

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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"The Fruit of the Spirit Is Love."—Our notes last week were upon the subject of fruit-bearing; and the word of God was there set forth as showing that to be fruit-bearers, we must possess life; and to be fruit-bearers for God, we must have the life of God, inflowing from the great Source of life. This life is the Spirit of God; and the fruit of that life is the fruit of that Spirit. Let it be our privilege and pleasure, dear reader, to study this fruit in its various forms; and as we behold it, may the blessed Spirit of life transform us into the same image, "from glory to glory."

Love.—Not the love between man and wife, not common friendship which often exists between mortals, but the love which springs from God, which is the essential nature of God, which is manifest in all the works of God; "for God is love." This is the love—"the love of God"—which is the fruit of the Spirit; for "the love of God is shed abroad in our hearts by the Holy Ghost [Spirit] which is given unto us." It is the love which God exercises toward man, the responsive love of man to God, and the love from God through men to his followers.

A Living Principle.—This love is not mere emotion, or feeling, or passion. It arouses and gives birth to all of these; but it is more. It is a holy principle of life. It abides when emotion is past, when feeling is dead, when passion grows cold. "Love is stronger than death." "Many waters can not quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would be utterly contemned." It is of infinite power and strength and breadth and height; "for God is love."

Love Manifest.—Earthly loves are capricious. Some of them exist in word only. Some of them are purely selfish. But the love (the *agapé*) of God is the perfection of unselfishness. God loves not because the object is so dear, but because it is his nature to love. He can do nothing else but love, even to love the unlovely. And this is not manifest in mere words. He has told us that he loves us. He has said, "I have loved thee with an everlasting love." He has taken the most devoted love of earth as an illustration, and declared: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." And this

The Great Proof.—But the greatest manifestation of God's love, in fact, the One-All-Comprehending Gift, is that of the Son of God's love, Jesus Christ, our Lord. "Hereby perceive we the love of God, because he laid down his life for us." "In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world that we might live through him." (1 John 3:16; 4:9.) And this he did, not for the righteous, but for sinners, for those who did not love God. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation of our sins." (Verse 10.) "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Jesus Christ was "God manifest in the flesh." "God was in Christ reconciling the world unto himself." Therefore all that was seen in Jesus while he walked the earth—the pure life, the unparalleled and exalted teaching, the kindly and never-tiring ministry to the poor and needy, the sick and sinful—was the manifestations of God's life, was the working out of the law of God. And when at last the climax of the garden and cross was reached, the agony and the darkness and the cruel death itself said, "See how much God loves." "God so loved the world, that he gave his only-begotten Son."

"Love divine, all love excelling."

"We Love Because He First Loved Us."—Not only that we love *Him*, as the common version gives it, but we love, love as he loved, not because of anything in us, or because of anything we

have done or can do, but "because he first loved us." He loved us that we might have life to love. (1 John 4:9.) Through faith he gives us the Spirit of life, and by that Spirit the love of God is shed abroad in our hearts. The carnal heart is changed. God gives us a new heart, a new mind, a new spirit. "If any man be in Christ, there is a new creation." (2 Cor. 5:17, R. V., margin.) The old hatred to God's law is gone; and we love him and all mankind. Yea, "we know that we have passed from death unto life; because we love the brethren." We have a burden for souls as did he. Our hearts go out to the soul-sick and sin-burdened ones around us. We give our lives for the work



wonderful love God has demonstrated in deeds for his children. The earth, as it came from his hand spoke of his love. Leafy tree, fragrant flower, dewy grass, balmy air fragrant with every sweet perfume, all spoke of God's love for man. This was his home. It knew no death, no curse, no woe nor sorrow, till sin, which is not of love, entered and blasted the fair domain of the children of God. Before that time, man could read the love of God on leaf and flower and blade of grass, on tree and lake and cloud and sky; and even now, despite the curse, the beautiful things of nature look through the fog and miasma of sin, and tell of the love, the wonderful love, of God.

for which Christ gave his life, and count ourselves debtors to Greeks and barbarians, to the wise and unwise, constrained by the love of Christ. (See 1 John 3:16; Rom. 1:14; 2 Cor. 5:14.)

In Deed.—But our love for God, if we possess his love, will not be revealed in mere word; altho he who loves God will tell it. "My little children, let us not love in word, neither in tongue; but in *deed* and in *truth*." (1 John 3:15.) True love is therefore manifest in the *doing* of the truth; and God's "word is truth." (John 17:17.) Love must be manifest in deeds, in the doing. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:16, 17.)

The Highest Test.—But while we know that we have passed from death unto life, because we love the brethren, yet how do we know that we truly love the brethren? This is the crucial test, and the same apostle, in the same epistle, makes it very plain. He first lays down the foundation of all Christian experience, faith in Christ: "Whosoever believeth that Jesus is the Christ is born [begotten, R. V.] of God." But faith brings the Spirit, and the Spirit sheds abroad the love of God; therefore, "everyone that loveth Him [God] that begat, loveth him [the child of God] also that is begotten of Him." This is the love of God manifest in the love of the children of God. But further: How may we know that we love the children of God? The answer is explicit: "By *this* we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God that we keep his commandments; and his commandments are not grievous." (1 John 5:1-3.) This is the supreme test of our love to God. Said Jesus: "Ye are my friends, if ye do whatsoever I command you." "If ye love me, keep my commandments." "If ye keep my commandments, ye shall abide in my love." (John 15:10, 14; 14:15.) We may say that we love God; that Jesus is our Lord, but his answer will be, "Why call ye me, Lord, Lord, and do not the things that I say?" It is the doer of God's will that will enter heaven, and doing it from the heart—and God's will can be done in no other way—is the proof, the fruit, of our love.

Living His Life.—This simply means living the life of Jesus over again. He, when on earth, possessed the Spirit of God, and therefore lived God's life, kept God's commandments. He said when about to come: "I delight to do thy will, O my God; yea, thy law is within my heart." (Ps. 40:8.) At the close of his earth-ministry he could say, "I have kept my Father's commandments, and abide in his love." (John 15:10.) He did not reason that the letter of God's law was dead; that the outward command or precept was nothing. He obeyed God's commandments, every one of the ten words of God, not in their negative sense alone of *not doing*

wrong, but in their positive and life-giving sense; a life of devoted ministry to God and man. If we have his Spirit, we will live his life. That Spirit will work out in our lives, if we will permit, just what it wrought out in Jesus of Nazareth. Therefore, "he that saith he abideth in Him ought himself also so to walk, even as He walked." (1 John 2:6.) If we love God, we will serve him with delight, counting no command too small, too hard, too grievous or burdensome, too humiliating, if it only be that God gave it; that will be sufficient for love.

Wondrous Love.—But we could never tell all of love. Love is a life; it must be lived to be known. Love is a power; it must be experienced to be understood. It is the one essential above all others; it is the one Christian principle in the church militant which survives all storms, perils, disasters, and abides throughout the eternity of the church triumphant. Read the wonderful panegyric of love by the apostle Paul in 1 Corinthians 13. For "charity" read "love," for it is the same word. Wondrous love! It gave to man this world in its beauty, unmarred and untraced by sin. It gave a holy law like the character of God, by which man might build earth's Creator, Heaven's best gift, the eternal Son of God, to die, that man might live and love and not die.

"Wide as the world is Thy command,
Vast as eternity Thy love."

Surely God's love should awaken responsive love in the heart of every son and daughter of Adam. "Love is of God."

"Whatever things be sweet and fair,
Love makes them so."

All of earth that is beauteous and enjoyable is so because of God's love in Jesus Christ. All the blessings of earth are blood-bought, purchased by Infinite Love at the cost of the eternal sacrifice of the Son of God. And the love that gave Christ, is the love that will give all things the soul needs. (Rom. 8:32.) Nay, it has already given all things in him. Can we not say:—

"Love so amazing, so divine,
Demands my life, my soul, my all."

THOUGHTS ON REVELATION XVII*.

The Closing of the Great Controversy.

In previous studies we have learned that the great seven-headed dragon of Revelation 12 was a symbol of Satan in his relation to, and control of, the great ruling powers of earth, revealing the great fact that he is the instigator of all oppression, tyranny, and persecution. In chapter 13, verses 1 to 10, the *direct* agent of persecution is revealed in symbol. It is a seven-headed beast, with ten horns, representing the entire system of Satanic rule in the earth from the time of Babylon forward, the different phases of that system being symbolized by the seven heads.

This evil system is composed of a union of

* This article is No. 10 in the series of "The Controversy of the Ages," which began in the issue of October 8. Altho the articles are connected, each one is, to a sufficient degree, independent to be of interest in itself.

church and state in some of its various forms. It represents a religious system in which man, or a combination of men, put themselves in the place of God, seek to control conscience, direct worship, and become sponsors of the souls of men. Sometimes in this system the civil power has been dominant, with religion subject to the state, as in most pagan countries; sometimes the state has been dominated by the ecclesiastical power, as in the case of the Papacy. In all forms and conditions the system has been composed of a union of the two, and has always resulted in the oppression and persecution of the good and true, and the inevitable ruin of both church and state. The various forms of this system, as before set forth, down to the present time, may be named as follows: Babylon, Medo-Persia, Grecia, Pagan Rome, Papal Rome, and Pagan-Christian governments of Europe as now existing.

Chapter 17 brings in a new feature in the system. Chapter 12 reveals the originator and instigator of all—the devil. Chapter 13 reveals the direct agent of the violence done—the lawmaking powers of corrupt government. But in chapter 17 we are shown the means by which the devil seduces and controls the powers of earth, and that is by religion, through the corrupt church, represented in chapter 17 by a harlot. The entire chapter, set from the Revised Version, because a little plainer and from better Greek copies than the Common Version, is as follows:—

The Message. Verses 1, 2.

"And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgment of the great harlot that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication."

The Vision. Verses 3-6.

"And he carried me away in the Spirit into a wilderness; and I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stones and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder."

The Explanation. Verses 7-18.

"And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, they whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come. Here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth; and they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition. And the ten horns that thou sawest are ten kings, which have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. These have one mind, and they give their power and authority unto the beast. These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful. And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished. And the woman whom thou sawest is the great city, which reigneth over the kings of the earth."

The Symbols.

1. The beast is identical with that of Rev. 13:1-10, representing the same dragonic system of government. This is shown by the seven heads, the ten horns, the blasphemies upon the heads, and the work that it does. These identify the symbols as representing the same thing beyond the shadow of a doubt. The beast is the agent of the devil, the dragon, because it does its work. It is thought by some that this is indicated by the color. But the color of the dragon is red, or rather fire-colored, or sun-colored, a natural, inherent color, evidently connecting it with the great apostate religion—sun-worship; but the beast is scarlet, a bright red color produced by dye, symbolical of great cruelty and bloodshed.

2. The woman represents a corrupt church. She is elsewhere symbolized as a city. (See verse 18; chapter 18:10; 16:19), because of the ancient city Babylon which grew out of the first great apostasy this side of the flood. (Gen. 11:1-9; 10:10.) But it is not fornication for a literal city to unite with the kings of the earth. It is not fornication for two earthly powers to unite together. The woman does not therefore represent a city, but both symbols—the city and the woman—represent a power, or system, which in uniting with the kingdoms of earth, commit fornication.

The meaning of these symbols is not far to seek. The word of God abounds in illustrations of both. Again and again is the true church of God likened "to a comely and delicate woman" (Jer. 6:2), and over and over again is she called Zion, the daughter of Zion, Jerusalem, and the daughter of Jerusalem. (See Isa. 1:8; 37:22; Jer. 4:11, 31;



Woman with Cup, from Babylon. (Kitt's Biblical Cyclopedia, Edinburg, 1856.)

SAYS Hislop in his "Two Babylons," Third Edition, London: "The Chaldean Mystery can be traced up to the days of Semiramis, who lived only a few centuries after the flood, and who is known to have impressed upon them the image of her own depraved and polluted mind. That beautiful but abandoned queen of Babylon was herself a paragon of unbridled licentiousness, but in the Mysteries, which she had a chief hand in forming, she was worshiped as Rhea, the great 'Mother' of the gods, with such atrocious rites as identified her with Venus, the mother of all impurity." Among the famous things captured by Cyrus, Pliny tells us, was the cup of Semiramis, which weighed fifteen talents, or 1,200 pounds.—Pliny, Hist. Nat. lib. 33, cap. 15. What a fit symbol was the Babylonian queen of old of the spiritual fornication of coming ages!

Lam. 1:6, et al.) Her husband is the Lord of hosts. (Jer. 31:32; 2 Cor. 11:2.) To him

alone is she to look for help. He alone should be loved and honored by her; but when the daughter of Zion turns to the nations of the world instead of to God, she becomes a harlot, the daughter of Babylon. In other words, she commits fornication with



the kings of the earth, and confusion follows. (See Jeremiah, chapters 2, 3; Isa. 47:15; Eze. 16:28; Zech. 2:7; et al.) The harlot Babylon, of the Revelation, is therefore the church which has wandered from truth and set up earthly standards, and thus brought confusion; she has turned from God, her strength, to the world; and, losing the power of his Spirit, she has besought with all the arts of the harlot the power and influence of the world, and made the nations of earth drunken with her wine, the wine of her fornication. The wine, therefore, represents the false doctrines—doctrines not grounded on God's word, but on human wisdom, doctrines which apostasy would not relinquish for the truth of the Gospel, doctrines to support which she united with the kings of the earth.

And all the nations of earth have been poisoned with this union of church and state, which began with Babylon of old. The rulers of earth have been seduced by the religious teachers and priests. They have quaffed of the cup held out by the siren of the nations, and all have been made drunken. This seducing of the nations, even as a harlot, was characteristic of Babylon of old (Jer. 51:7), and is engraved on her monuments; as also mystical Babylon has engraved her character upon her medals. (See the accompanying cuts.) As we have learned the meanings of the symbols, let us notice in brief some of the more prominent features of the prophecy:—

Its Chronological Application.

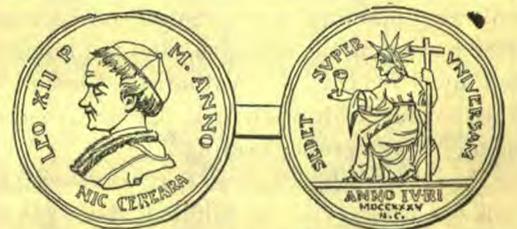
By this we mean the time to which it applies. Every prophecy of the Apocalypse was given in John's day, when the prophet was a prisoner on the isle of Patmos, whether the prophecy concerned the beginning of Christ's work in the heavenly sanctuary (chapter 5), or the destruction of sin and Satan (chapter 20). But the times to which these prophecies apply, their chronological applications, are widely different. The former applies to the time of Christ's ascension from Olivet, the latter to the end of the millennium which will follow the second advent of our Lord. Revelation 13 was a prophecy of that great system of evil when it was just entering upon its work under the masterpiece of church and state government—the Papacy. In it is also shown its connection with the past forms of government.

But the chronological application of chapter 17 is at a later period, when the judgment of God is impending, when the Papacy has finished its greatest work, when the wilderness state of the church, the 1260 years of persecution, is in the past. That the application of this prophecy is to the last days is shown:—

1. By the angel that showed John the vision. He is one of those angels to whom is intrusted the fearful mission of pouring out the plagues of God's wrath upon the world. (See verse 1, above.) These angels do not appear in the prophecy except in connection with its closing events.*

2. He comes to show John, not the great work of the harlot, but her judgment, after her great work is in the past. (Verse 1.)

3. The deceiving of the nations, the making them drunken with the wine of her fornication, is also in the past when the angel



Woman with Cup, from Rome. (Elliott's Horae Apocalypticæ, London, 1851.)

"The Roman Church has actually taken this very symbol [woman with cup] as her own chosen emblem. In 1825, on the occasion of the Jubilee, Pope Leo XII struck a medal, bearing on the one side his own image, and on the other, that of the Church of Rome, symbolized as a 'Woman,' holding in her left hand a cross, and in her right a cup, with the legend around her, 'Sedet super universum.' 'The whole world is her seat.'"—Two Babylons, p. 6. See also Rev. 17:1, 18. What a striking fulfillment!

appears to John. "With whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication." (R. V.)

4. The wilderness state of the church, the

*See chapters. 15:1, 6, 7, 8; 16:1; 17:1; 21:9.

very condition which John had before seen was in the past. (Chapter 12: 6, 14.) During this time the true church, the daughter of Zion, was hunted, persecuted, wasted; but the false church, Babylon, was riding in triumphant carnage, drunken with the blood of the saints and the martyrs of Jesus. It has been well said that it was the midnight of the world; but it was the noonday of Babylon. No wonder that the prophet said: "And when I saw her, I wondered with great wonder." (R. V.)

5. The chronological application of the prophecy is shown by verses 7 and 8. (See above.) The beast that John saw was the beast controlled by the head which existed during the wilderness state of the church. It was during this period that the great apostate church was drunken with the blood of the saints, when it is estimated that fifty millions or more of the martyrs of truth were put to death. At the time this prophecy applies, the papal beast, or the beast under the papal head, that which gave the beast the character he then had, existed, from 538 to 1798. The papal beast then "was" as a persecuting power. In 1798 its power to persecute, its recognized spiritual domination over the nations, ceased. Since 1798 as a controlling church and state power in the world it is NOT. The *system* of church and state continues to exist in the governments of the Old World, but in a decidedly different form, hence represented by a different head.

But the papal head is to be restored, the beast in that character "is ABOUT TO COME up out of the abyss, and to go into perdition," indicating that its appearance would be soon and sudden, and its existence brief, so much so that those who "dwell on the earth shall wonder when they behold the beast, how that he *was* and *is not*, and *shall come*," not, "and yet is," as in the Common Version.

Rotherham renders the last clause of verse 8, "shall be present;" the Emphatic Diaglott the same. Murdock's Syriac translation renders the last clause, "which was, and is not, and approacheth." Etheridge's Syriac translation renders, "who was, and is not, and draweth nigh." Alford renders, "he was, and is not, and shall come again," with the following marginal note: "So all our ancient MSS.; some of the *late* have, 'and is present;' but none read as the Authorized Version." "Shall come," "draweth nigh," or "shall come again," is the proper reading.

Then, when the beast in that phase "shall come again," will be fulfilled Rev. 13:3: "And his deadly wound [death stroke] was healed, and all the world wondered after the beast."

"Was" "Is" and "Shall Ascend."

A word right here in regard to the tenses used in verse 8—"was," "is," "shall ascend," past, present, future. It may be said that the "is" refers to John's day. But nothing is more common in the prophecies of Old and New Testament than the use of the present tense with reference to the future. The prophet is carried forward to the time when the prophecy will be fulfilled, to the time of its application, and there he stands as the

representative of the people of God. A few examples will make this plain. In Ps. 2:7 the Lord through the psalmist speaks prophetically of Christ's resurrection, "Thou art my Son; *this* day have I begotten thee;" but this refers to the resurrection of Christ. (Acts 13:33.) "For the day of vengeance *is* in mine heart, and the year of my redeemed *is* come" (Isa. 63:4), is another example. It refers to the great day of God's wrath, three millenniums to come. Rev. 14:7 is another example—"the hour of his judgment *is* come;" not come when the angel told John; but in the future, at the close of the great prophetic period of Dan. 8:14. It is just the same with the "is" of Rev. 17:8; the "is" refers to that period of time following the overthrow of the persecuting power of the Papacy. The "was" applies to the time when the Papacy was in its strength. The "shall ascend" refers to the Papacy restored, for it is the same beast. The head restored is not the immediate successor of the head which received the deadly wound. There is a head which intervenes between the fall and restoration of Papal Rome. "Five are fallen [Babylon, Medo-Persia, Grecia, Pagan Rome, Papal Rome], and one is [the Pagan-Christian governments of Europe], and the other [Papal Rome restored] is not yet come." Having established the chronological application of the prophecy, the various tenses fall into their proper place, and all is harmony.

Mountains and Kings.

The fulfilment of verses 9 and 10 has already been set forth in considering the seven heads of the dragon and the beast. They are said to be "seven mountains on which the woman sitteth." "Mountain" is a symbol of strength; and the world has been so deceived by the wine of Babylon as to believe that the various forms of church and state government were the strength of these governments. Upon the supposed strength of this union the apostate church has always rested, from Babylon to the present time.

"And they [the mountains] are seven kings," or forms of government, which have supported all through the ages the great Babylonian apostasy, founded in earth by Lucifer, "king of Babylon." (Isa. 14:4, 12.) That these forms are successive we have before assumed. Here it is proved: "The five are fallen, the one is, the other is not yet come, and when he cometh, he must continue a little while." The six have been named in the past. The restoration of the papal head will be an *eighth*; for "the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition." (Verse 11.) That is, he has already existed as one of the seven, and when he comes forth again, he will be an eighth, tho not counted in chapters 12 and 13, because a repetition of a form which had once existed, and because it unites with the seventh to form an eighth. As the restoration of the papal head forms the eighth, and as the sixth head now exists, it is evident that another must arise before the Papacy is fully restored.

What Is the Seventh Head?

This we will consider in our next.

ANSWERS TO QUESTIONS

No. 443. Supplied Words.

WILL you please explain through your paper whether or not supplied words have any inspiration? or are binding? If not, please read (col. 2:16, 17 without using the supplied word "days," and explain.

ONE DESIROUS TO KNOW THE TRUTH.

Sometimes the supplied words are necessary to complete the sense. That is, if you were reading the Greek you would understand the idea without the word; it would be embodied in the sentence, the words, the modifying terms. But when it is translated into English it becomes necessary to supply the word which would be understood in the original. Sometimes the wrong word may be supplied. Col. 2:16, 17 would read: "Let not any one, therefore, be judging you in an eating or in a drinking, or in respect of a feast or a new moon or sabbaths, which are a shadow of the coming things, but the body [is] of the Christ."—*Rotherham's Emphatic Translation*. The word "Sabbath," in our version, is plural in the original (*sabbatōn*) and means Sabbaths, or Sabbath days. So also Young's, the Syriac, and other translations render it in the plural.

No. 444. Old and New Covenant.

(1) PLEASE give the chronological order of events from Exodus 19 till the tabernacle was set up. (2) What was written in that book which Moses sprinkled with blood? (3) Just what constitutes the old covenant? (4) And what belongs to the new covenant?
J. C. D.

1. The word of God will give as good an account as can be obtained elsewhere. We have given therein the events in chronological order from chapter 19 to chapter 32 inclusive. The instruction concerning the sanctuary in chapters 25 to 31 is what God gave to Moses in the mount. The building and setting up of the sanctuary immediately followed. Exodus 33-40.

2. There was written in the book the agreement between the people and God (Ex. 19:5-8; 24:3, 7, 8), the ten words spoken of God, together with "the judgments" of chapters 21-23. These judgments formed the basis of the national law. All that was afterward added to this did not enlarge or diminish it by one moral principle. It simply developed the principles that were in it, but which an ignorant and sin-blinded people could not see.

3. The old covenant was the mutual agreement between God and Israel. The Lord promised them great blessings if they would obey his voice and keep his covenant. Ex. 19:5. The people on their part promised that they would do this. But as they had not heard God's voice the Lord does not seal the covenant. He speaks his law; and he gives other instruction through Moses. Moses writes it all in a book, and reads it to the people, and again they promise to do it. This book of the covenant was then ratified with blood. *The covenant was the agreement between God and Israel*. It was a covenant concerning his law, and the principles of that law in their national life. Israel failed to do as they agreed. But that did not affect the law. When an alien makes application of citizenship, he promises to obey its laws and support its government; the government promises to protect his life, property, etc., that is, to give him the privileges of citizenship. If after his naturalization papers are granted, he becomes a traitor the next day, his act in nowise affects the law he promised to obey. It is just as obligatory, as perpetual, as just and good, as it was before. So the old covenant in no way affected the nature or perpetuity of God's law.

4. We have not space to tell all that belongs to the new covenant. It is all embracing in the great plan of God. It in brief may all be summed up in God's wondrous law. The law in its relation to the sinner, and the law as manifest in Christ Jesus—the Gospel. It comprehends all that is used in God's purpose in making man like himself.



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

COME HOME.

COME, O soul by sin tormented,
Come with all thy grief and pain,
Come, and with thy sin repented,
Know a Father's love again.

Tho thou far from him hast wandered,
Grieved his Holy Spirit sore,
All thy precious substance squandered,
Still abides love's boundless store.

Is his mercy past believing?
Doth his grace astonish thee?
Do not thus, thyself deceiving,
Lose the love so full and free.

Lo, for them that love is yearning
Who the darkest paths have trod;
Lo, the sin-stained soul's returning
Floods with joy the courts of God.

—R. M. Offord, in *N. Y. Observer*.

UNION WITH CHRIST.

BY MRS. E. G. WHITE.

"I AM the True Vine, and my Father is the Husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

Every true believer must have a living connection with Him in whom we live, and move, and have our being. Just as the body needs the vitalizing air at all times, so the soul needs divine grace. Apart from Christ, we are helpless, without hope, and without God in the world; but truly united to him, we are a power for good.

In the parable of the vine and the branches, Christ presents the necessity and advantage of a vital union with him. And what symbol so simple, and yet so striking, could he have used to show the need of entire dependence upon him? Separated from the vine, the branch is dead and worthless. United to the vine, it receives the nourishment drawn from the roots, and thus is enabled to bear fruit. Such is the relation of the believer to Christ. On our part, we must have implicit faith in Christ as our personal Saviour. The result of this faith is seen in the fruit we bear. Christ constantly supplies us with grace, and in our turn we impart this grace to others, thereby revealing that we receive our nourishment from the True Vine. God acknowledges this union, and our petitions are accepted through Jesus Christ. One with him, as he is one with the Father, we are accepted in the Beloved. Christ is not ashamed to call us brethren, and heavenly intelligences co-operate with us in our efforts to serve him.

By the nature and abundance of the fruit it produces, the branch proves that it is a part of the vine, and by the fruit which we bear, we show whether or not we are truly united to Christ. The true branch bears rich clusters of genuine fruit, and if we are truly united to Christ, we reveal in our lives the fruits of the Holy Spirit. "Herein is my

Father glorified," said Christ, "that ye bear much fruit."

The branch which does not derive its nourishment from the vine, is unable to bear fruit. Having no real, vital connection with the vine, not receiving the sap which flows through the parent stock, it is fruitless. So it is with those who are not truly united to Christ. They may claim to know him, their names may be on the church roll, but unless they are living branches of the True Vine, this is of no value. There is a union with the church that avails nothing with God. Their profession will not save them, for their want of faith, their lack of fruit, proves that they are false branches. They are hearers, and not doers, of the word of God, and their future is shown in this parable. Their separation from Christ involves a ruin as complete as that represented by the dead branch. "If a man abide not in me," said Christ, "he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Those who claim to know Christ, and yet indulge a jealous, fault-finding spirit, sowing seeds of dissension by word and action, reveal only too surely that they are not branches of the True Vine. "By their fruits ye shall know them." "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."

As the husbandman prunes the branches of the fruit-bearing trees, that they may bear more fruit, so the Lord prunes those who are endeavoring to serve him. Often by pruning away the unhealthy growth of temporal and secular interests which endanger heart and character, he causes pain. But he works with no wanton hands and indifferent heart. It is in love to his children that he cuts away the growth which threatens to destroy the health and life of the soul.

The Lord permits trials to come to us in order that we may be cleansed from earthliness, from selfishness, from sharp, unchrist-like traits of character; that we may be led to look to him as the source of all strength. He suffers the deep waves of affliction to pass over our souls in order that we may have deep heart-longings to be cleansed from all defilement, and come forth from the trial purer and holier, with a deeper knowledge of him.

"As many as I love," God says, "I rebuke and chasten; be zealous therefore, and repent." In order that we may die to self, we are called upon to endure trial, and when the chastening hand of the Lord is laid upon us, we are not to fret and complain, not to rebel, not to worry ourselves out of the hand of Christ. We are to humble ourselves before God, pleading with him to give us rest and peace. We enter the furnace of affliction with our hearts darkened by selfishness; but if patient under the crucial test, we shall come forth reflecting the divine image, as gold tried in the fire. "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Christ left his heavenly home, and came to this world, to show that only by being connected with divinity can man keep the law of God. In itself humanity is tainted and corrupted; but Christ brought moral power to man, and those who live in communion with him overcome as he overcame. We are not left in this world as orphans; Christ has

united fallen man to the infinite God. He has opened a way for our prayers to ascend to God, and the fragrance of his righteousness ascends with the prayer of every repentant sinner.

Before men and before angels, by a life of perfect obedience, Christ represented the character of God. To-day he is calling upon us to unite with him, that we may partake of his divine nature, and escape the corruption that is in the world through lust. "I, if I be lifted up from this earth," he said, "will draw all men unto me." His gracious invitations of mercy are going forth to all mankind. He is inviting all to come into close connection with him; and those who respond will find life and salvation. As we connect with him, unbelieving fear is swept away before living faith, and humble, grateful confidence becomes an abiding principle in the soul.

The result of a vital union with Christ should make all willing to give up everything if only we may be united with him. As the nourishment of the vine is carried to every true branch, so Christ's righteousness is imparted to every one who unites with him. "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him." As our substitute and surety, our sins are placed to his account. His grace is given us in large measure, and this vitalizing power makes us channels of blessing to the world. "If ye abide in me," he said, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

The Lord is at hand. Heavenly angels wait to co-operate with God's children in sounding the message, "For yet a little while, and he that shall come will come, and will not tarry." The angels can not take our place, but they stand ready to co-operate with us in drawing souls to Christ; and they are soliciting us to work in fellowship with them. These angels survey the ground occupied by those who claim to follow Christ. They see the advantage gained by the enemy when men and women refuse to unite with Christ, and neglect their God-appointed work, and they sorrow over the souls lost in consequence of this neglect.

Those who are truly striving to honor God will be laborers together with him. Truly united to Christ, they willingly wear his yoke, and bear his burdens. They realize that they are not their own, but that Christ has purchased them at an infinite price; and their own ambitious prospects are lost sight of in their desire to work for God. To all such God can say, Child, come up higher. I have tested you, and I know that I can trust you to enter heaven's courts and not rebel. But those in whose hearts selfishness is cherished, who have no connection with Christ, can never enter the kingdom of heaven.

Shortly before his crucifixion, Christ prayed for his disciples: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." O that these words might be written with the finger of God upon every soul.

When God's children surrender all to him, when they are willing to be pruned of all selfishness and worldliness and to be united to the True Vine, when one interest predominates—to be one with Christ as he is one with the Father—then they can indeed bear witness for the truth. True branches of the living Vine, they will bear "much fruit" for him, "being filled with the fruits of righteousness, which are by Jesus Christ unto the honor and praise of God."

CHRIST OR CREED; WHICH?

BY PROF. W. W. PRESCOTT.

WHEN Christ came to this world as the bearer of life and light and love from God to man, he found that the plain teachings of God's word had been obscured and even made of no effect through the teachings of those who were the leaders of the people; that religion had been made a burden upon the people; and that which God had given as a blessed means of union and communion with him had been turned into a yoke of bondage. Much of his example and teaching were directed toward changing all this. He taught the people that religion was a life and not a mere form, ceremony, or creed; and he presented the plain teaching of the Scripture as the basis of faith and the rule of all conduct, even tho it should be in open opposition to the customs and traditions of the time. He himself *was* the Gospel which he preached, and the Word which had already been revealed in language, now "was made flesh" and revealed in life. John 1:14. Thus Christ became the embodiment and the interpretation of all God's thought for man as set forth in the Scripture. But this brought him into continual conflict with the religious teachers of his day, who placed their own traditions above the clearest statements of the word of God.

To his disciples Christ said, "Follow me," and then he lived before them, and taught them by precept, the Scriptures which he himself had caused to be written (1 Peter 1:10, 11), "that the man of God may be perfect" (2 Tim. 3:16, 17); and when those who molded the religious sentiment of the time asked him, "Why walk not thy disciples according to the tradition of the elders?" he replied; "Full well ye reject the commandment of God, that ye may keep your own tradition, . . . making the word of God of none effect through your tradition." See Mark 7:5-13. "Why do ye also transgress the commandment of God by your tradition?" was his inquiry. Their ideas of the character of God and of religion, both in form and spirit, had become so distorted that when Jesus appeared among them, "the image of the invisible God," they persecuted him because he would not conform to their ideas of religion, and even claimed Scripture authority for putting him to death (John 19:7), yet being all the time full of zeal for their creed. The experience of Saul the Pharisee, as told by himself (Gal. 1:13, 14), shows how the true spirit of religion may be wholly disregarded in the settled determination to maintain tradition and creed.

This conflict which was waged in Christ's time and against him has been continued, in one form or another, ever since. In the Acts of the apostles we have a record of the struggle on the part of the early disciples to establish the truth of the Bible, as lived and taught

by Christ, as against the most determined effort on the part of those who professed to be the people of God to maintain the traditions and creed of the church. Light was refused and the power of the Holy Ghost was resisted (Acts 7:51) in the vain effort to put man's idea of religion and man's interpretation of the Scripture in the place of "the truth as it is in Jesus." It was in vain that Paul, the Christian, said: "I continue unto this day, . . . saying none other things than those which the prophets and Moses did say should come" (Acts 26:22), "believing all things which are written in the law and the prophets" (Acts 24:14), since their zeal for their creed was so much greater than their regard for what the word of God taught.

History Repeated.

These same experiences were repeated in the great Reformation of the sixteenth century. The church had departed from the plain teaching of the Scripture and had placed the authority of man and the traditions of the church above the clearest statements of the word of God. The sole and infallible authority of the word of God was the primary and fundamental principle of the Reformation. Said the Reformers: "The Christians receive no other doctrines than those founded on the express words of Jesus Christ, of the apostles, and of the prophets. No man, no assembly of doctors, has any right to prescribe new ones." "This combat between the Augustine of Wittenberg (Luther) and the Dominican of Rome (Prierio) was waged on the very question that is the principle of the Reformation, namely: 'What is the sole infallible authority for Christians?' Here is the system of the church as set forth by its most independent organs:—

The letter of the written word is dead without the spirit of interpretation, which alone reveals its hidden meaning. Now, this spirit is not given to every Christian, but to the Church—that is, to the priests. . . . We must therefore understand the sense of the Holy Scriptures as settled by the Church, under the guidance of the Holy Spirit. . . . In order that we may comprehend the word, the Spirit of God must give understanding, said the Church; and it was right so far. But its error had been in considering the Holy Spirit as a monopoly accorded to a certain class, and supposing that it could be confined exclusively within assemblies or colleges, in a city or in a conclave.—*D'Aubigne's History of the Reformation, book 3, chap. 3, par. 4-10.*

When Luther at the Diet of Worms was asked to retract all that he had written contrary to the traditions and the creed of the church, he appealed to the authority of the Bible, and said:—

For this reason, most serene emperor, and you, most illustrious princes, and all men of every degree, I conjure you by the mercy of God, to prove from the writings of the prophets and apostles that I have erred. As soon as I am convinced of this, I will retract every error, and be the first to lay down my books and throw them into the fire. *Id., book 7, chap. 8, par. 50.*

God's Work To-day.

But the conflict is not ended, and the platform upon which the Reformers stood is the platform upon which to stand to-day—an appeal to the plain teaching of the word of God. All the truth was not seen by Luther and his associates, and their teaching can be safely followed only so far as it is in harmony with the principle which they themselves laid down, the appeal to the word of God. The principle which is openly avowed by the Roman Catholic Church—"Tradition is to us more clear and safe"—has received altogether too much sanction in some Protestant Churches, and there is need that we "should

earnestly contend for the faith once delivered to the saints," and should build only "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." Dr. Adolphi Saphir has well said:—

If we have the Spirit's teaching *in* the Book instead of the Spirit's teaching *by* the Book, men wish to have it extracted, simplified, reduced to a system, methodized. And then, practically speaking, the creed is above the Bible.

The following statements by Dr. George F. Pentecost are also well worthy of thoughtful consideration at this time:—

The church at the time of Christ's ministry on the earth had well-nigh lost sight of the Scriptures by the accumulation of creeds, glosses, commentaries, and the like, so that they were more given to creeds and traditions and doctrines of men than they were to the word of God. We are in the same danger now. . . . It is a woful evil to substitute the *authority* of creeds and confessions of faith for that of the word of God, which is the only rule of faith and practice for his people, and the only writing that is of binding authority upon the conscience. . . . Whenever any one yields obedience to the creeds of men or of churches, and surrenders the God-given right of personally searching the Scriptures to find out for himself the truth, then he indeed becomes a slave. . . . Never surrender your conscience to any save God, and that on the sole authority of his word.—*In the Volume of the Book, page 45.*

Let every one heed these words and follow the example of the "more noble" Bereans, who "searched the Scriptures daily." Acts 17:10, 11. All teaching is to be subjected to the test of the word, and only truth received. Isa. 8:20. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8. "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6. "If any man willet to do his will, he shall know of the teaching." John 7:17, R. V. "He that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. Are we ready to follow the plain instruction of the Bible, as interpreted by the example and teaching of Christ, even though it be contrary to creed and tradition? This is the test of our Christianity.

Battle Creek, Mich.

EVERLASTING PUNISHMENT.

BY C. A. WYMAN.

Duration of Eternal Punishment.

HAVING located the *place* and *time* of "everlasting punishment," we are now prepared to comprehend more clearly its *duration*.

The doctrine of "eternal torment," based upon the error of "inherent immortality," logically upholds the perpetuity of sin, for no change except in this life is offered, hence the sinful mind continuing on, augments its guilt by rebellion and blasphemy; and as all are punished "according to their works," it follows that the longer the wicked live, the more sinful they become, and the more punishment must follow. Thus justice can never be satisfied, and the arm of infinite power would be too weak to close the horrible drama of sin. But God had a clean universe once, and if the wisdom of God, the justice of God, and the word of God mean anything, he will have a clean universe again, when the wicked "shall be as tho they had not been" (Obadiah 15, 16); when "the former things shall not be remembered nor come into mind" (Isa. 65:17); when "every creature which is in heaven, and on the

earth, and *under the earth*, and such as are in the sea, and *all that are in them*, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13. Thus in the glad "sometime" the whole universe of God will resound "with the melody of peace."

"The soul that sinneth, it shall die." Eze. 18:20.

"The wages of sin is death." Rom. 6:23.

"The last enemy that shall be destroyed is death." 1 Cor. 15:26.

"And death and hell were cast into the lake of fire. This is the second death." Rev. 20:14.

"But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be *ashes* under the soles of your feet in the day that I shall do this, saith the Lord of Hosts." Mal. 4:2, 3.

"But the wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they *consume away*." Ps. 37:20.

"For yet a little while, and the indignation shall cease, and mine anger in their destruction." Isa. 10:25.

From the burden of a thousand testimonies the life of both wicked men and wicked angels finally ceases. The *effect* of the punishment is *death*.

As there are degrees of sinfulness, so there will be of punishment, and this "according to their works." Neither wicked men nor angels have acknowledged the goodness, mercy, nor justice of God in the time of their probation. Yet when the trying touchstone of fire shall come, the guilty conscience will be awakened, and each will see just where he turned from the "holy commandment," just where he resisted the pleading voice of God, just where he has violated his own conscience, through which alone God could reach him.

When the wisdom, justice, and mercy of God are seen in all his dealings with his creatures; when each one sees where he crossed the boundary line, refusing to yield to the truth; when he sees that God did all that infinite love and wisdom could do for his salvation, and that he with his own will and hand has rejected it all; there before that tribunal, with nothing to shield the guilty soul, the haughty "knee shall bow," and "every tongue shall confess" that Jesus Christ is Lord, to the glory of God the Father. Rom. 14:11; Phil. 2:11.

With this confession, justice is satisfied, and upon all, "according to their deeds," the complete penalty is visited, until all but Satan has yielded to confess God's justice in their utter destruction. He, the leader in the great rebellion, and the framer of the awful controversy against righteousness, is the last to yield. He, the antitypical "scapegoat," receiving the *penalty* of confessed sins which he has led the children of God to commit, with no one to sympathize with him in his hatred of the law of God, still cries: "I am God," in the face of the One who created him, a bright and beautiful angel, for God's glory.

At last he, too, yields the controversy; "a fire springs forth from the midst of him, and devours him," and he, too, is brought to ashes upon the earth. Eze. 28:9, 10.

Then the last voice in rebellion is hushed, the *root and branches are wholly consumed*, the seeds of sin are no more. The fire dies out, and the earth, purified and freed from its curse, is molded anew. The whole earth breaks forth into singing, and "blossoms as

the rose," and the promised land, so long foretold, becomes the "garden of God," and his people a joy.

All have been tried, and through Christ were overcomers. Each, seeing what sin has wrought, looks upon it as does God, and never throughout eternity will the thought of sin mar the character of that ransomed throng. Thus, some in a few moments, others longer, and Satan last of all, cease *to be*; and "everlasting punishment" is seen to be "everlasting destruction." 2 Thess. 1:9.

AMERICAN CATHOLICISM.

BY W. N. GLENN.

THE *Christian Work*, of New York, takes an optimistic view of the Catholic controversy in America. It is sure that the Liberal element, represented by Cardinal Gibbons, Archbishop Ireland, and Bishop Keane, will eventually dominate the Conservatives, represented by such men as Archbishop Corrigan and Bishop Wigger. An article on this subject in the issue of November 26, closes with this hopeful expression:—

But whatever may come to pass now, it can not be believed that the party of which Archbishop Ireland and Bishop Keane are the chief exponents can long remain in a subordinate position in the Roman Church in America. They represent the most active, intelligent and progressive element in the Church, the truly American and patriotic element, and as the years go by and foreign immigration falls away, this party must increase in numbers and influence, while the other suffers a decline. Such a result is inevitable; the Church must become Americanized in time through and through in all its policies, methods and forms of government, and not all the power that can be wielded from the Vatican will suffice to stay that onward course.

It is safe to assume, however, that no radical or permanent reformation ever can obtain *within* the Catholic Church. It is a great religio-political institution, whose foundation is tradition, intrigue, and coercion. Any practical deliverance from its innate tyranny must necessarily be accomplished by coming out of it altogether. Hon. Stanley Matthews well said that to admit one of Rome's dogmas was logically to admit them all. We have many instances on record of Roman priests taking an independent stand for a more liberal policy; but sooner or later they have retracted or have gone out. Under the ban of Rome eventually means disgrace in the church or excommunication from it. The prophecy foretells that all the world is to worship the beast, excepting those whose names are written in the Lamb's book of life. This must include all who remain in that church, and all who assent to her dogmas, whether in or out of that particular fold. All who receive and persistently adhere to the mark of Rome's authority (and she holds up the Sunday-sabbath institution in that special light) come under the condemnation of the "third angel," who says with a loud voice: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whoso-

ever receiveth the mark of his name." Rev. 14:9-11.

The next verse shows us the contrasting element: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Then the only reform that God acknowledges is a reform that leads to the keeping of the commandments of God. In the very nature of Rome's constitution, such a reformation can not be consummated within her communion; for she has deliberately set up church authority against the Scriptures of truth. While acknowledging and maintaining that, according to the Scriptures, the seventh day is the only Sabbath, she sets the Sunday institution as the mark of her authority to move independently. She maintains, too (and logically), that all who acknowledge and observe the day so set apart by her authority, thereby assent to her authority in all religious matters, and are virtually bound to accept all her dogmas.

Therefore all professed liberalism in the Catholic Church of America is only calculated to deceive the people with the idea that Rome is changing her attitude, and becoming more in harmony with the spirit of republican government and true Christianity. This false attitude of an influential faction of the Catholic Church in the United States simply encourages the professed Protestantism of the country in its work of developing and maintaining the "image of the beast" and its worship. It is an attitude that is doing much to fasten the grip of Rome upon American institutions, and when this liberal Catholicism will have accomplished its work of deception (whether wittingly or not is no matter), the real principles of the "beast" will have so fully reflected its "image" that the latter will itself speak "as a dragon."

THEY SHALL BE WHITE AS SNOW.

"We have some difficulty," said a scientific lecturer, who was explaining the process of paper-making, "with the iron dyes, but the most troublesome of all are the *turkey-red* rags. You see I have dipped this rag into my solution; its red is paler, but it is still strong. If I steep it long enough to efface the color entirely, the fiber will be destroyed; it will be useless for our manufacture. How, then, are we to dispose of our red rags? We make them into red blotting paper. Perhaps you have wondered why your writing pad is red. Now you know the reason."

I could hardly sleep that night for joy at the acquisition of so striking, tho unintentional, an illustration of the riches of grace, and the power of "the precious blood of Christ." The Spirit of God led the prophet Isaiah to write—*not* tho your sins be as blue as the sky, or as green as the olive leaf, or as black as night, but, "Tho your sins be as *scarlet*, they shall be as white as snow; tho they be red like *crimson*, they shall be as wool"—he chose the very color which modern science, with all its appliances, finds to be indestructible.—*Selected*.

WHEN a man really has something to say, the saying will somehow take care of itself. This is not intended to mean that the how is not important. It is important. But the what is more important; it is indispensable.—*Rev. Gross Alexander, in Homiletic Review*.

"HOPE maketh not ashamed."

CHAPTERS IN UNITED STATES HISTORY.* NO. 8.

BY PROF. CHARLES MORRIS.

Sowing the Seeds of Revolution.

Loyalty of the Colonies—Repression of Their Industries—Prevalence of Smuggling—Attempts to Stop It—Plans to Tax the Colonies—The Stamp Tax—Resistance of the Americans—Its Repeal—The Tax on Tea—Troops Sent to Boston—The "Boston Massacre"—The "Boston Tea Party"—Boston Punished—Sentiment of Rebellion—Preparation for War—The Verge of Revolution.

In 1763 the war between the French and English colonies in America ended, leaving the English lords of the continent and the colonists loyal subjects of Great Britain. In 1775, twelve years afterwards, this loyalty had disappeared, the colonies were in open rebellion, and the first shots in the war for independence had been heard. What had caused so great a change? How had these hosts of loyal subjects been converted so quickly into rebels? This is one of the most important problems in American history, and the one with which we are now concerned.

Tho the colonists had been loyal, they had not been satisfied. England had dealt with her sons beyond the seas in the medieval method of dealing with colonies. It was held to be the first duty of colonists to feed the mother country, their second to feed themselves. They were children, and must show the obedience of the child. Politically they had much freedom, but industrially they were held in close subjection. It was their mission to till the ground, to cut timber from their forests, to lift ore from their mines, and send all material not needed at home to British ports. To deal with any other nation was a crime. On the other hand, they must buy the products of British forges and factories, and not venture to make anything beyond the simplest necessities for themselves. Such was the theory of colonial duty held in Great Britain. It worked fairly well while the colonies were infants. It failed to fit the case when they became lusty youths.

As the Americans grew strong in number, they found themselves encumbered by a suit of medieval garments much too small for their swelling limbs. It was felt to be oppressive that they could not convert their own raw material into useful goods, and that they could not send their ships to what ports they pleased. In truth, they were not held by laws made for them in England. The shipping interests of New England grew large, and these colonies openly violated the regulations made for them beyond these seas. Smuggling became common. Colonial ships made their way to European ports, and an active trade sprang up with the Spanish and French West Indies. The lumber and fish of New England were conveyed to these islands, and sugar, rum, molasses, and other products were brought back, in daring disregard of the edicts of Parliament and the Crown.

Such was the state of affairs in 1760, in which year George II. died, and George III. came to the throne. Smuggling was then openly practiced, and little effort was made to stop it. But with the new king came a new policy. This monarch decided to make the colonies bend to his will. As a result, in twenty years of rule he succeeded in losing the fairest jewel in the English crown, the great American domain.

In 1761 the trouble began. The decree went out that smuggling must be stopped. Ships of war were sent to American waters to watch for vessels engaged in this illicit trade. The custom-house officers of American ports were instructed to take severe measures in the performance of their duty. To aid them a stringent excise law was passed. They were given the power to issue "writs of assistance," under which they had the right to enter any house they chose, and ransack it

from garret to cellar in search of smuggled goods. These writs differed materially from a regular search warrant, issued by a magistrate on information lodged before him, and limited to well-defined purposes. They were blanks which the custom-house officer might fill in with any name he pleased, and with which he was free to gratify private malice as well as to perform public service.

Under such a law no liberty could exist. The theory that "every man's house is his castle" was set aside. The edict was looked upon as an act of tyranny, and as such its execution was resisted and defied. Disputes and hot feeling became common. Warehouses and dwellings were entered by force, and goods were seized which the officers claimed to be smuggled. The "writs of assistance" failed to bring smuggling to an end, but they served as the first wedge in the work of separating the colonies from the motherland.

But this measure produced its effect only in the ports of the country, and particularly in Boston, where smuggling was most active. To produce a general feeling of disloyalty, a measure that affected all the people was needed. It soon came. The war with the French which had just closed, was an expensive one. It had added considerably to the public debt of Great Britain, and there arose a feeling that the colonies ought to pay the expense of their defense. The individual action of the colonies was felt to be a poor dependence in times of need. Some kind of general government was required. Taxes must be raised, soldiers enlisted, and other necessary steps taken. But the colonies resisted union. Franklin's plan of confederacy, offered at the Albany Convention, had been rejected. Each colony had a jealous fear of giving up any of its privileges, and yielding to any central authority. In this emergency the British Government undertook to supply the want. It was decided to furnish the colonies with a small army of British regulars, not less than 10,000 men, for their defense. But Parliament held it to be only proper that the colonies should pay for the support of this army, and it was decided to raise the money for this purpose by a tax on the people.

This was very well in its way. Had the colonies been asked to tax themselves for their own defense little or no objection would have been made. But the British Government decided that the right of taxing its distant subjects lay in its own hands, and to this very serious objection was made. The colonists had governed themselves too long to be thus dealt with. They were not represented in the British Parliament. For centuries the subjects of Great Britain had refused to be taxed except by their own representatives. The colonists claimed the same right. On this the whole edifice of British liberty rested, and, as free-born Britons, they sternly refused to be robbed of their birthright. If Parliament could tax America for colonial aid, it could do so for colonial oppression. If soldiers could be sent for defense, they could be sent for the purposes of tyranny. The very wind of what was afoot sent a strong wave of adverse feeling throughout the colonies. Parliament was well aware that the measure would be opposed. But the king and his ministers had decided that the colonists must be taxed, and the bill was carried through. Benjamin Franklin, who was in London at the time, sought earnestly to stop it, but, as he said, he might as well have tried to stop the sun from setting.

To save trouble, it was decided that the simplest and easiest way of raising the money required would be by a stamp tax. Stamps of various cost, ranging in value from a half-penny to ten pounds, were to be placed on all legal documents, commercial papers, etc. In this way it was felt that paying of the

money would hardly be felt by the people at large, and the government would quietly gain its end. The advocates of this neat plan did not know what a hornet's nest they were meddling with. The news of the passage of the bill sent a flame of excitement from New Hampshire to Georgia. The cry of "No taxation without representation" arose in all directions. Spoken by such leaders as Samuel Adams and James Otis, it was taken up by the people and became the slogan of all liberty-loving colonists. Delegates from nine of the colonies met in New York to protest against a tax not of their own making, and sent a remonstrance to England denying the right of Parliament to tax Americans. The same denial was made by Patrick Henry, an eminent Virginian, in ringing tones. He asserted in the plainest language that George III. was playing the tyrant, and warned him not to go too far.

"Cæsar had his Brutus," he thundered to the frightened legislators of Virginia; "Charles the First his Cromwell; and George the Third"—

"Treason, treason," cried some king-fearing members.

"May profit by their example," continued the daring orator. "If this be treason, make the most of it."

"This law will be resisted to blood and to death," said John Aske, speaker of the Assembly of North Carolina.

The feeling thus strongly expressed was everywhere entertained, and displayed itself in many places by acts instead of words. Associations, calling themselves "Sons of Liberty," were formed, their purpose being to resist the law. Prominent British officials were hung in effigy, and in some places their houses were rifled or pulled down. Violent mobs forced the stamp officers to resign. When the stamps arrived, all that the people could lay their hands on were destroyed. The first of November, 1765, the day on which the law was to go into effect, was kept as a day of mourning, the bells being tolled, the flags hung at half-mast, and all business suspended. The law was from the start a dead letter. Not a stamp was used. No one dared offer for sale a piece of stamped paper. Lawyers agreed to accept unstamped documents as legal. Newspaper editors printed on their sheets a skull and cross-bones in place of the hated stamps. The excitement went further than this, and seriously affected all British trade. Merchants pledged themselves to import no English goods until the stamp act was repealed. The people ceased to wear black at funerals, since all black goods came from England. Homespun began generally to replace imported cloth. The colonists even resolved to eat no more mutton, that they might raise more wool for weaving.

Here was a storm on which the lawmakers of England had not counted. Loyalty in America was verging toward rebellion. In 1766, as no one would buy the stamps, the law was repealed by Parliament, after a long and stormy debate. But the principle on which it had been based was retained. The right of British Government to tax America when and how it chose was still asserted, and in the next year a new scheme of taxation was devised. A law was passed to levy duty on tea, glass, paper, and some other articles entering American ports. The money raised was to be used to keep up a small army in America, to pay British officials who had before been paid by the assemblies, and for some other purposes.

(Concluded next week.)

THE laziest man, the man who never did a stroke of work, who is quietly and uncomplainingly supported by his wife, is always the man who sits on the piazza of a Sunday morning and sings in vociferous tones, "Welcome, sweet day of rest."—*The Examiner.*



CURRENT RELIGIOUS TEACHING.

HERE is a brief pen picture, drawn by that able Congregational preacher, Dr. R. S. Storrs, of Brooklyn, N. Y. :—

"Those days of plainer living and higher thinking are not as familiar to us now. The church feels the change as well as the world. 'Culture' is now the prevailing word, rather than the greater word 'regeneration.' Services tend to become more complex and more ornamental. Preaching is more ethical, literary, pictorial, or sometimes sensational. Institutional churches are more frequent, with their multiplying appliances for pleasant entertainment; and social questions occupy more largely the intent attention of pastors and people than do the deep things of spiritual experience. Enthusiasm for the distinctive truths of what is still recognized as the Divine Religion is less wide, energetic, inspiring, than it was. The conduct of Christ is more dwelt upon than his cross; and missions, both at home and abroad, are often honored and sustained rather for the secular benefits which they promise than with the single subordinating aim in which they started—to seek and to save that which was lost."

And says the *Advance*, in commenting upon it: "This picture will be vividly acknowledged as accurate, by both those who regard the change as an improvement, and by those who, like Dr. Storrs, deplore it." But is it an improvement? Take the power of regeneration out of Christianity and there is nothing left but a moral system, empty and powerless as men. It is time to preach the Gospel of Christ. See Rev. 14: 6, 7.

Congress of Religions.—November 18 the Congress of Religions held a meeting at Indianapolis, Ind. The object is to work for greater union among all religious bodies. At the close of the meeting the Rev. Lloyd Jones remarked (we quote from the *Denver Republican* of the 19th ult.):—

"This afternoon witnessed a finer demonstration than the expression of the synthesis that we believe it. It has been an object lesson showing that we have wrought better than we have spoken. Here on this platform expression has been made by Buddhists, Brahmans, Methodists, Baptists, Unitarians, Universalists, Presbyterians, Jews and by representatives of the great unclassified. It is showing that every year there is more of a sympathy being expressed among those of different religious beliefs, and the fraternity of sects is growing closer."

But this is not Christianity. Christ has no concord with Belial, nor has the temple of God with idols. Those who are looking for such a union as the above either do not understand Christianity or do not believe it. It has all the good of all religions with none of the evil. It is not a theory to be harmonized, but a life to be lived. And yet the above is an indication of a decidedly popular drift.

Why.—The reason why the proposed amendment for woman suffrage was defeated in California, the *Pacific Ensign* (organ of the W. C. T. U.) tells us, was that the liquor men defeated it by trading with the Republican Party. The *Ensign* says:—

"The liquor men claimed to have 65,000 votes at their control. With the blandishment of the serpent that tempted Eve, they went to the leaders of the Republican Party, and with this proposition, 'We will carry the state for McKinley if you will use your influence against Amendment No. 6.' McKinley and the Sixth Amendment were weighed in the balance, and the result was the women were sacrificed to the saloon."

More still, it is said that the Catholics worked with the liquor men. And this is politics. If the women desire this sort of thing, it is about the sort of thing they will get.

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. 310 pages, white-colored cloth binding. Price, 75 cts., postpaid. Pacific Press Pub. Co., Oakland, California.



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

A WORD ABOUT WORDS.

AH me! these terrible tongues of ours,
Are we half aware of their mighty powers?
Do we ever trouble our heads at all
Where the jest may strike, or the hint may fall?
The latest chirp of that "little bird,"
The spicy story "you must have heard"—
We jerk them away in our gossip rash,
And somebody's glass, of course, goes smash.
What fames have been blasted and broken,
What pestilent sinks been stirred,
By a word in lightness spoken,
By only an idle word!

A sneer, a shrug, a whisper low—
They are poisoned shafts from an ambush bow!
Shot by the coward, the fool, the knave,
They pierce the mail of the great and brave;
Vain is the buckler of wisdom and pride
To turn the pitiless point aside;
The lip may curl with careless smile,
But the heart drips blood—drips blood the while.
Ah me! what hearts have been broken,
What rivers of blood have been stirred,
By a word in malice spoken,
By only a bitter word!

A kindly word and a tender tone—
To only God is their virtue known.
They can lift from the dust the abject head,
They can turn a foe to a friend instead;
The heart close-barred with passion and pride
Will fling at their knock its portals wide,
And the hate that blights and the scorn that sears
Will melt in the fountain of childlike tears.
What ice-bound griefs have been broken,
What rivers of love been stirred,
By a word in kindness spoken,
By only a gentle word!

—Selected.

STEPS TO HEALTH. NO. 4.

BY E. H. MATTHEWSON, M.D.

Circulation.

THE circulation is carried on by the heart, assisted by muscles in the arteries, as well as by exercise of the larger muscles. Some one has said that, "winter or summer, we should perform sufficient bodily labor to cause free perspiration," and it is certainly an excellent rule to follow. Exercise increases the force of the blood flow, thus forcing along the pent-up impurities which should be removed by the excretory organs. And, besides, it not only removes these poisons, but forces into the parts exercised a new supply of oxygen and food which has been received into the blood from the lungs and digestive organs. If the exercise is in some useful direction, that brings the mind into exercise, an enjoyment follows which can be had in no other way. The poor man who is willing and able to work, will, under the same circumstances, recover health quicker than one who does not feel his need, or lacks the desire. The best exercise should require the use of the mind, and be of an interesting nature. As the muscles work, the call for more oxygen stimulates the lungs to greater activity, and produces the result already indicated. It is a wise provision that man should earn his bread by "the sweat of his face." If we cease to work for a few days, the muscles become weak, and will contain less blood, while the blood that re-

mains flows but slowly. But little fresh blood comes to the muscles in an idle state, and this is weak for the same reason that we are weak without food. Any part of our body not exercised becomes not only feeble, but to that degree diseased. If from poor food or insufficient exercise, a man suffers from rheumatism, it means an accumulation in the system of a certain poison; and this is the case in all parts of the body not used or in which the circulation is not free. Every contraction of the muscles generates a poison. It requires, first, oxygen to enable the muscle to contract and also to burn up or dissolve this poison, that it may be carried away by the blood as lymph.

When the muscles contract, they assist the heart in forcing the blood along the veins and arteries, which either flow through them or between them and the bones. The veins are supplied with valves, which prevent the blood from returning after having been forced past them by the muscles. By vigorous exercise the blood is carried through the brain in good volume; all its parts of the same are well supplied, and we feel a clearness of mind that is impossible to one who takes but little exercise.

Certain exercises, as splitting wood, bring into play the abdominal muscles, which, by contracting vigorously, cause a massage of the bowels, stimulating digestion and tending to relieve constipation. Deep breathing may also have the same effect, as the diaphragm is forcibly pressed against the stomach and intestines.

We thus see that exercise increases the blood flow, and sends the oxygen and food to all parts, and at the same time it brings back the poisons which should be thrown out of the body by the lungs, kidneys, bowels and skin. As the exercise is increased, all these organs are stimulated and set to work at once to get rid of the poison.

Those who have not been used to exercise and now commence, may have an experience similar to the farmer's horse, brought out in the spring after a winter's rest. They will have profuse perspiration, which at first is thick and soapy from the accumulated discharge when idle, but which in a short time becomes thin and loses its strong odor, altho it requires some time before the secretion is poured out as fast as it is formed. One-third of the moisture of the body should be thrown out through the skin, some of which passes into the clothing as vapor, or collects upon us so gradually that it is scarcely noticed. But by continued healthful exercise the pores and glands become cleansed thoroughly, and the circulation and health thereby improved.

AN ARTFUL MOTHER.

WE notice a wild movement amongst the sedge in front. Something is beating its way before us. It is not a dozen yards off now, and the bulrushes and long reeds are violently agitated as it moves along. It can not be a dog, it is not an otter, and no fish would cause such a disturbance. Nor is there any bird which would exactly suggest such a movement. We press forward, and the distance is lessened; it travels slowly. Now we catch sight of something brown moving. Another stride, and the cause of the agitation is revealed. It is a wild duck—a mother bird—pressing her way through the sedge; not alone, however, but closely followed by eight or nine recently hatched little ones, the latter so closely packed together as they swim that they seem to move through the water like a solid bank of dark brown fur. We are seen.

Now you witness one of the most curious sights in nature. The mother at once abandons the efforts she has been so far making to glide away with her charges without being seen. She jumps clean out of the water—

not, however, to fly away, for, alas! she falls back again heavily and apparently helplessly a yard away, painfully flapping a broken wing. You are conscious that her brood scattered chirping in all directions as she rose from the water, but your eye is back again in an instant, and lo! there is not one to be seen, and the chirping has ceased almost as soon as it begun. There is, no longer, you notice, the least telltale tremor in the sedge to show where they have gone. The old bird continues her antics with the broken wing. You have seen the sportsman's victim acted in real life, and you know that even a professional medium could not more thoroughly abandon herself to her part. You may watch her at leisure, for she does not in her sad plight seem able to get under cover quickly. Her callow offspring you will see no more.

As we continue to move through the sedge you notice that the unusual exertion is having a wonderfully curative effect on the broken wing of the mother. She is already taking short flights with it, altho still occasionally flopping back heavily into the water. As you look she sits up and flaps both wings airily enough. Now she springs into the air, and, wheeling several times nimbly overhead, actually takes her departure altogether, with a series of wild quacks as a parting salute. We feel somehow as if we had not got the best of the encounter, and that we have been treated throughout as a creature of inferior intelligence.—*Pall Mall Gazette.*

YOUR CHILD'S ASSOCIATES.

BY ELIZA RENAN.

THERE is nothing more foreign to the maternal nature than the distrust of one's own child; so when enlightenment comes, it descends as an arrow from an unerring bow which hurls its dart straight at the unsuspecting victim.

When Earl is so very careful in language and deportment in mother's presence, it is natural that she regard him as a model. When Grace speaks so mildly and behaves so decorously, can mother find it in her heart to distrust her? To the loving mother, her child is exactly as it appears. And so long as it loves its home, and wants to bring its friends to that home, no mother need feel uneasy regarding the moral condition of her child. If she is discerning and wise, she will do all in her power to foster that love of home, and she will encourage her child to bring its playmates to its home; she will, without appearing to do so, scrutinize those playmates most carefully, and those whom she considers unfit companions for her child she will certainly not encourage to repeat their visits. If she thinks proper she may tell her son why Jim is no fit playfellow for him, or she may tell her daughter why Belle is not the right girl for her to play with.

That mother may well grow distrustful whose children love the street better than the home, and whose children never bring their associates to their homes so that she may become acquainted with them.

I remember a sad case of a mother who realized when it was too late that a parent cannot too strictly guard the child. When her children were properly fed and clothed, her duty she thought ended. Good and true herself, she never thought to look for deceit in her children. She never troubled herself as to whom her sons and daughter associated with. Had those associates come from homes like hers she need have had no fear, but their homes were not like hers, and their influences for evil over her children were as is usually the case, stronger than hers for good. The awakening came to her when she learned that a marriage ceremony was necessary to save, as much as it could be saved, her daughter's reputation. Weeping and wailing were of

no avail then, but a little motherly interest exerted years before might have averted the trouble.

The other day a boy of seventeen, together with several other men, was arrested and lodged in jail for gambling and drinking. The mother of the boy was loud in her denunciation of the officer who caused the arrest of her son. She declared that it was preposterous to think of her boy drinking, and that he knew absolutely nothing about cards. It was not preposterous to other people, who were not so blinded to the boy's habits as was his mother, who was in complete ignorance of the characters with whom her son associated and of the resorts where he passed his evenings.

Two of my friends, both noble women, live next door to each other; they have each one child, a son. One of the young men is a gentleman in everything that makes a true man; the other is a perfect rake, familiar with nearly every sin in the catalogue, yet he was one of the noblest little boys I have ever known. One allowed her son to associate only with those boys she knew to be honorable; the other allowed her son the privilege of choosing his own associates. She believed he chose only the best. Alas, for misplaced confidence!

This subject of associates for our children is one that should concern every mother. Sooner or later it confronts us in a realistic manner, because it will become a reality in our own homes and our children will be the ones to receive either censure or praise, and the mother will be the one on whom the sorrow or gladness will descend as the outcome of her child's associations.—*Housekeeper.*

ALL IS WELL.

THERE'S a hand on the rudder that will not flinch,
There's no fear in the Pilot's face
As he guides the worlds like boats in a storm,
Through the rocking seas of space;
And whether they make the harbor at last
Beyond the shoals and the swell,
Or sail forever a shoreless sea,
I know that all is well.

—Selected.

HOW COLUMBUS REACHED LAND.

A Flight of Birds Changed the History of America.

WHEN Columbus sailed westward over the unknown Atlantic, he expected to reach Zipangu (Japan). After several days' sail from Gomera, one of the Canary Islands, he became uneasy at not discovering Zipangu, which, according to his reckoning, should have been 216 nautical miles more to the east. After a long discussion he yielded to the opinion of Martin Alonso Pinzon, the commander of the Pinta, and steered to the southwest. Pinzon was guided in his opinion by a flight of parrots toward the southwest. The effect of this change in his course curiously exemplifies the influence of small and apparently trivial events in the world's history. If Columbus, resisting the counsel of Pinzon, had kept his original route, he would have entered the warm current of the Gulf Stream, have reached Florida, and then probably have been carried to Cape Hatteras and Virginia. The result would probably have been to give the present United States a Roman Catholic Spanish population instead of a Protestant English one, a circumstance of immeasurable importance. "Never," wrote Humboldt, "had the flight of birds more important consequences. It may be said to have determined the first settlements on the new continent and its distribution between the Latin and Germanic races."—Selected.

"SOME people talk so fast they haven't time to think."



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

FEAR NOT; FOR I AM WITH THEE.

BY MRS. CAROLINE E. ALLEN, HARPOOT, TURKEY.

[Composed a few weeks after the destruction and massacre at Harpoot (January, 1896), and while suffering from severe and protracted illness.]

O, THE blessedness of dwelling
Far away from earth's alarms!
O, the sweetness of abiding
Underneath God's shel'ring arms!

Deadly foes their darts are hurling,
But my heart shall never fear,
For I am on him relying
Who my faintest call will hear.

Fierce the storms around are raging;
Hastening on the shades of night;
In his covert safely hiding,
Rest my soul shall find, and light.

Earthly treasures all are fading;
Never let me for them pine
While his wonderful uplifting
Fills this emptied soul of mine.

Then farewell to joys so fleeting,
To the pleasant home laid low;
Since our God, his grace revealing,
Makes me all his fulness know.

Many mansions are awaiting
In my Father's house above;
Thitherward my feet are tending,
There to dwell in heavenly love.

—*Missionary Herald.*

PROBLEMS OF CITY LIFE.

Facts and Figures Gathered by the Federation of Churches.

THE Federation of Churches and Christian Workers in New York City has published a pamphlet giving the results of a sociological canvass made by it in the Fifteenth Assembly District, one of the most densely populated and churchless regions in the metropolis. These results are given in the form of carefully drawn charts and elaborate tables of statistics accompanied with many practical suggestions and recommendations for carrying into effect the lessons to be drawn from the mass of facts and figures thus presented relative to the social and religious needs of the city. From this pamphlet the following facts of special interest from a sociological point of view have been collated:—

Yonkers is to-day ahead of New York City in its public baths.

Tokyo is cleaner in its bathing customs than New York.

The percentage of people owning their own homes in New York City is smaller than in any other city of the New World.

There are at least seven individual blocks in New York City containing over three thousand people each. Each of these has a population equivalent to the entire population of Tarrytown.

The percentage of children at work during school hours throughout the city of New York is a little above 5; in the Fifteenth Assembly District, a little above 6; and in each age subdivision, the number of girls at work is larger than the number of boys.

Of 3,453 families whose thrift was estimated by the canvassers of the Federation, only 1,039 were reported as conspicuously thrifty.

Of 33,891 people in the blocks canvassed by the Federation, 10,657 were wage earners; and of these 2,017, or 18.9 per cent., were employed on Sunday. The percentage of wage earners to population was 31.4 per cent., and, of these wage earners, 18.9 per cent. were working seven days a week.

The canvass of the Federation shows that there are only 1,037 bath tubs for 8,176 families, or 1 bath tub to 7.9 families, in the Fifteenth Assembly District.

Counting the side entrance, corner lot frontage also, the saloons and liquor stores occupy 5,173 feet on the sidewalks of the Fifteenth Assembly District—almost a mile. Their street area is equivalent to the four sides of more than two and a half blocks; while the churches, clubs, and public schools combined, would not cover one long side of a single block.

The number of families in a dwelling is more than three times as great in New York as in Philadelphia, and is 83.6 per cent. greater than in Brooklyn, the city in the United States which most nearly approaches New York in the number of families per dwelling.

The Greater New York, estimating its population at three million people, will start with a larger density per acre than Greater London had in 1896. The acreage upon which the three million people of Greater New York will be housed, is not half as large as that of Greater London.

One million, seven hundred and forty-two thousand, nine hundred and eighty-five people live on Manhattan Island. This population is housed on 13,487.2 acres, an area less than some farms in the west. The density per acre of the population of the city south of the Harlem is yet the greatest of all cities in the world. It is 129.2 per acre.

New York is seventh among the cities of the United States in the percentage of its population who are foreign born. Six hundred and thirty-nine thousand, nine hundred and forty-three of the population of New York, or 42.23 per cent., in 1890, were foreign born. The white persons of foreign parentage in New York City, in 1890, exceeded the entire population of the city of Chicago, or the State of California. They were 1,215,463. The number having both parents foreign born was 1,104,123.—*Christian Work.*

THE MAHDI, OF THE SOUDAN.

DR. T. P. HUGHES, writing in the *Independent* of the Mahdis of Islam, says: "The original Mahdi of the Soudan was Mohammed Ahmad, who was born at Dongola in 1843, and died June 22, 1885, appointing Khalifa Abdullah as his successor. This Khalifa Abdullah is the present Mahdi, against whom the armies of England and Egypt are directed. He claims descent from Fatima, the prophet's daughter, by Ali. At the present time he must be about fifty years of age. Slatin Pasha describes him as a man of rash and quick temper and of tyrannous and unscrupulous resolutions. His position as a lineal descendant of the prophet, engaged in the prosecution of a religious war with unbelievers, first for the overthrow of the Christian power, is undoubtedly a dangerous influence in the world. It is, therefore, not surprising that Great Britain, possessing, as it does, a large number of Mohammedans under her rule, should be determined to destroy the power of the Mahdi in the Soudan."

POWER OF CHRISTIANITY IN INDIA.

SIR BARTLE FRERE has recently written for an English periodical an article in which he says: "I speak simply as to matters of observation, and not of opinion, and assure you that the teaching of Christianity among one

hundred million of civilized and industrious Hindus and Mohammedans is effecting changes—moral, social, and political—which for extent and rapidity of effects are far more extraordinary than anything you or your fathers have witnessed in modern Europe. Presented for the first time to most of the teeming Indian communities within the memory of men yet alive—preached only by a few score of Europeans, who had little of worldly power or sagacity, and none of the worldly motives which usually carry men onward to success—Christianity has nevertheless in the course of fifty years made its way to every part of the vast mass of Indian civilized humanity, and is now an active, operative, aggressive power in every branch of social and political life on that continent."

JEWS IN ITALY.

REV. PAUL DWORKOWICZ, a Protestant missionary among the Jews, has lately visited Italy, and writes as follows: "There are at present 7,000 Jews living in Rome, where they have five synagogues and three rabbis. The celebrated and notorious *Ghetto of Rome*, where the Jews languished for more than a thousand years, and were subjected to great persecution, exists no longer. With the temporal power of the pope the Ghetto fell. Now in its stead lies a waste and open place. Only the synagogues remain. The Jews are now permitted to live where they like in Rome. There are 366 Roman Catholic churches in Rome. Each church is dedicated to a different saint, so that every pious Catholic visiting a different church each day can, within a year, worship all 366 saints and implore their intercession. Under papal rule, evangelical divine service was barely tolerated at the embassies of the Protestant powers; now in Rome there are 16 evangelical churches and chapels exercising their privilege openly and freely. In Turin there are 4,000 Jews; in Milan 3,000 Jews; in Florence are 6,000 Jews. The Jews in Florence are not as accessible and susceptible as their brethren in Turin and Milan. They prefer to rank first as Italians, and secondly as Jews." Mission work among the Jews is being prosecuted successfully in Europe.—*Gospel in All Lands.*

OUR WORK AND WORKERS.

THE church in Washington, D. C., has organized two mission Sunday schools in that city during the year.

A SCHOOL for canvassers is to be held at Des Moines, Iowa, beginning January 19, to continue ten weeks.

DR. O. G. PLACE and wife arrived in Rome, N. Y., November 22, to spend about a week visiting friends prior to their departure for India, to engage in medical missionary work.

THE *Atlantic Record* says that Brother H. W. Herrell and an assistant manager, together with a trained nurse from Battle Creek Sanitarium, are about to begin Christian help work in Brooklyn, N. Y.

THE International Religious Liberty Association has requested the several conferences in the United States to cooperate in sending the *American Sentinel* to members of Congress and of state Legislatures during the winter.

THE brethren in England are to be favored with the help of Elders J. N. Loughborough and H. P. Holsler during the month of January, at the end of which time they will start for America, to attend the General Conference at Lincoln, Neb.

THE *American Sentinel* (39 Bond Street, N. Y.) of November 26 should have a wide circulation. The leading article shows a parallel between the church and state principles which led up to the French Revolution and the church and state movement of to-day. Another important article is entitled "National Reform at the National Capital." The whole issue presents a striking view of the great contest now progressing between religious liberty and church and state union. Price \$1.00 per 100.

A NEW building 36x40 feet, has been erected for the primary department of Mt. Vernon (Ohio) Academy. On this building is a bell, 606 pounds net, 36 inches in diameter, which is designed for the benefit of the entire school. It will also ring the hours of beginning and closing the Sabbath.

THE annual session of the Atlantic Conference, held last month, elected the following officers: President, J. E. Jayne; Secretary, S. B. Horton; Treasurer, T. A. Kilgore; Corresponding Secretary, Charles D. Zirkle; State Agent, U. P. Long; Secretary and Treasurer of Tract and Missionary Department, T. A. Kilgore.

ELDER A. E. PLACE reports the baptism of eleven persons at Rochester, N. Y., one a Jew. There are now nineteen in the city who observe the Sabbath of the Lord, and it is expected that a church will shortly be organized. Elder Place also notes the baptism of two at Tonawanda, and the organization of a church of twelve members.

ELDER J. H. MORRISON, who has been confined by sickness at the Battle Creek Sanitarium for several weeks, has so far recovered as to be able to walk out. This will be hailed as good news by his friends and collaborators everywhere, as the cause can hardly spare the services of its leading workers, especially members of the General Conference Committee.

LAST VOYAGE OF THE PITCAIRN.

At the missionary meeting of the Oakland Church, on the 2d inst., the principal feature was the account of the last voyage of the Pitcairn as related by Captain Graham. Leaving San Francisco May 19, the vessel went direct to Pitcairn Island; thence to Tahiti, where they found the work progressing very encouragingly. The next call was at Rurutu, in the Austral group, where Brother and Sister Stringer were found getting along quite well. Thence the party went to Rarotonga, where Dr. Caldwell and wife and Elder Rice and wife are kept busy, and are of good cheer. Calls were also made at some small islands which had not before been visited. From Rarotonga they sailed to Samoa, and found Dr. Braught and company busily engaged in erecting a sanitarium. The doctor has been quite successful in the treatment of disease, which has attracted a number of patients from other islands many miles away. The next stopping place was Tongatabu, where Brother Butz and wife and Sisters Sarah and Maria Young were left to begin work. Levuka, Fiji, was next visited, and Elder Cole and Elder Fulton and their wives were found to be getting along quite well with their work. From this point the voyage was over entirely new ground, going westward about five hundred miles to the central islands of the New Hebrides. In this group there are twelve large and as many smaller islands, with a population of about sixty thousand. Missionaries report that this is a hard field, as the natives do not want Christianity. The party went to an island where there were no missionaries, and expected to find no civilization among the natives. Yet, after entering a nice harbor, they found a number of white traders, some large plantations, and steamer connection with Australia.

From New Hebrides the party sailed northward as far as the Marshall Islands, stopping at various points and interviewing the missionaries and traders. At one place they found Catholic missionaries, who were operating in the characteristic manner, that is, by getting as many boys as possible under their control. These, while being taught to work, are also instructed in the Catholic religion, and will in time become missionaries. One great difficulty in this newly-traversed field is that nearly every small island, and on the larger islands every village, has its peculiar dialect, different from the others. At one point a number of natives came to the ship in canoes, and were very anxious to trade their trinkets for tobacco. It was with difficulty that they could be made to believe that there was no tobacco on the ship. Captain Graham displayed a number of articles of native dress, which were remarkable both for their crudity and scantiness. He also displayed a large bow and arrows, also some specimens of native money,—all going to show that the people in these "regions beyond" were considerably behind those of the South Sea Islands in the matter of civilization. But Christ died for them all, and they are all included in the great commission, "Go ye into all the world, and preach the Gospel to every creature." Every voyage of our little ship is a fresh appeal for more means to carry on the work,—more ships, more men and women, more self-denial, more consecration, more faith in the last message.



"Study to show thyself approved unto God."

LESSON XIII.—SABBATH, DECEMBER 26, 1896.

SIGHT TO THOSE WHO ARE BLIND; BLINDNESS TO THOSE WHO SEE.

Lesson Scripture, John 9 : 26-41, R. V.

26 "THEY said therefore unto him, What did he to thee? how
27 opened he thine eyes? He answered them, I told you even
28 now, and ye did not hear; wherefore would ye hear it again?
29 would ye also become his disciples? And they reviled him,
30 and said, Thou art his disciple; but we are disciples of
31 Moses. We know that God hath spoken unto Moses; but as
32 for this man, we know not whence he is. The man answered
33 and said unto them, Why, herein is the marvel, that ye
34 know not whence he is, and yet he opened mine eyes.
35 We know that God heareth not sinners; but if any man be
36 a worshiper of God, and do his will, him he heareth.
37 Since the world began it was never heard that any one
38 opened the eyes of a man born blind. If this man were not
39 from God, he could do nothing. They answered and said
40 unto him, Thou wast altogether born in sins, and dost thou
41 teach us? And they cast him out.
42 "Jesus heard that they had cast him out; and finding him,
43 he said, Dost thou believe on the Son of God? He answered
44 and said, And who is he, Lord, that I may believe on him?
45 Jesus saith unto him, Thou hast both seen him, and he it is
46 that speaketh with thee. And he said, Lord, I believe. And
47 he worshiped him. And Jesus said, For judgment came I
48 into this world, that they which see not may see; and that
49 they which see may become blind. Those of the Pharisees
50 which were with him heard these things, and said unto him,
51 Are ye also blind? Jesus said unto them, If ye were blind,
52 ye would have no sin; but now ye say, We see; your sin
53 remaineth."

QUESTIONS.

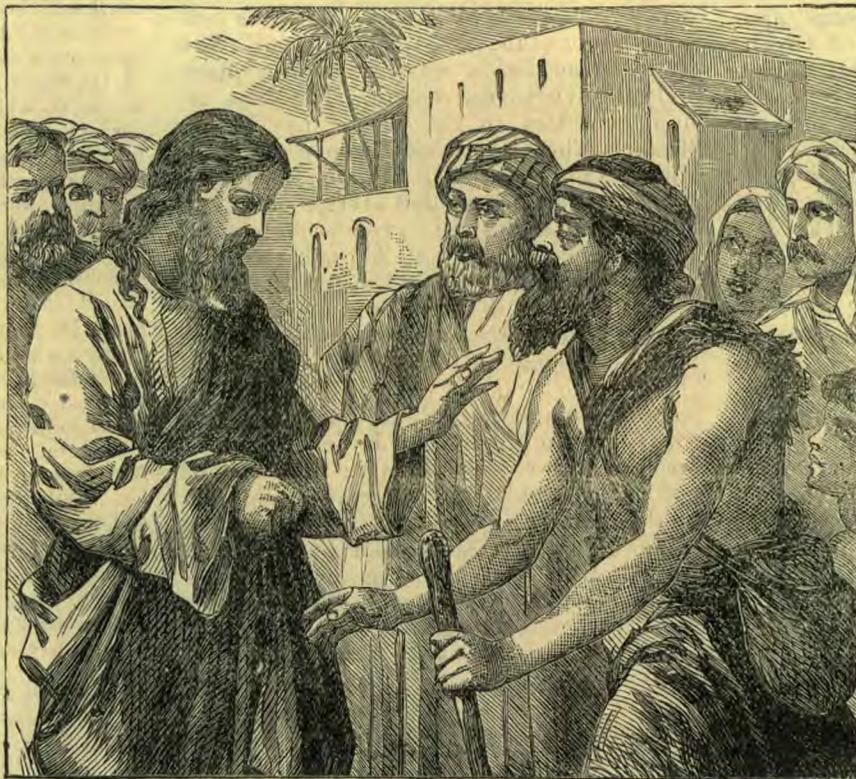
1. WHAT further inquiries did the Jews make of the man born blind?
2. What reference did he make to their former discussion of the matter?
3. What inquiry did he make of them?
4. What did they declare concerning him? What did they claim for themselves?
5. What did the man regard as a remarkable circumstance?
6. What admitted truth did he state concerning a man's relation to God?
7. Was the miracle which had been performed upon him an ordinary one?
8. What conclusion did he arrive at?
9. In what way did they meet his convincing argument?
10. What did they do to him?
11. Who heard that they had cast him out? What did he ask him?
12. What response did the man make to this question?
13. How did Jesus then declare himself to him?
14. How did the man receive this declaration?
15. How did Jesus say that his coming into the world would affect the blind? How would it affect those who had sight?
16. Who were listening to this teaching?
17. What did it lead them to ask?
18. How did Jesus reply to their inquiry?

NOTES.

1. It is perfectly evident even to the man whose case is being investigated, that the Pharisees are not repeating their inquiries in order to obtain more complete information. They are simply quibbling. Their continued nagging stirs up the man to ask them the question which above all others would exasperate them: "Are ye, too, wishing to become

his disciples? But they reviled him, and said, Thou art a disciple of that one, but we are Moses' disciples." (Rotherham.) A disciple of that one, as if putting him far from them in disdain. A disciple is a learner, and unintentionally the Pharisees were speaking in praise of the man whom they despised. They prided themselves upon being followers of Moses, but their treatment of Jesus proved their claim a false one. Chapter 5:46. They were right in thinking that God spake to Moses (Ex. 33:11), but it was God in his Son who spoke, and not Moses. Although Moses was dead, yet God still lived, and had they really known him, they would have recognized that he was speaking to them "in his Son." Heb. 1:2, R. V.

2. How these Jews contradict themselves! A little while ago they rejected Jesus because they felt too well acquainted with him (chapter 6:41, 42), but now they reject him because they "know not from whence he is." The logic of the beggar was better than that of the Pharisees. He is not a theologian by profession, but light seems to have come into his mind as well as into his eyes. His experience illustrates a truth already taught to the Jews. Chapter 7:17. "He does not know much, but he knows this [How is it that they do not know it?] that such a miracle is an answer to prayer, and that the prayer of the wicked is not answered."



THE BLIND MAN HEALED.

Jesus said: "Go, wash. . . He went his way therefore and washed, and came seeing." John 9:7.

3. THE case is no ordinary one. The miracle is a "notable" one, and induces an irresistible conviction that the doer is "of God." But this the Pharisees have decided beforehand not to admit, and so no weight of evidence can compel them to change their view. Their very decision has shut out the light which would enable them to reach a right conclusion. It is the light from the sun shining into the eye which enables us to see the sun itself, and if one deliberately closes his eyes, it is no wonder if he does not see the sun. But there is still one course open to the Pharisees, and, like a dishonest lawyer when the evidence is all against him, they can abuse the witness, and this they proceed to do. They now admit what they had been inclined to deny, that he had been born blind, by taunting him with it as a proof that he was evidently a child of sin; and, with a self-sufficiency which they seem to regard as enough to settle the whole question, they scornfully inquire, "Dost thou teach us?"

4. "THERE are men in such repute as leaders of opinion, and so accustomed to teach rather than to learn, and to receive homage rather than to give it, that scarcely any greater humiliation could be required of them than to publicly profess themselves

followers of Christ." It was the application of this principle which prevented the Pharisees from receiving instruction from the beggar. They did not have power over his mind, and so could not cast the truth out of it, as they gladly would have done if possible, but they did have power over his connection with the outward forms of worship, "and they cast him out."

5. "BUT Jesus heard of his punishment, and sought him out, and declared to him more fully who he himself was. He thus gave to the man assurance of a friendship outweighing in value what he had lost. He made him feel that, though cut off from the fellowship of the visible church, he was made a member of the true commonwealth of men—numbered among those who are united in friendship, and in work, and in destiny, to him who heads the real work of God, and promotes the abiding interests of men. And such is ever the reward of those who make sacrifices for Christ, who lose employment or friends by too boldly confessing their indebtedness to him. They will themselves tell you that Christ makes up to them for their losses by imparting clearer knowledge of himself, by making them conscious that they are remembered by him, and by giving them a conscience void of offense, and a spirit superior to worldly misfortunes."

6. "THE blind man now saw, because he knew he was blind, and trusted that Christ could give him sight; the Pharisees were stone blind to the world Christ opened to them and carried in his person, because they thought that already they had all the knowledge they required. And wherever Christ comes, men thus form themselves round him in two groups, blind and seeing. 'For judgment,'—for testing and dividing men,—he is come. Nothing goes more searchingly into a man's character than Christ's offer to be to him the Light of life, to be his Leader to a perfect life. This offer discloses what the man is content with, and what he really sighs for."

Suggestions for Further Study.

1. What kind of sinners does God refuse to hear? To what kind does he lend a listening ear? Compare Ps. 66:18; Dan. 9:3, 23.
2. What connection did the Jews make in their teaching between poverty, or physical blemish and suffering, and sin?
3. What is taught in the statement that Jesus found him?
4. What is the measure of responsibility in God's sight?



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

LESSON XIII.—SUNDAY, DECEMBER 27, 1896.

REVIEW.

Golden Text: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13.

NOTE.—This review of the quarter's lessons is a general view of the life of Solomon as a whole. It is a view of a life the influence of which has had its effects upon the ages. The great facts of his life should be kept in mind, and the lessons connected with them be taken to heart. The following is a summary of the

Facts of His Life and Their Lessons.

1. He was born at Jerusalem, son of David and

Bathsheba, about B.C. 1035. He had a noble and Godfearing father.

2. He was made king at the age of 20, B.C. 1015. As he was young and inexperienced, he sought God earnestly. In answer to the Lord's instruction to ask what he should give him, Solomon humbly and wisely asked for wisdom and knowledge, that he might lead the people. This God gave him. This was about three years after his reign began.

3. During the next seven and one-half years Solomon subdued his enemies, organized his kingdom, built and dedicated the temple of the Lord. During this period God greatly blessed his single-hearted devotedness.

4. From B.C. 1004 to 995 he built great palaces, fortresses, aqueducts, gardens, and established commerce.

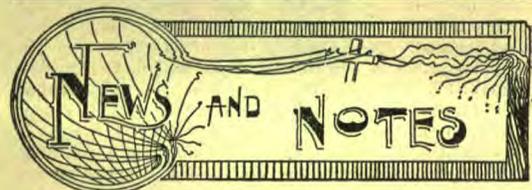
5. From B.C. 995 to 985 Solomon was visited by "the queen of Sheba," wrote the Proverbs, poems, natural history. He lived in great and expensive luxury, compelled labor, levied oppressive taxes, and was warned of God in it all.

6. From B.C. 985 to 975 is the period of the decline of his wonderful career. He committed the evil of multiplying wives, many of whom were idolatrous, and who still desired to worship their idols. This worship of his favorite wives Solomon favored, so far as to build them shrines or altars. Among the false gods thus honored were "Chemosh, Molech, and Ashtaroth." An idol shrine was built on Olivet. Syria and Edom revolted. Jeroboam rebelled.

7. Solomon died (B.C. 975) repentant, if we ascribe to his authorship the Ecclesiastes, of which we have no doubt.

8. The lesson, the sum of all of the lessons of his life, is summed up in Eccl. 12:13, 14: "Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Here is the lesson of his life—of all lives. God's moral law embraces all duty. By that law he will judge every soul. If we keep it with all the heart, we shall "have boldness in the day of judgment." By the grace of God through Jesus Christ we may keep his every commandment.

Another lesson we may learn from Solomon is that great riches, great honor, great power, even great worldly knowledge, will never save a man from sin or sinning. It is only the mystery of God, the grace of God through Christ, that can redeem, regenerate, save, keep. Obedience to God is worth more than all earth besides.



FOREIGN.

—Gen. Porfirio Diaz has been elected president of Mexico for the sixth term, having served since 1876.

—Poor Egypt has to pay the expense of the recent Anglo-Egyptian expedition to Dongola, which was really for the advancement of British influence in Africa.

—The Italian Chamber of Deputies, at the request of Premier di Rudini, have passed a vote of confidence in the government's colonial policy. The vote was favorable, being 184 to 26.

—The Canadians who immigrated to Brazil last summer are imploring their home government for relief, and for assistance to return home. They are suffering for food and clothing, and can not get employment except on terms a little short of slavery.

—The commander of a German cruiser at Manila, Philippine Islands, telegraphs to his government that the Spanish situation is critical. The action of the Spanish troops is confined to the defense of Cavite and Manila, which are under constant menace by the rebellious natives.

—The Cuban Junta in New York announce definite information regarding the reported capture by the insurgents, after a siege of twelve days, of the town of Guaymaro, in the district of Camaguey. The place was garrisoned by 295 soldiers. All the officers were paroled, but the men were set to work on Cuban plantations. The patriots captured \$21,000 in money, 500 machetes, 200 Manser rifles, 1,250 rounds of ammunition, 6 mule loads of medicines, and a large quantity of clothing and other much-needed stores.

—It is stated in trade circles that Austria and Australia each require 100,000 tons of American wheat, owing to crop deficiencies at home.

—A fire in the mercantile district of Sparks Street, Ottawa, Ont., on the 3d inst., damaged merchandise and buildings to the extent of \$400,000.

—The Cuban Junta at New York have received news confirming the rumor that General Sanchez, inspector-general of the insurgent forces, was killed in battle November 20.

—The Uruguayan troops are said to be suffering defeat at the hands of insurgents. Correspondents report the defeat of a large cavalry force, and the death of the leader, Major Rodriguez. Another defeat was accompanied by the death of the government commander, Colonel Alcoba.

—A Brussels despatch says that the count of Flanders, brother of King Leopold, and his son, were recently the objects of a hostile demonstration at Dolnain, on the German frontier, where they were shooting. The peasants objected to Prussian beaters accompanying the royal party.

—The Italian consul at Zanzibar reports that the captain and six other officers of the Italian warships Volturno and Staffet have been killed by the Somalis at Magadoxo, and 100 men wounded. Magadoxo is a town of 4,000 inhabitants on the Somali coast, within the Italian protectorate.

—A despatch from Bitlis, Turkey, dated the 1st inst., says: "Bitlis appeals on behalf of 2,000 orphans and 500 widows, many of them from distant homes, where husbands, fathers, and brothers were killed before their eyes amid dreadful atrocities. They wander in the streets, begging for food and clothing."

—Advices by way of Kingston, Jamaica, state that a disastrous cyclone passed over the Windward and Leward Islands last week, being especially severe on the islands of St. Vincent and Montserrat. Extensive floods were caused by the storm, and many plantations were ruined. Many persons who lived near the water courses were drowned, seventy-five deaths being reported on Montserrat alone.

—Late advices from Cuba state that the Spanish troops at San Jose de las Lajas, twenty miles from Havana, have gone over to the insurgents. Many of the citizens accompanied the troops, carrying ammunition. Great excitement was caused at Havana, and fresh troops were sent to occupy the garrison. Before they arrived, anarchy reigned, and on arrival, the soldiers shot down many of the people in the streets.

—The Turkish special tribunal, at Constantinople, has sentenced the Armenian bishop in Hassekein to death. The bishop was condemned to death because during the recent riots in Constantinople a loaded revolver was found in his house. The bishop was absent from home at the time, and upon this ground an appeal was taken against the judgment of the special tribunal. France, however, has interfered, and prevented the carrying out of the tribunal's judgment.

DOMESTIC.

—Advices from Pierre, S. D., report heavy losses of stock as a result of severe storms.

—The North Carolina Baptist Association has adopted a resolution opposing state aid by taxation to higher education.

—The house of Samuel Henderson, near Conway, Ark., was burned on the 30th ult., and five of his children perished in the flames.

—A submarine telegraph cable has just been laid between New York City and the island of Haiti, and has been opened to the public.

—The pulpits of sixty-eight churches in St. Louis were occupied on Sunday, November 15, by delegates to the W. C. T. U. Convention.

—The Salvation Army is preparing to give a Christmas dinner to the needy in every town on the Pacific Coast where there is a branch.

—Advices from Helena, Mont., state that there is much apprehension in regard to the cattle industry this winter, on account of the severity of the weather.

—The pope has appointed Rev. Dr. Thomas J. Conaty, of Worcester, Mass., to succeed Bishop Keane as rector of the Catholic University at Washington, D. C.

—Atlanta, Ga., reports a severe snowstorm on the 2d inst. The fall of snow lasted five hours, leaving four inches on the ground, badly impeding the street-car service.

—On the 19th ult., a mob destroyed eight of the ten toll-gates leading into Versailles, Ky., and the owners were warned that they would be killed if they collected any more toll.

—The Peninsular Car Works at Detroit have again shut down, it is said, indefinitely, leaving 1,500 men out of employment. The works had been reopened but six weeks.

—In New York City, on the 30th ult., a commission merchant was held up on a street-car and robbed of \$3,000. One of the robbers was captured, but the others escaped with the booty.

—The Indiana State Miners' Convention has voted to continue the strike, and an effort is being made to unite with Illinois miners in securing uniformity of prices in the two states.

—Severe earthquake shocks were experienced in southern Illinois on the 1st inst. At Cairo and Anna, buildings rocked and people fled from them in terror. The vibrations lasted ten seconds.

—The General Missionary Committee of the M. E. Church has appropriated \$46,573 for work among the white people of the south, and \$43,545 for "colored work." The appropriation for Japan is \$48,576.

—It has been discovered that the prohibitory cigarette law of Iowa can not be enforced because it interferes with the interstate commerce law. Shipments of cigarettes are now received, and sold in the original five-cent packages.

—November 3 (election day) seems to be regarded somewhat in the light of a new era. Many events are noted with reference to that date; for instance, since November 3 there have been eighteen prominent bank failures in the United States.

—A temple dedicated to Confucius is soon to be dedicated by Chinese residents of Chicago, and a missionary campaign is to be begun against Christianity. Wong Chin Foo, a Chinese agent of that city, is to be the high priest of the temple.

—The strike of the employees of the Tudor Iron Works at St. Louis, which has been in progress for two years, has been declared off. The proprietors have acceded to the demands of the strikers for increased wages, and 800 men have been set to work.

—Bishop Keane, who was asked to resign the rectorship of the Catholic University at Washington, has been honored with a position at Rome as member of the propaganda. Papal cunning knows how to dispose of American liberalism to the best advantage.

—A secret conference of distillers is said to be in session at Chicago, and they have baffled all efforts of reporters to find out what is being contemplated. With the proverbial influence of the rum power with the press (second only to that of the Roman Church), it is presumable that the reporters are not hard to baffle in this particular case.

—With a capital of \$100,000, the *Circle de la Noblesse* has been incorporated under the laws of New Jersey. The object is to secure wealthy American wives for impecunious titled foreigners. Notwithstanding the influences of an education in a land whose boast is Republican simplicity, human nature seems to have a penchant for the glitter of nobility.

—The Standard Oil Company is going into the iron and steel manufacturing business; so says a Chicago despatch. Land has been purchased in that city for a \$10,000,000 plant. Mr. Rockefeller (who is practically the Standard Company) has mines of his own in the Mesaba region, from which the ore will be brought to the plant in his own ships. Thus there is promise of a gigantic opposition to the Carnegie works near Pittsburg.

—The Supreme Court has ruled that there is neither law nor treaty to hinder mercantile pursuits with any part of the Spanish domain; and therefore this government may not interfere with unarmed vessels carrying arms and ammunition to Cuba. On the strength of this ruling, the owners of vessels heretofore called filibusterers are now openly preparing to send out cargoes, one of them, Mr. Bans, owner of the Three Friends, even demands of the government that his vessel be protected from Spanish interference.

—The Chinese laborers at Riverside, Cal., are having trouble. On the night of the 30th ult., the Fay Packing House, in which were eight Chinese, was broken open by masked men, who ordered the laborers to pack up and leave. Their goods were piled into a wagon, and the terrified men were escorted several miles from the city and left, with orders not to return. They returned the next morning, however, and determined to remain. A notice was left at the packing house warning the proprietor not to employ any more Chinamen.

—Complete returns show the following political complexion of the House of Representatives of the next Congress: Republicans, 205; Democrats, 134; Populists, 18. Of the Republicans five favor free coinage of silver, and two Democrats are for the gold standard. On the money question the House stands for the gold standard, 202; for free silver, 155. It is supposed that there will be an extra session of the new Congress soon after Mr. McKinley's inauguration. The present Congress is composed of 252 Republicans, 92 Democrats, 10 Populists, and 3 vacancies.

—Referring to the death sentence of a boy of nineteen years, in New Jersey, for murder, the *Christian Work* says: "They would not have done that in Rome, in the time of Augustus. The Romans would not have inflicted capital punishment upon one of less years than twenty-five. Yet, if we mistake not, a boy of sixteen was hanged in Georgia a few years ago." If it be true that Rome under pagan rulers would not inflict the death penalty upon any one under twenty-five, there was a decided change when the Papacy gained

the ascendancy; for under that system neither age nor sex was regarded when the charge of "heresy" was sustained. And hanging would have been mercy as compared with the tortures that were inflicted upon young and old alike. Yet an apostolic delegate has promised that "what the pope has done for other countries, he will do for the United States." And no doubt the promise will be fulfilled, for it is here that the "image to the beast" (Revelation 13) is to do its cruel work.

—The first Armenian Baptist Church in the United States has just been organized at the Armenian Colony in Fresno County, Cal. The pastor is Rev. A. J. Melchonian, M. D., who left Armenia, with his family, when the recent troubles with the Turks broke out, and most of the colony are Armenian refugees. A woman who saw her husband murdered by Turkish soldiers and fled from her home with three children, arrived in this city last week, and was sent on to the Fresno Colony by State Missionary Latourette, of the Baptist Church.

—Ice gorges in the Chippewa River, Wis., have caused great damage to property by flooding the country. A despatch dated December 1 says that for eighteen miles the country below Round Hill is submerged. Several families were driven from their homes by the forming of a gorge at Plum Island. Scantily dressed, they waded through the ice and water to a high place on the railroad, from which point they were rescued by a relief train. Several were badly frozen. Many thousands of cattle have been drowned. Great damage to property is reported at Chippewa Falls.

NEW LIBRARY NUMBERS.

Bible Students' Library No. 142.—"Is Sunday Called the Sabbath in the New Testament?—An Examination of the Greek of Matt. 28:1 and Parallel Passages," by Uriah Smith. Price 1 cent.

No. 143.—"Truth for the Times," by G. C. Tenney. This tract shows that the coming of Christ is the special truth now to be presented. Price 2 cents.

No. 144.—"The Eastern Question; What Its Solution Means to All the World," by Alonzo T. Jones. A Boston clergyman recently purchased one thousand copies of this tract for free distribution. Price 2 cents.

No. 145.—"Will A Man Rob God?" is a scriptural question treated from a scriptural standpoint by R. A. Underwood. Price 10 cents.

No. 146.—"Rich Man and Lazarus," by W. H. Littlejohn. Price 2 cents.

Religious Liberty Library. No. 41.—"Fighting against God." Beautifully illustrated. Printed on enameled paper. Just the thing to distribute by the thousands. Contains 16 pages, seven half-tone engravings. Price 2 cents.

No. 42.—"How to Reform Society." Price ½ cent or 25 cents per 100.

Apples of Gold Library. No. 26.—"I Will Come Again." An excellent little number on the second coming of Christ. Price ½ cent or 25 cents per 100.

No. 27.—"Religious Liberty." Price ½ cent or 25 cents per 100.

No. 28.—"The Law of Liberty." Price ½ cent or 25 cents per 100.

No. 29.—"The Law of Love." Price 1 cent or 50 cents per 100.

No. 30.—"Knowing and Obeying the Lord." Price ½ cent or 25 cents per 100.

No. 31.—"Why the Earth Was Made." Price 1 cent or 50 cents per 100.

No. 32.—"Trine Immersion." Price 1 cent or 50 cents per 100.

No. 33.—"Scripture Answers to Worldly Questions." Price ½ cent or 25 cents per 100.

No. 34.—"Seventh-day Adventists and Their Work." Price 2 cents or 1 dollar per 100.

No. 35.—"The Hope Set Before Us." Price 1 cent or 50 cents per 100.

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Signs of the Times,

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SEE OUR PROSPECTUS ON PAGE 15.

READ THE NOTICES OF OUR LIBRARIES ON PAGE 14. Here are valuable numbers for circulation.

OUR subscription list now numbers about 25,000. Shall we not, with the help of our friends, soon double this number? This is what some of our friends are saying. What do you say?

THERE will be two more issues of the SIGNS OF THE TIMES this year, namely, December 17 and 24. We have promised but fifty numbers to a volume, but the issue of December 24 will make fifty-one. We are sure our friends will appreciate this.

IN another column will be found an article, "Christ or Creed; Which?" This is not a mere theory which confronts us; it is a condition, vital to continued life and being. It comes home to the heart of every individual. Reader, in what is your trust—a cold, formal, dead creed? or in the living Christ?

TO OUR CORRESPONDENTS.—We sincerely trust that our many correspondents will be patient with the editorial department over the matter of correspondence. We hope to answer all letters demanding reply in time; but of late letter-writing has seemed to be crowded out by other matters of moment which could not be neglected. That letters have not been answered has been a matter of necessity, not of choice.

IT is a precious thought, beautifully expressed, in the article by Sister White on "Union with Christ," found on page 5: "As the husbandman prunes the branches of the fruit-bearing trees that they may bear more fruit, so the Lord prunes those who are endeavoring to serve him. Often by pruning away the unhealthy growth of temporal and secular interests which endanger heart and character, he causes pain. But he works with no wanton hand and indiffer-

ent heart. It is in love to his children that he cuts away the growth which threatens to destroy the health and life of the soul." Excellent indeed is the whole article. Who indeed would not have union with Christ?

HAVE you, dear reader, been interested in the SIGNS OF THE TIMES during the past year? Why not, then, interest your neighbor? Every family needs a good religious paper which is faithful to the Gospel of Christ in the presentation of present truth. Will you place before your neighbors, in a kindly way, the SIGNS? In that way we may be of mutual help to them and each other.

OUR article on United States History reveals to us some of the outward and political causes which separated the American colonies from the mother country. There was also another element involved which Professor Morris has not noted, and that was a desire on the part of many colonists, notably in Virginia, for religious freedom. They desired liberty of conscience, unfettered by civil statutes, an entire separation of church and state. This was developed more fully about the time of the adoption of the Constitution, altho its seed had been in existence from the first settlement in America.

WE MAY KNOW.

THE *Catholic Mirror* of October 10, in speaking of the coming of the new "apostolic delegate," Monsignor Martinelli, said:—

"There is no longer any serious dread among intelligent people, or, indeed, those of common sense, in the United States, of Rome. What the Catholic Church is, what she is doing for humanity, we see around us every day and every hour; and what the world would be without her we may in some degree imagine."

That we run the risk of placing ourselves among those who are not "intelligent," and who do not have "common sense," in what we have said and may say concerning the Roman Catholic Church we are aware; but we trust that in so doing "we are fools for Christ's sake." Against Roman Catholics as persons, as individuals, we bear no malice, ill will, or dislike. They are all the purchase of the blood of our blessed Lord, from the pope in the Vatican at Rome to the last and humblest nun just entered upon her novitiate. We condemn not one of them. That is a matter which belongs to God. But we are unalterably opposed to the principles of the Papacy, the principles on which the Roman Catholic Church is founded. We believe that they are contrary to the principles of the Gospel of Jesus Christ,—antagonistic to the free grace of God, to personal faith and personal relation to Jesus Christ, and subversive of religious and civil liberty. That system, of which the Papacy is the wonderful masterpiece, separates God from man, puts God afar off, surrounds him with a cordon of hierarchs and lesser deities, through which it is almost impossible for the soul to break to gaze upon God's immutable love and infinite pity; and few indeed ever do. The glory of his measureless grace is bestowed upon innumerable saints, whose character is made more merciful, whose pity is made more responsive, than that of God's. We believe that God has abundantly warned us against this system from days of old in the "more sure word of prophecy;" that history furnishes abundant illustration from Babylon of old that its existence is ruinous to both church and state; that it is responsible for much of the evil of the Dark Ages; and that the world would be much better off without it. All this we believe we may know from the word of God.

At the same time we believe that there are many honest and sincere Roman Catholic Christians, not because of the system, but in spite of it. And we not only recognize, but we contend, that every Roman Catholic, so far as man is concerned, has the same right to his religion as has any one else on the face of the earth; no man or set of men has the right to compel or coerce him to believe other-

wise. As to the right of the matter before God, no man or set of men is competent to judge, and all such judgment God has reserved to himself at the last day. Meanwhile we preach, as we understand it, the Gospel of Jesus Christ, and beseech all, Catholic or Protestant, Jew or gentile, bond or free, to look and live, to make Jesus Christ their personal Saviour and friend.

Reason for a Sunday Law.—One of the reasons for a Sunday law by a writer in the *Pacific Christian* is the following:—

"We have laws to protect the public health. It can be shown that a day of rest promotes health."

And because a day of rest promotes health, therefore we should have a Sunday law. It can be shown that a certain number of hours' sleep promotes health; that the use of certain foods and drinks promotes health; that the wearing of woolen under-clothing promotes health; therefore let the Legislature of California pass a law that all men shall retire at a certain hour, and shall remain in bed for a certain time. Let the Legislature prescribe the diet and clothing; in fact, everything else which pertains to man's health; and let the state be a great big father or mother to care for its imbecile children. So much for a health Sunday law. Here is another reason by the same writer, Mr. J. H. McCollough:—

"Good parents make their children keep still while their superiors talk; so the law ought to compel some people to keep still while good people worship."

And this gives the secret of the whole thing. Religious people are not willing to meet what they consider sinful and wrong in fair, honest, open competition. We want others compelled to silence while we talk. If Christianity can not meet men on the basis of the Golden Rule it has lost its savor. This writer—and he is not alone—would be willing to compel, if he could, some people to keep still while he worships; would he be willing that some people should compel him to keep still while they danced or played? If he is in favor of the first he should be of the second. There is no compulsion in Christianity except of love and righteousness and truth.

What Think Ye of Christ?—There are some that have very narrow views of him and his work. For instance, a "Christian" paper before us, in referring to that part of the Scriptures called the Old Testament, says, "It contained not a single command of Christ." Now the simple fact is that all the word of God came through Christ (1 Cor. 8:6; John 1:1-3); that he was the Angel, or Messenger, of God's presence in the wilderness (Ex. 23:20, 21; Isa. 63:9), and that he gave to Moses the living oracles from Mount Sinai (Acts 7:38). It was the Spirit of Christ that preached through Noah (1 Peter 3:18-20), and which testified through the prophets (1 Peter 1:10, 11). In fact, Jesus Christ, the Son of God, is the Alpha and the Omega, the Beginning and the End, of all that pertains to man's salvation. What think ye of Christ? Is he merely the son of Joseph? or is he the Son of God?

THE true church (*ekklesia*), the called out ones, of Jesus Christ, are those who have accepted his call to separate themselves from sin and iniquity and be holy unto him. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." It is not fleshly descent; it is not continuity of official ministrations, that makes a child of God or the true church of Christ; it is constant living connection with the True Vine which makes the living branch, and that connection is made by simple faith in God's word.

THE price of the Bible Students' Library is now twenty-five cents a year; and the publishers propose to give the subscriber his money's worth in the year to come. May we not have many subscribers to this publication at this price? The regular numbers are four, and there will be extras