

Signs of the Times.

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

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Signs of the Times

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SIGNS OF THE TIMES,

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MILTON C. WILCOX, EDITOR.

It may be safely said that no live, working, spiritual church ever asked civil aid or the power of human law to promote its operations. It is always an evidence of weakness when the church turns to the world for help. It shows that she has forsaken the Fountain of Living Waters for the broken cisterns of men.

OVER and over again in the New Testament are we warned of the deceptions of the enemy. Over and over again are we admonished to "be not deceived." These three facts are plainly set before us: (1) That the devil will use every means in his power in order to deceive men; (2) we may, by giving heed to God's warnings, escape his deceptions; and (3) we will escape them in no other way. God knows and is merciful; therefore he gives warning. "Be not deceived; God is not mocked."

THE Evangelical Alliance has suggested as one of the subjects of prayer for Wednesday, January 10, "The Persecuted." It is well indeed to so pray; but while those in bondage and trouble in foreign countries are remembered, would it not also be well to remember the men who are suffering the loss of property and liberty of person for conscience' sake in the States of Tennessee, Maryland, and Georgia? No one contends that the men thus suffering are criminal, lawless, or dangerous, save with the exception that they are not in accord with the State religion. Is not their persecution, therefore, religious persecution?

"I know just what pattern I want," said a young lady to her mother as they started out on a shopping excursion. The remark suggested a thought. Whether the daughter's remark was right or wrong, the words express what should be true in a spiritual sense of every soul. All are moulding character after some pattern, but, sad to say, many do not know the pattern they want. It is first this, then that, and so they go through life, and

will come up to the great judgment day characterless. Their pattern changes with every passing hour. The world presents many patterns, but God presents only one, namely, Jesus Christ. God wants us all to choose that pattern, and has made it possible for us to copy it. It is perfect in its fullness. Why not choose it, then? Why not know that we want it?

THE church is the spouse of Christ, married to him by individual faith as expressed in baptism. See Rom. 7:4; Gal. 3:27; 2 Cor. 11:2. Christ is to be the head of that church in all things. Eph. 1:22. When a woman leaves her husband and unites with another man, she shall be called an adulteress; and so also when the church leaves Christ and unites with the world she becomes a harlot, guilty of spiritual fornication. James 4:4; Jer. 3:20. Has not the professed church of Christ already done that in her union with the State over the matter of Sunday laws—a purely church dogma?

CHRIST OUR ALL IN ALL.

HE who was called Jesus the Christ in the flesh was with the Father "before the world was." John 17:5. His "goings forth have been from of old, from the days of eternity." Micah 5:2, margin. By him were created the glorious suns and systems of suns, and countless worlds, wheeling their endless cycles in illimitable space. From his hand came forth all the creatures of intelligence which people these worlds; "without Him was there not anything made that was made." He not only made all these things, but the same word which called them into being upholds them in their varied paths; "for by him do all things consist," and he upholdeth everything "by the word of his power." In all this he was only exercising his own royal prerogatives,—infinite wisdom, love, and power,—received by inheritance from the Eternal Father. All this was the Godhead manifested through God the Son.

But one of the shining worlds which came forth from his hand in perfection marred that perfection by sin, and from sin came its inevitable results, woe, misery, and death. Man yielded to the Dark One who had rebelled against Heaven, and united with him against God.

It would seem, faintly as we can comprehend even "the parts of God's ways" which are visible to the eye, faintly as we can comprehend the wisdom and love which ordered and established such a home for men, that

God's wisdom and love were exhausted in the creation. But no. Their most wonderful manifestation is yet to be revealed. Infinite pity stooped down to poor fallen humanity, saw and was touched by his weakness, his woe, and his misery, and Infinite Love became a substitute to die for man, an enemy. Christ "emptied himself" that God might fill him with his own fullness, in order that he might show to the rebel world how much God loved them, how terribly they had sinned against that love, and how earnestly God wanted them to return and share that love. All this and more was revealed by our Lord Jesus Christ. His death was but the climax of the sacrifice of all that had gone before. Love and sacrifice marked every step of the way from the first giving of himself before Christ came to this world, to his words upon the cross, "it is finished," and his life was offered a ransom for guilty man.

But Jesus is not a dead Saviour. His death marked the measure of his love. The mighty Creator of the universe dies for sinful, rebellious man. But he has power as well as love. In emptying himself he gave room for God to work. "For it pleased the Father that in him should all fullness dwell." "For in him dwelleth all the fullness of the Godhead bodily." He laid down his blameless life, but the grave could not hold him. Acts 2:24. The mightiness of his righteousness triumphed over death, and he arose, a living Redeemer.

And now his Infinite wisdom, power, and love are exercised for all who will trust him, who will walk in his paths. Such is the wondrous wisdom of that plan that it cannot be overthrown by art, deceit, or subterfuge of all the craft opposed to it, and yet it is so simple that the little child may grasp it. Its wondrous power has triumphed supreme over the prince of opposers. His love transcends all love. Where sin abounds grace does much more abound.

All that he asks is that we shall do as did the eternal Son of God,—yield ourselves, renounce self and choose Christ, give up the sins, the ambitions, the temptations, the all in all of self, and accept in its stead Christ Jesus. For your best garment, which is "filthy rags," he will give you his own spotless robe of righteousness; for the ashes of humiliation and disappointment he will give his glorious beauty; for mourning he will give the oil of joy; for the spirit of heaviness he will give the garment of praise; and the crown of thorns we may here wear for his

sake will be transformed into a crown of life and glory.

"For in him dwelleth all the fullness of the Godhead bodily. And *ye are complete in him.*" "Not in ourselves?"—No; not in ourselves. In ourselves must be emptiness. We can do nothing, we have nothing, we are nothing. In Christ is the fullness, the completeness. All we can do is to believe and choose Christ in preference to self. This is all he asks. All can meet his requirements. What more do we wish? What more can we ask? Wisdom infinite, riches untold and eternal, power all-triumphant, are found in him. Will you not choose him? He longs to be all in all to you; will you not let him?

"THE WEEK OF PRAYER."

A SUGGESTION FOR WEDNESDAY, JANUARY 10.

JANUARY 7-14 is the time set apart for the week of prayer generally held by most of the great Protestant churches. The Evangelical Alliance suggests topics for the several days as follows: Sunday, January 7, Sermons on "Pentecostal Power;" Monday, Humiliation and Thanksgiving; Tuesday, The Church Universal; Wednesday, Nations and Their Rulers; Thursday, Foreign Missions; Friday, Nations and their Rulers; Saturday, The Family; Sunday, January 14, sermons on "The Coming of Our Lord."

Under these general topics are subheads with suggested Scripture references. Among other things for Wednesday's prayer meetings is suggested "Sabbath, Neh. 13:15-22." That is, we suppose, it is desired that this scripture shall be read, commented upon by the leader of the meeting, and prayer be offered for the Sabbath. We would like to suggest the following points as worthy of consideration in connection with the Sabbath question:—

1. When was the Sabbath instituted? Gen. 2:2, 3.

2. What day is the Sabbath, in the light of the Scriptures? Gen. 2:2, 3; Mark 16:1, 2.

3. What should the Sabbath mean to us?—(a) The memorial of creation (Ex. 20:8-11); (b) of redemption or recreation (Deut. 7:7, 8; 5:15; Eph. 2:10); (c) a sign of the only true God, Creator, and Redeemer (Ex. 31:17; Eze. 20:12, 20).

4. The nature of the Sabbath, like all the law, spiritual. Rom. 7:14.

5. God demands voluntary spiritual service, for only such service is in spirit and in truth. John 4:24.

6. The gospel knows no compelling power save that of love (2 Cor. 5:14; 1 John 3:18; 4:7, 8), no means of creating love but by the Spirit of God (Rom. 5:5), no means of obtaining that Spirit but by faith (Luke 11:9-13; Gal. 3:14), no other weapons but the sword of the Spirit (2 Cor. 10:4; Eph. 6:17), no other armor than that of God, the armor of righteousness (Eph. 6:13; 2 Cor. 6:7).

7. In view of these facts is it not well to inquire whether Sunday is the Sabbath or not, or whether "Christian" rulers or any others have any right to adopt the theocratic methods of Nehemiah? Is not so doing the work of antichrist, who has assumed to put

himself in the place of God? And when the church turns from Christ, in whom is all her power, to the world and to an institution of the world, has she not committed spiritual fornication? See James 4:4; Rev. 14:8.

8. Is not the only true Sabbath reform that which God has foreshadowed, rather, clearly predicted, in Isa. 56:1-6; 58:12, 13?

The above suggestions are made, not in a spirit of strife, but in the interests of truth, to all who take part in this coming week of prayer. Will you not consider them, brethren, in the light of the Scriptures?

The World-Wide Sunday.—The following is quoted by the *Templar* of Hamilton, Ont., from the *Missionary Herald*:—

There is in India an organization known as the "Lord's Day Union," the object of which is to further in all practicable ways the observance of Sunday as a day of rest. It seeks to prevent all unnecessary labor on that day, having, of course, as an ultimate object the use of the Sabbath in a Christian way. It is a striking fact that applications are now coming for membership in this society from large numbers of non-Christian natives, so that the society is seriously perplexed. Of course it would like the aid of men of all faiths in the prevention of unnecessary toil on the Lord's day, and yet it cannot afford to lose its distinctive Christian character as basing the obligation to observe the day upon divine authority. But it is a significant fact that Hindus and Mohammedans and Parsees recognize so clearly the value of the Christian Sabbath.

Now if it is the Sunday as a rest day alone that were needed, why should not the "non-Christian natives" be welcomed? But the note (friendly in intent and utterance to the "Union") says that the ultimate object of all this is "the use of the Sabbath [Sunday] in a Christian way." It will only be a little while ere the allegiance to Sunday is held to be the mark of a Christian in all the heathen world, as it is now held by some in this country.

THE *Christian Statesman* of December 9 rails out in the interests of "purity" against an indecent dance, tolerated in Chicago, but forbidden in New York. On the claim by the proprietor of the thing that the dance was of a "religious character" in the Orient, the *Statesman* remarks, "Yes, a part of the worship of Venus, of which prostitution is also a part." And yet this very worship finds some part in all these various great historic religions of the world. And listen, there is a worse part of it still connected with this worship of nature—yet worse than that—which a greater part of Christianity wittingly and unwittingly holds to-day. Worse than the image of jealousy, worse than the worship of beasts and creeping things, worse than the longing for Tammuz (or Adonis, the paramour of Venus), was the worshiping of the sun with the face to the East, turning the back upon the Lord. Sunday comes from the sun worship of the past. Let Christians make thorough work.

"Why fret thee, soul,
For things beyond thy small control?
But do thy part and thou shalt see
Heaven will have charge of these and thee.
Sow thou the seed, and wait in peace
The Lord's increase."

The Watch Tower.

"Watchman, what of the night? The watchman said, The morning cometh, and also the night." Isa. 21:11, 12.

THE EFFECT OF THE PARLIAMENT OF RELIGIONS IN JAPAN.

THOSE who opposed the Parliament of Religions as against the Christianity of the Bible have been considered narrow and bigoted. Those who favored it were sure that it would tell greatly in favor of Christianity upon the representatives of the great foreign or historic religions of the world, and would greatly favor Christian missionaries in the oriental countries. Just how much it has done the following, in a recent number of the *Independent*, from the pen of an American Baptist missionary, Rev. J. L. Dearing, of Yokohama, will tell (Italics ours):—

The Buddhist representatives from Japan who were in attendance at the Parliament of Religions have returned, and their reports are interesting as showing what effect the great convention really had upon the representatives of the various religions there assembled, and as also showing what the second-hand effect is upon the people who listen to the reports brought back. Soon after the return of the Buddhist orators and representative men, a public meeting was called, under the auspices of the Buddhist Young Men's Association, in Yokohama, an organization copied after the Y. M. C. A. Some seven hundred people were gathered in one of the largest theaters in town, and from ten o'clock in the morning till about seven at night continuous addresses were given by one after another, recounting the reception they had received and the impression the meetings had made upon them.

The two chief speakers were Bourju Yatsubuchi and Shaku Soyen. The former is a priest of Kamakura, and a graduate of the college of which Mr. Fukuzawa is the head in Tokio, a man well versed in modern learning and a scholar of no mean ability. He was one of the speakers at the Parliament in Chicago. Shaku Soyen, also one of the speakers at Chicago, is a great scholar, and is regarded as the most talented priest in Kiushiu. Some eight others occupied some time in giving their impressions. Among the statements that were made by the priests were the following:—

"When we received the invitation to attend the Parliament of Religions, our Buddhist organization would not send us as representatives of the sect. The great majority believed that it was a shrewd move on the part of Christians to get us there and then hold us up to ridicule or try to convert us. We accordingly went as individuals. But it was a wonderful surprise which awaited us. Our ideas were all mistaken. The Parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion, and to learn what the best religion is. There is no better place in the world to propagate the teachings of Buddhism than in America. During the meetings one very wealthy man from New York became a convert of Buddhism, and was initiated into its rites. He is a man of great influence, and his conversion may be said to mean more than the conversion of ten thousand ordinary men, so we may say truthfully that we made ten thousand converts at that meeting. Christianity is merely an adornment of society in America. It is deeply believed in by very few. The great majority of Christians drink and commit various gross sins, and live very dissolute lives, although it is a very common belief, and serves as a social adornment. Its lack of power proves its weakness. The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other Western peoples had lost their faith in Christianity, and were ready to accept the teachings of our superior religion."

These remarks and more like them were received with great applause by the enthusiastic audience. They will be thoroughly believed by the masses of the people, for whose benefit meetings are to be held here and there throughout Japan to spread these interesting reports. The educated classes, as a rule, know too much to believe such statements, but the effect upon the lower classes will be to strengthen the

power of Buddhism and to neutralize the influence of missionaries and native Christians.

Said an earnest, intelligent young Japanese Christian man, "How could American Christians make so great a mistake as to hold such a meeting and injure Christianity as the influence of those meetings will do in Japan?"

PEACE OR WAR?

The year 1893 ends with an uneasy feeling all over Europe. There are 130,000 more men under arms than there were last Christmas. The strain is almost more than can be borne. And business depression, which has generally been a forerunner of war, is universal. The number of unemployed men in England is larger than usual; in the mining districts poverty and debt are pressing with unusual severity. The Christmas trade has been dull not only in England, but also in France, Germany, and Austria. Italy has just gone through a ministerial crisis, and the disorder of the finances is such that Signor Zanardelli found it impossible to find a leading statesman who was willing to accept the post of Minister of Finance. France is still thrilling from the effect of the dynamite explosion in the Chamber. A new press law to crush the dynamite press, and another new law to suppress assemblages of dynamiters, were necessary, but they have added to public nervousness. England is not easy under the uncertainties of the home-rule question; Gladstone has left the problem of the House of Lords unsettled; sooner or later something will have to be done to determine whether the kingdom is run by the lords or by the people; whichever way the imbroglio is settled, there will be plenty of room for trouble.

Whenever the preparations for war are complete, and nothing is wanting but a pretext, the pretext generally turns up, and in some unsuspected place. When Napoleon had made up his mind to consolidate his empire by a war, a trumpery dispute about the rights of the churches at Jerusalem answered the purpose; and when France and Germany had goaded each other to the fighting point, the Hohenzollern candidacy served as the chip which one knocked from the other's shoulder. There is a possibility that the pretext on this occasion may be furnished by Constantinople. It appears that the recent visit of the Russian naval officers to Paris was intended as a prelude to a Russian demonstration in the Bosphorus. This is an open secret at Constantinople, where a panic prevails, and the probable assassination of the sultan is freely predicted.

Russia proposes, it is said, to unite her Black Sea fleet with her Mediterranean fleet by sending the former through the Dardanelles in violation of the treaties. When she last uttered this threat, England moved an army corps to Cyprus and a fleet to Tenedos, while the Turks bestirred themselves to defend Constantinople. Now England is in no condition to go to war in the Mediterranean. France has ten first-class battle ships at Toulon and Carthage; if they should join the eleven battle ships which the combined Russian fleet would contain, the squadron would be far stronger than any naval force which Great Britain could assemble in the Mediterranean. Constantinople itself is defenseless. The forts would not survive a bombardment of half an hour with modern guns, and the Turkish fleet is lying within the inner horn, without coal or modern weapons of war.

There may be no purpose on the part of Russia to throw this firebrand among the combustibles of Europe. But if she did, everything is ready for war. There is a chance that Mr. Gladstone would try to keep England out of it and to leave Turkey to her fate. But Germany would understand that a junction of the Russian and French fleets in the Mediterranean meant a renewal of the Franco-German War, and young William would act accordingly. It is significant that at such a crisis Signor Crispi, Bismarck's bosom friend, should have been invited by King Humbert to form the ministry which Zanardelli has been unable to constitute.

THERE never was found any pretended conscientious zeal but it was attended with a spirit of cruelty.—*Palmer*.

ALL forms and means in unworthy hands are ineffectual.

General Articles.

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

WHY WAIT?

BY ELIZA H. MORTON.

O YE who know the truth and feel
Its power, why wait?
Delay may mean so much, dear soul,
Perchance, "too late."

Obeys and, lo! a blessing sweet
Will fall like dew.
The light which lighteth all the earth
Will shine for you.

List not to Satan's wily words;
They but beguile.
Push forward, trembling one, and bask
In Jesus' smile.
Step out upon God's word by faith;
It will uphold;
Angels are near, and naught can harm.
Be brave, be bold.

Lift ye the cross, though flesh may shrink,
And you will know
The peace which, like a mighty stream,
Doth onward flow.

THE SABBATH OF THE FOURTH COMMANDMENT UNCHANGED.

BY MRS. E. G. WHITE.

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

The Sabbath commandment is placed in the very bosom of the Decalogue, amid the unchangeable precepts of Jehovah. And yet from many pulpits of our land a contemptuous cry is raised against the Sabbath instituted by the Lord God of heaven, and it is stigmatized as "the old Jewish Sabbath." Let all who are seeking for truth remember that the Sabbath was instituted in Eden before there was a Jew in existence, and that the Saviour said, "The Sabbath was made for man." The fourth commandment was spoken with the other nine of God's moral precepts, amid the thunders and grandeur of Mount Sinai, and in the holy of holies in the heavenly sanctuary above, is the ark of God. It is called the "ark of the testament," and under its cover,—the mercy seat,—are the ten commandments that were written with the finger of God.

On the tables of the law, written with the finger of the infinite God, is the fourth commandment. Does the commandment read, "The first day is the Sabbath of the Lord thy God?"—No, it reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the

sea, and all that in them is, and rested [the first day?] the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Thus it reads to-day in the sacred law as engraven by the finger of God, and thus it is preserved in the ark in the temple of God in heaven.

The institution of the Sabbath was made when the foundation of the earth was laid, when the morning stars sang together, and all the sons of God shouted for joy. Like the other nine precepts of the law, it is of imperishable obligation. It is the memorial of God's creative power, the reminder of his exalted work. The fourth commandment occupies a sacred position in the law, and bears the same hallowed nature as do the other great moral precepts of God. God has stamped it with his divine authority as a law of his eternal government. No change can come to it, nothing can alter the thing that has gone out of his lips, or lessen in any degree its sacred obligation. The law of the Sabbath is placed in the very midst of the Decalogue, and walled in with the sacred immutability of truth, justice, and holiness.

The fall of Adam was a terrible thing, and the consequences of his sin so fraught with evil that language cannot portray it. By his disobedience of the divine law, the world was thrown into disorder and rebellion. Because of his disobedience, man was under the penalty of breaking the law, doomed to death. The only definition given in the word of God as to what is sin, is found in 1 John 3:4: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." The law of God is that standard by which character is to be measured in the judgment. Do those who are contending that the first day of the week should be observed instead of the day commanded by Jehovah, understand what they are doing? Do they realize that they are leading men to trample upon one of the precepts of Jehovah?

What significance has the Sabbath if its observance is transferred to the first day of the week? God gave it to men as a memorial of his creative work in six days and his rest upon the seventh. "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you; everyone that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God."

Satan, the apostate, the rebel against the government of God, has proposed to obliterate the fourth commandment, which brings to view the Creator of the heavens and the

earth, and, instead of the Sabbath, he designs to cause all men to honor a common working day. God blessed the seventh day, he rested upon it and sanctified it for man's observance, but Satan is determined to set aside the claims of the Sabbath, and cause men to accept a spurious sabbath. The excuse for refusing to observe the Sabbath of God's appointment is often made that it does not make any difference upon which day we rest, so long as it is one day in the seven. But it makes every difference upon which day you rest. Resting upon the day God commanded reveals the fact that you honor the Maker of heaven and earth; but disregarding that fact makes it evident that you do not honor God or obey his commandment to "remember the Sabbath day to keep it holy." Your non-observance of the memorial of creation shows that you place no merit upon the day that has been sanctified and blessed, and think that you will be excused if you observe the day that has been appointed by the Papacy, which has exalted itself above God and all that is worshipped.

You accept a common working day instead of the day that has been sanctified and blessed, but in thus doing you offer positive insult to the God of heaven. In holding to an observance commanded by the Papal Church, you exalt the opinions and traditions of men above the commandments of the God of heaven.

The Lord understood in just what lines the enemy would work in seeking to tear down his memorial, thus destroying from the minds of men the reminder of his creative work and rest. But to his children he has given this message,—that the Sabbath shall have such significance in their eyes that they will not be moved away from obedience to his requirements: "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." "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."

Why Go So Far from Home.—The *New York Observer* of December 14 has the following:—

The martyr's stake and the Inquisition are out of date, but the spirit of persecution still prevails. A correspondent of the *Truth*, an English religious journal, reports an incident that is in point. In the village of Brockworth feeling has run very high between the High Church and Low Church parties. The vicar and the High Church being in the ascendant, the Protestant Union sent out lay readers to hold private religious meetings. A cottage where such meetings were held was occupied by a woman whose son was a gardener to a lady connected with the High Church party. This son was actually informed that his mother must stop the meetings at her cottage, or he must take lodgings in another house and undertake not to support his mother out of his pay. The young man naturally declined to accept either alternative. As a consequence he was summarily dismissed from his situation. Such a dismissal is a crime against liberty of conscience.

This is true; but why should the *Observer* go so far from home? There have been during the past ten years a score or more of cases where men were prosecuted, imprisoned, or

fined simply because they observed the Sabbath of the Lord and worked on Sunday as God gave them the right to do; and further, in all these cases it was shown in courts that these men guilty of "crime" intermeddled with no one, and were in all respects good citizens and good neighbors. Has the *Observer* noticed these?

A REVIEW OF SUNDAY LEGISLATION IN CENTURY NINETEEN. NO. 7.

BY PROF. P. T. MAGAN.

THE INQUISITION (CONCLUDED).

I HAVE NOW written at some length upon the iniquitous motives which lay behind the establishment of the Inquisition; and I have also shown what trivial and accidental circumstances were accepted as capital evidence against an accused Jew by that nefarious tribunal. It will, therefore, be now in place to expose some of its secret workings, and to relate how its victims were accused, condemned, and tortured.

To presume the innocence of the prisoner until his guilt has been established is an axiom of justice, by all true jurists accepted. The Inquisition, however, instead of granting to the prisoner "the protection afforded by every other judicature, and especially demanded in his forlorn situation," acted upon the opposite principle, and "used the most insidious arts to circumvent and surround" all who came within its fearful grasp. Says Prescott:—

The accused, . . . whose mysterious disappearance was perhaps the only public evidence of his arrest, was conveyed to the secret chambers of the Inquisition, where he was jealously excluded from intercourse with all, save a priest of the Romish Church and his jailer, both of whom might be regarded as the spies of the tribunal. In this desolate condition the unfortunate man, cut off from external communication and all cheering sympathy or support, was kept for some time in ignorance even of the nature of the charges preferred against him, and at length, instead of the original process, was favored only with extracts from the depositions of the witnesses, so garbled as to conceal every possible clue of their name and quality. With still greater unfairness, no mention whatever was made of such testimony as had arisen in the course of the examination in his own favor. Counsel was indeed allowed him from a list presented by his judges. But this privilege availed little, since the parties were not permitted to confer together, and the advocate was furnished with no other information than what had been granted to his client. To add to the injustice of these proceedings, every discrepancy in the statements of the witnesses was converted into a separate charge against the prisoner, who thus, instead of one crime, stood accused of several. This, taken in connection with the concealment of time, place, and circumstance in the accusations, created such embarrassment that, unless the accused was possessed of unusual acuteness and presence of mind, it was sure to involve him, in his attempt to explain, in inextricable contradiction.

If the prisoner refused to confess his guilt, or, as was usual, was suspected of evasion, or an attempt to conceal the truth, he was subjected to the torture. This, which was administered in the deepest vaults of the Inquisition, where the cries of the victim could fall on no ear save that of his tormentors, is admitted by the secretary of the holy office, who has furnished the most authentic report of its transactions, not to have been exaggerated in any of the numerous narratives which have dragged these subterranean horrors into light. If the intensity of pain extorted a confession from the sufferer, he was expected, if he survived, to confirm it on the next day. Should he refuse to do this, his mutilated members were condemned to a repetition of the same sufferings, until his obstinacy (it should rather have been termed his heroism) might be vanquished.*

*Prescott, "History of Ferdinand and Isabella," Part I, chap. 7, par. 30, 31.

By a subsequent regulation of Philip II. the repetition of torture in the same process was strictly prohibited to the inquisitors. But they, making use of a sophism worthy of the arch-fiend himself, contrived to evade this law, by pretending, after each new application of punishment, that they had only suspended and not terminated the torture.*

Should the rack, however, prove ineffectual to force a confession of his guilt, he was so far from being considered as having established his innocence that, with a barbarity unknown to any tribunal where the torture has been admitted, and which of itself proves its utter incompetency to the ends it proposes, he was not unfrequently convicted on the depositions of the witnesses. At the conclusion of his mock trial the prisoner was again returned to his dungeon, where, without the blaze of a single fagot to dispel the cold or illuminate the darkness of the long winter night, he was left in unbroken silence to await the doom which was to consign him to an ignominious death, or a life scarcely less ignominious.†

Such are a few of the tender mercies of the Inquisition, that most fearful engine of tyranny worked by her whose name is given in Holy Writ as "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."‡ From the preceding description who can doubt but that Omnipotence hath judged of her character well, and named her accordingly. Yet all of this is the religion of the people of the United States, according to the Supreme Court. As we said before, we say again, we do not agree with the Court; but yet we know that now, since the bargain has been struck between the two (the Church and the State), the country is doomed to come most completely under Rome's control. We never expect that the contract will be annulled. God has protested, he has protested through his servants, by means of voice and pen. The conflict between the powers of darkness and the powers of light is even now being waged, and is only to be ended by the ruin of the United States and of the world, and the setting up of the everlasting kingdom of God, when the "kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."§ But I am wandering from the theme of my paper into a realm toward which it is designed to point the way, but where at this stage of its development it is forbidden to enter.

To add to the discomfiture of the victims, the three papists who sat as judges in the inquisitorial courts were almost invariably chosen from the most ignorant. Says Puigblanch:—

Even the common people, amidst the illusion in which they lived under the yoke of this tribunal, at length became sensible of the great ignorance which prevailed in its dark conclaves. This is proved by the following saying, to be met in the mouths of everyone:—

Question—What constituted the Inquisition?

Answer—One crucifix, two candlesticks, and three blockheads, alluding to the form and parade of its sittings, and the number of judges present thereat.||

The culprit was obliged to declare his whole genealogy and descent, and to state whether any of his ancestors, in a direct or transversal line, or his brothers, wife, children, or, indeed, himself, had at any time previously been arraigned before the tribunal, and penanced by

*Llorente, "History of the Inquisition," vol. 1, chap. 9, art. 7.

†Prescott, "History of Ferdinand and Isabella," Part I, chap. 7, par. 31.

‡Rev. 17:5.

§Dan. 7:27.

||Puigblanch, translated by Walton, "Inquisition Unmasked" chap. 4, par. 7, note.

it. The object of all this was to obtain possession of the property he might have inherited, by declaring the right of succession null and void.*

There were three kinds of torture generally used by the Inquisition, viz., the pulley, the rack, and the fire. The apartment in which these were inflicted was underground, and was called the hall of torture.

The first of these three modes of punishment was inflicted by fastening a pulley, with a rope passed through it, to the roof. The executioners would then seize the culprit, shackle his feet together, and suspend weights of one hundred pounds to his ankles. His hands were bound behind his back, and the rope from the pulley fastened to his wrists. He was then raised about six feet from the ground, then twelve stripes were inflicted upon him. After this he was let down with a run, but checked just before either his feet or the weights should touch the floor, in order to render the shock to his body greater.†

The torture of the rack, also called that of water and ropes, was a common one. The victim, divested of his clothing, was stretched on his back along a hollow bench with sticks across like a ladder, and prepared for the purpose. To this his head, hands, and feet were bound so tightly that he could not move. In this position he experienced eight strong contortions in his limbs, viz., two on the fleshy parts of the arm above the elbow, and two below, one on each thigh, and also on the legs. Sometimes also his face was covered with a thin piece of linen, through which seven pints of water ran into his mouth and nostrils, preventing him from breathing.‡

But the torture by fire was the most revolting of all. The prisoner was placed with his legs naked in the stocks, the soles of his feet were then well greased with lard, and a "blazing chafing dish applied to them, by the heat of which they became perfectly fried."§

But enough of this sickening picture. These are a few of the tortures which Rome has used, and these refinements of cruelty or others equal to them she proposes to use again, and in the United States, too; she has a right to, of course, since the Supreme Court saw fit to deed the nation over to her. And this, too, God has foretold. Here it is:—

God's word has given warning of the impending danger; let this be unheeded and the Protestant world will learn what the purposes of Rome really are only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectingly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is.||

This was first predicted and published to the world, as far as the author is aware, in 1886. Ever since that time, and, indeed, from before that time, Seventh-day Adventists have been warning the United States and the world of the designs of Rome. To how great an extent these warnings have been received, He who searcheth the hearts of men, alone can tell. But we do know that they have not been received by all who have heard them, and we do also know that they will not be re-

ceived by nearly all who will hear them. They are, nevertheless, none the less true, as the "Protestant world will learn when it is too late." And we would rather be found on the side of the word of God than be numbered with the throngs of earth. Thus saith Jehovah: "Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment."**

Of the company who heed this command it is that the prophet speaks and says: "All that see them shall acknowledge them, that they are the seed which the Lord hath blessed."† And to all who are not now of us, but whom God is calling to "come out" and be of us, we extend the invitation of Zechariah, bidding them make it true in their cases: "Thus saith the Lord of Hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."‡ There are "multitudes, multitudes in the valley of decision, for the great day of the Lord is near." Now is the time to decide to leave the valley and ascend the mountain of the Lord.

DID THE DISCIPLES EXPECT THE RESURRECTION OF CHRIST?

BY ELDER WILLIAM COVERT.

(Concluded.)

EARLY the third day from the crucifixion they hurried to the consecrated sepulcher, supposing they were going there to perform a burial rite upon the crucified body which they had seen laid in Joseph's tomb. On their way they talked of the heavy stone that they should encounter at the mouth of the grave. With them the question was, "Who shall roll away the stone?" While these women had courage to show a general interest in the Lord, his brethren shut themselves away in secret to mourn and weep in the bitterness of their disappointment.

When the women arrived at the sepulcher, they found the stone rolled away, the body gone, and an angel seated there, who told them that Jesus had risen from the dead. He also told them to go and tell his disciples (and Peter, who had denied him) that he was risen. Having seen the angel, and heard him talk of the resurrection, they were affrighted and fled from the sepulcher. Mark 16:3-8. Yet they reported to his disciples what they had seen, but "their words seemed to them as idle tales, and they believed them not." Luke 24:11. Yet Peter and John ran to the sepulcher to investigate the situation, and saw that the tomb was emptied of its sacred charge; yet they were perplexed about what had happened. It was then that they believed that Jesus was not in the tomb where he had been placed, but how to understand what had occurred they knew not; "for as yet they knew not the scripture, that he must rise again from the dead." John 20:9.

Having investigated thus far, "then the disciples went away again unto their own home." Verse 10. But Mary Magdalene lingered at the tomb weeping. It was when the disciples had gone away, and Mary remained there weeping, that she saw two angels sitting one at the head and the other at the feet

where the body had lain. Verses 11, 12. When these angels asked her why she was weeping, she replied, "Because they have taken away my Lord, and I know not where they have laid him." When she turned from looking into the sepulcher, Jesus himself was there, and he also asked her why she was weeping. She, supposing the gardener was addressing her and not yet believing that he had risen, answered, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Verse 15. But Jesus called her name in such a manner as to cause himself to be recognized. It then became necessary in her overjoy that she should be restrained in her demonstrations of affection for her risen Lord; he therefore said to her, "Touch me not; for I am not yet ascended to my Father." He must first see his Father, and have him accept of the offering that he had made for man, before he would ask man to do so. But Mary's love for the Saviour held him from his Father's presence until he could make her understand that he was alive. This would prevent a further search for his missing body while he should be away with the Father.

This manifestation of the Saviour to Mary is also reported in Mark 16:9. There the writer says: "She went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed it not." Verses 10, 11.

Later in the day he joined in company with two of his disciples as they were walking in the country, and they, not knowing who he was, told him of the mighty things that their Master had done, and how he had been condemned and crucified; they also related the story of the early visits to the sepulcher, and what had been reported about angels being seen, who had said that he was risen. Yet they had not indorsed the theory of the resurrection. But at this juncture they told the Saviour what had been their hopes about his redeeming Israel, referring, of course, to their expectation of an earthly kingdom. He then explained to them the scriptural teaching concerning the Messiah, and his suffering and death, and then made himself known unto them. He then ceased to be seen of them, and they hurried back to Jerusalem to tell the other disciples that the Lord had appeared unto them and that he was actually alive. But they would not believe it even then. See Mark 16:12, 13.

When the two disciples arrived from Emmaus, they found the others had closed themselves in for fear of the Jews. Being friends they were permitted to enter, and, doubtless, the Saviour entered with them unseen, and withheld himself from their vision until they had time to manifest their unbelief in his resurrection when it was told them by the brethren who had seen him at the country village. He then manifested himself to them, and said unto them, "Peace be unto you." But, instead of being ready to believe it was he, at first they were terrified and affrighted, and supposed they had seen a spirit. Then he showed them his hands and his feet, and invited them to handle him and see that he was a real being, having a literal, tangible body, composed of flesh and bones. He then called for food, and when it was given him, he ate a piece of fish and honeycomb in their presence, before they would believe their own eyes. Luke 24:36-43. He then upbraided

*Id., vol. 1, chap. 4, par. 48.

†Id., par. 81, 82.

‡Id., par. 83.

§Id., par. 84.

||"The Great Controversy between Christ and Satan," vol. 4, chap. 35, last par.

**Ex. 23:2.

†Isa. 61:9.

‡Zech. 8:23.

them with their hardness of heart and unbelief, because they had refused to believe those who had seen him after he was risen. Mark 16:14.

By this time the resurrection day was past, but the disciples were not all convinced of the resurrection yet. There was Thomas, who had not seen him since he had risen. He, being as faithless as his brethren had been, still held to his skepticism, and said he would not believe unless he could see and handle him. So, after eight days from the close of the resurrection day, Thomas saw him and believed that the resurrection had occurred. But not one of the disciples of Christ comprehended the significance of what had been accomplished in all that had taken place. This they could not know until they were anointed with the Spirit; but this anointing could not be given until self should be surrendered. Their false notion concerning the kingdom and mission of Christ stood in the way of their being instructed upon the subject of the atonement through his blood. Their minds had not yet been emptied of this erroneous theory when the Lord ascended to heaven; for, just as they were about to witness his departure from the earth, they asked him if he would not at that time restore again the kingdom to Israel. Acts 1:6.

Thus it is seen that all through the ministry of Christ, and through all his teaching them after his resurrection from the dead, they held onto their own mistaken idea of the work and mission of Christ, and that notion was of such a character as to keep their minds occupied with selfish emotions and thereby prevent them from seeing the real truths of the gospel of Christ.

The parting instruction given by the risen Lord was, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." John 16:7. When they should seek the Lord with all their hearts and repent of their selfishness and yield up their own mistaken ideas, they would be in a condition to receive the heavenly anointing whereby they could discern spiritual things. Not until then could they teach and appreciate the real significance of the death and resurrection of the Saviour.

Considering all that has been shown in the above, of what folly must those persons be guilty who teach that the disciples, together with the Saviour, celebrated the event and especially honored the day of the resurrection, on the resurrection day and onward to the ascension, and because of this that the disciples ever afterward kept it up. Never was anything more flatly contradicted and shown to be wholly false by the facts in the case. No person that will let go of false theories so that he can reach down to the depths of truth, and in that spiritual condition study the history of the disciples' connection with the ministry, death, and resurrection of Christ, can continue to believe that Sunday sacredness has its source in these things. Verily, it had a very different origin.

SUCH help as we can give each other in this world is a debt to each other; and the man who perceives a superiority or a capacity in a subordinate, and neither confesses nor assists it, is not merely the withholder of kindness, but the committer of injury.—*Ruskin*.

OBEY HIS VOICE.

BY GUY VERNON ABBOTT.

OBEY thy Father's blest commands
In these thy youthful days;
He'll lead you gently by the hand
In wisdom's pleasant ways.

ObeY him in thy early youth,
While life to you is given,
And you will learn to love the truth,
And gain a home in heaven.

ObeY him in thy manhood's years,
Before death and decay
Shall rob you of the strength of youth,
And steal thy life away,

ObeY him when the storms of life
Around your pathway roll;
He will be with you in the strife.
Oh, trust him, weary soul!

ObeY him when thy locks are white,
And when thine eyes grow dim,
For soon you'll leave this world of night
To go and dwell with him.
Fremont, Steuben Co., Indiana.

THE THIEF ON THE CROSS.

BY W. N. GLENN.

"AND he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee to-day shalt thou be with me in Paradise."

In connection with the conversion of the malefactor while suspended on the cross there are two very prominent points, namely, Christ's fidelity to his mission, and the remarkable faith of the penitent thief.

I. *Christ's Unflinching Fidelity.* The mission of Jesus Christ to this earth was one of voluntary humility, in order that everyone who would become reconciled to God through him might be exalted. And his whole life was one of continued self-denial and submission to suffering, that others might be benefited. From his single purpose of glorifying the Father by redeeming lost sinners, he never for a moment swerved. Of all the godlike characteristics manifested in his earthly career, none was more prominent than this,—there was in him "no variableness, neither shadow of turning."

Satan tempted him with taunts, flattery, and bribery, all to no avail. Time after time hunger, fatigue, and personal danger were ignored in the face of opportunity to do good. The bitterest manifestations of ingratitude and hatred on the part of those whom he came to redeem could not quench his burning desire to save them. Even when he was betrayed by one, denied by another, and forsaken by all of his chosen disciples, he was not shaken in purpose to save all who would come unto God by him. After his condemnation, while on the way to Calvary, when sympathizing women wept over his doom, he still manifested the spirit of self-abnegation. Turning to the weeping women he said, "Weep not for me, but weep for yourselves, and for your children." Arriving at the place of execution, the rough executioners drove the cruel nails into his hands and feet, yet he was still unmindful of self and thoughtful of poor, sinful man. There was no effort to escape the terrible ordeal; but his burden of prayer was, "Father, forgive them; for they know not what they do."

And even when elevated on the cross, amid indescribable suffering and the taunts and jeers of his persecutors, he was ready to give heed to the appeal of a penitent sinner, and

to give salvation in answer to the prayer of faith. Although appearances were all against him, and he seemed to be helpless in the hands of his enemies, he faltered not in his devotion to the work of love which he had undertaken.

He knew that he was about to die, and that not only his enemies but his closest friends now deemed his claim to the Messiahship a delusion and his work at an end. Yet, notwithstanding the combined antagonisms of furious enemies, cowardly friends, and an unjust judge, he was ready to impart comfort to the suffering, consolation to the penitent, and sure hope to the dying. He could confidently promise a future life through faith in himself, although conscious that he was on the verge of death. He had not the least hesitancy or doubt of his ability to perform his promise, when he declared to the penitent thief, that he should be with him in Paradise.

Had not the prophecies foretold all that was now going on? Was it not his own Spirit that had dictated the words of the prophets? Had he not previously told his disciples that he should be put to death, and that he should rise again the third day? Then why should he doubt when confronted with the scenes which he had so long known were to be a part of the experience? He had assured his disciples that he would go away and prepare a place for them in his Father's house of many mansions, and that he would come again to take them where they could be with him (John 14:1-3). Paul reiterates this promise a little more in detail in 1 Thess. 4:16-18: "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

We see from this that the promise of the Lord to the disciples to come again to receive them unto himself will be fulfilled when he comes at the last trump (1 Cor. 15:51-54), at the resurrection of the righteous, when all the dead in Christ and the then living righteous will be taken to glory together. It is also apparent that the promise to the penitent thief was equivalent to that made to the disciples on the previous night, when he who made the promise knew that his hour had come. And the promise to the thief will surely be fulfilled when the other disciples receive their reward; for all will be "caught up together" to meet the Lord when he shall "descend," or "come again," to receive them unto himself.

II. *The Remarkable Faith of the Penitent Thief.*—In the early part of Christ's earthly ministry he met a remarkable instance of faith on the part of a Roman centurion. This man's servant was sick, and he appealed to Jesus to heal him. However, he felt that he was unworthy to have such a good man come into his house. So he said to Jesus, "Speak the word only, and my servant shall be healed." Jesus had healed many sick folks, and the people had shown great faith in his healing power when the afflicted ones were in his immediate presence. But the healing of a sick man a long distance away and out of sight was an achievement that no one had thought of expecting. It remained for this heathen army officer to exercise such

a measure of faith; and in response to its expression, Jesus said, "I have not found so great faith, no, not in Israel."

But when we consider the character of the dying thief's request, and the situation of the One of whom the request was made, we have an instance of faith unparalleled since Abraham's gift of his son Isaac. The two men were on the verge of death, with no possible hope of deliverance, yet one believed that the other was a king with power to grant him favor. Another malefactor hung upon a cross on the other side of Jesus, and he could see in the crucified Messiah only a dying man, with no more power, no greater prospect, than he himself possessed. Had he not put to the test the claims of Jesus to the Sonship of God? Was it not a reasonable test when he tauntingly said to his fellow sufferer, "If thou be the Christ, save thyself and us"? Had not Christ publicly proclaimed that his mission to earth was to save life? Surely there had been no greater opportunity to display his power and to save not only others but himself.

Thus did one malefactor reason, in harmony with the mocking multitude. And, from the standpoint of the carnal mind, the wisdom of this world, the argument was logical. The other thief had imbibed the Spirit and teaching of Christ. By believing, he comprehended the vicarious death of Christ, and his resurrection. He evidently believed that that dying Man, to all human appearance powerless to help anyone, not even himself, would come again to establish a kingdom. This is implied in his pointed request, "Lord, remember me when thou comest into thy kingdom."

Even the chosen twelve, whom Jesus had made his bosom companions for three years, whom he had taught "line upon line and precept upon precept," and whom he had endowed with power to cast out devils, heal all manner of diseases, and even to raise the dead, had no faith at this critical moment. Although he had plainly told them that after his crucifixion he would rise again the third day, they refused to believe that he had risen until they could see him themselves. But this poor malefactor, who acknowledged his guilt, who had made no profession of faith until suspended on the cross, in the darkest hour possible for the hope of the gospel of Jesus Christ, manifested more faith than they all.

Thus he committed his life to a *dying* Saviour, fully believing his word, that he had power to lay down his life and had power to take it again (John 10:18). Thus the penitent thief gave up his life, fully believing that it was "hid with Christ in God" (Col. 3:3), and that "when He who is our life shall appear" (verse 4), he would also be called to life with the redeemed throng.

In the face of such faith as this, shall anyone say it is too much to believe the word of God, which assures us that Jesus Christ has risen, and has ascended on high, where he still makes intercession for penitent sinners? Is it too much to believe that this triumphant Saviour will fulfill his word to his chosen ones? Is it possible, or even probable, that he would come to this earth to plant a vineyard at such immense cost and not come again to gather the fruit? Shall he whose word never has failed, promise his waiting ones that he will come again to take them to himself, to his own eternal kingdom, and then leave them in an endless sleep of death?

Here is the assurance of the Eternal One: "My covenant will I not break, nor alter the thing that has gone out of my lips." Ps. 89:34.

Surely he who faltered not when a cruel death on the cross was right before him, nor yet when the terrible nails had fastened him to the tree, nor yet when the Father's sympathetic face was turned from him and left him to bear alone the sins of the world,—we repeat, surely he will not fail in the all-important moment of bestowing the promised inheritance in his everlasting kingdom. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. . . . Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34. Then will be the time hereinbefore cited, when "the Lord himself shall descend with a shout, with the voice of the Archangel, and with the trump of God," and the righteous dead and living will be "caught up together," to "be ever with the Lord."

Then will be fulfilled the promise made to his disciples just before his betrayal (John 14:1-3). Then will be fulfilled the promise to the penitent thief, made under such inauspicious circumstances. It was a brave promise, such as only could be made in good faith by one who was conscious of the power to overcome death. Such consciousness was the basis of the assurance, "I say unto thee to-day [though I am about to yield up my life, notwithstanding all these adverse circumstances, I unhesitatingly give you my word], thou shalt be with me in Paradise." Verily that promise is sure, as are all the other promises of God, all of which are yea and amen in Christ (2 Cor. 1:20). Why not lay hold of them? They are just as sure to-day as they ever were; and in the ever-expanding light of God's word there is a far more encouraging ground of faith than that upon which the penitent thief stood. Verily his faith stands up in loud condemnation of any excuse that may be presented in any age since that time, and especially in this our day of increasing light and knowledge.

SATANIC, NOT CHRISTIAN.

BY ETHAN LANPHEAR.

"WHY do men put the devil in power and then have to ask or petition him to act like a Christian?" asks Rev. R. L. Lots, of Pomeroy, Wash., in the *Harbinger* (Christian). "Who are these men whom we petition to close the World's Fair on Sunday?" "Has it come to pass in this progressive age that God has to petition the devil to help him out?" "Have we reached the time when the children of God are simply the petitioners at the throne of Satan?"

These questions arouse in us many a query. It seems to me that instead of the devil's being asked to act like a Christian, those who are working for Sunday laws, while professing Christianity, are manifesting the spirit of the devil; for they are assuming to be as God, and attempting to change times and laws. God instituted the seventh day as the Sabbath. Christ indorsed it and kept it, and claimed he was Lord of it, and that the "Sabbath was made for man, and not man for the Sabbath." Neither Father nor Son ever indi-

cated that there ever was a change, or that there ever was to be a change. But the gospel indicates that false teachers would arise and attempt to "change times and laws." And are not our professed Christians that have been fighting for Sunday closing, doing their best to change God's law and Christ's teachings? God never calls on the "*devil to help him out*." God never changes. Neither does Christ ever call on men to legislate men to be Christians, nor does he order his followers to use carnal weapons to compel men to become religious, or to observe his Sabbaths. He says, "If ye love me, keep my commandments," while those who profess to be his followers are petitioning Congress to observe a day never sanctioned by him, in fact, the pagan Sunday.

Constantine issued the first edict requiring the people to observe Sunday, in the year 321. But he only required this of the people of the city. The country people were excused. But here these zealous false prophets would compel all the world in attendance at the World's Fair, and the entire nation, to keep the heathen Sunday.

It is all—the legislation, the boycotting, the threatenings—outside of the realm of Christianity and God's plan of salvation. Render unto Cæsar the things that are Cæsar's, but unto God the things that are God's. "Ye cannot serve God and mammon." Don't profess to accept the Bible as your faith and practice while you are following false teachers and the traditions of men. You are as foreign from God and Christ's religion as many of the heathen nations represented in the great religious gathering recently held at Chicago. "Come out from among them" is the requirement of the gospel. Will you come? There is no other Sabbath represented by God and Christ but the "seventh day." If you would reach the consciences of men, you must teach the "commandments" of God and the faith and teachings of Christ.

There are many religions, but only one Christianity. You talk about a Christian sabbath, an American sabbath, etc., as if we were a world by ourselves, and were ruled by men-made gods. Our Christianity has been run away with by a renegade church, and, in fact, the church needs to be converted anew to Christ. Christ said to Peter after he had denied his Lord, "When thou art converted, strengthen thy brethren." This is what our national teachers need before we shall have a pentecostal season.

Plainfield, N. J.

THE SABBATH BELL.

BY W. H. LITTLEJOHN.

I HEAR a solitary bell;
It sounds not like a dirge or knell,
But with a rapid, cheerful stroke
It seems the people to invoke
To gather at the house of prayer,
Somewhere, somewhere, but where?

This is the seventh day, not the first,
As surely as the men of erst
Have handed down the reck'ning straight,
Commencing at the garden gate
Of Eden when the years began.
Explain; who can, who can?

I am resolved, this thing I'll do:
The throng I'll follow through and through
The city streets till they shall pour
E'en through the widely open door
Of the strange church for which I long—
But where's the throng, the throng?

Well, never mind, I'll go alone,
And, guided by the deep, rich tone
Of that great bell, I'll travel on
Till I shall reach, despite the ton,
The place of worship of this folk,
I know not now what folk?

I'm here at last, for, high in air,
The great bell clangs just over there.
I'll enter through the portal wide
And view the multitude inside
Who sit there with a quiet mien;
They solemn seem, I ween.

"This building is no synagogue;
Each person here's a Gentile dog,"
With lofty look and cynic air
A Jewish rabbi would declare,
When asked if Hebrews filled the pews.
His words would prove no ruse.

Those gathered now are Christian men,
For there I read, "I'll come again."
And here I see a crown and cross
Most deftly worked with silken floss
Upon the screen before the choir.
How strange! they shine like fire.

Hard by the desk a tablet stands
On which are graven God's commands,
And near it a prophetic chart,
Whereon a painter by his art
Has outlined beasts by prophets seen;
In vision seen, I ween.

I'll ask the meaning; no, I'll wait;
For, lo! a young man without state
Advancing, climbs the pulpit stair,
Then, bowing, offers silent prayer,
And thus the service is begun.
I'll listen till 'tis done.

The preacher his remarks began
By stating that it was his plan
On that occasion to outline,
In briefest form, the faith divine
Of those with whom his lot was cast.
That plan let him hold fast.

"We think," said he, "that Christ our Lord
Will come, ere long, with rich reward
For those who his return desire,*
And that he'll burn with flaming fire
The nations that his advent hate.†
Right here decide your fate.

"The faith of Jesus and commands
Of God we're preaching in all lands,‡
A message pure and heaven born,
That saints or sinners must not scorn,
If they with joy would meet the King.
Do not forget this thing.

"The man of sin whom Daniel saw
Would think to change God's holy law,§
Has set aside the day of rest
In Eden sanctified and blessed,||
And put the Sunday in its stead.
Avoid a sin so dread.

"The soul that sinneth, it shall die,¶
The prophet said, but now the lie
Is given to this statement clear
By theologues, who do not fear
To teach that all men live for aye.
Does God know best, or they?

"The dead know more than those who live,
Such is the wisdom preachers give.
The living know that they shall die;
The dead know nothing, 'was the cry **
Of ancient Judah's wisest prince.
Are dead men wiser since?

"By some we're told that all the dead
Who die impenitent are led
By angels to a lake of fire,
Wherein, though cast, they ne'er expire,
But suffer long as God shall reign.
Tell me, are such men sane?

"No wonder that the good should feel:
Their reason falter, break, or reel,
When vainly trying to conceive
How God the merciful could leave
The masses to a fate so sad.
He will not; so be glad.

"'Tis true that wicked men are doomed
By fire from God to be consumed; *
But, if consumed, naught will remain
But ashes that can feel no pain.†
Thus we unending woe disprove.
Who can these stakes remove?

"The saints of God, of angels peers,‡
With Christ will spend a thousand years§
In heaven, then to the earth return
To see this planet burn and burn,
Till every trace of sin is gone.
O happy day, soon dawn!||

"From out the ashes of this earth
Shall spring a planet which at birth
In gorgeous beauty will excel
The orb on which we all now dwell,
E'en as the sun outshines a star,
Tell me, who can, how far.¶

"The golden city of our God,
Whose shining streets have long been trod
By holy angels, shall come down
To be the glory and the crown,
The grand metropolis of earth.
Hail thou of heavenly birth! **

"Upon the desert waste will bloom
The rose and lily, and perfume ††
Of fruits and flowers load the air,
As when in Eden the first pair
Surveyed the garden of the Lord.
Such is the saints' reward.

"Nor torrid zone, nor frozen pole,
Shall exercise a fierce control
On any portion of this sphere,
But balmy breezes all the year
Will prove the climate salubrious.
In Eden it was thus.

"On hilltop and in shady dell
The lambkin and the wolf will dwell
In safety, while there, side by side,
The leopard and the kid will bide
Without the slightest fear of harm.
O world without alarm!

"The soft-eyed calf and lion's whelp
Together feed, and, without help,
A little child shall lead the twain, ††
Or watch their gambols on the plain,
As children watch their household pets.
Such joy like joy begets.

"In all the mountain of the Lord
There'll be no need to watch or ward.
Nor serpent's fang, nor angry bear,
Nor aught will harm the dwellers there, ††
Who safely dwell within the wood.
'Tis thus where all are good.

"Upon new moons and Sabbath days
They'll come with hymns of lofty praise
To worship God on Zion's hill,
While every heart with joy will thrill,
Too great by far to be expressed. ||||
Oh, may we share that rest! ¶¶

In this way did the preacher close
His sermon, when I quickly rose
And left the church, to ponder well
The things I'd heard, for, must I tell?—
They seemed both beautiful and just.
I'll go again, I must.

Battle Creek, Mich.

PRAY much! Each day allow thyself a season
For close companionship with minds above.
Put by thy will, thy pride, thy stubborn reason;
Keep nothing but humility and love.
As one is charged with magnets, so thy soul
Shall feel divine electric currents roll
Thro' all its chambers, till it glows with faith
That conquers death.

—Selected.

*Rev. 20:9.
†Mal. 4:1-3.
‡Luke 20:35.
§John 14:13; Rev. 20:6.
||2 Peter 3:10.
¶2 Peter 3:11-13.
**Revelation 21.
††Isa. 35:1, 2.
‡‡Isa. 11:6.
§§Isa. 11:9.
|||Isa. 66:23.
¶¶Isa. 35:10.

2 Tim. 4:7, 8.
2 Thess. 1:7, 8.
Rev. 14:9-12.
Dan. 7:25.
Gen. 2:1-3.
Eze. 18:4.
Eccl. 9:5.

WHY TEMPTED.

PERSECUTION and temptation are a sort of sieve, to sift the church of God. As it is, we have enough hypocrites among us, and if the way to heaven were strewn all along with loaves and fishes, we should have the devil himself going on pilgrimage. There must be these fiery persecutions, that the drossy hypocrites may be purged out. I warrant you there were not many hypocrites in the catacombs of Rome when to be a Christian involved almost certain death. They crept into their assemblies at the dead of night, and there gathered to sing hymns to the name of Jesus, and few were the traitors' tongues that joined in the singing.

When in our own country any man who had a Bible must die for it, and therefore men hid their Bibles behind the wainscot or under the floor boards, few were very eager for Bible reading. The mocking, the jesting, the jeering which goes on in the world is the sieve constantly moving to shake off the chaff and let the good wheat remain. If we could stop that winnowing fan, we should hardly wish to do so. I am sure if I could give some of you new converts a pass from here to heaven, so that nobody would ever laugh at you, and you would never suffer anything for Christ, I would not do it.

I feel I should be doing you a serious injury if I could secure you against every trial. Think of a soldier when he enlists. Suppose he should say to the sergeant, "Sergeant, will you give me a guarantee that I shall never fight?" I think the officer would reply, "You had better not enlist." Even so I say to you, We cannot guarantee you that you shall not be tempted, and if you want such a guarantee as that, you are not the kind of man we want; you are not the sort of man that is ever likely to win the crown unfading.

Trial and temptation discover the reality of conversion. Here is a man ridiculed for his religion and for his sobriety. He will not touch a drop of the drink which formerly cast him down to his destruction, and therefore his fellow-workmen laugh at him. All sorts of epithets are hurled at him while he is at work. He goes to a place of worship on Sunday, and for this he must be jeered at to the last degree. Who is this man that bears this so patiently?—Why, the very man who, twelve months ago, could drink as much as any of them, and used to jeer at others; the very man who, for twenty years before, never entered the house of God.

Now the fact that he can stand against temptation is one of the very best evidences that he is born again, and made a new creature in Christ Jesus; and those who see such a change confess that this is the finger of God. What else could have changed him so completely as to make him stand against the very thing which he himself took part in so short a time ago? We may thank God for the temptation, since it helps to evidence the reality of the conversion.—C. H. Spurgeon.

SOMETIMES the efforts and plans of good men are failures. But it is only to test them, and prepare the way for larger success.

SUCCESSFUL work for others requires the personal contact of heart with heart and life with life.

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.*

TIRED MOTHERS.

A LITTLE elbow rests upon your knee,
Your tired knee, that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of shining hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers, folding yours so tight,
You do not prize this blessing overmuch—
You almost are too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day;
We are so dull and thankless, and too slow
To catch the sunshine as it slips away.
And now it seems surpassing strange to me
That while I wore the badge of motherhood
I did not kiss more oft and tenderly
The little child that brought me only good.

And if some night, when you sit down to rest,
You miss this elbow from your tired knee,
This restless, curling head from off your breast,
This lisping tongue that chatters constantly,
If from your own this dimpled hand has slipped
And ne'er will nestle in your palm again,
If the white feet into the grave have tripped,
I could not blame you for your heartache then.

I wonder so that mothers ever fret
At little children clinging to their gown,
Or that the footsteps, when the days are wet,
Are ever black enough to make them frown.
If I could find a little moldy boot,
Or cap, or jacket, on my chamber floor,
If I could kiss a rosy, restless foot,
And hear its music in my home once more,

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky,
There is no woman in God's world could say
She was more blissfully content than I.
But, ah! the dainty pillow next my own
Is never rumpled by a shining head;
My singing birdling from its nest has flown—
The little one I used to kiss is dead.

—*May Riley Smith.*

A TALE OF A DUTCH HERO.

In the days when Charles IX. was king of France, when Philip II. reigned over Spain, and our land [England] was governed by good Queen Bess, the people of Holland and the Netherlands were called upon to endure the most fiery persecution the world ever witnessed.

For many generations the Dutch had enjoyed more liberty than was usual at that stage of the world's history. Their cities possessed charters and privileges of which they were justly proud, and to which they owed their prosperity. As a natural consequence education advanced, and the people were accustomed to freedom of thought and argument.

In this good soil the seed of the Reformation took deep root. Nowhere did the doctrines of Luther spread so rapidly, nor bring forth so rich a harvest.

Then came persecution. The cruel and bigoted king of Spain, believing himself to be ordained of God to sweep heresy from the face of the earth, let loose upon the smiling provinces all the terrors of the Spanish Inquisition.

Already they had suffered much for the cause of religion. During the reign of Charles V. many thousands laid down their lives for the truth, but Philip II. exceeded his father both in cruelty and tenacity of purpose. Henceforth no man's life was safe. Liberty was crushed and a dark cloud of oppression settled over the land. Men and women were

tortured, drowned, strangled, burnt alive, or buried alive, for no other crime than reading the Bible, praying with their children, and teaching them to look to Jesus as their only Saviour.

It would shock you too much were I to tell you a title of what these poor Christians endured at the hands of their fellow Christians. Saddest of all human delusions when religion is used as a mask for tyranny! Happy are we who have the privilege of serving God according to the dictates of reason and conscience.

In Holland cruelty and injustice produced their natural result; the people rose up against their oppressors, and an army was sent by Philip to reduce them to obedience. Thus the misery of war added to the terrors of the Inquisition.

The Dutch was a commercial rather than a warlike people. Stern necessity obliged them to fight for their homes and for their wives and little ones; but at first the well-disciplined Spanish troops had them at a terrible disadvantage.

In one way, however, they were superior to their foes. They were as much at home on water as on land; and in winter they could skim about upon the frozen seas and lakes, to the great confusion of their enemies. When the battle was fought upon water or upon ice, it was the Dutchman's turn to win.

But the Spaniards were persevering as well as brave. They soon bought skates and learned to use them, though not so skillfully as those who had been accustomed to them from childhood.

Dirk Willemzoon was one of those who suffered for conscience' sake. Although he was innocent of any offense beyond the reading of his Bible and attending religious meetings, he was taken prisoner, tried, and condemned to death.

Dirk felt it hard to submit to this cruel injustice. He was young, and life was sweet—even life such as it then was in Holland. He set his wits to work out a plan of escape. His plan succeeded. Once more he was free—free, but not safe. He must still hide from his enemies. In this, alas! he was not so fortunate; his retreat was discovered by a Spanish soldier, and he was pursued across the open country. At no great distance was a lake, now a broad sheet of frozen water. Here was a chance for Dirk. He knew that upon ice he could soon outstrip his pursuer.

He was right. The Spaniard was a bold runner, but upon that slippery surface he was no match for the young Dutchman. Moreover, at this season the lake was not to be traversed without danger. Winter was nearly over; already there had been mild spring days, and the ice was unsafe. It trembled and shook beneath the flying footsteps of the hunter and his prey.

Dirk was no stranger to the lake. He knew what parts to avoid. The soldier lacked this useful bit of knowledge. Suddenly there was a loud crack, a cry, a splash. The fugitive turned to look, and, behold! his enemy was gone. A large hole in the ice, surrounded by many a deep crack—that was all that was now visible. But as he looked, the head of the drowning man reappeared above the water. He stretched out his hands and grasped the edge of the ice, which bent beneath his weight. Dirk saw that he could not get out unaided. He was caught as securely as any rat in a trap. In a few minutes he must sink.

Dirk was safe now. Intense gratitude for his escape filled his heart to overflowing. "The Lord hath delivered me," he cried; "it is not my work. Truly God hath fought for me; he hath overthrown my enemy like the Egyptians in the Red Sea."

But this thought was rapidly succeeded by another: "I say unto you, Love your enemies; do good to them that despitefully use

you and persecute you." Would he not be disobeying his Saviour's command if he left this man to perish? It was a terrible moment for poor Dirk. He covered his face and fell upon his knees. A fierce battle raged within his soul, the powers of good and evil striving for mastery. God gives us all grace to fight such battles on our knees.

It was soon over. The Spaniard was presently amazed to see the young Dutchman returning across the ice, but the sight brought him no comfort. "He comes to slay me with his dagger," thought he. "Well, 'tis more a soldier's death than drowning like a kitten in a tub." So he resigned himself to his fate with the stoicism of one who has faced death too often to fear it. To his astonishment, however, the young man showed no desire to kill him, but seemed, on the contrary, anxious to save him. He advanced cautiously along the quivering ice, then lay down, and, creeping toward the hole, stretched forth his hands and drew the soldier out of the water.

There is but one way in which such a story should end. If the Spaniard had no reward to offer, he must at least grant freedom to the man who had risked his life to save him. But, alas! this tale has a far darker sequel. Whatever his feelings may have been while in the ice hole, the soldier was no sooner safe on dry land than the instinct of the bird of prey revived. The man was in his power yet—the man he had followed through so many dangers. Should he let him go, and so lose the reward of his valor?—No! The young Dutchman was his lawful captive, and back to prison he must go.

Motley, from whose pages we have drawn this sketch, tells us that the Spaniard was subsequently stricken by remorse and would have released his prisoner, but was prevented by the burgomaster of Aspern, who bade him remember first his duty to his king.

We are not disposed to give the soldier much credit for this tardy repentance. It was never strong enough to induce him to open his door to his captive.

Dirk's noble action met with no reward in this world. After languishing in prison for some weeks, he was led out into the marketplace, tied to a stake, and burned to death. Even then we may be sure that brave Dirk Willemzoon never for a moment regretted his generous self-sacrifice. He had followed his Master, for, like him, he had laid down his life for his enemy; and to him, also, was granted grace to say with that dying Master, "Father, forgive them, for they know not what they do."—*The Quiver.*

SOME GIRLS.

BY MARY LOUISE PALMER.

SOME girls are rapidly becoming veritable scolds. I have a young friend, near neighbor, that I seldom visit without being reminded of Shakespeare's play.

My dear girls, I do not think it necessary or desirable to become a scold or shrew, or to impress one's friends as such. Do you?

The young friend referred to is twenty years of age. The habit of fault-finding, nagging, and general bickering is growing fixed that I fear it will cling. She is energetic and bright, tidy in dress, attractive in appearance. Alas that she is what she is!

I have been present when she would say, "Father, wipe your feet on that mat before you step an inch into the sitting room. Three times to-day have I swept sand from the carpet, all because you were too lazy to wipe your feet. Hear what I say, don't you?" And I have seen the patient father sigh and cast reproving glances at his eldest daughter. I suppose he disliked to rebuke her in the

presence of company, but to my mind she richly deserved it.

When the mother has advised in matters where experience brings wisdom, I have heard the daughter reply, with a frown between her eyes, and toss of the head, "I shall do as I please, and you will find it out, too," in harsh, emphatic tones.

The younger brothers and sisters feel the untoward home influence and express themselves accordingly. Their childish criticisms are tempered with charity, as is often childish wont. They say: "Oh, sister's cross! She's always cross, but she mends our clothes nice. Mamma says we mustn't mind. Sister's good." Father and mother are mortified, chagrined, heart-burt many times.

Do not draw from this description that she is wholly vain and giddy. Such is not the case. Oh, that she would struggle more valiantly with her besetment, if such it be, until she conquers! Vigilance, unceasing watchfulness, and prayer will wrestle mightily with besetting sins. Oh, that such as I have described would put on their beautiful garments! What an overturn in many homes there would be!

And it is the little foxes, little sins, that need most careful watching. A fretful word so easily slips from the tongue. Repeated again, it becomes second nature. Fault-finders increase, naggings become fixed habits, and, O my girls, you are doomed—scolds, shrews! Avoid, turn away, overcome.—*Christian at Work*.

KISSING.

ATTENTION was called lately to the danger that may lurk in a kiss, as shown by the illness that followed "kissing the bride." A month ago the wedding took place, and the following item from an exchange gives the sequel:—

JAMESTOWN, N. Y., September 13.

Ransom Bratt, aged thirty-five years, died of diphtheria at his home in Kiantone, N. Y., yesterday. The Bratt family, consisting of Mr. and Mrs. Bratt and their nine-year-old daughter, attended a wedding in the town of Kiantone less than a month ago. The bride had a sore throat at the time, which developed into diphtheria, and many cases of the disease broke out among those who attended the wedding and kissed the bride. The Bratt girl died two weeks ago. Immediately afterward Mrs. Bratt died, and yesterday Mr. Bratt died. The others who were attacked by the disease recovered.

That there are unaccountable outbreaks of this disease no experienced person will deny, but no up-to-the-time physician can be persuaded that an attack comes on *de novo*, any more than he will believe that a stalk of corn that he finds in his garden came up without a kernel being dropped in the soil. As Dr. Irving A. Watson, the accomplished secretary of the New Hampshire Board of Health, says:—

When the pollen of the pine forests of Michigan and the Northwest is carried in the air and showered down in New Hampshire, who shall say that the germ of some disease which is many times smaller than the spore of the pine may not in a warm and humid atmosphere be carried to greater distances where it produces disease? Who can say that epidemics, which are sometimes so sudden and widespread as to convince many that they are dependent on some "occult constitution" of the air, are not in a manner sown broadcast? Facts may be stranger than flights of fancy and yet follow a fixed and definite law.

If the indiscriminate and almost universal practice of kissing could be restricted to those cases in which it is an expression of sincere affection, the world would be the gainer in many ways than one.

The recent case of diphtheria conveyed by "kissing the bride" is matched by another instance of infection by kissing, that comes from Ohio:—

Scarlet fever contracted by a kiss is the latest freak in infectious diseases. A report of this peculiar case is given in a letter received recently by Sec.

retary Probst, of the State Board of Health, from Mifflin, Ashland County, O. The letter states that a lady recently came to the village from Mansfield, O., accompanied by a child suffering from a slight attack of scarlet fever. They called on a friend, and the scarlet fever patient was permitted to kiss three children in the family where the visit was made. Within a week the three children were stricken with the disease, and their father and mother have since fallen victims to the contagion.

Miller, the Berlin savant, was the first scientist to call attention to the danger from this source, and he sets forth his reasons in a paper in the *Journal of Laryngology* upon "The Human Mouth as a Focus of Infection."

He enumerates, as diseases traced to the oral bacteria, dental caries, and its consequences, pneumonia fever, tonsillitis, angina ludovici, pneumococcus, abscesses, actinomycosis, noma, thrush, and other oral infections, diphtheria, tuberculosis, and the human form of stomatitis epidemica, or foot or mouth disease. He gives a list of oral bacteria that have been cultivated, numbering twenty-two varieties, besides numerous other pathogenic microorganisms that have been found in the mouth, but have not been as yet cultivated in artificial media.—*The Independent*.

A BOY WHO IS SUCCEEDING.

EVERY boy wishes to succeed, but few men are able to look back upon a successful life. Why some boys are promoted more rapidly than some others is suggested by this story, the writer of which is unknown to us.

"A new boy came into our office to-day," said a wholesale grocery merchant to his wife at the supper table. "He was hired by the firm at the request of the senior member, who thought the boy gave promise of good things. But I feel sure that boy will be out of the office in less than a week."

"What makes you think so?"

"Because the first thing he wanted to know was just exactly how much he was expected to do."

"Perhaps you will change your mind about him."

"Perhaps I shall," replied the merchant, "but I don't think so."

Three days later the business man said to his wife: "About that boy you remember I mentioned three or four days ago. Well, he is the best boy that ever entered the store."

"How did you find that out?"

"In the easiest way in the world. The first morning after the boy began work he performed very faithfully and systematically the exact duties assigned, which he had been so careful to have explained to him. When he had finished, he came to me and said: 'Mr. H., I have finished all that work. Now what can I do?'"

"I was greatly surprised, but I gave him a little job of work and forgot all about him, until he came into my room with the question, 'What next?' That settled it for me. He was the first boy that ever entered our office who was willing and volunteered to do more than was assigned him. I predict a successful career for that boy as a business man."—*Harper's Young People*.

BREATHE clear air from morning to night, and from night to morning again, and you will be rewarded with a lightness of spirit that the chemist is powerless to bestow. Eat clean food, food that is not greasy, nor spicy, nor hard of digestion, and you will be nourished and made strong by the only genuine blood purifier in the market. Bathe in clean water every day, and note the elevating and tranquilizing effect it has on the mind. Think clean thoughts, and the body as well as the soul will seem to be mate-fellow with the angels.—*Family Doctor*.

CHRISTIAN hospitality is a great blessing, and full of rich rewards.

Mission Fields.

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

"THE NIGHT COMETH."

BY EMMA C. DOWD.

AN angel passed through a busy street;
His step was swift, and his smile was sweet,
And he sped in the path of the rising sun,
Saying softly, "The day is begun,
"The night cometh."

He met a child, who laughed and ran,
Chasing the butterflies with her fan,
A circlet of lilies, white and fair,
Crowning her wavy yellow hair;
And, stooping, he asked, in a gentle tone,
"Do you love the Master, my little one?"
She raised her beautiful, sunlit head,—
"I am one of his little lambs," she said;
"Then do," said the angel, "as he commands;
Your work is ready, it waits your hands."
The child made answer, "I'll not forget;
I shall do my work ere the sun has set;
But 'tis going to be such a long, long day!
It is morning now, and I want to play."

The angel watched her in sad surprise,
As she flitted away with the butterflies;
And he sped in the path of the rising sun,
Whispering soft, "Will the work be done?
"The night cometh."

An hour flew by, and the child lay dead,
A stain on the beautiful sunlit head,
A stain which the lilies could not hide,
Though they spread their waxen petals wide;
And the weepers heard, in a voice divine,
Like the solemn moan of a wind-stirred pine,
"The night cometh."

The angel passed through the busy street,
And met a man with hurrying feet.
"Stay," he cried. "Are you one of those
Who love the Master and hate his foes?"
"Oh, yes!" he replied. "My name is enrolled
In the books of the church. I am safe in the fold."

"Then do," said the angel, "as he commands;
Your work is ready, it waits your hands."
"Good sir," said the man, "I shall do my work
All in good season, I'm never a shirk.
Just now I am busy, as you must see,
But sometime—yes, sometime—I hope to be free
To work for the Master. I'm still in my prime,
With life before me,—there's plenty of time."

The angel watched him speeding along,
With a troubled brow, through the jostling throng;
And he followed the path of the setting sun,
Whispering soft, "Will the work be done?
"The night cometh."

The years rolled on. Through a city street
A man walked slowly, with tottering feet;
His form was bent and his face was old,
And his heart was as hard as his silver and gold;
But he seemed to hear, like a mournful rhyme,
"Life is before me, there's plenty of time."
And those who were nearest him heard him say:
"It is growing dark,—I have lost the day.
"The night cometh."

—S. S. Times.

MEDICAL MISSIONARY WORK IN CHINA.

BY C. M. SNOW.

NOT long ago a paper fell into my hands giving an account of woman's everyday life in China. It was written by a lady—a real heaven-spirited missionary—who had spent many years in this busy, crowded, needy land; and from beginning to end it seemed one almost despairing cry of, "How can we get to the people?"

There were three principal obstacles to gaining an audience among these benighted sufferers of her own sex,—tyranny of opinion, the pinch of poverty, and the multiplication

of manual labor. The first antagonizes female education. Why should woman learn? Will it bring her more to eat, or to wear, increase her dowry, or give her a rich mother-in-law? To the Chinese the question is so evidently in the negative that it needs no argument, and the poor girl's prospect for an education is slim indeed.

There is scarce a day when the pinch of poverty does not leave its sting upon the ordinary household in China; and therefore the child is mustered in at an early age to help fight the battle of life. One of their proverbs reads, "Even a child may not eat ten idle years of food." So the missionaries find it hard to get even the children to teach, and the wife and mother answers your question oftentimes without raising the head, lest night should come and find her stint undone.

The multiplication of manual labor, as seen in China, is very poorly appreciated by those who are so familiar with the ingenious mechanical conveniences of more enlightened lands. The American housewife, if she essays to make her husband a coat, finds the material all ready manufactured; and she has but to cut it according to pattern, and run it through her sewing machine, and it is ready for him to wear. The Chinese woman treads the tiresome journey of twelve days from the beginning to the completion of even a simpler garment for her "outside," as the head of the Chinese household is called. The American is quite likely to say, "How marvelously slow!" But should the American woman attempt to keep pace with her in the tiresome race from start to finish, she would find herself considerably outdistanced by her less favored sister; as the Chinese woman has to take the material from the pod in which it grows, and first make the cloth before she can cut and fit. All her work is characterized by this same inconvenience. With all the clothing and even the shoes to make for her family, she finds but little time to listen and none to study.

There is another hindrance to missionary enterprises. It is the social customs of the people. The mother cannot spare the time for the daughter to learn to read. "The father does not see its use." He is persuaded with difficulty; the older brother objects to her "running after foreigners." He is difficult to entreat. The paternal grandfather and grandmother are nearly certain to interfere, and must not be offended. Nor is this all, for the uncles and aunts must also be heard in the matter; and happy indeed might the child consider itself if it succeeded in running this intricate gauntlet without receiving some blow fatal to its prospects.

Thus it seems that all these things are banded together for the purpose of shutting out the light of the gospel of Christ. But that light is bound to shine, even in China; and if one way is barred up, another will be opened. The daughters cannot be spared from home, the mother has no time to devote to learning—barely time to do the work which must be done from day to day; and the learning of, or even listening to, something so foreign to their previous mode of life seems but another burden on their already overcrowded hands.

The missionary must come to them as a burden lifter in order to do most successful work; and while no true missionary would go into the field with any other object in view, yet the people cannot see at first approach how their burdens can be lightened by something that takes up the time they should give to work.

A few incidents from the work of Miss Dr. Swinney (Seventh-day Baptist Medical Missionary at Shanghai) among the Chinese, seem to throw much light upon this difficult question. She says: "We find it is the medical missionary work that opens the door in China. The people are willing and anxious to hear

our words, as soon as they realize we have been the means of healing their bodies. They are glad then to have us come to them and talk with them."

This self-sacrificing woman has labored there for ten years in this line of work, visiting homes in both city and country, dispensing medicines, and working in the hospitals.

One evening as she was sitting in her home after a hard day's work, a courier from the highest official in the arsenal rushed up, asking her to come at once to his master's house. She went, and found the wife of the official dangerously ill; but upon her entering the chamber, the sufferer was greatly alarmed. She had never seen a foreigner before, and her fright was so great that the missionary considered it unsafe to remain, both on the sufferer's account and on her own; for if she died, the people would say the foreign doctor had killed her. But the official bowed down, and struck his head on the floor, begging her not to leave. The lady supposed the foreigners carried knives, and this was the cause of her alarm. Dr. Swinney finally gained her confidence, and treated her several hours, leaving her about midnight in a much improved condition. She recovered, and has been a firm friend of Dr. Swinney's ever since.

This incident spread rapidly, and she was soon called to the homes of many of the highest officials, where she lost no opportunity of teaching the people the gospel of Christ.

In her work she frequently visited the villages about Shanghai, and concerning one of her visits to Tsa-tsoo, a walled city, she says:—

"In one of my visits to this city, caring for the sick, and dispensing medicine, the people turned out in such large numbers to receive medical attention that when it was time to leave the place, I found the streets so filled with people that it was impossible to pass. All were eager to get to me, and all were striving for the first place. I worked as fast and as faithfully as I could, but what could one do among such an overwhelming number of sick? At four o'clock I told my companion we must leave, as there was danger of trouble among the people, each one desiring to be treated and none willing to be left out. The people in their eagerness were really driving me out of the place. The crowds surging in the street made it impossible for us to cross the bridge, so we had to engage a boat in order to cross the river.

"When they saw that we were leaving them, they became nearly frantic. They would hold out their hands to me, imploring aid, and crying, 'You saw me before, why will you not see me now?' Often in the night will that picture come to me of the imploring multitudes, begging, entreating me for that help which their own numbers made it impossible for me to give them."

Dr. Swinney tells of many other incidents equally interesting. In one of her medical missionary tours a young lady whom she had benefited, and to whom she had spoken the good news of salvation, refused to leave her until she had committed to memory some of the passages which carried the glad tidings. In a few minutes she had committed nearly a page, showing how great was her eagerness to learn. At another time a middle-aged, matronly lady came and stood by the door where she was treating the sick, and watched the process for several hours. At noon she went to the assistant, begging her to induce Dr. Swinney to visit another place, and assuring her that she would have plenty of work among the sick and suffering, and an opportunity to talk with them.

Thus the medical work proved an effective door-opener for future work, and won the hearts of the people. This burden-lifting missionary was privileged to enter the homes of the highest and the lowest, ministering to the spiritual as well as to the physical needs of the people. The Master healed all who

came to him, and then taught them the way of salvation. The servant must follow in his footsteps, teach as he taught, minister as he ministered, and heal by the same power that he invoked, always bathing the lips of the sufferer at the well of salvation. The work of the true medical missionary is nearer akin to the work of Christ than that performed for fallen man in any other way. Let none think the time wasted that is spent in a preparation for this kind of work. The world should be filled with just such missionaries, and may God's Spirit attend all who are fitting themselves to follow the Master in this work for suffering humanity.

THE CHRISTIANITY OF SWEDEN, NORWAY, AND FINLAND.

BY REV. K. O. BROADY, D. D., OF STOCKHOLM.

It is now about a thousand years since Christianity was first introduced in Sweden and Norway. Finland received the Christian religion later. After some resistance on the part of the people, Christianity became, in time and by the aid of acts of violence, the common religion of the three countries named. The Catholic Church held sway over the minds of the people until the time of the Reformation. Since the closing years of the sixteenth century the Lutheran has been the established Church of Sweden, Norway, and Finland.

So far as these three countries are concerned the Lutheran Church is, generally speaking, characterized by an unconverted membership. This accords also with the records of history. It cannot be otherwise. The Lutheran Church in the countries named is recruited, not by persons who through the preaching of the gospel have become converted unto God, but by the newborn children, legitimate and illegitimate, of its members.

Religion, generally speaking, with the members of this church consists in attendance upon the public services appointed. The hope of salvation, generally speaking, with the membership of this church is, at the best, based upon the pardoning and redeeming mercy of God through Jesus Christ, communicated, as it is said, through faith by the confession of sin and the participation of the sacrament of the holy supper.

The preaching of this church is, at its best, mainly the holding forth of the religious sentiments which are to be read in the printed sermons of the clergy of the Lutheran Church of Germany, this not as a matter of plagiarism, but as the result of the theological training given the candidates for the ministry at the Lutheran theological seminaries in the countries of which I am speaking. This preaching is addressed to hearers who are supposed to belong to the spiritual kingdom of Christ, and of being the objects of redeeming grace.

The morality of the membership of the Lutheran Church in the three countries named, and consequently of the people of Sweden, Norway, and Finland, is that of a nominally Christian world at large. Religion is not allowed to interfere with business or with pleasure or the gratification of the lusts and appetites of the flesh.—*Baptist Missionary Society.*

A MISSIONARY in Georgetown, Demerara, was visited lately by about twenty Indians with a converted Portuguese at their head. They had traveled over 1,000 miles, and had been seven weeks on the way. They had come to ask for a teacher, promising him a congregation of 1,000 persons every Sunday.

ACCORDING to our faith will it be done unto us.

Our Work and Workers.

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

ALL FOR THE CAUSE.

BY WILLIAM MORRIS.

HEAR a word, a word in season, for the day is drawing nigh
When the cause shall call upon us, some to live, and some to die.

He that dies shall not die lonely; many a one hath gone before;
He that lives shall bear no burden heavier than the life they bore.

Nothing ancient is their story; e'en but yesterday they bled;
Youngest they of earth's beloved, last of all the valiant dead.

E'en the tidings we are telling was the tale they had to tell;
E'en the hope that our hearts cherish was the hope for which they fell.

In the grave where tyrants thrust them lie their labor and their pain,
But undying from their sorrow springeth up the hope again.

Mourn not, therefore, nor lament it that the world outlives their life;
Voice and vision yet they give us, making strong our hands for strife.

—The Age.

FROM PITCAIRN ISLAND.

In a letter recently received from Elder E. H. Gates, written to his sister in this State, under date of September 4, we take the following extracts concerning the condition of things on Pitcairn Island:—

"I am still here on this island, though I have been trying to get away for months. On account of sickness on the island I have been kept busy for weeks. We have been having sad times here since the man of war was here that carried a letter to you *via* Valparaiso. It seems there was influenza, or something of the kind, on board, and so after the ship left nearly everyone on the island was taken down with it, till there was hardly a person on the island but Ida [Sister Gates], Hattie [Sister Andre], and myself that did not suffer to some extent. Some have been very sick. One week ago Sabbath, Sister McCoy, the wife of Brother McCoy who was with the ship, died; and just as we were to go to the funeral the next day, a little boy died. Yesterday morning Ella McCoy, daughter of Brother McCoy, died, and we are to bury her to-day in about two hours. Last night I was called on to go to pray for another young lady who is very low. To-day she is better but she may not get through. Others have had very narrow escapes from death, and, although nearly all are getting some better, the war is not over."

Continuing, Brother Gates says that the death of Ella McCoy was a sad blow to all, as she was one of the brightest on the island, and has had a very bright Christian experience. They were planning to fit her for a teacher in the school after Sister McCoy finished her work there. On account of her sickness, the school had been closed the time of his writing for two weeks. He says that his little knowledge of proper treatment of the sick was of benefit to him during the time of sickness.

Of himself he says that he is stronger than when he last wrote, and is beginning to hope that he may again be of some use in the cause. He is hoping that some day a ship will come along that will bring him to California, and was very anxious to get here dur-

ing the grape season, as he feels that grapes would help him very much. The last news he had received at the time he wrote was papers dated July 27.

Our brethren and sisters on Pitcairn have our heartfelt sympathy, and we hope that earnest prayers will be raised, not only for the natives of the island, but for our missionaries who are there also.

FROM THE SOUTH SEAS.

UNDER date of November 21 Brother J. R. McCoy, formerly governor of Pitcairn Island, but now a missionary on the *Pitcairn*, writes us, inclosing extracts of various letters received showing the progress of the work in Norfolk Island, where Brother and Sister J. M. Cole and Mary McCoy are at present laboring. It will be remembered that many of the descendants of the original Pitcairn islanders are on Norfolk Island. Brother McCoy says that they left the above-named laborers at Norfolk on September 26, and sailed away for Auckland, N. Z., where the ship arrived on October 1. After two weeks' stay Brother McCoy left for Sydney and Melbourne. Shortly after his arrival at the latter city he received letters from those who attended Brother Cole's meetings, but who are not Sabbath keepers. The first is an extract from a letter from a niece of his, as follows:—

I went down to service this afternoon, and, oh, it is just splendid to hear Mr. Cole's discourse, which is enough to feed hungry souls and to quench one's thirst after righteousness! He took for his text 1 John 3: 1, 2, 3. I can assure you it brought tears to the eyes of his hearers. There were only a few that attended, and I think it is such a pity that not more went to hear him. It threw such an impression on the minds of those that went for good! I know it has done me so much good, thank God. I believe and trust that God will bring out the true light of his holy word among this community.

It is thus that a sister writes:—

I wish you were here with us yesterday when we met together for service. Oh, what a beautiful discourse Mr. Cole brought out! He was really running over with the goodness and love of God, for his soul was filled to its very top. Indeed, he was lit up with the sweetness of the Saviour's presence. Oh, what a blessed state to be in! He read Ps. 107, and then took for his discourse 1 John 3: 1, 2, 3. Truly we believe that he is born again and fully washed in the precious blood of his crucified Redeemer.

Sister M. A. McCoy, sister of Brother McCoy, writes:—

Yesterday quite a good number of women attended our meeting, but only two men. The rest were too busy to come, as they have taken a whale. Brother Cole preached a most beautiful sermon. I believe that I have never heard him preach better. You cannot imagine how much the people here think of our mission ship and all on board. They say that they believe that through the coming of the *Pitcairn* here Norfolk Island will be raised up again. At dinner table a woman remarked that she believed that the coming of the *Pitcairn* to this place will be the means of delivering the people from bondage.

She says to tell the people at Pitcairn Island that there is danger of their being superseded in kindness shown to the *Pitcairn* by the people of Norfolk, who wish to help in sailing the ship because of the good she is doing.

Brother McCoy says that Elder Cole was comfortably located in a neat stone cottage by the sea, free of rent, with plenty of all needed temporal blessings. He continues:—

We too can now see and say, "Every cloud has its silver lining," and can raise our thanks to God, for he has heard our earnest pleadings and is in an especial manner blessing the work which he has intrusted to our hands. "All things work together for good to them that love God."

FACTS FOR THE TIMES.—Containing historical extracts, candid admissions from authors, ancient and modern. A Book for the Times. Revised 1893. A compilation of facts that are astounding, by students of biblical and historical research. 340 pages, wine-colored cloth binding. Price, 75 cts., postpaid. Pacific Press Pub. Co., Oakland, California.

FIELD NOTES.

THE church at Waverly, Iowa, will soon have a new house of worship.

ELDER GEORGE I. BUTLER and Brother Keck are conducting a series of tent meetings near Fort Mead, Fla.

ELDER H. G. THURSTON reports to the *Indicator* that seven more have taken their stand for the truth at Middletown, N. Y.

PROF. C. B. HUGHES and wife, late of College Place, Wash., have gone to Cleburne, Texas, to connect with the new academy now ready for opening. Prof. J. C. Rogers and wife, also of College Place, have gone to Cape Town, Africa, to labor in the college at that place.

THE *Workers' Bulletin* gives an encouraging report of the Conference in District No. 4, at Mt. Pleasant, Iowa, December 12-18. Minnesota, Wisconsin, Dakota, Nebraska, and Iowa sent full delegations. Elder J. H. Durland, the superintendent, presided. Elder A. J. Breed, superintendent of District No. 5, and several Conference presidents from the same district, were present. The following were among the important subjects considered: Plans of work, missionary work, Sabbath school work, church work, devotional exercises, health and temperance, home religion, caring for the poor, church organization, canvassing work, and improvement of the ministry. The greatest harmony prevailed, and the leadings of the Spirit of God were manifest. Daily Bible instruction was given by Elder Durland on the work of the Holy Spirit. Steps were taken looking toward the building of a home for the aged and worthy poor.

PERIODICALS WANTED.

I WOULD be very grateful for any of our publications, especially *Good Health*, *Pacific Health Journal*, and *Little Friend*, of any date, to be used in missionary work. Please send postpaid. Also can anyone send me a copy of the *Review* that had the article "Russia's Part in the Closing Conflict"? Address, Mrs. R. W. Brown, Park Place, Clackamas Co., Or.

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.

East Portland, Oregon.—Church, No. 507 East Ankeny St. Services every Sabbath 11:30 A.M. Sabbath school 10 A.M. Missionary meeting evening after Sabbath 7 P.M. Prayer meeting every Wednesday evening 7 o'clock. All welcome. Seats free.

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behind the swiftest horseman," it never perches on a

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STEPS TO CHRIST. The Pacific Press Publishing Co., Oakland, Cal., have received an entirely new stock of the latest edition of that excellent book entitled "Steps to Christ," by Mrs. E. G. White. The price, postpaid, is only 75 cents. Address as above.

"PROPHETIC LIGHTS."

Some of the Prominent Prophecies of the Old and New Testaments,

INTERPRETED BY THE

BIBLE AND HISTORY.

BY ELD. E. J. WAGGONER.

There are many people to whom the word "prophecy" conveys the idea of something obscure and incomprehensible. But instead of this it is a light. Prophecy is something foretold; it is *history in advance*. God, who sees the end from the beginning, and who "calleteth those things that be not as though they were," is able to write the history of an event before it occurs far more exactly than any human pen can write it afterward. Now if we can understand history when written by men, why should it be thought a thing impossible that we should understand the history when written in advance by the Spirit of God?

The design of this book is to remove some of the covering that has been thrown over the prophecy by tradition and human speculation, so that its clear light may shine out. This has been done by letting the Bible tell its own story in its own language. No theories are advanced, but the plain predictions are laid side by side with the *well-attested historical facts* which show their exact fulfillment. Although each chapter of the book is complete in itself, it will be seen than they all point to the one object of the prophecies of the Bible, namely, the consummation of the Christian's hope. We trust that the perusal of this book may strengthen the faith of those who have this hope, and may lead others to love the coming of our Lord.



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GRECIA.

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Dan. 7:6.

Specimen Illustration from "Prophetic Lights."

"PROPHETIC LIGHTS," as its title indicates, treats of some of the leading prophecies both of the Old and New Testaments, showing the exact fulfillment of the predictions of the Bible, concerning Egypt, Tyre, Babylon, Medo-Persia, Greece, and Rome, also of the prophecies concerning the first advent of Christ, which prove the inspiration of the Bible, and give assurance that other prophecies which are noted will as surely and exactly be fulfilled.

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International S. S. Lessons.

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." —Neh. 8:8

LESSON III.—SUNDAY, JANUARY 21, 1894.

CAIN AND ABEL.

[NOTE.—The questions which follow are merely suggestive for the student on the leading points of the lesson; it is presumed that the thorough student will think of many more as he studies the subject. References, where verses alone are given, always refer to the lesson scripture printed above. All other references are given in book, chapter, and verse. The text printed is that of the Revised Version, not because it is especially preferred, but because it is not found in every family, as is the common version.]

Lesson Scripture, Gen. 4:1-13.

1. And the man knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man with the help of the Lord.
2. And again she bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.
3. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.
4. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering;
5. But unto Cain and his offering he had not respect. And Cain was very wroth, and his countenance fell.
6. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?
7. If thou doest well, shalt thou not be accepted? and if thou doest not well, sin coucheth at the door; and unto thee shall be his desire; and thou shalt rule over him.
8. And Cain told Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.
9. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not; am I my brother's keeper?
10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.
11. And now cursed art thou from the ground, which hath opened her mouth to receive thy brother's blood from thy hand;
12. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a wanderer shalt thou be in the earth.
13. And Cain said unto the Lord, My punishment is greater than I can bear.

Golden Text.—"By faith Abel offered unto God a more excellent sacrifice than Cain." Heb. 11:4.

SUGGESTIVE QUESTIONS.

1. Who were the first children born to Adam and Eve? Verses 1, 2.
2. What did Eve say when Cain was born? Verse 1. Note 1.
3. What was the respective occupations of these sons? Verse 2.
4. What offering did they each bring before the Lord? Verses 3, 4.
5. When were these offerings brought? Verse 3, margin of common version. Note 2.
6. How did the Lord regard their respective offerings? Verses 4, 5. Note 3.
7. How did God regard Abel's offering? Golden text. Note 4.
8. How did Cain feel?
9. How did the Lord reprove him? Verses 5, 7. Note 5.
10. What did following his own way lead Cain to do? Verse 8. Note 6.
11. What question did the Lord ask Cain? Verse 9.
12. What reply did Cain make?
13. What then did the Lord say to him? Verse 10. Note 7.
14. What punishment did the Lord pronounce upon Cain? Verse 12.
15. What did Cain reply to this?
16. What lesson may we learn from this history?

"I know that it shall be well with them that fear God, which fear before him; but it shall not be well with the wicked." Eccl. 8:12, 13.

NOTES.

1. I have gotten a man from the Lord.—This is understood by some to convey the idea that Eve believed that the promised Seed who should bring deliverance to the race had been born. Spurrell translates it, "I have obtained the man Jehovah." But Eve was afterward to learn that human hopes were disappointing, and the race was to realize more fully than it had yet done the fearful consequences of sin. They chose to learn sin, not in God's way by faith,

but in their own way, by experience, and the Lord must permit the experience to come in order that they might learn the lesson.

2. In process of time.—The margin of the common version renders "at the end of days," so also Young's translation. Spurrel; "At the end of the term of days." Without any doubt this has reference to the Sabbath day. As Cain and Abel came to worship before the Lord from Sabbath to Sabbath, they brought their offerings to him.

3. The Lord had respect.—Evidently the Lord showed by some outward token that he regarded the offering which Abel made. When Israel stood in the proper light before the Lord, the fire of the Lord consumed the burnt offerings. Evidently this was so in primeval times. See Lev. 9:4; also Judges 6:21; 1 Kings 13:38. Cain's offering remained unconsumed upon the altar.

4. By faith.—We are expressly told that "without faith it is impossible to please God." And this must be evident to every candid mind. For if we do not have faith in God's word, we make him a liar, and though we may not say it in words, its very acts show that such is the case. God had promised Eve that her seed should bruise the serpent's head. The seed also was to suffer. That seed was Christ. And in the promise which God then made, he predicted the coming of Christ to die for the sins of the world. Abel's lamb showed that he believed in the Lamb of God that was to come. "The life is in the blood," and Abel showed by taking the life of the innocent lamb that the life of the Son of God was to be given, and in the purpose of God was given, for the sinful race. By those offerings which he made, he showed faith in the Sacrifice which was to be made. In other words, he simply believed God, and the Lord "counted it to him for righteousness." Cain refused to believe the Lord, consequently his own sin remained upon him.

5. Sin coucheth at the door.—Sin here is personified, as a wild animal waiting to seize its prey. This prey is man. The margin of the Revised Version reads: "And if thou doest not well, sin coucheth at the door, and unto thee is its desire, but thou shouldest rule over it." That is, if Cain had had simple faith in God, he would have triumphed over sin. Both he and Abel were sinners alike before God, with no power whatever of overcoming sin or eluding its power. They were shut up, and were doomed to be its prey. But to those who were thus under sin, God brings the gospel of salvation; and the condition required in that gospel is simple faith in God. "Faith is counted for righteousness." Rom. 5:5. Therefore it was that, and for that only, Abel was counted righteous, and accepted, and Cain counted unrighteous and rejected. "And therefore slew he him."

6. Cain rose up against Abel his brother.—"And wherefore slew he him? Because his own works were evil and his brother's righteous." It always has been true and always will be true "that they that live godly in Christ Jesus shall suffer persecution." Their whole life condemns the wicked, simply by setting before him the better way. If he accepts the better way and chooses Christ, he also will share in the blessing. If he rejects it, he stands condemned. He hates the one whose purity of life condemned him, and therefore, to be rid of condemnation, he slays the one whose life condemns him. Thus did the Jews with Christ, thus did the Papacy with Christians in the Dark Ages, and thus men are beginning to do now. Cain and Abel are types of all who live after them.

7. Thy brother's blood crieth.—This does not mean that the blood cried with an audible voice, more than the expression in Rev. 6:10, "How long, O Lord," etc., means that the slain martyrs cry with an audible voice. But it does mean that every child of God that has ever been slain for His sake is just as faithfully remembered by Him as though his voice were continually lifted for God to hear. We can't hide sin from God, nor can we make him forget it. He only can cover it, wash it away, by the blood of the Lord Jesus Christ.

THE TALENTS. By M. C. Wilcox. A brief essay on "The Parable of the Talents," showing that the talents represent the various gifts of the Spirit which God bestows as he will upon those who are consecrated to him, with the duties and blessed privileges involved therein. *Bible Students' Library*, No. 77; 16 pp., price 2 cents.

MAN'S NATURE AND DESTINY.—Assorted tract package No. 5. Six subjects or chapters in one; price, 10 cents. Address, Pacific Press, Oakland, Cal.

LESSON III.—SABBATH, JANUARY 20, 1894.

MAGNIFYING THE NAME OF THE LORD.

We have in the two previous lessons considered the character of Zacharias and Elizabeth; the appearance of the angel Gabriel to Zacharias, foretelling the birth of a son; the unbelief of Zacharias, and his punishment; the annunciation to Mary, and her humble acceptance of the will of God; and Mary's visit to Elizabeth. This lesson opens with Mary at the house of Elizabeth, who has just pronounced a blessing upon her. We have (verses 46-55) Mary's outburst of rejoicing and of praise to God; and also (verses 57-66) the account of the birth of John, and the wonder of the loosing of the tongue of Zacharias. Thus two points, easily grasped and retained, comprise the whole lesson.

Lesson Scripture, Luke 1:46-66.

46. And Mary said, My soul doth magnify the Lord,
47. And my spirit hath rejoiced in God my Saviour.
48. For he hath looked upon the low estate of his hand-maiden. For behold, from henceforth all generations shall call me blessed.
49. For he that is mighty hath done to me great things; and holy is his name.
50. And his mercy is unto generations and generations on them that fear him.
51. He hath showed strength with his arm; he hath scattered the proud in the imagination of their heart.
52. He hath put down princes from their thrones, and hath exalted them of low degree.
53. The hungry he hath filled with good things; and the rich he hath sent empty away.
54. He hath holpen Israel his servant, that he might remember mercy
55. (As he spake unto our fathers) toward Abraham and his seed forever.
56. And Mary abode with her about three months, and returned unto her house.
57. Now Elizabeth's time was fulfilled that she should be delivered; and she brought forth a son.
58. And her neighbors and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her.
59. And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father.
60. And his mother answered and said, Not so; but he shall be called John.
61. And they said unto her, There is none of thy kindred that is called by this name.
62. And they made signs to his father, what he would have him called.
63. And he asked for a writing tablet, and wrote, saying, His name is John. And they marveled all.
64. And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God.
65. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judea.
66. And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

1. After Elizabeth had returned Mary's salutation, with what words did Mary begin to express the overflowing praise of her heart?
2. What did she say that all generations should henceforth call her?
3. Who had done to her great things?
4. Upon whom, and how enduring, is God's mercy?
5. How does God show his power in the proud and mighty, and in the poor?
6. What was said of God's dealings with the hungry and with the rich?
7. What did Mary say that God in his mercy had done to Israel?
8. Of what was this a fulfillment?
9. How long did Mary stay with Elizabeth?
10. What did the neighbors do when Elizabeth's son was born?
11. When they came to circumcise the child, what did they call him?
12. What did his mother say to this?
13. Why did the neighbors think it strange that she should call him John?
14. To whom did they refer the matter?
15. What did Zacharias do?
16. What took place as soon as the words of Gabriel were fulfilled by the naming of John?
17. What did Zacharias then do?
18. How did these things affect the people?

NOTES.

1. "He hath put down the mighty from their seats, and exalted them of low degree." This is true in the present tense, but as the work is not yet

complete, it is also spoken prophetically. Compare James 4:6, "God resisteth the proud, but giveth grace unto the humble;" and, "Unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. It is this grace that exalts those who receive it, but the truth is that we are exalted only while we continue humble. If we have humility and grace according to the measure of the gift of Christ, there is no limit to the exaltation that we may receive, for it is all in Christ. For "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened [made alive] us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2:4-6.

2. "He hath filled the hungry with good things; and the rich hath he sent empty away." To supply the needy is what God always does. To bestow nothing on those who are already rich is but reasonable. Such do not feel the need of anything. Now none are actually rich, but many think that they are, and it has the same effect in their action as though they did not need anything. Thinking that they need nothing, they will not accept anything, and so they go away empty. Because they are "wretched, and miserable, and poor, and blind, and naked," although claiming to be "rich and increased with goods," and having need of nothing, God counsels them to buy of him gold tried in the fire, and white raiment. Rev. 3:17, 18. He calls them to buy food, "without money and without price." Isa. 55:1, 2. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6. There is no need, therefore, for any to go away hungry.

3. "He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed forever." The specific promise to Abraham was one concerning land, namely, that he and his seed should possess the whole earth as an everlasting inheritance of righteousness. See Gen. 13:14-17; 17:6-8; Rom. 4:13. It was, in short, the gospel. This of course involved the first advent of Christ, for he was the surety of the covenant with Abraham,—the Seed to whom the promise was made. Gal. 3:16, 17. The birth of Christ, however, like that of Isaac, was not the ultimate fulfillment of the promise to the fathers, but was only in the line of its fulfillment. The fulfillment of the promise will be only at the coming of Christ and the resurrection. It was to this, as the hope of the promise made of God unto the fathers, that Paul, in common with all the true Israelites, hoped to come. Acts 26:6-8. If we are Christ's, we are heirs of the promise made to Abraham. The oath of God to Abraham is to us strong assurance that the promise will be fulfilled. Heb. 6:13-18. In Christ our faith may grasp the promise as an actually accomplished fact. See Eph. 1:10, 11; Heb. 4:3.

4. ALL the circumstances of John's birth being noised abroad throughout all the hill country of Judea, tended to call the people to him, so that when John came in the wilderness of Judea, saying, "Repent, for the kingdom of heaven is at hand," the people were ready to receive him as a prophet from God. Unfortunately, they rejoiced only for a season in the light that he brought.

Historical Sketches

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News and Notes.

FOR THE WEEK ENDING JANUARY 1.

RELIGIOUS.

—It is coming to be quite a fad for Protestant ministers to come to the defense of Catholic measures when assailed by other Protestants.

—In San Francisco a Christmas dinner was given to 4,000 poor people, and their holiday fund still contained large quantities of clothing, fuel, and provisions, which were distributed among needy families during the week.

—A steamer lately arrived at Port Townsend from Alaskan ports brings news of the suicide of Rev. J. W. McFarlane, a Presbyterian missionary at Hoonah. No cause is known for the rash act, but a sudden fit of insanity is conjectured as the cause.

—While Mr. John D. Rockefeller is being greatly praised by the Baptists for his occasional benevolences in the line of church work, he is purchasing a \$750,000 site on the Hudson River for a \$1,000,000 residence. This is piling up costly fuel for the final great conflagration.

—A colossal statue of the Virgin Mary, fifty feet high, is to be erected on one of the loftiest summits of the Rouergue Mountains in France, where it will be visible for many miles. The enterprise is the pious thought of a wealthy duchess, and the work is under the patronage of thirty-four priests.

—After a railroad accident near Wilkesbarre, Pa., not long ago, there was found the dead body of a man who had been working as a brakeman. It turns out, so the story goes, that this man was a sensational preacher, who was taking this means of gathering up from real life subjects for attractive sermons. There are many ministers now who apparently deem the word of God too tame for their aspirations.

—Rev. E. M. McGilvary has resigned his mission work in Siam under the Presbyterian Mission Board, because of the action of the General Assembly in the heresy trial of Professor Briggs. He is a sympathizer with the professor, hence cannot see his way clear to continue under the auspices of a church that condemns his own views. There are continually arising indications that Briggsism has quite extensively permeated the Presbyterian Church. If all who hold with Briggs and Preserved Smith were disciplined, it would give the denomination a pretty thorough shaking.

—Prominent in the ranks of Spiritualists is a mystic order. Its societies or lodges are called "temples." Its badge or seal is a triangular figure, containing the rising sun, the temples, the obelisks, the sphinx, and the pyramids—all emblematic of ancient Egypt. When we see the professed Christianity of the day becoming so absorbed in Spiritualism, it reminds us of the Israelites journeying through the wilderness; when, on the borders of the promised land, they lost faith in the leadership of God, their cry was, "Let us make a captain, and let us return into Egypt."

—Central Africa seems to have become a scene of extensive religious conflict, as will be seen by the following dispatch from Berlin: "The news has been received from Uganda that the Mohammedans have been expelled by the Christians. Severe fighting is now inevitable between the Christians and Mohammedans, and the encounter will probably take place at Myoro. It is believed there will be renewed conflicts between the Protestants and Catholics, owing to the fact that the former have broken their agreement with the Catholics and depopulated the provinces of Kiama, Bivenkula, and Large Sese, whose populations were Catholic. The Protestants are also said to have declared vengeance upon the native converts to Catholicism, and it is believed that peace can only be secured by the permanent expulsion of the Mohammedan Bagandas and the separation of the Catholic and Protestant spheres by Nile tributaries."

SECULAR.

—A new and reputedly rich gold mine has been discovered on Douglas Island, Alaska.

—Amid all the horrors of war in the city of Rio Janeiro, dispatches announce that the plague of yellow fever has been added.

—The grand jury of New York City has presented bills of indictment against eighty-five persons for violation of the election laws.

—In Atchison, Kansas, persons who apply to the police for food or lodging are set to work breaking stone to pay for what they get.

—The residence of Thomas Ransdal, near Bohon, Ky., was burned on the 27th ult., and his wife and three children perished in the flames.

—In Chicago it is said that ten bakeries under control of the Bakers' Union have been compelled to close because of a strike of employees.

—At a skating party at a "charity carnival" in Nijni Novgorod, Russia, December 30, 28 persons were drowned by the breaking of the ice.

—Continued rioting against the octroi duties is reported in Palermo, Italy. The octroi is a tax collected for the privilege of selling products.

—In Tacoma, Wash., a free shower bath for tramps has been erected in the county jail, and it is claimed that all the tramps now evade the city.

—The municipal authorities of this city are having all the unemployed men register, with a view to giving them work. The list contains about 900 names.

—In Washington, D. C., Joseph Donjon has been held to answer before the grand jury for sending threatening letters to Vice President Stevenson and others.

—The National Woman Suffrage Association will hold its annual convention at Washington, D. C., February 15-20. The *Union Signal* hopes much from it.

—Prendergast, the assassin of Mayor Harrison, of Chicago, was found guilty of murder in the first degree, with penalty of death. The jury was only absent an hour.

—It is said that the government of Nicaragua has been collecting forced war loans from American residents in violation of treaty stipulations, and U. S. Minister Baker has made a vigorous protest.

—Press dispatches announce that serious rioting and bloodshed at many polling places attended the late elections in Serbia. At Schabatz twenty-four men of the opposition party were seriously injured.

—Mayor Carlson, of San Diego, Cal., who recently went to the City of Mexico, telegraphs back that he has obtained a concession and liberal bonus for the construction of a railroad from San Diego across Lower California to Yuma.

—In Pasadena, Cal., on the 27th ult., a large barn near the center of the city was struck by lightning, and, together with seventy-five tons of hay, was burned to the ground. It was with great difficulty that the fire was prevented from spreading.

—The Midwinter Fair in San Francisco is having one good effect that all other forces have heretofore failed to produce—it has caused the Chinese Consul and other leading men of his nation to take active measures to have Chinatown cleaned up.

—The way of the world was aptly illustrated recently at Leicester, England, when the dead president of a football club was carried to the grave by the members of his club dressed in their field uniforms, with a large football lying on the coffin.

—It is said that Governor Mitchell, of Florida, will, if necessary, declare martial law to prevent the prize fight between Mitchell and Corbett. Cripple Creek, Colo., offers \$40,000 if the fight is transferred to that place. Could one-tenth that amount be raised for the poor in Cripple Creek?

—A late St. Petersburg dispatch says that hosts of Jews are being expelled from Kieff. The expulsions from St. Petersburg continue, but upon a milder scale. The Jews in the interior are being provided with tickets to the frontier by the government for speedier expulsion.

—The California State Board of Education has decided to have the State series of language books rewritten, as those in use are unsatisfactory. A Mrs. Pierce has been chosen for the constructive work, under supervision of a corps of editors, and the time is limited to two years.

—The visitor who wishes to take in all the side shows and amusements at the Midwinter Fair may do so at the cost of \$10.10. The gate fare on the regular opening of the Fair will be 50 cents. It is now only 25 cents. This entitles the visitor to view all the main Exposition buildings and exhibits.

—The news from England's war against the Matabele in Central Africa is somewhat variable. One day King Lobengula's forces are scattered to the four winds, the next day they are about surrounded or almost annihilated, and lastly they have cut to pieces the commands of Captains Wilson and Barrow.

—Owing to the fact that the grounds and other original calculations concerning the Midwinter Fair have been multiplied by four, and to the further fact that Eastern exhibits have been delayed in preparation, the formal opening has been postponed until February. Until that time the entrance fee will be only 25 cents.

—An injunction from the United States Circuit Court of the Eastern district of Wisconsin was served December 30 on General Master Workman John H. Sovereign, successor of Powderly, restraining him from interfering in any way, shape, or manner with the strike on the Northern Pacific road; that he shall exercise no power or influence to bring about a strike on the first day of January or at any time thereafter; and that all of these restrictions shall remain in force until the injunction is dissolved by the court in a lawful manner.

—A Phoenix, A. T., dispatch says: "Work on the great South Gila dam, after a suspension of six months, is about to be resumed with a force of 600 men. The work will cost in excess of \$1,000,000 before its completion. The dam will make a lake thirteen miles long, serving to impound enough water for the irrigation of 160,000 acres."

—December 26, at Amsterdam, about 2,000 unemployed workmen, organized into a parade by agitators, marched through the leading streets. They were charged upon by 100 policemen with drawn sabers, and resisted the attack by throwing stones. A number of persons on both sides were severely injured before the paraders were dispersed.

—In Hartford City, Ind., a band of armed tramps undertook to have their own way in the town, "holding up" citizens in the street and compelling barkeepers to supply them with drinks. At last the people attacked the marauders and succeeded in arresting six of them. The leader escaped, and it was thought he had at least \$1,000 in money with him.

—The Italian Countess di Brazza, who has instituted many lace factories in her country in order to assist poor working girls, is now in California. She was sent to the World's Fair by the queen to exhibit Italian laces, and has made a flying visit to this State "just to see what Charles Dudley Warner really meant when he called California the 'modern Italy.'"

—There are 20,000 unemployed men in Detroit. The city decided to give two days work in a week at breaking stone at 75 cents a day, and, contrary to all expectation, there were hundreds of applicants who had to be turned away. A rich capitalist has taken 60 families to a community he has founded to feed, clothe, house, and meet their expenses as members of that community.

—A dispatch from Johannesburg, Transvaal, South Africa, notes extensive rioting the day after Christmas in the mining town of Witwatersrandt. It is stated that about 2,000 native miners were engaged in rioting, and 100 men were wounded. An attempt was made to destroy public buildings, but the effort was thwarted by the police, who eventually quelled the disturbance.

—The San Francisco *Examiner* says editorially that it may be that the nominal peace of 1893 will not last through another year. It is estimated that there are 130,000 more men under arms in Europe now than there were a year ago, and it is said to be the universal opinion there that the strain has at last reached the breaking point, and that something must give way during 1894.

—A great sensation was created last week on account of charges filed in the U. S. Circuit Court at Milwaukee against the receivers and certain members of the board of directors of the Northern Pacific Railroad Company. The complaint is made by the general counsel of the company, and sets forth that the accused officials have swindled the company to the extent of \$60,000,000 in the past year.

—A Monclova, Mexico, dispatch of the 28th ult. says that several hundred Chinese miners and agricultural laborers are on their way to a point below Del Rio, where they expect to cross the Rio Grande into the United States. The Chinese are under the guidance of immigration agents, who have contracted to land them safely within the line for \$50 a head. The custom authorities have been notified of the movement.

—A British gunboat and a French war ship have recently been engaged in chastising the cannibals on Pentecost Island (New Hebrides group), Pacific Ocean, for the murder of French and American sailors last September. The natives have been defeated in several engagements and their villages burned. Some of the leaders in the outrages mentioned were sent to the French convict settlement at Noumea, where they will be kept for life. Over thirty white sailors and traders were known to have been murdered, and large quantities of human bones and other remains indicated that there had been other victims.

—Chris. Evans, the noted train robber and murderer, who was recently sentenced to a life term in the State prison, escaped from the jail at Fresno, Cal., on the 28th ult. A man in the guise of a restaurant waiter brought the prisoner a dinner, and was allowed to go into his apartment and remain while it was eaten. On being let out of the apartment the two men presented pistols and compelled the jailer to open the outside door. They met the city marshal in the street and held him up, and when he attempted to resist, Evans shot him in the back, giving him a severe wound. The culprits then took a horse and cart from a newsboy and left town. At last accounts a hundred men were in pursuit. Evans' wife was paying him a visit at the time of his escape, and she is retained in jail on a charge of complicity in the affair. The prisoner was to have been taken to the penitentiary the next day.

Signs of the Times

OAKLAND, CAL., MONDAY, JANUARY 1, 1894.

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Read the "Effect of Parliament of Religions in Japan," on another page.

CHEERING reports already begin to come in from our week of prayer in various localities.

In our Watch Tower department will be found an article which very well sets forth the present state of Europe. It is entitled "Peace or War."

In our Work and Workers department there will be found interesting items from our missionaries in the south seas. Two months before Brother McCoy was writing so encouragingly of the work in Norfolk his wife and child were dying, but he knew it not. "God giveth his beloved sleep." May God bless and sustain his servant.

THE letter of the pope to the czar of all the Russias threatening to "protest in the face of all Europe" if the persecution of Roman Catholics in Poland and Russia did not cease, is said to have brought the czar to terms. The Triple Alliance, would be only too glad to have an open rupture between Russia and the Vatican, but it is not in the interests of Russia and France that this shall take place. The Vatican more and more is becoming master of Europe and will soon dictate at least its religion.

FATHER STEPHAN, of the Catholic Indian Bureau at Washington, has created a sensation by his report to the Board of Indian Commissioners. He reported thirty-nine boarding schools and thirteen day schools for which the government had given \$69,935, and five private schools maintained by the church at an expense of \$50,000. Then he criticised the Protestant denominations, which have declined further assistance from the government, stating that their action was an effort to secularize the government contract schools, and characterized it as "hypocritical, and a covert effort to drive the Roman Catholic Church from the field." There is no doubt that his deduction is correct. The Protestant churches had admitted the principle of government support of religion until it was demonstrated that the Catholics could beat them all at the game, and they suddenly discovered that the principle

was wrong. And when it is too late to retrace their steps, they will find out that the Roman Church has all the advantage in every effort to advance the interests of religion "through the gateway of politics," and that in all such efforts Protestants are simply playing into the hands of Rome.

It is said that since the Bishop of Lincoln case, which terminated last year, fourteen clergymen of the Church of England have joined the Roman Catholic Church. All this is very proper; they are going to their own. Sad it is, but the current is Romeward, except on the part of a few.

WITH half a dozen of the largest railroad concerns in the hands of receivers, and other large establishments going down all over the country, the outlook for worldly investments is decidedly discouraging. It is a good time now to lay up treasures in heaven by helping the poor and investing in the spread of the gospel of the coming kingdom of Christ, wherein "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

To show the unwisdom of the commercial wise men, take the following from the annual address of Mr. Henry L. Davis, president of the Board of Manufacturers and Employers of California:—

"California is the second wool-producing State in the Union and lies right at the door of Australia, from whence all the mixing wools come, yet the woolen mills of California are struggling hard to live, and much of the product of these mills is sent to New York, stamped with the name of an Eastern manufacturer, and then sold back here in California against an advance of twenty per cent. Could anything be more absurd than this?"

RAYMOND BLATHWAYT, writing to the London Chronicle in defense of Cardinal Gibbons on the labor and other questions, says:—

"The Roman Church in America is in the van of the forward movement to a greater extent than is generally imagined, and those who have studied the question with open, generous minds have no doubt that the future welfare of the republic lies in the hands of the Italian mission now flourishing in its midst."

The future doom of the republic rests in the hands of the Roman Church, and professed Protestants have put it there. Right in line with this is the following from a dispatch from Rome to the New York Herald:—

"It will be placed on record in the history of the world that the latter years of Leo XIII.'s reign were passed in interested contemplation of the progress of the Catholic Church in the United States. This is in fact the dominating interest of his closing years, and he shows this in every way possible. He takes the deepest interest in the progress of Monsignor Satolli's work."

The above are both clipped from the daily Examiner of December 31. They show the current of affairs.

TEMPERANCE IN IOWA.

IOWA is no longer a prohibition State. The Republicans since last election held two-thirds of the Legislature. The liquor plank in the last platform was originated by Spencer Smith, of Council Bluffs, and the same gentleman has brought before the Legislature a bill which will in a slightly modified form, probably become law. This allows local option, or a continuance of prohibition; in those rural districts which so elect, with the manufacture and sale of liquor in counties which under the provisions of the law so decide. The permit to sell is quite severely restricted in several points, a Sunday sop being thrown in to please the Sunday folk. The restrictions and provisions are summarized by the World as follows:—

(1) No liquor shall be sold or given to an habitual drunkard; (2) nor to an intoxicated person; (3) nor to a minor; (4) the "place of business" shall be closed between 11 p. m. and 6 a. m.; (5) also on all election days; (6) also on Sunday; (7) the business shall be carried on in a single room facing a public highway; (8) no games shall be permitted in this place; (9) the place must be orderly and respectable; (10) no music will be allowed on the prem-

ises; (11) a "fee" of \$1,000 in all first and second-class cities and of \$500 for other cities shall be required, one-half to go to the general county fund, and the other half to go to the city fund of the city where liquor is sold; (12) a copy of this permit shall be posted in a conspicuous place in the room where liquor is manufactured or sold. This permit may be revoked upon proof of a violation of any of its provisions.

Question Corner

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

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

128. CHRIST COME IN THE FLESH.

Please explain 1 John 4:3. Some say that the apostle was speaking of Christ's first coming, when he took on the form of humanity. Others say that he was speaking of Christ dwelling in our flesh. J. H.

The apostle has reference to the work of the gospel; and the gospel to every soul who believes it is "the power of God unto salvation" (Rom. 1:16), "Christ in you the hope of glory" (Col. 1:27), "Christ dwelling in the heart by faith" (Eph. 3:17), "the life also of Jesus" (1 John 4:19), "manifest in our body," "manifest in our mortal flesh" (2 Cor. 4:10, 11). That it is this to which the apostle refers is evident from 1 John 4:4: "Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world." The only power which will enable us to overcome is the life of Christ within us, held by faith but not the less real and actual.

129. THE BIBLE AND SLAVERY.

Does the Bible sustain slavery or involuntary servitude? Mrs. G. C.

The Bible sustains nothing but what is of Christ-likeness and character. But "whom the Son makes free is free indeed." The freedom of Christ knows no kind of slavery, and this is the only condition of man sustained by the Bible. God permitted slavery, and at the same time mitigated it as far as possible. God has also permitted sin, and at the same time in his great mercy he has restrained it and mitigated its effects. But he has never sustained either sin or slavery.

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