the Cuban situation than in the Turkish-Armenian troubles. The continuance of the war of coercion by Spain is fully as heartless as the conduct of Turkey, yet the Spanish Government professes to be Christian, and her wars are all conducted under the patronage of "the church." Even the official advices present a picture of horrible suffering, distress and want throughout the entire island. These advices say that if a correct judgment can be formed from the reports sent in from nearly every province, beginning at Santiago de Cuba, on the eastern end, to Pinar del Rio, at the western extremity, and which are published in the daily press, starvation appears to be stalking through Cuba. Hundreds of families are reported as famine-stricken in the interior, beyond the reach of government aid, while the cities and towns are overrun with destitute refugees, chiefly women and children, begging food from door to door and seeking medical assistance. Typhoid, yellow fever, and smallpox are epidemic in nearly every section. In the hospitals of Havana alone, the latest report gave the number of inmates at 10,140.

Our Work.—Says an exchange: "The religious Hindu is ever striving to find out some way of satisfying the inner cravings of his soul. Numerous instances have occurred of Hindus who lived in wealth and luxury, tearing themselves from their plenty and comfort and the enjoyment of everything included in a worldling's highest ideal, and consecrating themselves to lives of voluntary poverty and the most ascetic severity. They have striven by every imaginable means to mortify desire for the most ordinary and commonplace creature comforts, so that they might, perchance, discover the highest human ideal, and find salvation. The amount of corporal punishment and penance and of torture inflicted on their bodies by means unsparing in severity, would sound incredible in the ears of modern western people." We Christians have a message to the world, telling every one what he must do to be saved. The time for

giving this message is nearing the end. What is being done for those poor "religious Hindus"? Who will carry the message of salvation, of the approaching crisis, to them and to other sinking millions, if we allow ourselves to be lured from duty by the business and political strifes and excitements of the world? The man who truly seeks first the kingdom of God and his righteousness will have no time for anything else. God has said as much, for he has promised to add whatever else we need. Then let Christians attend strictly to the business entrusted to us by the Lord. The King's business requires haste.

The New Era Church, comprising practically "the civic church" idea presented some years ago in this city by a Baptist minister named Dixon, and which received some temporary notice, was incorporated, and put into practical effect in Los Angeles, in 1894, and now claims a membership of 700 in that city. At Compton, Azusa and Clearwater there are like organizations, which, it is said, swell the membership to 1,000. It is a straight out-and-out endeavor to do what nearly all the churches are aiming to accomplish through various subterfuges, namely, to combine religion and politics. One section of the constitution reads as follows:—

"In matters of belief and opinion there will be absolute liberty of mind to accept whatever is proved or seems probable and to reject whatever is disproved or seems improbable; and that its range of investigation and instruction will be unlimited, drawing freely from all sources—scientific, literary, historic, ancient and modern, sacred and profane, Christian, Jewish and pagan—drawing most largely from those sources which seem instructive and helpful, freely handling every question in the problem of human life and aspiration, whether relating to this life or the life to come, or whether concerning the body or the soul of man."

A correspondent of the *San Francisco Call* says that it "runs mostly to politics," and that is the natural trend of all effort to unite religion and politics. Another expression of the aforesaid correspondent is significant as showing that the New Era Church is but an advanced growth of the political tendency of the current churchism. He says:—

"Twice on Sunday the members gather to hear discourses. A brother or sister will rise and deliver a prepared or extemporaneous address. He may take some Bible theme for his base of argument, but if he does he will use it only as a wall from behind which shots will be taken at political questions of the day."

"American Catholics" would just as well drop the appellative prefix, "American." It means nothing but a *quasi* independence, and even this must sooner or later be put off. Anything like Americanism is to be diplomatically limited by the Vatican. The Roman Church is *Roman*, and never will be anything else. The church in America was placated by giving it a cardinal, but when the time came to appoint an "apostolic delegate," to have charge as a vice pope, an Italian was sent over. And when he is recalled to Rome to enter more closely into the counsels of the Vatican, another Italian takes his place. The commission of Monsignor Martinelli, the new delegate, contains the following expression of absolute authority:—

"We command all whom it concerns to recognize in you as Apostolic Delegate the supreme power of the delegating Pontiff. We command that they give you aid, concurrence and obedience in all things, that they receive with reverence your salutary admonitions and orders. Whatsoever sentence or penalty you shall declare or inflict against those who oppose your authority we will ratify, and with the authority invested in us by the Lord will cause the same to be observed inviolably until condign satisfaction be made, notwithstanding constitutions and apostolic ordinances or any other thing to the contrary."

Those Protestants who are deceiving themselves with the idea that Catholicism in America is to become in any way a permanent improvement upon the Catholicism of the Old World or of ancient times, will learn, sooner or later, that whatever semblance of liberalism may be seen on the surface in this country, "Rome never changes." This semblance will be tolerated, even encouraged, for a time, but Rome will keep its hand on the helm; so that when a profession of religious liberalism shall have gone far enough to suit Rome's purpose, the Roman hand may summarily check anything like liberty of action independent of Rome, or that would prevent Rome's reaping the advantages gained.