

# Signs of the Times.

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

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MILTON C. WILCOX, EDITOR.

"For not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2:13.

THE above statement is a logical and obvious conclusion from the fact stated just before: "As many as have sinned in the law shall be judged by the law."

THE law is the rule of judgment, from the fact that it is the rule of life. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment." Eccl. 12:13, 14. "For he that said [margin, "that law which said"], Do not commit adultery, said also, Do not kill. . . . So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:11, 12.

In the scriptures above quoted these facts are clearly shown: (1) That the law of God is the standard of man's conduct—his whole duty. (2) That it is the law of ten commandments, or the Decalogue, the law which contains the commandments noted. See also Rom. 7:7. (3) That this law will be the rule of the future judgment, as it is of present conduct. This in justice must be the case. A man who is accused of crime against the law of France is not condemned or judged by the laws of England or America. If it is found on examination that he has done nothing contrary to the law of France, he is acquitted, or pronounced just. And so also he who is not found guilty of transgressing God's law will, by the Judge pronouncing sentence according to the law, be declared just, or righteous.

BUT it is also a declared fact of Scripture that "by the deeds of the law shall no flesh be justified in His sight." Why?—Because "all have sinned, and come short of the glory of God." Rom. 3:23. God's glory is his character. (See Ex. 33:18, 19; 34:6, 7.) His character, his righteousness, his goodness, is expressed in his holy law. "All thy com-

mandments are righteousness." Ps. 119:172. "Ye that know righteousness, the people in whose heart is my law." Isa. 51:7. The Lord again declares, "My righteousness shall not be abolished," "My righteousness shall be forever." Isa. 51:6, 8. Therefore, as God's character is his glory, and as the law is the expression of that character, those who sin or come short of that glory must be condemned by the law; and this is clearly declared, "Sin is the transgression of the law" (1 John 3:4); "Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." The glory of God is, therefore, synonymous with the righteousness of the law, and coming short of that glory is synonymous with sin, or the transgression of the law.

AS ALL, therefore, are sinners, all are condemned by the law, and therefore by the law can none be called just. Angels of God may be said to be just in God's sight, because they have never sinned. The law would declare them just. But not so with man. "What things soever the law saith, it saith to them who are under the law [Greek, *en tō nomō*, "within the law," "subject to the law"], that every mouth may be stopped, and all the world may become guilty before God." "We have before proved both Jews and Gentiles, that they are all under sin." Rom. 3:19, 9. "Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin."

In the very nature of the case it is not possible, therefore, for fallen man of himself to keep the law. If, as soon as he realized his duty to do this, he should begin to try, his past life would condemn him. And then, again, the law does not demand mere negative service of not doing wrong, but it demands in all its fullness just that righteousness which is in God; it demands loving God with all the heart, might, mind, and strength. But this righteousness man of himself can never attain to, because this love he does not know, for "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. 8:7, 8.

MAN, therefore, is not righteous, nor can he obtain righteousness through the law. Why? The apostle tells it all in the expression, "What the law could not do in that it was weak through the flesh." The heart is at enmity with God. Man cannot do what he would. As expressed by Paul, "The good that I would, I do not; but the evil which I

would not, that I do." He longed to do better, but he found another law in his members, warring against the awakened desires of his mind, bringing him into captivity to the law of sin in his members." This leads him to cry out, "O wretched man that I am! who shall deliver me from the body of this death?"

HERE Christ reveals himself. When man finds that the only enemy he has is sin within him; that he has no power to help himself; that someone from without must deliver him, then Jesus is always near, mighty to save everyone who will trust him. He has wanted to save the soul from the beginning, but the soul has not been willing. It has counted God its enemy, when it was at enmity with God. God hates sin, and cannot be partner with it, but he loves man—loves him so much that he gave his only-begotten Son to reconcile man to himself. All that man needs is to come into harmony, or peace, with God. But as man has been a poor, wretched sinner, his sins must be taken away. As he has been in rebellion against God, he must submit to God's will. And as he can do none of these things for himself, he must lay hold of the only One who can do it, who *has done it*, for him. He must find his peace in Christ, who "is our peace."

PEACE with God means harmony, agreement, with God. And Christ is one with the Father. He "did no sin." He kept his "Father's commandments." He lived a life of perfect righteousness, and then laid down that life for us, that we might possess it in our mortal bodies. And all he asks is simple faith. Upon the sinner who believes, he bestows "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." But can the sinner do nothing of himself?—No, absolutely nothing, save to choose God's way, submit to God's way, and this is simple faith. The sinner is "without strength," sick from the crown of his head to the sole of his foot with the deadly leprosy of sin; but in Christ is all strength; in his word is all healing. And he gives it all freely by faith. By faith God's own righteousness is imputed for the sins of the past; by faith his Spirit, or life, is given to keep from sin (see Gal. 3:14), "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4).

"WHERE is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of

the law." That faith will work by love (Gal. 5:6), and that love will keep all of God's commandments (1 John 5:3). But the love is given by the Holy Spirit (Rom. 5:5), and "it is God which worketh in" us "both to will and to do of his good pleasure" (Phil. 2:13).

### SHALL AMERICA BECOME ROMANIZED?

What Roman Catholics Think.

In the *Catholic Review* for September is an article of thirteen pages on the "Missionary Outlook in the United States," by the noted "Paulist Father" of New York City, Walter Elliott. It was a paper read at the Columbian Catholic Congress. The fact that it was written by such a loyal Catholic, who by the way has been found frequently on the same platform with Protestant clergymen, that it was read at the Columbian Congress, and that it was afterward published in a leading Catholic magazine, would show that it doubtless reflects the sentiments of the Roman Catholic Church as regards the Protestant sects of the United States. We wish to notice four points: (1) What Rome feels it her duty to do; (2) the condition of the Protestant churches; (3) the power by which she hopes to accomplish her work; (4) what the prospects are for her success?

1. What Rome feels it her duty to do. She feels that it is her duty to save the American people, and to proclaim to "the entire American nation" that "the certainty of Christ's truth is with us [Roman Catholics]." She feels that, as the "characteristics" of the people of the United States are liberty and intelligence, and "the only common creed is progress, human dignity, and the destiny of the great republic," "any claimant for a hearing must be able to square his fundamental principles with these beliefs." That is, the Roman Catholic Church must show that she fosters and upholds both liberty and intelligence, and that progress, human dignity, and the destiny of the great republic are safe in her hands as in no others. He says:—

"The Catholics are mingled among this people in the proportion of about one to six, and are the only perfectly organized body of Christians." "God would have no missionaries to the American people." "The dense and tangled forest of prejudice has already been pierced. That vice of honest minds is now chiefly to be found among the more ignorant. Few converts but will tell you that their first step was surprise that Catholics had been falsely accused. There are men and women all around us who have but to learn *just what we are* [Italics his] as a religious body, to be led on to conversion. They already know that we have been basely calumniated."

He then goes on to say that in the "better class of minds" the chief difficulties will lie in "timidity, dread of the mysterious, or a false view of reason's prerogatives, unwillingness to submit to unchangeable truth," in other words, the Catholic Church. In many other cases it will be worldliness, sensuality, family pride, human respect, etc.; of the first two there need be no trouble; Rome is full of such. And Father Elliott feels that Protestants are willing to listen to every priest who will give patient, intelligent exposition of their faith.

2. The condition of the Protestant sects. We will let the writer speak for himself:—

The collapse of dogmatic Protestantism is our opportunity. Denominations, and "creeds," and

"schools," and "confessions" are going to pieces before our eyes. Great men built them, and little men can demolish them. This new nation cannot but regard with *disdain* institutions [Protestant] hardly double its own short life, and yet utterly decrepit; cannot but regard with awe an institution [the Roman Catholic Church] in whose life the great republic could have gone through its career nearly a score of times. I tell you that the vigor of national youth must be amazed at the freshness of perennial [Roman Catholic] religion, and must soon salute it as divine. The *dogmas of older Protestantism* are fading out of our people's minds, or are being thrust out.

Consider, then, how it is with our noble-hearted friends; in their case it is religion wandering here and there in search of a church. How many earnest souls are about us, weary of doubtful teachings, glad to hearken to, aye, and to believe, anyone who promises them relief.

See, too, and admire how their religious instincts strive after organic life. As Calvinism dies, Christian Endeavor is born and counts a million members in a day—good works making little of faith, as at first faith made little of good works. See that while Methodism leaves the slum and is petrifying in lordly temples and in universities, the Salvation Army scours the gutters it [Methodism] has turned from with loathing. I tell you that the people around us are religious, that they long for God, and are ready for those divine rules of the higher life called Catholicity.

No form of belief faces civilized irreligion with half the courage of Catholicity. A vigorous man exults in the trial of his strength. It is incredible that an intelligent Catholic shall not command the attention of thoughtful minds on questions of such absorbing interest as: What becomes of our dead? Can we communicate with them? Can we get along without the Bible? What think you of Christ? whose Son is he? We have the truth on all such vital questions; Catholic truth is simple, credits itself, and is in the highest degree commendatory of the church as compared with the Protestant denominations.

3. The power by which Rome seeks to accomplish this. She talks of Christ?—Yes, but not of the simple power of his gospel. It is form, ordinances, ceremonies, the church, the sacraments, great men. He declares that it is—

a duty [which Catholics have not properly felt] to proclaim to them [the American people] that the certainty of Christ's truth is with us, that the *pardon of sins* is in the *contrition, confession, and satisfaction of the sacrament* of penance, that the union of their souls with God is in the communion of his Son's body and blood in the eucharist.

But not a word of Christ's free grace. He contrasts the tribulation of the early church with the easy way Rome now has of obtaining converts:—

Why, when it was to fly in the face of high Rome, to be burned to death, to be devoured by wild beasts, countless thousands yearly rushed into the church. And now it is to float into the haven of peace and joy; it is to taste the sweetness of the Lord Jesus Christ without any persecution; it is to embrace a religion whose dogma of human dignity and equality—listen to Leo XIII. as he expounds it—adds to American greatness the placet of higher Rome.

Of the relative value of the word of God and man he thus speaks:—

The Bible is the word of God, and it *enlightens* me; but a zealous Christian is another *Christ* to me. Combined action can do much, but the supreme combination is that of virtue and sympathetic interest in a single person. . . . Councils have done much for religion, but men and women have done more, for they made the councils. . . . It was not new enactments that saved us, but new men—Ignatius, Philip, Neri, Teresa, and Francis de Sales, and Vincent de Paul, and their like. . . . American bishops, priests, and laity, working together in an apostolic spirit, will missionize the entire land in half a decade of years.

The parish priest should so engage in every

good work that his conduct would build him "a pulpit in every household in his town," and so enable him to introduce the Catholic religion to men's notice under the most favorable circumstances. "The parish priest should watch the local papers and defend and advocate the truths of religion, natural and revealed. He should carefully provide that Catholic journals come to each family." "Let every family have its little library on doctrinal and controversial books and pamphlets, its Catholic paper and magazine; every man and woman their little list of non-Catholic friends, . . . to whom they are ever talking and lending books." Many of the things said on this topic are good, as presenting the human side of the question; but it is all human. It is the penance, the sacraments, the church, but not one word of the free grace and pardon of Christ to all who will believe him.

4. What prospects are there for her success? They are many indeed.

a. Is not what Rome herein says regarding the unsettled condition of the great mass of Protestants true? She says, "The dogmas of older Protestantism are fading out of people's minds or are being thrust out." Is not this so as regards the Protestant churches themselves? The older dogmas of Protestantism, prominent above all others, were, as expressed by D'Aubigne, Book 14, chap. 1:—

It [the Reformation] had proclaimed for its teacher the *word of God*; for salvation, *faith*; for king, *Jesus Christ*; for arms, the *Holy Ghost*; and had by these very means *rejected all worldly elements*. . . . The *gospel of the Reformers* had *nothing to do with the world and with politics*. . . . The Reformation was destined to exercise *no other influence over princes and people than that which proceeds from the gospel of peace*.

But for the word of God the Protestant churches have substituted creeds; the word of God has been discredited before the people by the ruthless hand of the "higher criticism" of Protestant pastors. Faith, simple faith in Jesus Christ, has been superseded and Christ rejected by appeals to civil law. The spiritual weapons of the Holy Ghost, the weapons not carnal, have been cast aside, and the church has laid hold of carnal weapons, the boycott, the threat, the civil law. The power of godliness has been denied by turning from Christ to the world.

b. The ignorance of the people. Rome thinks the people prejudiced because they are ignorant; but knowledge of Rome by every honest heart would lead to summary rejection of all her claims. There is no need of being ignorant. The "more sure word of prophecy" has clearly predicted her career, and the truthful pen of authentic history has traced in letters of blood and fire her whole career. But these are covered up or denied by Rome. This we should expect. Her influence is such that truthful records of her turpitude and cruelty of the past have been expunged from histories, school and otherwise, while the misdeeds of a blinded "Protestantism," in reality papal, remain. And not a few Protestant teachers and papers are apologists or defenders of Roman Catholicism to-day. What should we expect in view of this but that when the matter is explained in Rome's way and indorsed by "Protestants," by words and their own present day prac-

tices, the mass of the people would say: "We will follow the one admitted by all to be the church of Christ. Rome claims she is the only church of Christ, and that Protestants are not even churches of Christ at all; Protestants admit that Rome is a church of Christ, and each of their organizations are no more than that; to be sure we will take Rome." It is good logic from the premises.

c. Rome's power in the press and in politics. Says Father Elliott:—

In most places the secular press carefully excludes everything hostile to Catholicity, and opens its columns to communications from respectable Catholics, especially the clergy.

It is true. Catholics are one-sixth to one-eighth of the population, but it is safe to say that double the space is given to Catholic news that is given to Protestant news. All this has its influence on a people which read but little beyond the daily or weekly newspaper. "There are multitudes of converts," says Mr. Elliott, "who were first drawn to us by a paragraph in the daily paper."

d. Rome's power in politics. We have often spoken of this. She is enabled, from the fact that her people are united, to turn any general election as she pleases. Despite the combined protest and influence of the Protestant churches, she has for years been able to obtain more money from the government for the Catholic Indian schools than all the Protestant churches together. See the article by Mr. Magan in another column.

e. The religion of Rome. It is a mighty element in her success. It appeals to the selfishness of the human heart. It is the glory of man, of self, and not the glory of God. It is human means, human deeds, human ceremonies, *versus* the power of simple faith in the Christ of God. It is penance or money rather than forsaking of sin. It is leaving one's own salvation to the church rather than considering it a matter of personal responsibility, personal relation between the soul and God.

Add to all these Rome's unity, her persistence, her unchangeableness of purpose, her flexible policy, and what has a weakened and apostate Protestantism to meet it? There is but one way of salvation, and that is personal faith in the Lord Jesus Christ, trusting wholly in God's mercy, giving up all for him. Rome presents, with all the assurance of absolute truth, an easier way. The majority of the people want the easier way.

Reader, the easy way, the broad road, ends in death; the way of Christ, the way of persecution, though it be, ends in life everlasting. Will you go with Rome in her temporary success here, or with Christ to eternal glory?

Says the *Occident* of December 7:—

Professed Christians should lose no time in uniting on the common platform of the Golden Rule.

Amen; but when they do this, they will never ask for a Sunday law, nor will they prosecute nor persecute those who do not keep the day. Is not this so, Brother *Occident*? Think of it.

We attract hearts by the qualities we display; we retain them by the qualities we possess.—*Suard*.

### "SABBATH OR LORD'S DAY, WHICH?"

THERE has been sent to us an article with the above title, clipped from the *Christian Standard* of September 2, 1893, with a request that we review some of its alleged points and arguments. The paper from which the article is taken is an organ of the Christian denomination, or, as they are sometimes called, "Campbellites," and we suppose that the writer, Mr. G. W. Tate, belongs to the same denomination. However, this matters little; we will let his arguments, proofs, and statements weigh in proportion to their merit. As the Bible, the word of God, is the professed "standard" of most *Christians* (we would that it were of all) we will weigh the question in its unerring scales.

1. Mr. Tate starts out with the statement that the Jews had four sabbaths, the seventh day, the seventh month, the seventh year, and the seventh sabbath of years, "and *each sabbath* was made sacred and holy." But Mr. Tate does not tell us where the record of the seventh-month sabbath is. The fact is, there was no whole month so kept. Certain days of the seventh month were holy (see Lev. 23: 24-36). And of the remaining sabbaths mentioned, but two were peculiarly Jewish, namely, the seventh year and the fiftieth year. The Jews really had seven annual sabbaths and feast days, as recorded in Leviticus 23, but these were distinct from "the Sabbaths of the Lord," the weekly Sabbath. See verse 38 compared with Ex. 20: 8-11.

2. He thus speaks of the first seventh day:—

God blessed and sanctified the seventh day because he rested on that day from his work. Gen. 2: 2. But we have no evidence here that the seventh day was given as a religious institution.

If Gen. 2: 2, 3 does not constitute evidence, we do not know what could. Note the acts of God: (1) He rested, and that made it God's rest day. (2) He blessed the day. His blessing, doubtless, was over all his works, but he specially blessed that day above all the others, by putting into it himself; and what God blesses is blest. (3) He sanctified (or hallowed, Ex. 20: 11, the original word is the same) the day. Sanctify means to set apart, to appoint to a holy or sacred use. He set apart the day for a blessed day, and it was to be used by man for that purpose. When was man to so use and keep it?—In the beginning, when both Sabbath and man came from the hand of their Creator. Mark 2: 27, 28; Col. 1: 16. And these acts of God made the seventh day a holy day, God's blessed Sabbath. See the use of the word "sanctify" in the case of Mt. Sinai (Ex. 19: 23, 12), where God's own presence sanctified, or made holy, the mount, and which sanctification involved a command to the people. In Josh. 20: 7 we are told that God "sanctified" (margin, or "appointed") cities of refuge. What for?—For man to regulate and use as God commanded. In what stronger way could the Lord show that the day was a religious holy day?

3. Says our author:—

We have no evidence that it was used as a *sacred* day throughout the patriarchal age.

We have sufficient evidence. But absence of evidence of this character does not prove

the non-observance or non-obligation of an institution of God. The Sabbath is not mentioned from the days of Moses to the days of David, a period of over 400 years, yet no one doubts that it was kept during that time. Other moral precepts are not mentioned in Genesis, but all know they were observed by the faithful. If the government of the United States had issued but one gold dollar in the year 1781, and that dollar had been hidden away until now, the fact that men had lost sight of it would not affect its value. It would be worth its face now as then. Its non-circulation would not affect it. The only question to be settled would be the genuineness of the government stamp. The seventh-day Sabbath bears from the beginning the image and superscription of the Creator.

4. In his comment on Ex. 16: 23 Mr. Tate says:—

The evidence is very clear in this case that the rulers [elders] were not accustomed to the Sabbath.

And this doubtless was true. The Egyptians, whose slaves the Hebrews had been, were sun worshipers, and in Egypt, as in all sun-worshiping countries, the Sabbath was crushed out. The slaves were not allowed to keep the Sabbath. It was evidently attempted, for the old sun-worshiping king, or Pharaoh, whose very title indicated his idolatry, complained, "Behold, the people of the land now are many, and ye make them rest [Hebrew, *shabath*] from their burdens" (Ex. 5: 5); and, therefore, Pharaoh increased their burdens. It was because of this that the Lord, through Moses, demanded, "Let my people go, that they may *serve* me." Ex. 10: 3. And as soon as they were delivered, the Lord proved them by the Sabbath.

5. Upon the fourth commandment Mr. Tate thus speaks:—

Then, when the law was given, the Lord said, "Remember the Sabbath day to keep it holy." Ex. 20: 8. This is the first time it was enacted as a statutory law.

God does not enact moral laws; they exist by the very nature of things; he simply proclaimed his constitution. It might as well be said that there were no prohibitions against idolatry, profanity, murder, theft, or adultery prior to the proclamation of the Decalogue on Sinai. Genesis is not a book of law, but a brief history of 2,500 years of the race, and God's providential dealings with them. But, brief as it is, it does show this: (1) That men were righteous, that is, they "walked with God" (Gen. 5: 22; 6: 9; 26: 5), thus showing perfect agreement with his character (Amos 3: 3). Now as God is righteous (John 17: 25)—"there is no unrighteousness in him" (Ps. 92: 15)—and as "all unrighteousness is sin" (1 John 5: 17), and "sin is the transgression of that law" (1 John 3: 4) which says, "Thou shalt not covet" (Rom. 7: 7), and as God is unchangeable in character (Ps. 89: 34; James 1: 17), it therefore follows that the law which point out sin is the eternal expression of God's character. And thus it is declared not only that his commandments are righteous (Ps. 119: 172), but the people that know righteousness are the people in whose hearts is God's law, and that his righteousness shall not be abolished (Isa. 51: 6, 7). This also Jesus declares, not even to one jot or tittle. (2) All God's law was in

force from the beginning, and those who transgressed any principle of the Decalogue prior to its proclamation from Sinai, sinned. See transgression of second commandment, Gen. 35:2; of fifth, 9:22-25; of the seventh, 39:9; of the eighth, 31:19; of the sixth, 4:8; of the fourth, Ex. 16:26-28. Much more proof might be given. The existence of the sin implies necessarily the existence of the law. See Rom. 5:12, 13. Therefore the Sabbath was as much a part of that law before Sinai as it was afterward.

But, further, we have shown that the record of the institution of the Sabbath shows there must have been a law. On this point take the following from the celebrated German commentator, Lange:—

If we had no other passage than this of Gen. 2:3, there would be no difficulty in deducting from it a precept for the universal observance of a Sabbath, or seventh day, to be devoted to God as holy time by all of that race for whom the earth and its nature were specially prepared. The first man must have known it. The words, "He hallowed it," can have no meaning otherwise. They would be a blank unless in reference to some who were required to keep it holy.

And all this the commandment states, not as then taking place, 2,500 years after the creation, but at the close of the creation week.

6. Mr. Tate continues:—

God now takes *his* rest day and gives it to Israel to commemorate *their* rest from slavery in Egypt. "And that the Lord thy God brought thee out thence *through a mighty hand* and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5:15. Thus we see the Sabbath was given to the Jews for reasons that cannot be applied to other people. It had never been given as a law to any other people. Witness the following: "The Lord made not this covenant with our fathers, but with *us*, even *us*, who are all of *us* here alive this day." Deut. 5:3. The Sabbath had never been revealed to them before they crossed the Red Sea. The prophet says: "*Thou madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant.*" Neh. 9:14.

The covenant here referred to is not *God's* covenant commanded (Deut. 4:13), but the covenant made *with Israel*, to which Israel was a party, as recorded in Ex. 19:5-8; 24:3-8. The tables of the law were yet not given.

We wonder why the objectors to the seventh-day Sabbath do not quote the commandment in showing the reason why God gave the Sabbath. The commandment shows that God gave the Sabbath as a memorial of creation. He has by it made "his wonderful works to be remembered." Ps. 111:4. And as long as men remember the Sabbath of the Lord for the purpose for which God gave it, they will never forget God, their Creator.

If man had never sinned, this would have been the sole purpose of the Sabbath as a token, the memorial of God's power in creation. But man fell and must be redeemed if saved at all. The redemption and salvation of man can be accomplished only by creative, almighty power, for the regeneration of man is recreation. See Eph. 2:10; 4:24; 2 Cor. 5:17; Col. 1:13; 3:10. God through Christ is the great Creator and Redeemer. 1 Cor. 8:6; Col. 1:13-20; Isa. 45:18, 21; 49:26.

Now the Lord, the Creator, the mighty One of Jacob, was the one who redeemed Israel from the bondage of Egypt. "The Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen,

from the hand of Pharaoh king of Egypt." Deut. 7:8. The obligation to observe the Sabbath rested equally upon Israel with all the race in their duty to their Creator, and this is expressed in the fourth commandment; but now the mighty power of God, manifested in their deliverance from Egyptian bondage, demanded special gratitude and increased obligation to their Redeemer as well as Creator.

It was in this twofold way that the Sabbath was made known—as declared by Nehemiah—as a memorial of God's power in creation, as a continual token of God's power in redemption. And so the Lord says in Eze. 20:12: "Moreover also I gave them my Sabbaths, to be a *sign* between me and them, that they might know that I am the Lord that sanctify them." The Sabbath is a continual sign of the sanctifying, redeeming, recreating power of Christ continually manifest toward his people in saving and keeping them from sin. Therefore again the Lord says: "And hallow my Sabbaths; and they shall be a *sign* between me and you, that ye may know that I am the Lord your God." Eze. 20:20. How much does God design to be the Lord our God? In creation alone?—Nay, but in eternal redemption or recreation. Isa. 66:2, 23.

Now *all men* owe God their allegiance because they belong to him by creation. Every genuine *Christian* will acknowledge that he is under additional obligation to God, because God has redeemed *him* from the bondage of the Egypt of sin, recreated him anew in Christ Jesus, and he will therefore regard with special delight God's rest day, the sign of that power which redeemed him and keeps him.

The Sabbath was, therefore, instituted in the beginning, binding upon all men, and is now especially obligatory upon all who acknowledge the redemption which in is Christ Jesus. More of this in our next.

#### BUT SHE GOES ON JUST THE SAME.

Says the *Christian Enquirer* (Baptist) of New York:—

The Roman Church itself can see, if it is not stone blind, that it cannot go much further in the grasp for office and power, and in its demands on the public treasury for money for its schools and charities, without creating a public opinion which will end in revolution, and the withdrawal of the assistance now given by municipal, State, and federal governments so lavishly. When the people do awake from the long and guilty sleep, the public indignation will be so great that the whole relations of the State to this foreign church will change. The time is not far away when 40,000,000 Protestants will no longer allow 8,000,000 Romanists, led largely by foreign priests, taking their politics from Rome, to hold so much power and draw so largely on the public treasury as at present. The Church of Rome in America is overdoing the thing altogether, and the reaction is as certain as the revolution of the seasons. When the inevitable conflict comes, it will be short, sharp, decisive. Whether it will be at the ballot box or in the streets, it will soon end. It will be 40,000,000 against 8,000,000. It is a shame that the city of New York should be wholly in the hands of Romanists, from the mayor down.

But Rome goes on just the same. The Protestant element as represented in their politicians cannot check Rome; and many "Protestants" have had all the Protestantism taken out of them by their unprotestant position in upholding, and their unprotestant methods of enforcing, the papal Sunday. Rome does not stop.

## General Articles.

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

### THE LOVE OF GOD.

As flows the river calm and deep  
In silence toward the sea,  
So floweth ever, and ceaseth never,  
The love of God to me.

What peace he bringeth to my heart,  
Deep as the soundless sea!  
How sweetly singeth the soul that clingeth,  
My loving Lord, to thee!

How calm at even sinks the sun  
Beyond the clouded West!  
So, tempest driven into the haven,  
I reach the longed-for rest.

—Selected.

### THE CHARACTER TO BE TESTED.

BY MRS. E. G. WHITE.

We are to form characters after the divine Model, Jesus Christ, and bring every power and capability of our natures into subordination to him in this life, that we may through him have a right hold of the future immortal life. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Those who have a character that will be found worthy of a place in the kingdom of God, will be those who have become acquainted with God, who have obeyed the explicit directions given in his word. They will be entitled to a seat at the marriage supper of the Lamb.

The only way in which we can distinguish between the true Christian and the pretender to Christianity is by the fruit of the life. The works will testify whether or not Christ, the hope of glory, is formed within. Everyone who enters the kingdom of heaven will have been tested and proved. Judas was one who was favored in being associated with Christ and his disciples. He was with Jesus during the time of his public ministry, and he possessed qualities of character that would have made him a blessing to the church had he but submitted to the discipline that Jesus desired him to have. He was privileged to have the same advantages as did John and the other disciples, and might have been benefited by the education and training of the greatest Teacher the world ever knew.

In Christ he beheld a character that was pure, harmless, and undefiled, and his heart was drawn out in love for his Master. But the light that was shed upon him from the character of Christ, brought with it the responsibility of yielding up every natural or acquired trait that was not in harmony with the character of Christ. In this Judas did not stand the test. The love of the world was deeply rooted in his heart, and he did not give up his love for the world, nor surrender his ambition to Christ. He never came to the point of surrendering himself fully to Jesus. He felt that he could retain his own individual judgment and opinion. While he accepted the position of the minister of Christ, yet he never brought himself under the divine moulding of Christ. He clung to his objectionable traits of character, and indulged in his own sinful habits, and, instead of becoming pure and Christlike, he



became selfish and covetous. Selfishness became the controlling power of his life.

Judas listened to the lessons which Christ gave to his disciples and to the multitudes, and he did not offer any opposition, or seem to question their importance. He made no outward murmur until the time that Mary anointed the feet of Jesus. The record says:

"Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein."

In the circumstance of Mary's anointing Jesus' feet, the plague spot of Judas' character was revealed. The crisis had come in the life of Judas, and the ruling trait of character took its supremacy over every other trait. Covetousness, which is idolatry, had been cultivated, and had strengthened in his heart, and when temptation came upon him, he was held under its control. The temptations of Satan will ever thus meet a response from the elements of depravity that are in the human character that have not been resisted and overcome. The covetous greed that Judas had indulged for years, now held in control and overpowered every other characteristic of his nature. He harmonized with the drawings of Satan, and evil triumphed as he yielded to temptation. Although he was professedly a follower of Jesus, yet he was in heart strengthening the evil of his character. Jesus knew every transgression, and he now looked sorrowfully upon him who was numbered with the twelve, and who was yet not a doer of the words of Christ.

The disciples could not discern the evil of Judas' heart; only the eye of God could discern the hidden motive, the unholy desire. When an impure thought is welcomed, an unholy desire cherished, a rebellious purpose formed, the purity of the soul is stained and its innocence is ruined, temptations prevail, and hell triumphs. "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." A man is tempted to sin when some attractive object or indulgence is presented to him, and he is drawn to overstep principle, and to violate his conscience in doing that which he knows to be wrong. This was what Judas was doing. He had no oil in his vessel with his lamp. He professed to have a deep interest in the welfare of the poor, but all his professions were pretenses, mere hypocrisy. He wanted to give others the impression that he was a very pious man, but the fact was that he was nothing else than a self-conceited sinner.

It was his day to seek grace and purity and holiness; but he failed to seek them. He did not cultivate humility, and die to the world. He did not cultivate hope and love, and manifest pure devotion to God. He did not obtain a strong, noble character, full of faith and holy endeavor, but permitted the wild, unsanctified elements of character to prevail. During his whole life he continu-

ally repeated acts of selfishness, though wearing the garb of religion.

Those who are satisfied in having merely a form of religion, who do not carry out the lessons of Christ in their practical life, make manifest the weakness of their character when trial and temptation come upon them, and they prove that they were not Christians. Every duty that is performed in love to Jesus, in simplicity and humility, divested of all selfishness, has its effect on the character and shapes it after the divine Model. Through faithfulness in the Christian life the soul is braced to withstand sudden assaults of temptation; for the true Christian learns to depend upon Christ for strength and grace. When the first temptation is met and resisted, the second is more easily met and resisted. We may be able to resist every temptation that assails the heart by calling upon our mighty Deliverer.

It is not in the power of Satan to force anyone to sin. Sin is the sinner's individual act. Before sin exists in the heart, the consent of the will must be given, and as soon as it is given, sin is triumphant, and hell rejoices. But there is no excuse for sin, either great or little. Christ has been provided as the tempted one's refuge. "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 cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Temptation is not sin, and is no indication that God is displeased with us. The Lord suffers us to be tempted, but he measures every temptation, and apportions it according to our power to resist and overcome evil. It is in time of trial and temptation that we are enabled to measure the degree of our faith and trust in God, and to estimate the stability of our Christian character. If we are easily jostled and overcome, we should be alarmed; for our strength is small. Let us consider the words of comfort that have been left on record for our instruction: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." God has apportioned the temptation in proportion to the strength he can supply, and he never permits us to be tempted beyond our ability to resist or to endure. "The Lord knoweth how to deliver the godly out of temptation." "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Through prayer and the word of God we shall be enabled to overcome temptation.

We want not time to serve God, but zeal; we have not too much business, but too little grace.—*Hamilton*.

## A REVIEW OF SUNDAY LEGISLATION IN CENTURY NINETEEN. NO. 5.

BY PROF. P. T. MAGAN.

### THE UNITED STATES SOLD TO THE PAPACY.

FEBRUARY 29, 1892, was passed by unnoticed by almost all the people of the great American republic. Nor has it since become to them a day of historic note. Those, however, who know what was decreed in the highest department of our national governmental fabric upon that day, can only weep over God's favored people, saying: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." "Your house is left unto you desolate." Luke 19: 42; 13: 35. These were the words of Jesus as he wept over the city of Jerusalem, at a time when the inhabitants thereof were plotting an alliance with Rome, in order to crucify their Lord. And these are the words that those in whom Christ is dwelling, "the hope of glory," may rightfully apply to a people which has been sold by its rulers, and, worse than that, by its pastors, the shepherds of the flocks of Christ, into the hands of Rome—the Papacy—thus forming that Church and State system which will crucify afresh the Lord of glory, and put him to an open shame.

I affirm that this was done, unwittingly perhaps, upon February 29, 1892, by the highest judicial authority in the land, and that on that day the doom of the United States was sealed, and that even now High Heaven has given over the nation to destruction, and no earthly power can save her.

Upon that day the Supreme Court of the United States rendered a decision upon a case, in itself of minor importance to the commonwealth, but through the decision of most supreme importance to all the world.

The case in brief was this: The officers of the Church of the Holy Trinity in New York City, made an agreement with a clergyman in England, named Warren, that for a stipulated salary he should come over and preach for them. This contract was made while he, Warren, was yet upon the other side of the Atlantic. He was a subject of the British realm, consequently an alien to the commonwealth of the United States.

Prior to this, in 1887, Congress had enacted the following, known as the "Alien Contract Labor Law":—

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That from and after the passage of this act it shall be unlawful for any person, company, partnership, or corporation, in any manner whatsoever, to prepay the transportation, or in any way assist or encourage the importation or migration of any alien or aliens, any foreigner or foreigners, into the United States, its Territories, or the District of Columbia, under contract or agreement, parol or special, expressed or implied, made previous to the importation or migration of such alien or aliens, foreigner or foreigners, to perform labor or service of any kind in the United States, its Territories, or the District of Columbia.*

It was held by the U. S. District Attorney that the contract with Warren was a violation of this act, and accordingly he entered suit against Trinity Church Corporation for violating the law. The United States Circuit Court decided that the church was guilty, and rendered judgment accordingly, whereupon the church appealed to the United States Supreme Court, upon writ of error. The Supreme Court reversed the decision, and in support of this reversal gave two separate and distinct lines of argument.

With the first of these lines I have no fault to find. The court proved that, although

the contract in question came within the *letter* of the statute, it did not come within the *spirit* or *intent* of the statute, and therefore was not a violation of the law.

The second line of argument in the decision is the one which gives the nation, body and soul, into the hands of Rome. The real relation of this line of argument to the case in question and the decision of the same I fail to see. And, moreover, I am inclined to doubt whether the learned judge himself who made the decision clearly understood its relation to the case he was deciding. In fact, the more one thinks of it the more certain he becomes that he could not possibly have understood its relation to the case or decision. I have too much respect for his common sense to suppose such a thing.

The only part of the decision furnishing any clue whatever to the idea in his mind is the words introducing this second line of supposed evidence:—

But beyond all these matters, *no purpose of action against religion can be imputed to any legislation, State or national, because this is a religious people.* This is historically true. From the discovery of this continent to the present hour, there is a single voice making this affirmation.

The words in Italics form the clue referred to above, namely, that, since this is a "religious people," it could not be supposed that it would pass any law having a "purpose of action against [its own] religion." And on this ground, therefore, according to the finding in the case, it would only be right to reverse the decision of the lower court.

Following the last quotation from the decision Justice Brewer cites "historical" evidence by which he establishes the Christian religion as the national religion; "justifies the use of the civil power to maintain the discipline of the churches; a religious test oath as a qualification for office; general taxation for the support of public Protestant teachers of piety, religion, and morality; the governmental requirement of a belief in the doctrine of the Trinity and the inspiration of the Scriptures of the Old and New Testaments; and then without a break quotes the Constitution of the United States, in which religious legislation and religious establishments are positively prohibited, and flatly declares":—

There is no dissonance in these declarations. [!] There is a universal language pervading them all, having one meaning. [!!!] They affirm and reaffirm that this is a religious nation.

All of this is astounding, as my analysis will clearly show.

In proof of the above sweeping declaration the court gives historical citations to prove that we are a "religious people," a "Christian nation." Here is the first:—

The commission to Christopher Columbus, prior to his sail westward, is from "Ferdinand and Isabella, by the grace of God, king and queen of Castile," etc., and recites that "it is hoped by God's assistance some of the continents and islands in the ocean will be discovered," etc.

Ferdinand and Isabella, king and queen of Spain, are known to history as the "THE CATHOLICS." This Ferdinand was the second of that name on the throne of Aragon, a large and influential Spanish province. In 1469 he married Isabella, ruler of Castile, another influential Spanish province. These two rulers gradually gathered beneath the sway of their scepter nearly the whole of Catholic Spain, uniting all the smaller territories with the larger, thus making one united Catholic monarchy. This scheme was completed by 1479.

Before the succession of Isabella to the throne, "in her early days," she employed as her "confessor" a character who deserves notice here. This was—

A Dominican monk, Thomas de Torquemada, a native of Old Castile, subsequently raised to the rank of prior of Santa Cruz in Segovia, and condemned to infamous immortality by the signal part which he performed in reference to the Inquisition. This man, who concealed more pride under his monastic weeds than might have furnished forth a convent of his order, was one of that class with whom zeal passes for religion, and who testify their zeal by a fiery persecution of those whose creed differs from their own, who compensate for their abstinence from sensual indulgence by giving scope to those deadlier vices of the heart, pride, bigotry, and intolerance, which are no less opposed to virtue, and are far more extensively mischievous to society. This personage had earnestly labored to infuse into Isabella's young mind, to which his situation as her confessor gave him such ready access, the same spirit of fanaticism that glowed in his own.\*

Indeed, it is stated on good authority that he extorted a promise from her that—

*Should she ever come to the throne, she would devote herself to the extirpation of heresy, for the glory of God, and the exaltation of the Catholic faith.*†

Such was the character of Torquemada; such was the character of the religion and religious vow of Isabella. Such was the religion under which Columbus, "by the grace of God," was commissioned to discover "some of the continents and islands in the ocean;" and such was the religion he was to plant upon them when found. It therefore logically follows that if we are "a religious people," and a "Christian nation," the religion of the Inquisition is our religion. I would like to inquire how many Americans would be willing to admit it. Although not one American citizen in a thousand might admit it, nevertheless, the nation is in the hands of the church, which glories in the holy office, because, since the Supreme Court has decided that we are a "Christian nation," it must be so, and according to the proof given by the court, it must be the Catholic religion and the Inquisition.

It is true that the judge, in the other "historical citations" which he gives to prove that we are a "Christian nation," refers to the Church of England and to the Puritans. It may be urged that a similar line of reasoning to that given on the citation in favor of Rome would establish equally well the religion of the Church of England, or that of the Puritans. This is technically true; but it is my intention to prove in future numbers of this paper that both of these religions were papal in their conception, have ever been papal in their principles and actions on Church and State questions, and in the matter of intolerance. Therefore, although technically you may give the country to any one of these three creeds, or to all of them, you cannot escape, according to the decision, from giving her into the bondage of Roman Catholic principles.

Again, the Catholic Church is the oldest organized body advocating intolerance toward those who do not agree with her. She is the oldest religious body propagating the union of Church and State theory. When the Episcopal Church split off from her she continued to advocate these two above mentioned doctrines of her mother. When the Puritan body separated from the Church of England it also continued to advocate these two doctrines of its grandmother. Some churches which have come out from these three have

proclaimed against these doctrines; but now they are all advocating or beginning to advocate them, thus professing the principles which are distinctly Roman, only under their own names.

Further, the papal church possesses more political power in the United States than any other church. She holds the balance of power between the two great political parties. She gets greater annual appropriations from the United States Treasury for the schools among the Indians, than do all the other denominations put together.\* It is therefore only natural to infer that she will come out ahead in any contest among the churches for favors, or recognitions from or by the United States Government.

Now Rome too has noticed this decision, and she was glad to see it and to see how closely the ideas of the Supreme Court coincided with her own. And so Archbishop Corrigan, speaking in Chicago this summer of 1893, informed the world that the Inquisition was "historically" the religion of this country. A part of his speech follows.

(To be continued.)

### HISTORY. NO. 3.

BY GEORGE E. PRICE.

#### THE EMPIRE OF BABYLON.

THE bounds of the habitation of the kingdom of the Babylonians were early determined by the will of the Eternal. The times before appointed during which they should seek the Lord, and during which mercy would be extended to them, were unalterably fixed; and during this time the word of the Lord was: "And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come." The children of Israel were included in this decree, and were carried away captive to Babylon; and thus God accomplished a double purpose; he chastened Israel and taught them to seek the Lord, and they carried his truth to Babylon, to be proclaimed there, and thence to be given to all the nations of the world. Daniel was a witness for Jehovah. The three Hebrew worthies proclaimed his name. But the king's heart was lifted up, and as he began to say, "Is not this great Babylon that I have built?" the decree went forth against him, and he was driven out among the beasts of the field. He had not heeded the warning voice to break off his sins by righteousness, and his iniquities by showing mercy to the poor, that the time of his tranquillity might be lengthened, and so the tall tree was hewn down for a time, in order that the living "might know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." The lesson when complete accomplished its work, and he "praised and extolled the King of heaven," and proclaimed his signs and his wonders "unto all peoples, nations, and languages." But there came a time when the last point of iniquity in this nation's history was reached; when all these things were willfully forgotten, and the most daring insult was added to neglect. The holy vessels of the house of God were prostituted to the lascivious rites of his abominable sun worship, and "in the same hour came forth fingers

\*Prescott, "History of Ferdinand and Isabella," part 1, chap. 7, paragraph 20.  
†Id.

[\*See SIGNS OF TIMES of November 27, pages 1, 2.—ED.]

of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace." And "this is the interpretation of the thing: *Mene*; God hath numbered thy kingdom, and finished it. *Tekel*; Thou art weighed in the balances, and art found wanting. *Peres*; Thy kingdom is divided, and given to the Medes and Persians."

Almost the same line of history occurred with Medo-Persia. The truth of God, salvation from sin through the merits of a great coming Sacrifice and Redeemer, were proclaimed at the capital of that nation. We have one incident in the reign of Darius, and one in the reign of Xerxes, the Ahasuerus of the Bible, that give us a glimpse of this great work. But when the great day shall come that we, as the saints, "shall judge the world," and we then have access to the great original historical records above, we will no doubt see that in the time of Alexander the cup of that nation's iniquity was full, and that God's protection was removed from the rejecters of his grace.

The same might be shown with Grecia. The light may not have shone as brightly at this time, but we cannot prove that it did not. The difficulty is the very meager account there is of it in the great book that God has given to man as an outline of the records above. Secular history gives us indeed some facts concerning the dealings of this nation with those to whom were committed the oracles of God;\* but we have in that word itself the plain intimation that the Macedonian Empire was not destroyed or subdued by another until the measure of its iniquity was reached. "In the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." Dan. 8:23.

This has brought us out from the misty ages of the past into the light of a clearer day. And now the illustration of these principles is found on every hand. Indeed, this is all that history would do if we had all of its records and they were rightly understood. The time will come when the history of this world, from Eden to Eden, will be studied by all the surviving sons of God, and will be shown to teach man's sin, and misery, and woe, and God's mercy, tenderness, and love. There is no fear of exhausting the subject, for it is limitless. Volumes could be written upon it and then be but the preface, for the cross of Calvary, and in its light the history of our world, "will be the science and song of the redeemed to all eternity;" not the darker phases of the record, but those brighter pages in which we see the love and tenderness of God in restraining iniquity and sin, in blotting out transgressors when they become an obstacle to his work, and in "pleading with men everywhere to accept the gift of life." "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

The nations just mentioned do not, of course, include all of the world down to the time of Rome. They were, however, the centers of the world; they were the nations that were most closely connected with God's work in the earth, and almost all to which we have any extended reference in the Old

Testament. But Roman history, and the history of the church for the last eighteen hundred years, what do they not teach? What truth do they not illustrate? what lesson do they not point out? and what course of folly do they not reprove? How terrible the denunciations against the least departure from the laws laid down in the book of God for the government of nations! How tender its accents of pleading when showing the love and mercy of God toward nations and individuals! But we cannot go into details in this short sketch, and shall only refer to some of the principles that have been already mentioned.

The world was made ready for the advent of the Son of God. The whole civilized world was consolidated into one grand empire, and its representative received ambassadors from India, from China, and from Ethiopia. The Jews were scattered throughout the earth, and, although they may not have been good living representatives of the religion of the true God, yet the sacred writings that they carried with them were to be taken hold of by God and given to the world once more. That people, with such an unparalleled national history as a cause of pride, had scorned the weak tyranny of the Selucidæ; but beneath the iron monarchy of Rome they were at least compelled to wear their chains with becoming reverence. But eagerly they awaited the fulfillment of the numerous prophecies that spoke of a coming King. And "this opinion of the approach of a general deliverer extended much farther than the country of the Jews; for, through their connection with so many countries, their disputes with the learned men among the heathens, and the translation of the Old Testament into a language now almost general, their religion greatly prevailed in the East; and, consequently, their opinion that a Prince would appear in the kingdom of Judah, who would dispel the mists of ignorance, deliver the Jews from the Roman yoke, and spread his dominion from one end of the world to the other."—*Fleetwood's Life of Christ*, chap. 1, p. 8. At such a time was revealed in all his splendor, "that true Light which lighteth every man that cometh into the world."

The wisdom of Athens and the valor of Sparta had descended to the Roman world. The probity of a Regulus, the courage of a Horatius or a Scipio, the eloquence of a Cicero, and the genius of a Caesar, all mingled in the veins of the citizens of that proud monarchy—"the most sublime incarnation of power, and a monument the mightiest of greatness built by human hands, which has upon this planet been suffered to appear." "The gods of every nation, having been carried to Rome, had there lost the power of their oracles, as the people had in the same place lost their liberty. These gods, ranged face to face in the capitol, were mutually cast into oblivion, and their divinity had shrunk into nothing."—*D'Aubigne*.

But out of this great caldron, into which had been flung something from every civilization on earth, there arose the genius of Rome; and, resplendent with glory, she claimed to rule in all things, human and divine. The divinity of the State, as personified in her rulers, claimed the homage of all mankind. But while Greece had forgotten God for artistic beauty, and Rome had "changed the glory of the incorruptible God into an image made like to corruptible man," the people of the earth, including even their sages, had sunken into that depth of iniquity

so faithfully set forth in the first chapter of the book of Romans. Even the genius of Rome, teaching the philosophy of a Plato, could not save the world. With even the professed people of God unable to fitly represent the pure religion of their ancestors, and even unwilling that any others should have a part in its salvation, the world as never before was in the need of the gospel of God, and so the Son of Man appeared.

(To be continued.)

## JESUS AND THE TREASURY.

BY ELDER H. A. ST. JOHN.

"AND Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Mark 12:41-44.

We here see that when Jesus was on earth he had an interest in the Lord's treasury; he sat over against it and beheld with the deepest interest how the people cast money into the treasury. In his instruction to his disciples he uttered no words of condemnation of the rich for casting in much of their abundance, for this was eminently proper for them to do. It is just the right thing for the rich to cast in much. To whom much is given, much is required, and how can they clear their own souls, as good stewards of their Lord's goods, if they do not cast in much.

But that which interested and impressed our Saviour most of all was the gifts of the poor, those who cast into the treasury from their want, their penury, their actual living. To such giving is a real sacrifice. In this is the highest merit. Jesus did not discourage this giving on the part of even the very poor, but, on the other hand, his words may be taken as the highest kind of commendation. What an encouragement to the poor if they may learn from this circumstance that their offerings, which seem so small and of so little worth to them, are so highly prized and greatly blessed of the Lord!

Do you not think that poor widow would have been glad in her soul if she could have known how Jesus felt, and what he said to his disciples about her two mites?—Most assuredly she would. But what was this written for? Why has it come down to us? Is it not for our instruction, admonition, and encouragement?—Without question this is true, it is for us. Jesus still sits over against the Lord's treasury in every church. He is still beholding how people, both the rich and the poor, cast money into the treasury.

Reader, if we could see the Jesus, he who was infinitely rich and became poor for our sakes, who then gave his life for us, if we could see him sitting over against the treasury, beholding how we cast money into the treasury, would we not come to the treasury with gladness, and cast in much, of our abundance? or, if poor, come just as gladly, and cast in of our want, especially when we know the high estimate that Jesus puts upon these offerings of the poor?

Then let us all remember, *always* remember, that Jesus sits over against the treasury now, watching the people with the most intense interest, as they do not come, or do come, to cast

\*It was during the reign of Grecia that the Holy Scriptures were translated into the Greek language (the Septuagint), and must have attracted the attention of scholars throughout the world.—Ed.]

money into the treasury. And then, as with an eye of faith you can see him there, let your offerings be as unto the Lord, and not unto men.

Ring it out from east to west, from north to south, everywhere, that Jesus sits over against the treasury now. *Jesus sits over against the treasury now, beholding how the people, HIS PEOPLE, cast money into the treasury.* Jesus will guard his treasury well, nor will he change his relation to the treasury of his church till his work of salvation for sinners is past. Some backslidden souls will never find Jesus until they find him at the treasury. Happy the souls that meet their Lord often at the treasury.

#### IMPRISONMENT FOR SUNDAY WORK IN GEORGIA.

##### WHAT A SECULAR PAPER SAYS.

LAST week we told how two of our brethren in Gainesville, Ga., were arrested, tried, and fined for Sunday work. The *Eagle*, of November 23, a secular paper of that town, expresses its opinion of the matter; and, though evidently believing in Sunday keeping, the editor expresses most forcibly, though indirectly, the true animus of Sunday laws, and all laws for the enforcement of religion. Underneath them all, though unseen by their advocates, is the very spirit which put Christ to death. By sabbath we take it that he means Sunday. The *Eagle* says:—

##### THE CRIME AND THE PUNISHMENT.

On Monday the pastor of the Seventh-day Adventist Church of this city, and the teacher of a school in the church, were each fined \$50 and costs for the offense of disorderly conduct, which consisted in working on Sunday with saw and hammer in the new church building. They were also bound over to the city court for sabbath breaking, which is a State offense.

A fine of \$50 and costs for disorderly conduct, in which life, limb, or property were not endangered, and in which the doer was in pursuit of a useful occupation, with an honest conviction that he was committing no sin, seems to be cutting the pants too big for the crime.

A few days ago several persons, male and female, were up before the mayor's court for raising the tallest kind of Cain at a house of the illest kind of fame. It was proved that they indulged in fighting, crying, cursing, and the firing of pistols. One neighbor testified that he was exceedingly disturbed, that he had gone to bed, and that his pillow was turned into a pillow of thorns while the carousal lasted. These persons were fined \$5.00 and costs each, which seemed to satisfy the ends of justice.

The fact is, these Adventist gentlemen were not guilty of disorderly conduct. They were guilty of sabbath breaking, and were justly bound over to the city court. The fact of its being Sunday is not an element in creating a case of disorderly conduct. The act itself must be disorderly. The use of saw and hammer is not a source of disturbance on Monday, and when their use becomes so on Sunday, it is sabbath breaking. The public peace cannot be disturbed on Sunday by a thing that would not disturb it on Monday. A man's religious sensibilities might be shocked, but that is not the public peace. The thing which the sound of a saw and hammer on Sunday would be likely to disturb would be a man's heavenly meditations; but the city has no statute against that. When our city laws were enacted, men with heavenly meditations were so scarce that it was not thought worth while to go to the expense of protecting them.

We are opposed to all forms of sabbath breaking. We believe in keeping the commandment to the very letter. But who does it? Is it any worse to break the sabbath by conforming to a conscientious religious conviction than it is to break it through a laxity of morals? Is it any worse for the Adventists to saw lumber on Sunday than to run street cars with horses that have worked all week? Our livery stables stand open Sunday and do business. What for? to enable persons to go quickly on errands of mercy?—Oh, no! it is to hire horses to persons in

pursuit of business or pleasure, in which the dumb brutes are robbed of their God-given right to rest.

It is commanded of God that our horses shall rest on the Sabbath. It is their right, and we cannot take that right away from them without breaking the Sabbath, except in cases of absolute necessity. The man who on Sunday morning hitches up his horses that have worked hard all week, and drives his family out on a jaunt to see his mother-in-law, or his aunt, or to camp meeting, commits a worse sin in the sight of God than he who takes his hoe and works in the field, for he not only breaks the sabbath himself, but compels the unwilling animals to do likewise, and robs them of their rights given them by their Creator.

Let us suppose a case: A good old gentleman emerges from his home on a beautiful Sunday morn, dressed in faultless linen and his best Sunday suit. Hymn book in hand, he starts toward the church, his mind absorbed in the contemplation of things divine. He passes the drug store and a crowd of gilded youths smoking cigars which the druggist has just sold. Then further on he has to stop and wait at the crossing for the dust to subside, for many carriages and buggies are passing, going hither and thither on pleasure bent. Then he sees the street cars pass with jingling bells and horses straining their muscles under the heavy load. His attention is not attracted in the least, for these things are usual; he has become accustomed to them. Then he passes the open door of the livery stable, around which a number of men and boys sit and chew tobacco, and talk horse. Inside he sees a number of men hard at work currying horses, washing vehicles, and hitching up teams. But this does not take his mind from the contemplation of divine things, for he has seen it so much, and it has become a matter of course. But he goes on. The birds are singing sweetly, the bees are buzzing in the Mayflowers. All nature is happy—

But hark! what is that? A saw—upon my soul! And that saw in the hands of the teacher of a strange religion!

"Crucify him!" "Release unto us BARABBAS!"

#### A GLANCE AT THE PARLIAMENT OF RELIGIONS.

THIS is what an editorial writer of the *World's Crisis*, an eyewitness, has to say of the great religious exhibit at the World's Fair at Chicago. Some of the more striking expressions we have italicized:—

Among the speakers are prominent men from the following denominations: Baptists, Methodists, Congregationalists, Presbyterians, Buddhists, Brahmans, Hindus, Universalists, Roman Catholics, Theosophists, Swedenborgians, Episcopalians, Advent Christians, Jews, Lutherans, Christians, Unitarians, Seventh-day Baptists, Friends, Christian Scientists, Reformed Episcopal Church, King's Daughters, Christian Endeavor, Evangelical Church, Evolution Congress, Swedish Evangelical Mission Covenant, Welsh Church, New Jerusalem Church, Free Religious Association, The Ethical Congress, The Christian Association, The Young Men's Christian Association, The International Young Women's Christian Association, The Evangelical Alliance, United Norwegian Church, Jewish Women's Congress, Congress of the Disciples of Christ, The United Brethren Church Congress, Lutheran Women's Congress, African Methodist Episcopal Church Congress, Cumberland Presbyterian Church, World's Congress of Missions, and Congress of the International Board of Women's Christian Association.

Each denomination chose their representative men to present their peculiar views in the best possible manner. It is a World's Fair exhibition of religions. One remarkable feature in the speeches made in the Congress was the kind spirit manifested toward each other's views. While they differed as widely as possible, there was almost an entire absence of any effort to throw reproach on the opposite opinion. This was particularly true of those who represented foreign religions. On the Protestant side there seemed to be a lack of the deep-toned spirituality needed to carry conviction to the hearts of those who had not accepted the Christian religion. I did not hear one advocate the importance of holiness, of heart purity, and the means by which it might be secured. The importance, the necessity, of having the Holy Spirit in order to lead a holy life was scarcely noticed. This was the great failure on the Protestant side. Theirs, like the opposite, was an argumentative, an

intellectual exhibition, lacking in the spiritual realm. It was a grand opportunity to show the wide contrast between the unchristian religions and the pure Bible religion imbued with the Holy Spirit. Without the Spirit of Christ all religions are powerless in their tendency to make men new creatures. The strength and reformatory power of the Christian religion is in proportion to the prevalence of the Holy Spirit in the heart of the believer. He who lacks the Spirit of Christ "is none of his," says the voice of inspiration. Rom. 8:9.

The Roman Catholic Congress began Monday, September 4, and continued through the week, in the Hall of Columbus, where the "World's Religious Congresses" were held. The hall will hold some three thousand. The Washington Hall, in the same building, will hold the same number. The American Pope Satolli, Cardinal Gibbons, of Baltimore, Archbishop Corrigan, of New York, Archbishop Ireland, of St. Paul, and many other noted Papists, were present, who were able speakers in defense of their religion. But I did not hear a word of prayer or praise to God in any of their great meetings which crowded the hall. They also had a prominent part in the World's Religious Congresses, and, so far as I could judge, they exercised the leading influence, and occupied the most prominent positions. Cardinal Gibbons was called to lead the general prayer at the opening of the Congress, September 11. Said Mr. Seton, a Roman Catholic D.D.: "The Church [the Papal Church] also maintains that it belongs to her—and to her alone—to determine the true sense of the Scriptures, and that they cannot be rightly interpreted contrary to her decision, because she claims to be and is the living, unerring authority to whom . . . infallibility was promised and given." "According to our view, the Bible does not contain the whole of revealed truth, nor is it necessary for every Christian to read and understand it." [See report in Chicago *Herald*, September 17.]

#### THE PARLIAMENT OF RELIGIONS AT CHICAGO.

WE are glad to hear that Dr. Pentecost has had the courage to call this absurd thing "an oriental humbug." We have been astounded all the year at the names of prominent ministers of the gospel who have allowed themselves to be drawn into this disgraceful compromise. But God wisely overruled the proceedings, so that the parliament brought its own retribution. Some of the Buddhists from India and Japan took advantage of the opportunity so unexpectedly offered, to pour a whole battery of hot shot into the Christian camp, and to denounce Christian missions in the most bold and misrepresenting manner. They could not be blamed for it. When we go on the devil's ground, the best thing that can happen to us is to get a good thrashing. There is absolutely no common meeting place between Christianity and the false religions of heathenism. They are wholly false and devilish. Christianity is wholly divine, and requires no argument to establish its claims.

It speaks to man with the authority of God, and there is no pathway for us to take out to the plain of Ono, to confer with Sanballat, Tobiah, and Geshem, the Arabian. Sanballat and his friends always get the best of Nehemiah when they meet him off his own ground. Such servants are not likely to be trusted long with the honor of Christ and the interest of his kingdom.—*Christian Alliance Weekly*.

It is a great mercy to enjoy the gospel of peace, but a greater to enjoy the peace of the gospel.—*Dyer*.

"THAT neutral border ground on the confines of the right and the wrong is Satan's chief hunting ground."



## Home and Health.

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

### LITTLE THINGS.

A GOOD-BY kiss is a little thing,  
With your hand on the door to go,  
But it takes the venom out of the sting  
Of a thoughtless word or a cruel fling  
That you made an hour ago.

A kiss of greeting is sweet and rare,  
After the toil of the day,  
But it smooths the furrows out of the care  
And lines on the forehead you once called fair  
In the years that have flown away.

'Tis a little thing to say, "You are kind,"  
"I love you, my dear," each night,  
But it sends a thrill through the heart, I find,  
For love is tender, as love is blind,  
As we climb life's rugged height.

We starve each other for love's caress;  
We take, but do not give;  
It seems so easy some soul to bless,  
But we dole love grudgingly, less and less,  
Till 'tis bitter and hard to live.

—*Union Signal.*

### THE MIDWINTER FAIR.

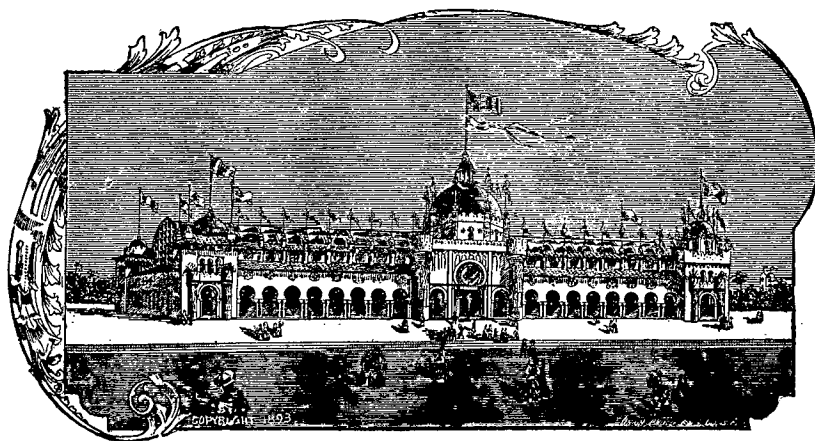
LAST week we presented to our readers some of the interesting facts about the California Midwinter International Exposition. It is safe to say that no other enterprise of its magnitude was ever developed and carried so far as to make its success a matter beyond question in so short a time as this. The World's Fair at Chicago was two years in building, and was then uncompleted when opened. But the prospects are that the Midwinter Fair in San Francisco will be ready to open six months after the first suggestion that it should be held.

We gave cuts last week of the Administration building and of the Horticultural and Agricultural Hall. This week we present another of the five great buildings, that of Manufactures and Liberal Arts. The size of this great fabric is 462x237 feet. The style of architecture is Moorish, reminding one strongly of the California mission buildings. Besides these three great buildings mentioned, there is the building for Mechanical Arts, 324x160 feet, East Indian in style, and well adapted for the accommodation of all such exhibits as are found in machinery halls. The fifth great building is the Fine Arts Palace. The style of architecture is Egyptian and it is constructed in brick. And yet these buildings have been found insufficient in size, and an annex is already being added to the Manufactures building, and the Fine Arts building has been increased by an additional 20 feet to its projected size. These enlargements have been caused by the constantly developing scope of the Exposition since its first inception. In fact, it will be much larger than many of the earlier World's Fairs. The floor space in the main exhibition buildings amounts to one-fourth of a million feet, and every inch of this space will be taken by the time the Fair opens, on January 1. In the Manufactures and Liberal Arts building, Russia alone will occupy 12,000 feet, Italy 10,000, and Austria nearly as much. There will be seen the dainty handiwork of the Japanese, a wonderful display of Bohemian glassware, the beautiful products of the looms of Asia and Central Europe, and some of the latest and finest curiosities of many lands. Some of the best displays made of American products seen at Chicago will be made here, with a large number of valuable exhibits

which were not seen in Chicago, so that in many respects the Exposition at San Francisco will surpass that at Chicago. This will be especially true of Pacific Coast products.

The art department will have some fine displays of famous Russian and French paintings, with a large number of pieces of art which Chicago could not secure. The agricultural and horticultural display will probably surpass everything else. In this will be seen in their perfection the products of the glorious climate of the Pacific Coast, especially of California. Cut flowers and roses of every variety, great floral pyramids of daily fresh-cut flowers, in fact, almost every beautiful thing in the *flora* and *fauna* kingdoms, will be exhibited here, while the flower gardens of the East are buried in snow. The displays of fruit and vegetables will be equal to that of the flowers.

The best features of the Midway Plaisance at Chicago will be transported to San Francisco, with many new things added. The old Moorish and Egyptian customs shown at Chicago will also be reproduced at San Francisco. Hawaii will exhibit a cyclorama of the burning mountain; Germany, the old castle of Heidelberg; Santa Barbara, a great



MANUFACTURES AND LIBERAL ARTS BUILDING.

amphibion, where sea lions and sea tigers will disport themselves; Southern California, an ostrich farm; and various tribes of Indians will be represented from different parts of the great West. Already may be seen on the streets of San Francisco and about Golden Gate Park men with baggy trousers and Turkish fezzes on their heads. The place in sections is taking on quite a foreign air.

The great high board fence around the grounds is rapidly being completed, and when that is finished a small charge will be made for admittance. Thousands and tens of thousands visit the grounds on Sundays and many during the week. The counties of California are already doing excellent work in preparing buildings and exhibits. The counties of Southern California will together put up a mammoth building, and to offset this the northern counties will do likewise. This sharp competition will doubtless bring out the finest products of both sections.

The mining exhibit will probably surpass that of anything which California or the world has ever seen. It will include not only the exhibit of California but of Colorado as well. There will be a quartz mill in full operation; ore will be crushed before the eyes of the people and turned into the precious metal while they wait. Two great pyramids will be erected, one of silver and the other of gold, representing the whole outputs from the mines of California.

Although the past week was very rainy indeed, the work has gone forward just the same. Three weeks ago the wind blew down the Hawaiian Cyclorama building, completely demolishing it, but already it has been erected again, and made sufficiently strong to withstand a hurricane. Arrangements have been made with the Southern Pacific

Railroad Company so that transportation of exhibits from exhibitors on the coast to and from the Fair will cost nothing. The management has the following to say:—

The regulation made by the Southern Pacific Company is that shipments originating at stations on the Southern Pacific system west of and including Portland, Ogden, El Paso, Deming, Benson, and Mojave, for exhibitors at the Fair, shall be way-billed to San Francisco at regular rates, consigned to the Exposition, in care of the exhibitor, and the charges prepaid, and that after the Fair is over, by presenting a certificate from the officers of the Fair that the property has been on exhibition and has not changed hands, the first payment of freight to San Francisco will be refunded, and his property will be returned to his home station free of charge.

In the same connection, and in response to numerous communications on the subject, the public is respectfully informed that the Southern Pacific Company has arranged for three classes of tickets in connection with the Exposition, the rates of which are as follows:—

Class A—Half fare, or one-way rate for round trip, with \$2.50 added, from all stations located over 300 miles from San Francisco.

Class B—One and one-fifth fare for round trip, with \$2.00 added, from all stations located over 150 miles (not to exceed 300 miles) from San Francisco.

Class C—One and one-fifth fare for round trip, with \$1.50 added, from all stations located within 150 miles from San Francisco.

The minimum special rate will be \$1.00.

Entrance ticket coupons to the Fair grounds will be sold with the railroad special tickets as follows: For class A, five gate coupons; for class B, four gate coupons; for class C, three gate coupons.

The Southern Pacific Company has recently conceded a fifteen days' stop-over privilege on tickets from the East, so that visitors to California will have a little time to spend in other parts of the State than in the immediate vicinity of San Francisco. Other railways are doing their share in the matter of transportation. A \$65 round trip rate has already been established west of the Missouri River, and the chance is good for a \$100 rate from New York and return, while the big cut already made by the Canadian Pacific may result in a better rate all around.

### LUCY'S BISCUITS.

"I LOVE you, Lucy; but I cannot eat these biscuits."

So said a young married man to his wife in the early days of their married life. Lucy was a fine pianist; she understood the arts of embroidery and crochet and knitting; she was quite skilled in water colors; and she took high honors when she graduated from college; but she could not cook. That part of her education had been neglected. When she married, because she loved him, a young physician just getting into practice, and undertook to do her own work, how she regretted that some of the hours she had spent over the embroidery frame or at the easel had not been given to a more thorough acquaintance with the culinary art! All day long after those words of her husband were spoken, she seemed to hear, "I love you, Lucy; but I cannot eat these biscuits."

So Lucy set herself diligently to work to "conquer biscuits," and then bread and meats. After many failures, she was happy in seeing the relish with which her husband ate the food she set before him, and she re-

solved inwardly that no daughter of hers should ever undergo the pain of hearing her husband say, "I love you, my dear; but I cannot eat these biscuits."—*Christian Advocate*.

#### THE SNAIL'S WONDERFUL MOUTH.

It is a fortunate thing for man and the rest of the animal kingdom that no large wild animal has a mouth constructed with the devouring apparatus built on the plan of the insignificant looking snail's mouth, for that animal could out-devour anything that lives. The snail itself is such an entirely unpleasant, not to say loathsome, creature to handle that few amateur naturalists care to bother with it, but by neglecting the snail they miss studying one of the most interesting objects that come under their observation.

Anyone who has noticed a snail feeding on a leaf must have wondered how such a soft, flabby, slimy animal can make such a sharp and clean-cut incision in the leaf, having an edge as smooth and straight as if it had been cut with a knife. That is due to the peculiar and formidable mouth he has. The snail eats with his tongue and the roof of his mouth.

The tongue is a ribbon which the snail keeps in a coil in his mouth. This tongue is in reality a band saw, with the teeth on the surface instead of on the edge. The teeth are so small that as many as 30,000 of them have been found on one snail's tongue. They are exceedingly sharp, and only a few of them are used at a time. Not exactly only a few of them, but a few of them comparatively, for the snail will probably have 4,000 or 5,000 of them in use at once. He does this by means of his coiled tongue. He can uncoil as much of this as he chooses, and the uncoiled part he brings into service. The roof of his mouth is as hard as bone. He grasps the leaf between his tongue and that hard substance, and, rasping away with his tongue, saws through the toughest leaf with ease, always leaving the edge smooth and straight.

By use the teeth wear off or become dull. When the snail finds that this tool is becoming blunted, he uncoils another section and works that out until he has come to the end of the coil. Then he coils the tongue up again and is ready to start in new, for while he has been using the latter portions of the ribbon, the teeth have grown in again in the idle portions—the saw has been filed and reset, so to speak—and while he is using them, the teeth in the back coil are renewed.—*New York Sun*.

#### THE TEETH.

A FREQUENT cause of indigestion is partially masticated food; this is often the result of bad teeth. Now, good or bad teeth are [often] an inheritance, undoubtedly, but it is equally true that teeth degenerate through improper food imperfectly masticated, and they can be nourished through proper aliments and thorough mastication. The enamel of a tooth is composed chiefly of lime, and is very hard. Hot or cold drinks are liable to injure it, and anything acid or sour corrodes or softens it, sometimes to the final destruction of the whole tooth. It is necessary that the teeth should be cleansed twice a day, the best times being after breakfast and after dinner, as then all foreign substances can be dislodged easily, and the interstices can be penetrated by the brushes, of which there ought always to be two—the bristle brush to use for the cleaning process, and an India rubber one for the polishing. First use the bristle brush with antiseptic (or charcoal) tooth powder, and thoroughly brush the teeth; then take the rubber brush and cold water, and brush lightly and briskly. This polishes the teeth like ivory, and sweetens the breath also.—*Family Doctor*.

#### THE COMMON WAY.

SCENE in a library; gentleman busy writing; child enters.

"Father, give me a penny."

"Haven't got any; don't bother me."

"But, father, I want it. Something particular."

"I tell you I haven't got one about me."

"I must have one; you promised me one."

"I did no such thing; I won't give you any more pennies; you spend too many. It's all wrong; I won't give it to you, so go away."

Child begins to whimper, "I think you might give me one; it's really mean."

"No; go away; I won't do it, so there's an end of it."

Child cries, teases, coaxes, father gets out of patience, puts his hand in his pocket, takes out a penny, and throws it at the child. "There, take it and don't come back again to-day."

Child smiles, looks shy, goes out conqueror, determined to renew the struggle in the afternoon, with the certainty of like results.

Scene in the street; two boys playing; mother opens the door, calls to one of them, "Joe, come into the house instantly."

Joe pays no attention.

"Joe, do you hear me? If you don't come, I'll give you a good beating."

Joe smiles and continues his play; his companion is alarmed for him, and advises him to obey. "You'll catch it if you don't go, Joe."

Oh, no, I won't; she always says so, but never does! I ain't afraid."

Mother goes back into the house greatly put out, and thinking herself a martyr to bad children.

That's the way, parents; show your children by your example that you are weak, undecided, untruthful, and they learn aptly enough to despise your authority and regard your word as nothing. They soon graduate liars and mockers, and the reaping of your own sowing is but the natural consequence.—*Phrenological Journal*.

#### NOT LUCK, BUT WORK.

"TWENTY clerks in a store, twenty hands in a printing office, twenty apprentices in a shipyard, twenty young men in a town, all want to get on in the world, and expect to do so," says an old merchant.

"One of the clerks will become partner, and make a fortune; one of the compositors will own a newspaper and become an influential citizen; one of the apprentices will become a master builder; one of the villagers will get a handsome farm, and live like a patriarch, but which one is the lucky individual? Lucky?—There is no luck about it. The thing is almost as certain as the rule of three. The young fellow who will distance his competitors is he who masters in business, who preserves his integrity, who lives cleanly and purely, who devotes his leisure to the acquisition of knowledge, who gains friends by deserving them, and who saves his spare money. There are some ways to fortune shorter than this dusty old highway, but the staunch men all go this road."—*Selected*.

#### THREE KINDS.

THERE are many kinds of boys and girls in the world, but there are three kinds which deserve special mention. They have been called the "Wills," the "Won'ts," the "Can'ts." The "Wills" accomplish everything; the "Won'ts" oppose everything, and the "Can'ts" fail in everything. The "Wills" are the ones wanted in the army of the Lord. There is no room for the "Won'ts" or the "Can'ts" in that host.—*Foreign Missionary*.

## Mission Fields.

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

#### GOD AND MAN.

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?" Ps. 8:4.

"THOU ART MINDFUL OF HIM."

MAN in the heart of God,  
Thought of, remembered, beloved;  
"Mindful of him"—thus thy care,  
Constant and kind, we have proved.  
"Mindful"—with lavish providing,  
"Mindful"—with tenderness guiding,  
"Mindful"—how blest our abiding,  
Held in the heart of God!

"THOU VISITEST HIM."

God in the heart of man,  
Welcomed, and worshiped, and loved,  
Wonderful mercy divine  
Which toward humanity moved!  
"Visited"—Jesus descending,  
"Visited"—angels defending,  
"Visited"—Spirit attending,  
God in the heart of man.

—*Rev. James Yeames*.

#### ECUADOR AND ITS CAPITAL.

BY HON. N. F. GRAVES.

QUITO, the capital of Ecuador, has a population of about seventy thousand. It is near the equator, and is about two miles above the level of the sea, being one of the highest cities of the world. It has a climate that is nearly perfect. It is very difficult to reach it at any time, and it takes seven days to climb the mountain. The distance is about two hundred miles from Guayaquil. Between November and May is the rainy season, and then you cannot reach it at all, the roads being impassable.

The labor of the journey is very severe, but there is some compensation, for the views are ever changing and are surpassingly beautiful. The city is surrounded by volcanoes, which stand up as sentinels. Three of these volcanoes are active, twelve are extinguished, while others throw up smoke and sometimes ashes. The summits of eleven of them are continually covered with snow. Most of the summits of these great mountains have never been reached by any human being. Cotopaxi is the highest of all volcanoes. It is not now dangerous, but sends up clouds of smoke by day, and at night streams of fire. The rumblings of these volcanoes are heard hundreds of miles away. The people live in dread of them from day to day. It is a sad restraint to enterprise in building; most of the buildings are low, plain, and strong. The city looks grand and fair at the first view. The traveler is surprised to find such splendid houses and public buildings in this lofty top of the Andes.

There are twenty streets crossing each other at right angles, and two ravines coming down from the mountain and through the city. These ravines are covered with arches, on which rest the buildings, and over which the streets run. The streets are narrow, and the sidewalks very narrow. The drainage is very good. The streets are lighted by candles and are very dim, and in many places dark. There are three parks, all of which are very small, the largest being about three hundred feet square. It is finely adorned with trees, shrubs, and flowers, and is said to be the finest square in South America. These public grounds are abundantly supplied with pure water, that comes dashing down the mountain side. The Indians build their houses in the outskirts of the city, and they

are very small and low. They are generally mud hovels, very dirty inside and out.

The Grand Plaza is in the center of the city, and the buildings around it are much finer than in any other part of the town, but most of them are adobe. The adobe is cheap and resists earthquake shocks. Nearly all the floors are paved with large square brick. The roofs are of tile, and usually project over the sidewalk. The shops are very small. The public buildings surround the plaza, and are modeled after the old Spanish style. These public buildings are generally of brick, but some few are of a dark, volcanic stone. The government house fronts on the Grand Plaza, and is an imposing building, with a fine colonnade.

There are no bookstores in the city, and no place where magazines or papers are sold. There are a few drugstores, and all are kept by foreigners and are sources of wealth. The remains of the military roads and highways, aqueducts, temples, and other public works, awaken feelings of surprise. They were constructed by the Incas many hundred years ago. These royal roads extend across the empire. The remains are still noticed in many parts of the country. They extend south to Cuzo and on toward Chile, and north to Bogota. They were constructed over pathless Sierras, and often cut in the solid rock, sometimes in galleries.

Perhaps no other roads were ever made where so many serious obstacles stood in the way. Fortresses were constructed at several points along these grand highways, where a few military could command the passage. At every few miles small buildings were erected, where travelers could find accommodations and rest. The government dispatches were carried over these roads by trained runners. Each one had a route of about five miles, when he was relieved and another runner stood ready to rush on with the dispatches, and in that way they ran a hundred and fifty miles a day. The remains of these great roads speak of their former magnificence.

The roads on the level ground between the Andes and the ocean were very different. They were constructed mostly on low, sandy land. The beds of these roads were raised above the surface, and trees and shrubs were planted on each side. In wet places large piles were driven into the ground, forming a solid foundation for the road. The remains of these once grand roads is no greater surprise to the traveler than the fact that now there are hardly any roads at all. Humboldt said of these roads that they were "the most stupendous and useful works of man."

Quito ranks high among the South American cities as a place to acquire an education. It had two universities; now it has but one. Some of the professors were Europeans, and were celebrated for their learning. There are several colleges under the care and direction of the different religious orders. They have a department of philosophy, theology, and jurisprudence. They do well in the exact sciences, but only tolerably in political history and philosophy. The college of the Jesuits is the finest building in the city. The university occupies a part of this great and fine building. The justly celebrated William Jameson was a professor in the university. There is a public library here containing about twenty thousand books. While the library has not been replenished for many years, it contains very rich material on the history of the country. There is a polytechnical school that is well sustained and is very popular.

There are three hospitals, which seem to be ample for the wants of the city. There are more than four hundred priests, monks, and nuns in Quito, and a large number of bishops besides, and, as they pass, the poor Indians kneel and kiss their hands.

The Jesuits that come from Europe are the most intelligent and best educated, and are taking the lead. They work more than the natives, and have more influence with the people. They are the teachers and professors in the university and colleges and in all the schools. They mingle with the people and are popular. They insist that all the people shall worship, and promise them that they shall not lose heaven.

They blow the bugles and strike the bells every three hours night and day. The bells are struck, not rung. The great bell in the cathedral is struck at half past nine every morning at the elevation of the host, and in an instant all Quito are on their knees. Men and women, in the house or in the street, in the parlor or cathedral, go down on their knees; all business is suspended; they remain on their knees for one minute. The great bell is struck again, when the stream of business flows on as before. The established religion is the most intolerant of any in the world. The people, especially the women, go to church every day, and bow down before little images that, to say the least, are very rude, and worship with a devotion that surprises all who do not agree with them.

It is said that one-fourth of Quito is covered with churches and convents. The convents are very numerous and sometimes cover acres of land. Many of the native priests are ignorant and immoral. The people of Quito bury their dead at night. They carry lanterns and sing dirges as the procession winds through the streets. The dirges are very plaintive, and many very touching. If the corpse is a child, they carry it in a chair.

A Protestant cannot hold an office, nor vote, nor be a witness in a court of law. There are but few Protestants and no missionaries, and the people greatly need the gospel of Christ.—*Gospel in All Lands.*

#### A REMARKABLE REVIVAL IN PERSIA.

*Woman's Work for Women* gives some striking incidents connected with a revival last winter in a village of sixty houses, six miles from Oroomiah. There were only three families who did not attend the special services, and nearly every attendant became an inquirer for the way of life. A striking proof of the sincerity of the converts was seen in the fact that at the conclusion of the services, immediately after a farewell meeting, the whole company went out to spill the wine which they had previously made from the large grape crop. Drunkenness had prevailed through wine drinking, and in their zeal for reformation every house save one immediately poured out its wine, and soon the last man yielded.

A Mohammedan who was present said, "Please tell me what this means." And after he was told he exclaimed: "Blessed be God! Would that I were a sacrifice to the religion that teaches men such virtue!" The pastor of the village, when asked to what source he traced the revival, said, "One of our Sunday school classes of small boys."

It seems that during the week of prayer these boys, from eight to fifteen years of age, organized a systematic visitation of all the houses of the village. After their suppers they would go to a house, New Testament and hymn book in hand, and ask permission to sing some of their songs and read from the Bible, and then follow with several prayers. In this way during the winter they visited every house in the village, always receiving a warm welcome. One characteristic of these revivals was the conversion of the worst characters. A band of young men who had done much evil in different villages are now engaged in giving earnest testimony as to what God has done for them.—*Missionary Herald.*

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["Joy shall be in heaven over one sinner that repenteth." Luke 15:7.]

JESUS, the Shepherd, his Spirit sends  
To seek for the lost and weary one;  
From the lurking foe he the weak defends,  
And tenderly bears the wand'ring home.

Angels do list for the Shepherd's voice;  
'Tis sweeter far than silvery bells:  
"I have found my sheep, rejoice, rejoice!  
Though long I have sought o'er rocks and dells."

### IMPROVING TALENTS.

TWO MEN start out to labor in the cause of God. One has had every advantage of education. His mind is cultivated, his powers are developed, and he is prepared to become an efficient worker. But we look in vain to see the good results of all the advantages he has enjoyed. Instead of increasing his usefulness, his education fosters a feeling of power and self-importance; he esteems himself above his less fortunate brethren. He does not continue to store his mind with useful knowledge, to fit himself for greater responsibilities. While he boasts of learning, he does not labor to the utmost of his ability, with an eye single to the glory of God. The other has good natural abilities, but a limited education. He is a constant learner in the school of Christ. The love of Jesus is in his heart, and he walks humbly with God. He is unselfish in thought and purpose, and tries to do all the good he can. As he uses the ability he has, his mind expands. The Psalmist said, "The entrance of thy words giveth light; it giveth understanding unto the simple."

The educated man may exalt himself over his unlearned brother, but he is like the man in the parable who hid his talent in the earth. He has shunned the trouble and exertion necessary to trade with his intrusted talent, that he may be able to return it with increase, and he will be condemned as a slothful servant, and dismissed from the presence of his Lord. But the one who is faithful in the improvement of his talents will return both principal and interest, and will hear the, "Well done, good and faithful servant." The man who blesses society and makes a success of life is the one, whether educated or uneducated, who uses all his powers in the service of God and his fellow-men.—*Gospel Workers.*

### FIELD NOTES.

ELDER H. J. FARMAN reports three additions to the church at Slocumville, R. I.

ELDER J. W. BAGBY reports to the *Reaper* the organization of a church of nineteen members at Wallowa, Oregon.

FOUR persons were baptized in Washington, D. C., November 25. Elder S. J. Hersum reports a good attendance at the meetings.

IN connection with meetings held in Star of the West, Ark., by Elder W. F. Martin, six were baptized and one signed the covenant.

THE latest report from the academy at Graysville, Tenn., is that there are seventy-five students enrolled, with a good prospect of more.

THE *Review* has information from Albana, Ontario, that the cases of the brethren under arrest there for laboring on Sunday (mentioned in our last week's issue) were all dismissed.

REMEMBER the special prayer season to be observed by appointment from the 23d to the 31st inst., and expect an outpouring of the Holy Spirit.

AT the recent State meeting held at Nevada, Iowa, Brother H. V. Adams was ordained to the gospel ministry. Elder A. T. Jones delivered the charge, and Elder E. G. Olsen offered the prayer.

BROTHER C. A. WATKINS, who has been holding meetings at Dayton, Va., so far secured the interest of the pastor and elder of the Christian denomination that by invitation he occupies their church instead of the public hall which he had been using.

ON the 29th ult. Elder W. G. Kneeland and wife left Battle Creek, Mich., for their new field of labor in British Guiana, South America. Brother Kneeland was ordained to the gospel ministry the day previous, the officiating ministers being Elders J. H. Durland, I. D. Van Horn, and W. W. Prescott.

ELDER R. M. KILGORE, superintendent of General Conference District No. 2 (the Southern States), has been making an extended tour. He speaks encouragingly of the footholds being established in the Carolinas, Georgia, and Tennessee, and is especially anxious to secure laborers to work exclusively among the colored people.

ELDER J. N. LOUGHBOROUGH, superintendent of General Conference District No. 3, gives good reports of both the Illinois and Indiana State institutes, held in November, the former at Springfield and the latter at Indianapolis. At the latter it was decided that ministers should go out in companies and hold institutes with the churches.

A CARD from Elder W. S. Cruzan states that he was holding meetings in a schoolhouse near Rolyat, Bowie County, Texas, with a good interest. He says many are attending who never attended religious meetings before. He also reports many cases of deep interest. Brother W. W. Storer is engaged in colporteur work in connection with the meetings.

ELDER A. J. HAYSMEYER and wife, who went to Jamaica Island last May, seem to be finding plenty to do, and have been well received at various points, notably by a Wesleyan minister and a Baptist minister. Brother Haysmer says, "We need families from the States to settle in places where there is an interest." He says it is a beautiful country, and those of our brethren who have the ability would be greatly blessed in helping out in this destitute field.

THE South African Conference was held in Cape Town during the last week of October. Elder O. A. Olsen, of the General Conference Committee, was present. Elder A. T. Robinson was reelected President; Elder E. B. Miller, Vice President; Elder I. J. Hankins, Secretary, and Mrs. N. H. Druillard, Treasurer. Initiatory steps were taken in the matter of establishing a sanitarium, and a committee was appointed to select and secure a site. It was also resolved to encourage and coöperate with efforts of the General Conference to establish a mission in Mashonaland.

SOME of the inconsistencies of Sunday-law persecutions were illustrated in the recent trial of Elder McCutcheon and Professor Keck, at Gainesville, Ga. Their offense was arranging seats in a building to be used for school purposes; the charge was "disorderly conduct." The complaining witness lived half a mile away, and could neither see nor hear the work done, yet on being told that the men were at work, he was greatly "disturbed conscientiously." But when Elder McCutcheon stated in his defense that he kept the fourth commandment as a matter of conscience, he was blandly informed that "conscience is not in it at all."

THERE are now over forty adherents of the Seventh-day Adventist faith in St. Johns, N. B., and the *Catholic Mirror* articles on "The Christian Sabbath" which have been issued in so many different forms, are stirring up the people. So says Elder F. I. Richardson. Our issue of these articles retains the original title, "The Christian Sabbath," and may be had of the Pacific Press Publishing Co., Oakland, Cal.; 43 Bond Street, New York City; or 18 W. Fifth Street, Kansas City, Mo.

A PECULIAR circumstance is related in the *Union Record* by Elder E. E. Franke, now laboring at Jersey City, N. J. A young Scotchman had a dream, in which he saw a city street and meeting place. Soon afterward he came to America, and to Jersey City, where he incidentally came to our meeting house, and recognized the place which he had seen in his dream. He has accepted the doctrines of our faith, and desires to return to his native land to disseminate the truth there.

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### CHURCH SERVICES.

All of our churches, especially on this coast, who desire their regular weekly services announced in this column, may have it done by reporting through the proper officers.

**Oakland.**—Church at corner of Twelfth and Brush Streets. Regular preaching services or Bible study. Sunday at 7:30 P.M., Friday at 7 P.M., and Sabbath at 11 A.M. Sabbath school at 9:30 A.M. Sabbath. Prayer and missionary meeting Wednesday at 7:30 P.M. All are cordially invited.

**San Francisco.**—Church at 914 Laguna Street. Regular preaching services at 7:30 P.M. Sunday and 11 A.M. Sabbath. Sabbath school at 9:45 A.M. Prayer meeting Wednesday 7:30 P.M. Missionary meeting Thursday 7:30 P.M. Seats free.

**Los Angeles.**—Church at 143 Carr Street. Preaching service Sunday evening 7:30. Missionary meeting Wednesday evening 7:30. Sabbath school on Sabbath at 9:45, and preaching service at 11 A.M. All are welcome.

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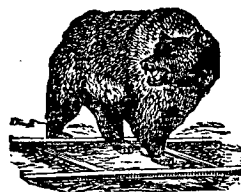
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LESSON XIV.—SUNDAY, DECEMBER 31, 1893.

### REVIEW FOR THE QUARTER.

Golden Text.—"The grace of our Lord Jesus Christ be with you all." Rev. 22:21.

LESSON 1.—Power of the Gospel. Rom. 1:8-17. Topics: (1) Thanks for the gospel; (2) Help and fullness in the gospel; (3) The gospel debt; (4) The gospel the power of God.

LESSON 2.—Redemption in Christ. Rom. 3:19-26. Topics: (1) All are sinners and need redemption; (2) As sin is transgression of the law, men cannot be justified by the law; (3) Justified purely by God's grace through the redemption in Christ; (4) This grace places upon all who believe, the righteousness of God.

LESSON 3.—Justification by Faith. Rom. 5:1-11. Topics: (1) Justified by faith; (2) Faith brings peace and access to God's grace; (3) Faith develops Christian experience, gives hope in God, and plants love in the heart by the reception of the Spirit; (4) God's love to man, a sinner; (5) God's love and life pledged to his people.

LESSON 4.—Christian Living. Rom. 12:1-15. Topics: (1) Yielding to God, who bought us; (2) Transformed by his grace; (3) Spiritual gifts to all God's people; (4) Duties to others, virtues, sympathy.

LESSON 5.—Abstinence for the Sake of Others. 1 Cor. 8:1-13. Topics: (1) A question of right and wrong; (2) Difference between love and mere knowledge; (3) For others' sake.

LESSON 6.—The Resurrection. 1 Cor. 15:12-26. Topics: (1) All men die; (2) No hope save in a resurrection; (3) Christ the resurrection and hope of his people; (4) Death an enemy to be destroyed.

LESSON 7.—The Grace of Liberty. 2 Cor. 8:1-12. Topics: (1) Liberty commended; (2) Basis of true liberty, giving one's self; (3) The example of Christ; (4) How to give.

LESSON 8.—Imitation of Christ. Eph. 4:20-32. Topics: (1) Imitation in the outer life; (2) The power of Christ within.

LESSON 9.—The Christian Home. Col. 3:12-25. Topics: (1) Spirit of home; (2) How to possess it; (3) Duties of husbands, wives, parents, children, servants, or mutual duties.

LESSON 10.—Grateful Obedience. James 1:16-27. Topics: (1) All good from God; (2) Obedience is the fruit of love begotten of God; (3) Duties and dangers; (4) True religion.

LESSON 11.—The Heavenly Inheritance. 1 Peter 1:1-12. Topics: (1) The greeting; (2) The hope of the inheritance; (3) Kept by what power; (4) The inheritance, when given.

LESSON 12.—The Glorified Saviour. Rev. 1:9-20. Topics: (1) Visions out of tribulation; (2) The object and meaning of the candlesticks; (3) The risen and glorified Saviour.

LESSON 13.—The Birth of Jesus. Matt. 2:1-11. Topics: (1) Jesus before his birth; (2) After his birth; (3) Why manifested.

NOTE TO THE TEACHER.—Do not attempt too much. Better leave one good seed from a review of one lesson than to touch upon all and leave no impression.

LESSON XIII.—SABBATH, DECEMBER 30, 1893.

### KNOWING THE TRUE GOD.

Lesson Scripture, 1 John 5:16-21.

16. If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death. There is a sin unto death: not concerning this do I say that he should make request.

17. All unrighteousness is sin; and there is a sin not unto death.

18. We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth him, and the evil one toucheth him not.

19. We know that we are of God, and the whole world lieth in the evil one.

20. And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

21. My little children, guard yourselves from idols.

### SUGGESTIVE QUESTIONS.

1. What instruction is given for the benefit of those who sin not unto death?
2. What is said concerning a sin that is unto death?
3. How is unrighteousness defined?
4. Is there a sin not unto death?
5. Who does not sin?
6. What is his experience?
7. What contrast is drawn between believers and the world?
8. What do we know of the Son of God?
9. What has he given us?
10. For what purpose?
11. In whom are the believers?
12. Who and what is he?
13. What closing admonition is given?

### NOTES.

1. VERSES 16-18.—It is evident from many scriptures that the prayers of the righteous avail in behalf of the sinner who has not entirely cut himself off from God (Job 42:7, 8), and this intercession brings a blessing to him who prays (verse 10). Thus a soul is saved from death. James 5:20. Sin ends in death (James 1:15) unless repentance has been granted to life (Acts 11:18); but "it is the Holy Spirit that draws men to Christ;" and so when this means of grace is refused, there is no way by which the sinner may be reached. "There is a terrible danger—a danger not sufficiently understood—in delaying to yield to the pleading voice of God's Holy Spirit, in choosing to live in sin; for such this delay really is." "Every act of transgression, every neglect or rejection of the grace of Christ, is reacting upon yourself; it is hardening the heart, depraving the will, benumbing the understanding, and not only making you less inclined to yield, but less capable of yielding, to the tender pleadings of God's Holy Spirit." There is a sin which is not pardoned (Matt. 12:31, 32) here or hereafter. "What constitutes the sin against the Holy Ghost?—It is willfully attributing to Satan the work of the Holy Spirit. . . . It is through the medium of his Spirit that God works upon the human heart; and when men willfully reject the Spirit, and declare it to be from Satan, they cut off the channel by which God can communicate with them. . . . For a time persons who have committed this sin may appear to be children of God; but when circumstances arise to develop character, and show what manner of spirit they are of, it will be found that they are on the enemy's ground, standing under his black banner." The Lord is righteous (Ps. 119:137), and his commandments are righteousness (verse 172). Anything out of harmony with his character, as expressed in his law, is unrighteousness, or sin, but it is by faith that our hearts are purified (Acts 15:9) and that we attain to righteousness (Rom. 9:30-32); thus it is that whatever is not done through faith in the merit of Christ is sin (Rom. 14:23). Christ's petition (John 17:15) and the statement of Scripture (2 Thess. 3:3) both show that it is God who keeps us from "the evil one" (both texts are so translated in the Revised Version), "but he can do nothing for us without our cooperation." It is so arranged in the plan of salvation that its great object cannot be consummated without human cooperation. "All the power is of God, and all the glory is to redound to God, and yet all the responsibility rests with the human agent." Satan was permitted to tempt Christ (Matt. 4:1), but according to the prophecy (Gen. 3:15) he did not touch any vital part. So with the Christian. Angels will give strength to us (Heb. 1:14), "but the ministry of angels will not insure us against sorrow and trial. Angels ministered to Jesus; but their presence did not make his life one of ease, nor free him from conflict and temptation."

2. VERSES 19-21.—"The whole world lieth in the evil one," says the Revised Version; but Christians have been delivered. Col. 1:13.

The Christian experience set forth in this epistle is a very positive one. Fifteen times occurs the statement "we know," or "know we," or "we have known," and by other expressions it is clearly shown that positive knowledge concerning the things of God is the privilege of the Christian. 1 Cor. 2:12. One does not need to bow down to a visible image in order to be an idolater. Eph. 5:5. "It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone. By misrepresenting the attributes of God, Satan leads men to conceive of him in a false character. With many, a philosophical idea is enthroned in the place of Jehovah; while the living God, as he is revealed in his word, in Christ, and in the works of creation, is worshiped by but few. Thousands deify nature, while they deny the God of nature. Though in a different form, idolatry exists in the Christian world to-day as verily as it existed among ancient Israel in the days of Elijah. The God of many professedly wise men, of philosophers, poets, politicians, journalists,—the gods of polished fashionable circles, of many colleges and universities, even of some theological institutions,—is little better than Baal, the sun god of Phœnicia.

### BOOKS FOR THE YOUNG.

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WOOD'S NATURAL HISTORY.—This is the popular "Aldine Edition" in 12mo size. Describes birds, animals, fishes, reptiles, and insects, gives sketches of their habits, etc. Cloth, 321 pages, illustrated, each 50¢.

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## News and Notes.

FOR THE WEEK ENDING DECEMBER 11.

## RELIGIOUS.

—It has been decided that the Texas Sunday law is unconstitutional because of a technical flaw in the caption.

—Official statistics give the number of native Roman Catholic priests in the Orient as follows: India, 1,401; Burmah, Siam, and Malay, 383; China, 375; Japan, 15.

—It is said that two Buddhist missionaries have begun the work of propagating their faith in Chicago. The applause accorded to the Buddhist champions at the recent Congress of Religions in that city was certainly enough to encourage missionary effort of that character.

—It is authoritatively stated that an anti-Catholic lecturer desiring to speak in Quincy, Ill., found it impossible to do so. The city authorities would not grant him a license, the newspapers declined his advertisement, and the manager of the hall which he most desired to secure refused to allow him to use it.

—The *Christian Statesman* says: "County after county is being captured for temperance in California." The editor evidently means captured for Sunday closing. Those counties are just as intemperate as ever. These are simply Sunday victories in the seductive name of temperance, and that is all they were ever intended for by the instigators.

—A Detroit dispatch of the 7th inst. says: "On the doors of nearly every prominent saloon and retail house in the heart of the city, between the hours of 3 and 6 o'clock, was found this startling notice: 'Closed to attend Dr. Chapman's revival meeting.'" It is also stated that over 5,000 were in attendance, among them "prominent brewers, saloonists, and rounders of the town."

—Cardinal Gibbons has issued a circular on the subject of the school question. It is said to be designed to agitate the question prior to the assembling of the Maryland Legislature, when the State will be asked to give the parochial schools a share of the school fund. The circular closes thus: "We only desire such a modification of the present common school system so that the conscience of the parents be respected, and that the State see that even-handed justice be dealt to all."

—Rev. Carroll, of this city, in espousing the cause of the workingmen, says: "They must have the right to a sabbath of rest. This right is due them under the Constitution." The trouble with most of these ministerial champions of the workingmen's rights to a sabbath of rest is that the right must be guaranteed provided they take it on a certain day. And they would secure this right to the workingman by a law compelling him to take it whether he wants to or not,—compelling him to exercise the right to rest on that certain day although he may have exercised it the day previous.

—Presbyterians are proverbially very sedate in church. A few years ago anyone who would have said "Amen" out loud in a Presbyterian Church would have been deemed very discourteous. But times (or, rather, Presbyterians) are changing. On Thanksgiving day Dr. Phraner, of Philadelphia, preached in Calvary Presbyterian Church, San Francisco. Of the sermon Dr. Hemphill, pastor of Calvary, says: "Dr. Phraner played upon the emotions of his hearers with such masterly touch that he called forth round after round of applause, and the applause was as worshipful as any part of the service." Of course it was. Pastor Hemphill further urges that every Presbyterian pulpit on the coast should be open to Dr. Phraner.

—Mr. Chauncey M. Depew, the New York railroad magnate and orator, has been visiting the pope, and according to his report the interview was quite a mutual admiration affair. However, it really represents Leo as more of a Jesuit than he is generally supposed to be. Of his flattering compliments Mr. Depew says: "The impression he intended to convey was that he knew who I was, and all about me, and had long watched with interest my career. He did it so tactfully and gracefully that I was almost convinced it was true. This same tact and courtesy predominated all through the interview." Mr. Depew's part in the play was to say that he had once lectured before Catholic students on the theme of the Papal Encyclical on the subject of capital and labor; that there are many Catholics in the employ of his company; and in his published report to draw a comparison with Mr. Gladstone favorable to Leo. But, as most other people are under the impression that the pope is tottering on the grave, both mentally and physically, it is especially flattering to have his distinguished American visitor publish to the world that the "nervous intensity, which might be casually mistaken for feebleness, indicated rather strength and vigor of mind, as well as of body."

—The *Catholic News* says: "Protestantism is declining to an alarming extent in France, and, to judge from the reports of Mr. Sabatier, who holds the official position of Professor of Protestant Theology at the University of Paris, there will soon be no members of the Reformed Church left in that country. The actual number of Protestants in France does not exceed 650,000, and among these the annual number of deaths exceeds that of births to the extent of 2,350. . . . Meanwhile Catholicity is steadily advancing in the French republic."

—Thanksgiving day has been accorded a new significance. The *Occident* says it is "an annual reminder to all our people that this is a Christian nation." Inasmuch as gluttony and drunkenness are the principal features of the day, the so-called Christianity of the nation thus commemorated must be that which is described in Rom. 16: 18: "They that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." The apostle warns us to "mark" such professed Christians and "avoid them."

—"The power of Christian sentiment is felt all over the land on this [Thanksgiving] day, just as the power of Christian sentiment was recognized by Congress when, backed by the petition of 200,000 people, that body voted to close the gates of the World's Fair on Sunday."—The *Occident*. It was not the petition of 200,000 people that affected Congress, but the exaggerated representation that the petitions expressed the sentiment of *forty millions* of the people. After the work was done, one of the leading champions of the Sunday-closing movement publicly boasted that "by writing letters twenty ministers in Kentucky made the Congressmen from that State believe that the whole State was in favor of the Sunday closing of the World's Fair." It was not the "Christian sentiment" of the country that beguiled Congress in the matter of Sunday closing; it was the bland deception practiced by men claiming to be Christians. And Congressmen were so goaded by fear of defeat at the polls that they did not dare to look the facts in the face.

## SECULAR.

—The Northern Pacific Railroad Company has ordered a general reduction of wages, and a general strike is threatened if the order is enforced.

—A Philadelphia dispatch says a strike of carpet weavers in the Kensington district includes between 8,000 and 10,000 employees, with a probability of spreading further.

—California's new insane asylum (the fifth) at Ukiah is now completed, and sixty patients from Stockton and sixty from Napa have been transferred to the new institution.

—A member of the British House of Commons has called the attention of the government to the fact that Germans won a very large proportion of awards at the World's Fair.

—A conference of the Michigan Federation of Labor has passed a resolution favoring the coinage of both gold and silver at a ratio of 16 to 1. It was adopted by a unanimous vote.

—Eighteen contraband Chinese, smuggled into Florida on a Spanish vessel, were arrested last week by government officials and taken to Key West. Six others evaded the officials.

—Practical measures for relieving hunger among the 117,000 destitute people of Chicago were inaugurated on the 5th inst. A leading clothing house distributed 600 loaves of bread and about 3,000 cups of coffee.

—A Socialistic riot occurred at Partinico, Italy, last week, on account of an increase in taxes. Some 4,000 men and women engaged in the demonstration, burning the municipal registers and sentry boxes. The rioters were dispersed by troops.

—About 200 Moorish Jews, expelled from Melilla recently by order of the Spanish general, arrived at Nemours, Algeria, last week, in a destitute condition. As a result an order has been issued forbidding Moorish Jews landing in Algeria.

—A dispatch from Deming, N. M., reports that last week a company of Mexican soldiers were met and attacked by a rebel force between Chihuahua and Ascencion. One regular officer was killed, and twenty-five soldiers went over to the rebels.

—The fence around the Midwinter Fair ground in San Francisco has been completed, and it now costs twenty-five cents to get inside the inclosure. On Sunday last, the first paid-admission day, about 4,000 people viewed the unfinished improvements.

—Anarchy is growing bolder in Europe. On the 9th inst. an explosive bomb was thrown into the French Chamber of Deputies from the galleries, and over fifty persons were injured, but only one fatally. The bomb exploded before striking the floor, else it is thought the damage would have been much greater. A noted Anarchist named Valliant was arrested and has confessed the deed.

—All the Spanish army, and the loyal populace generally, are said to have gone into ecstasy because the little boy king said he would go to war, if he could have a horse, and kill the Moors. Thus may a great people be moved by a childish whim.

—Judge Harris, of Fresno, Cal., in whose court a noted bandit is being tried for murder, has received an anonymous letter stating that if the defendant is convicted the judge will be murdered, but in case of acquittal, \$10,000 reward will be given him.

—The Danish Consul at Kansas City is trying to interest Western millers in the new Gulf of Mexico transportation project. He is said to have secured the pledges of at least forty of them to ship their export flour by the new gulf steamers to Copenhagen.

—The British Secretary of the Admiralty has informed the House of Commons that four cruisers, two sloops of war, two battle ships, and a number of torpedo destroyers, in addition to several other war vessels, will be pushed forward with the utmost possible dispatch.

—Governor Waite, of Colorado, will call an extra session of the Legislature to convene January 10, 1894, to consider some measures proposed by him for making silver dollars of any country, if of full weight, legal tender in the State. There is bitter opposition to the call.

—In the U. S. Circuit Court at New Orleans the friends of the Italian Mafia members who were lynched three years ago are suing for damages. Last week the jury in one case rendered a verdict of \$5,000 against the city. There are six other cases to be tried before the same jury.

—The proprietor and the business manager of the San Francisco *Examiner* have been indicted by the Federal Grand Jury at Boise, Idaho, for violation of the Anti Lottery Law. The offense consists of sending through the mails their paper containing advertisements of prizes offered to subscribers.

—The smelter men throughout Colorado are complaining that the supply of silver ore has gradually decreased since the closing of the mines in June to such an extent that, unless there is a rise in the price of lead and silver soon, which will permit resumption of the low-grade mines, there will be a famine in the ore market, which will compel most of the smelters to close down.

—The government of Chile wants \$225,772 from the United States as a compensation for the capture of the *Itata* during the Chilean rebellion. It will be remembered that the present government of Chile was then a revolutionary power, and the *Itata* was trying to secure arms and ammunition in the United States to aid the revolutionist cause. At least that was the view our government took of the matter; hence the capture.

—After all the talk about restoring the Hawaiian queen to the throne, it seems that she is not yet restored. The latest news is that she will decline the throne unless by the consent of the provincial government or the assurance of the positive support of the United States. It is safe to say that she will never be restored on either of these conditions. It is generally understood that Minister Willis was instructed by President Cleveland to restore the queen's government, but it was on the supposition that the provincial government would not make any armed resistance to the President's dictum. This supposition seems to have been a mistake, and the Minister, not being empowered to employ force, was unable to carry out the program. Now that Congress is in session, that body is taking a hand in the matter, and there is likely to be a warm discussion of the whole question.

## Historical Sketches

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# Signs of the Times

OAKLAND, CAL., MONDAY, DECEMBER 11, 1893.

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WEEK of prayer begins December 23. But do not wait till that time to seek God. Make every week, every day, every hour, weeks, days, and hours of prayer; and in the "week of prayer" you will be able to help others to get nearer the Master.

WE sincerely hope that in Christmas gifts Christ and his cause will be liberally remembered. Means for the redemption of souls first, help for the poor around us secondly, and then gifts of remembrance to those who really do not need them, last. Let the unselfishness of Christ be manifested on the part of his people.

WE hope that none pass by our News and Notes columns. Some of the best things of the paper are often found there. The reader will always find the most important facts of the news of the week, carefully winnowed of chaff, gathered from the most reliable sources we have at hand. They are written by a conscientious and experienced newspaper man, Brother W. N. Glenn, with whose writing in other lines our readers are familiar.

WE regret that the important article on "Review of Sunday Legislation in Century Nineteen" is of necessity divided. The second part will appear next week. He who reads the first will desire the second. It discusses a most important topic, "The United States Government Sold to the Papacy." Read in connection with that the article entitled, "Shall America Be Romanized?" But a modicum of evidence of Rome's power has thus far been presented; but has there not been sufficient to raise the question, What does it all mean? What does it mean to the nation? What does it mean to religion? What does it mean to you, reader?

A CORRESPONDENT writes:—

"God nowhere says, 'He that keepeth the Jewish Sabbath shall be saved,' but 'he that believeth on the Lord Jesus Christ.'"

True, the Lord never says anything about the Jewish Sabbath. He does say, however, "Remember the Sabbath day to keep it holy," and Jesus says, "Keep the commandments." The Scriptures also say, "With the heart man believeth unto righteousness," or right being and right doing. How would many regard it who argue as does the one quoted, if an idolater, when told by them to cease his sinning, should reply, "God nowhere says, 'He

that worships the Jewish God, or refrains from idolatry, shall be saved,' but 'he that believeth on the Lord Jesus Christ.' The two cases are parallel. He who truly believes in Christ, if instructed, will not be an idolater; and he who truly believes in Christ, if instructed, will observe his Sabbath.

THE Werner Company, of Chicago, is publishing in weekly numbers a report of the proceedings of the World's Parliament of Religions, held in Chicago, in the Memorial Art Palace, under the auspices of the World's Columbian Exposition. The addresses are said to be complete, and *verbatim*, and are illustrated with portraits of one hundred of the principal delegates and speakers. There are to be eleven parts, and the entire series cost but \$1.00, postpaid. It offers a rare opportunity to those who wish to obtain these addresses cheaply.

## A REVIVAL WANTED.

THE *Christian at Work* of November 30 has an editorial headed, "Wanted—A Revival of Religion." And that paper says that others are calling for it, and mentions the names of the *Congregationalist*, the *Presbyterian*, the *Interior*. The *Congregationalist* expresses the wish that "the present stringency in the money market, and consequent losses and disasters, will not run its course without bringing to the nation and to individuals a spiritual blessing such as, perhaps, could not come in any other way." It refers to the "Great Awakening" which followed the panic of 1857, and asks, Why may history not repeat itself? Upon this the *Christian at Work* remarks:—

"But the fact remains that since the Great Awakening of 1858, following the panic of 1857, no general revival has been seen in this country. The revival of 1858 was indeed a spiritual convulsion."

The same paper thinks that one reason why there is no revival is "the intense materialism of the age," and says:—

"We need not turn to the last census nor to Dr. Josiah Strong's much quoted 'Our Country' to learn that never were the avenues to wealth so many and so wide; never were there seen so many gigantic corporations and syndicates, never so many manufacturing and machine shops reaping the profits coming from increased demand and labor-saving machinery. Everywhere the cry 'business,' 'business,' 'business,' is heard

From early morn to darkling night,

and fewer men are seen in the churches than ever.

And this is doubtless true; but is there not a greater reason, namely, the fact that all this materialism, or, in other words, worldliness, is in the professed church of Christ itself? There the revival must begin if at all. It is useless to talk of a real revival of religion, of vital Christianity, through a ministry which is extolling this "Christian nation," when the great majority of their church membership know but little or nothing of the Christianity of Christ, and when that ministry is endeavoring to affect social, religious, and political reforms by an appeal to civil power instead of the preaching of Christ and his gospel of power.

Only two things are necessary to a real revival of religion: (1) Man's sense of need; and (2) simple faith in God's word. But those churches which are boasting of their attainments have no sense of need, and the higher criticism, the power of creed and tradition, have made void simple faith in God's word, as evidenced by the appeal of the churches to the civil law. Brethren in the ministry, can you not see it?

THE *Advance* of December 7, in speaking of the Roman Catholics and public schools, says:—

"The new Romish assault on the integrity of our American public school system has been formally inaugurated. It started out under the distinct authorization of Cardinal Gibbons. It is said to have been undertaken at the bidding of 'American Pope' Satolli. If the circular issued from Baltimore was really framed by Cardinal Gibbons, he is not the kind of man we had taken him to be. It betrays an un-American spirit and a mental obtuseness which we had not supposed characterized him. Neither the Romish nor any other attempts to disrupt our American non-sectarian school system will ever succeed."

"Un-American spirit"! What does the *Advance* expect? Does it not know that every devoted Roman Catholic is *Roman* first, and American afterward for Rome's sake? A man's religion is worth little if it is not preferred to so-called patriotism when the choice between the two must be made. The trouble is with the religion. No true Roman Catholic can be a loyal citizen of any country which is not controlled by the Vatican. True Protestants hold no allegiance to any foreign ruler. Their allegiance to God is wholly spiritual, a distinct sphere from that of civil duty. Protestants would recognize this were they not themselves drunken on the wine of Babylon's fornication. Whether Rome will succeed in obtaining a share in the public moneys is for the future to decide. Arguments weigh with politicians which do not with the people.

CIVIL government has no right to enter the domain of conscience, to define sin, or to punish sin. Every attempt to do this has always resulted disastrously to the government which has attempted it, and in the persecution of its most conscientious and devoted citizens. This is what Rome tried to do during the twelve hundred years of her triumph, and it resulted in the death of fifty millions of the saints of God. This is what the Jews attempted to do, to define sin, and they condemned the Lord's Christ, and by threats compelled the Roman governor to execute him. In thus doing civil governments usurp the place of God and become rebels to his authority. California is yet free from this curse. She has wisely left the matters of religion to the individual and dealt only with those things which pertain to civil power. Let it rest there.

OH, say our Sunday-law friends, if the people of this Christian country would only "remember the Sabbath day to keep it holy" (keep Sunday), then God's favor would rest upon them, because God's command is obeyed! But the fourth commandment of the Decalogue cannot be obeyed by keeping Sunday. Eve could as well have called the tree of knowledge of good and evil by some other name, and substituted some other tree for it, and claimed that she obeyed God. Naaman's choice of the rivers of Abana and Pharpar in preference to Jordan River, and Nadab and Abihu's use of the strange fire instead of the holy, were not wrong if the substitution of Sunday for the Sabbath is right. But we know they were wrong, and we know that Sunday is not the Sabbath, because God says that another day is the Sabbath.

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