

# Signs of the Times.

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

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## Signs of the Times

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### SIGNS OF THE TIMES,

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## Editorial.

"All Scripture is given by inspiration of God, and is profitable."—2 Tim. 3:16.

"FOR God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:16, 17.

It is the goodness of God that redeems man. Man cannot buy or earn or merit pardon or salvation. He can only choose and by faith accept that which Christ has purchased for him, and which he freely gives to all who will accept it. We know that it is hard for proud man to accept this, but the humble hears thereof, and is glad. God waits to be gracious to all. His blessings are in reach of all, for all may be humble, all may by faith reach Christ Jesus, who has stooped to redeem "every man." Then why not be saved?

The pope has given consent that America may have a "saint," namely the late bishop of Philadelphia, John N. Newmann, by earthly nomenclature. All this at the inauguration of the "Order of the Holy Redeemer," which the bishop was a member. Evidences of his great sanctity have been gathered, and will be examined as to their orthodoxy. Three miracles are necessary, counting post-mortem of course. Among those stated are that decomposition of the body did not set in till eleven days after burial (not a difficult miracle in these days of skillful undertakers); that three different persons were given speech, hearing, and sight by his power, and that he foretold the recovery of a child and his own death. And this much America has gained during the last four hundred years! Beneficent "Mother Church!" "Glorified Country!" But the beneficence and glory are of the same character as was seen in the world's darkest midnight, the triumph of the Papacy.

### OUR PURPOSE.

THE SIGNS OF THE TIMES begins a new volume with this number. What it has been the last year, our readers all know. We are glad of the many commendations we have received. We are glad that it has brought light and joy and blessing to many hearts, as letters which we have received show. For all the good it has accomplished, for the light it has disseminated, for the hope and cheer it has carried to weary hearts, and mourning homes, and sin-sick souls, for the courage which it has given to the soldier in the field,—for all this, and more, the glory belongs to God. He it is who has helped all who have contributed to its pages and its success. It is his word which has formed the basis of its many articles, both doctrinal and practical. It has endeavored to point men to the center and circumference of all truth, Christ Jesus our Lord, and at the same time to point out the soul-destroying errors which abound in these days.

While the SIGNS OF THE TIMES is published and controlled by a denomination, its object is not to build up a denomination. It works in and through an organization only as it can do more effectual work for Christ. The SIGNS and the denomination which publishes it believe they have a mission to the world. They do not differ with others in religious matters because they wish to differ. They do not agree with many in the various churches simply because they wish to agree. Their standard and their motive are higher than mere human opinion or expediency. They differ with others because, according to their understanding of God's word, they must differ. They agree with others when that word leads, and only when it leads. Glad, yes, longing to agree ever, if God's word brings the agreement; but if that word leads in other paths than those in which the multitude walk, better to walk alone with Christ than to be one of the great multitude.

In the first centuries of this era, God was manifest among men in all his beauty of character. The Son of the living God "emptied himself" that God might be manifest in him to the world for which he came to die. He spake not his own words, but the Father's. In fact, he was the Word of God. Through him and the Holy Paraclete which he sent after his departure, the glad tidings of salvation shone out as never before. The gospel was preached without mixture of error. That gospel declared that Christ had redeemed the world by the price of his life, that in him was all fullness, that from him came all blessings, all power, all life; and that all that man could do was to deny self, choose Christ, and by

faith in him lay hold of all the blessings waiting in Christ for him.

This was the gospel which Christ commissioned his servants to proclaim to all the world. The power to propagate it lay in him alone, and was to be imparted to them by the channel of faith. His promise was, "And lo, I am with you always, even unto the consummation of the age." In answer to prayer, and according to his promise, the power came by the Spirit of God, which was poured out upon the little band of disciples on the day of Pentecost. And what a mighty work followed! Souls were converted everywhere. As the children of God went forward, burdened in soul for the lost ones, God prepared the way, God went with them, God was their rearward. They had chosen God, they had yielded to him, and God worked in them to will and to do of his own good pleasure. In a little while the then known world had heard the gospel, and idol temples and heathen shrines had given place to the humble assemblies and the family altars of Christians. This power was the power of the word of God, of the gospel of God, of the mystery of God, which is Christ in the regenerate heart, the hope of glory.

But in a little while from this how was the fine gold changed! Even in the days of the apostles "the mystery of iniquity" began to work. Men came into the church who had not wholly chosen Christ, who were not emptied of self, who were connected with the world, and who drew others away after them. See Acts 20:29-31; 2 Thess. 2:7. Losing connection with God by turning from him, they grieved his Spirit, and lost his power. Losing God's power, departing from the simplicity of faith, corrupting his word by pagan sophistries and fables, they also lost power to win souls to Christ, to submission to the Christian religion.

From Christ the church turned to the world. She cast off the one to whom she had plighted her vows, and committed fornication with the kings of the earth. She did this in order to gain power to compel men to do by human means what the gospel of Christ and the Spirit of God had once done through her. But how deplorably she failed! As men sought in themselves, and to establish by their own effort, that righteousness which is acceptable to God, so they sought to spread abroad the gospel (which was not the gospel) by means which were so largely human that Christ and his power were eliminated more and more, till the mystery of iniquity had wholly usurped the place of the mystery of God.

The mystery of God is Christ in the regenerated man, Christ in the



flesh to the overcoming of all sin by faith. The mystery of iniquity is self and self-righteousness in the place of Christ. From the first came the work of Christianity in the first century; from the second came the Papacy and all the crimes in the name of Christianity in the Dark Ages. The former has ever exalted God and his word, and the Lord Jesus Christ as the only Saviour of men; the latter has, while nominally professing faith and foundation in the word of God, exalted tradition, perverted and mutilated the Scriptures of truth, given glory to man, and rejected Christ by substituting for his power the weakness of man.

The Reformation came part way out of the wilderness of error, and then paused, endeavored to confine the free gospel of Christ within the bounds of human creed, and laid hold on civil power to compel its acceptance by men. Other men have seen more of the gospel of Christ, and have broken through these law-bound creeds.

Now again the church has come to a great crisis. For years the discordant sects of Christendom, with their constant disagreements within and without, have been a mighty host of witnesses that the church is not occupying that position of unity designed of God. See 1 Cor. 1:10; John 17:15-24. To bring his people to this unity in Christ, God has given a threefold message of gracious invitation, solemn warning, faithful injunction, and glorious promise to every nation, kindred, tongue, and people. Rev. 14:6-14.

Then comes the end, the great Reaper, the harvest, the final reward at the coming of the King. That message warns against fornication with the world, or, in other words, against a union of religion with the State, tells of the present low, sad condition of the church, and invites all to come to God, give glory to him, and worship the Creator of the heavens and the earth. That message is to go to the world. It is to present once again the mystery of God and the power of his Christ.

The SIGNS OF THE TIMES has this great message to the world. This is its mission. Not that God has intrusted all this work to this journal alone. God forbid. But the duty of the SIGNS and its publishers is as obligatory as though they stood alone. But God has room for all. He invites all to hear, to accept, to have a part in its publication to all the world. Would to God there were thousands more heralding the gospel of the Christ.

This will be the work of the SIGNS OF THE TIMES the year to come. It hopes to be a better preacher of the Lord Jesus Christ, a better medium for the revelation of God's love, a better herald of the coming King, and to this end it asks the support, the coöperation, and the prayers of all its readers.

It is frequently said the various styles in which the Bible is written, each writer having his own peculiar style, disproves verbal inspiration; for if God gave the very words, the style would be the same in all. But what right have these objectors to confine the Spirit of God to any one style? Verbal inspiration, as consistent with different styles, has been well illustrated by the

thing like the following: A skilled musician plays many instruments, a piano, an organ, a flageolet, a fife, a violin, a guitar, a cornet. Upon all these he plays "Home, Sweet Home." The style of each instrument is different from all the others, and peculiar to itself, but it is the same tune which is played through all. Each instrument speaks the same thing. So the Spirit of God uses different men of different stations, but it is the same God which speaks through all.

#### THE NEXT STEP IN CHRISTIANITY.

UNDER the above heading the *Advance* of September 22 refers to an opinion expressed by one of its writers (and held by many people, we may add) that the church is about to take an advanced step, spread herself out, so to speak, taking "into recognition of Christian fellowship and religious standing a growing class of men who are now outside of the church." The *Advance* feels that it may well be questioned whether such a step would really be backward or forward, and truly remarks (Italics are ours):—

"A glance over the pages of church history readily reveals the fact that a decadence of religious conviction has always been intimately connected with latitudinarian ideas in regard to church membership, either as cause or consequence. Whether it was the imperial power of a Charlemagne sweeping into the folds of the church whole tribes of barbarians, or a Cortez proselyting the conquered Mexicans with the power of the sword and the help of a fair interpreter, or the required conformity of the English establishment, or the easy-going notions of Rationalism, the underlying idea has always been the same, namely, that men can be massed in the Christian fold on some basis of human regulation or opinion, without regard to a distinct individual experience."

And this is emphatically true. The church militant is to be in the world but not of the world. But more and more emphatically is the church becoming of the world. The *Advance* continues:—

"Over against this arbitrary regulation on the one hand and loose opinion on the other, has stood the central doctrine of the Reformation, namely, that men must be converted into the church. The power of the Reformation was and is its clear-cut distinctions. It has always made a direct and definite appeal to the individual, and urged upon him the requirement of a changed heart, redeemed nature and personal choice of Christ as Saviour and Master. It has said, as he said it of old, Ye must be born again. If it is now about to step away from this principle and adopt some other basis of recognition, it would seem to be abandoning its fundamental position. How it can preach the gospel of the New Testament and give up the idea that men must repent and believe and personally consecrate themselves to the service of Christ in order to bear the name of Christian, is not easily seen."

Why go back to the Reformation merely? Why not build on the words of Christ? True, in the proclamation of that principle, the Reformation was presenting the gospel of Christ, but the Reformation held with that truth of the gospel many more things which needed reforming. What the Reformers did was well for their day. They followed the light which then dawned upon them; but for us to look back to the Reformation for our

example, for our liberty, for our reason of faith, is to

"Make their truth our falsehood,  
Thinking that hath made us free,"

copying the errors and the weaknesses rather than the truth and strength. It is the words of Christ that are needed, "Ye must be born again," but this is not looking back, but forward, for Christ goes ever on before. His truth leads in ever brightening splendor, laying bare cherished error and hoary tradition in all its wickedness, as it reveals to the earnest seeker new and greater depths of God's wisdom, power, and love.

But the *Advance*, and many other religious papers, are working, blindly, perhaps, for the very thing which they condemn. In the advocacy of Christian teaching in the public schools by State-paid teachers, in the constant, persistent, and increasing demand that Sunday, the so-called "Christian Sabbath," shall be enforced by statute law, and in other things of which we need not speak, are they working to bring in a standard of Christian morality and worldly tests of Christianity which will develop hypocrites to that extent, and degrade the religion of Christ to that degree, that all the weak editorials of protest will never be able to check.

Sunday is of human origin only, as Neander, the great church historian, has remarked. It came in as a substitute of the truth of God, and this elevation of a church dogma by statute law is massing men into the "Christian" fold on a "basis of human regulation." It is giving glory to human substitutes and apostate powers. Against this the age-lasting gospel of God, with its burden, not for the sixteenth century, but for our day, peals forth its warning voice to all the world, "Fear God, and give glory to HIM, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters." Rev. 14:7. "The Lord God hath spoken, who can but prophesy?"

#### WHAT A SECULAR JOURNAL SAYS.

THE Washington, D. C., *National View* of the 15th ult. has the following to say on the Sunday question:—

"SUNDAY—WHAT IS IT?"

"Negatively—what it is not. It is not 'the Sabbath day.' That is the seventh day, as established by God himself, through the law as expounded by Moses to the Israelites, some hundreds or thousands of years ago. So this day is not Sabbath. And without alteration by the same power that made it, it will so remain until the end of time for all who recognize the original authority to promulgate the same. It is not held by the Jews, for whom it was made, and will, doubtless, continue to be. Some other Christian sects hold to the same view; and so regard the day.

"But Sunday, the first day of the week, although set apart for religious purposes somewhat like unto the Sabbath, is not the Sabbath, and should not be so called, because it does not exist by the same distinctive authority. And no authority exists for changing the one for the other, neither by God himself nor by the Christ. So that we have only to submit that Sunday, the first day of the week, is a distinctive or holy day, like unto the Sabbath only by the custom of the early Christians to meet



together on this day; and later, the canons of the church established it, and through the civil law, which was made to correspond therewith.

"This is the long and short of it. *Multum in parvo*, much in a little. And you can make no more out of it except the voluntary recognition which the people of Christian countries extend to it. And so, as a social and moral institution, it is accepted by the world at large; all of which is well enough of itself, but there is no justification for appropriating the name of the Jewish Sabbath. The Jewish Sabbath has a history by itself; and no manipulation of days or objects can alter or change it. It should be allowed to retain its own original status, without interference from without.

"And Sunday should stand on its own bottom—so to speak—and perform its own independent functions, without any confusion of ideas, or the confounding of one day for the other. They are not one; but separate and distinct. Let each be recognized and respected according to worth and authority. But out with equivocation, deception, and misrepresentation.

"Honor bright! Sunday for the first day of the week; the Sabbath for the seventh. This is fair play. This is consistent. It is just and true. So mote it be."

With the exception of a few careless expressions the above is a candid statement of fact. The "authority" which set Sunday apart is purely human. But the customs of the early church and any number of church canons or bulls can never make a day "holy," or "moral," any more than custom and the laws of some *intra* or *extra* governmental society can make a counterfeit bill genuine. Morality and holiness are intrinsic or imparted of God, but God has never thus invested Sunday. With the *National View* would we say respecting these two rival days: "Let each be recognized and respected *according to worth and authority*," and we would add, let the word of God be the standard; "but out with equivocation, deception, and misrepresentation." The Sabbath was given of God, not Moses. Sunday, as a so-called holy day, is only of human origin; in the word of God it ranks the same as any other of the six working days of the week.

#### ENGLAND'S PERIL.

VERY few of our readers know of the constant progress which the Papacy has made in England, and the avowed object which the Roman Church has on that country. The following from William Wileman in an English tract sets before us something of this progress, and presents two quotations as regards the aim of the Papacy:—

"One of the most painful and saddening features of the truly critical times that are passing over the nation is the widely-spread lack of discernment of the signs of the times, and a consequent indifference and apathy as to their issue. 'Peace and safety!' is what most men wish to think, even while the enemies of God and of his truth are laying their plans for the overthrow of all that is likely to prove the continuance of our national peace and safety. Lulled by a vague hope that God will not permit our Protestant liberties and our national privileges to suffer damage at the hands of those who would limit them, we have not only encouraged our enemies but have seriously imperiled our own strength. Gradually and silently, for the most part, but surely and effectually, has one position after

another during the past fifty years been approached and scaled and carried before our eyes, as if we had no power even to protest. If our concern for the honor and glory of God is to be measured by any outward manifestation of zeal on our part, it must surely be in a languishing condition; just as if our own carnal ease, and a supposed certainty that even the final triumph of Rome would never reestablish persecution in England, were more to us than the maintenance of the truth and the glory of its Author.

"Do we, as patriots, as Protestants—above all, as Christians—adequately realize the present peril? Do we, through a false estimate of our own strength, underestimate the strength of the enemy?"

"We may rest assured that Rome knows what she seeks, and that every stealthy act is intended as a step to her avowed aim. Let her speak for herself:—

"We are contending, as our adversaries know full well, for the extirpation of Protestant opinion and practice, not merely in the church itself, but throughout England. We do not care one solitary straw whether a man preaches in surplice, gown, or shirt sleeves, so long as he does not preach any kind of Protestantism."—*Church Times*, March 24, 1872.

"If ever there was a land in which work is to be done, and perhaps much to suffer, it is here. I shall not say too much if I say that we have to subjugate and subdue, to conquer and to rule, an imperial race; we have to do with a will which reigns throughout the world as the will of old Rome reigned once; we have to bend or break that will which nations and kingdoms have found invincible and inflexible. Were heresy conquered in England, it would be conquered throughout the world. All its lines meet here, and, therefore, in England the church of God must be gathered in its strength."—*Dr. (afterwards Cardinal) Manning, in the Tablet*, August 6, 1859.

"This ought to open the eyes of sleeping Protestants."

#### THE MODERN WAY TO PRESERVE THE GOSPEL.

##### AN INSTANCE.

A BROTHER writes of a Sunday-law convention in Santa Barbara as follows:—

On the 11th *ultimo* there was a "sabbath" convention held in this city. This was the result of the recent labors of Rev. A. W. Holt, a secretary of the American Sabbath Union. The convention consisted of church pastors, church officers, and Sunday school officers and teachers. A local Union was duly organized, to work as an auxiliary to the American Sabbath Union. There was not a word of opposition spoken against the movement until near the close of the convention, although the spirit of the "dragon" leaked out all through.

Many short speeches were made, to the effect that there must be *effective* "Sabbath" laws, or the work of the gospel would come to an end, and the world go to the devil. One minister said: "Our movement has many opposers, and the worst class of opposition comes from the Seventh-day Adventists." He then explained what he meant, by telling that the Adventists refuse to obey the law of the land, and persist in filling the country with their literature. Another minister said: "As for these Seventh-day Adventists, why, there is only a handful of them anyway, and as for me, I waste no time with them. I don't regard them as worth the powder and shot that would blow them up."

Rev. Mr. Holt considered some folks very ignorant, or they might see that Sunday was really the seventh day. He then offered an elaborate argument (?) to prove that the first day of the week is the seventh.

A member of the Presbyterian Church then said: "I would state in behalf of these seventh-day people that I know them to be honorable citizens, and just as good Christians as we are. *I want to see fair dealings with everybody.*"

A stranger then said: "I am a minister of the precious gospel of the Lord Jesus, which is the power of God unto salvation, unto every one that believeth. Beginning the work ten years ago, I have talked with all classes, and of every shade of political and religious belief, and must say that my study and experience have made me skeptical as to any good coming to the cause of Christianity through legislation upon a religious institution. As workers together with the Lord Jesus, I am persuaded that the less we look to the State for laws that will reform morals, and the *more we look to the teaching and power of the gospel*, the more effective will be our labors, and the more we will see of the salvation of God." He also spoke of Luther's work in contrast to that of Zwingle, claiming that Luther's faith and trust in God were worthy of imitation by the laborers in the vineyard to-day.

The dampness caused by the last speaker was soon dispelled by Rev. Holt. He said that it was true that Church and State were closer together than most people were aware, "but the constitutionality of Sabbath laws," said he, "is no longer a question." He then showed how that had been settled by the Supreme Court, by reading a part of its decision, and exhorted the supporters of the movement to be *workers*, and, to give an example of how energetically to labor, he referred to the "little denomination of Seventh-day Adventists" and how they stirred the people everywhere by sending colporters loaded with tracts and literature to give to everybody who was interested enough to read. The convention closed at once.

The above well illustrates the spirit so rapidly developing in a great part of the religious world to-day. Just think of it, that there must be effective sabbath laws, or Sunday laws, or any other human laws, or the work of the gospel would come to an end, and the world go to the devil! Think of it. Is the gospel of God dependent upon human laws? Was it in the days of Christ or of Paul? Is it not the same gospel of the same God to-day? Certain kings of Judah thought that that kingdom could be kept only by an alliance with Egypt, but the human prop on which they leaned broke and pierced them, and trusting in it proved their destruction. Those who seek to save the world or support the gospel by such means as the American Sabbath Union are laboring for, are driving the world to the devil as fast as possible, and are rejecting Jesus Christ, who declares that all power for the propagation of his religion is in him, and he vouchsafed his power to every one who trusts in him.

#### MAKE YOURSELF UNDERSTOOD.

ONE of the great objects of speech is to make one's self understood, that is, provided one has anything to say. If one has no ideas, then one can use big words, and sometimes fool and confuse ignorant people; but intelligent people are not cheated in that way.

There are many learned men who cannot speak to the common people. Their language is such a mixture of words derived from foreign tongues that the common people do not hear them gladly. Great speakers and great men can make themselves intelligible. It is only men of inferior grade and defective or one-sided education who talk on ordinary themes in language which common people cannot understand, and which it is possible they do not understand themselves.—*The Christian*.



## Doctrinal.

"If any man will do His will he shall know of the doctrine whether it be of God."—*John 7:17.*

### "IMAGE OF THE INVISIBLE."

BY PRES. M. WOOLSEY STRYKER, D.D.

FROM doubt and all its sullen pain,  
From every wide uncertain quest,  
My mind, O Christ, comes back again,  
In thee, the Word of God, to rest.

My laden conscience knows thy voice,  
In thee my reasonings end their strife,  
Thou strangely dost my heart rejoice;  
Where else is way, or truth, or life?

My hope! in whom all fullness dwells,  
Thy words those many mansions show  
Where love shall see what faith foretells;—  
Thou wouldst have told, were it not so.

Thou canst not disappoint the trust  
That finds its answers all in thee;  
Because thou wert the holy, just,  
And good,—and must forever be.

Head over all things to thy church,  
Messiah, Mediator, King,  
In whom we cease our utmost search,  
Unquestioned and unquestioning,

Because we do in God believe  
We also do believe in thee,  
And, all thine own, would thee receive,  
Our life and light eternally.

O blessed and enduring Rock,  
Who builds on thee shall never fall!  
O Shepherd of one only flock,  
Beyond all fear in fold us all!

—*The Independent.*

### MAN'S SIN AND SAVIOUR.

BY ELDER URLAH SMITH.

#### No. 1. The Subject Stated.

**SIN AND ITS EXTENT.**—When we speak of sin we touch a subject in which all are interested, or at least in which all are concerned; for "all have sinned." Rom. 3:23.

**SIN DEFINED.**—By an apostle who wrote as late as A.D. 90, sin is clearly defined: "Who-soever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4.

**RESULT OF SIN.**—The result of sin in all affected by it, if they never become freed from it, is clearly stated in both the Old Testament and the New: "The soul that sinneth it shall die." Eze. 18:20. "The wages of sin is death." Rom. 6:23.

**THE REMEDY.**—The remedy for sin is Christ; for thus it was stated in the announcement of his birth: "He shall save his people from their sins." Matt. 1:21. "He was manifested to take away our sins; and in him is no sin." 1 John 3:5. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Such are a few of the representative texts on the subject of sin, its nature and effects, and the means provided for our release from it and its results, through Jesus Christ. Theologically, this canceling of our sins through the death of Christ, is known as "the atonement;" and while, strange to say, the word "atonement" occurs but once in the New Testament (Rom. 5:11), and is there wrongly translated, the original word meaning, not

"atonement," but "reconciliation," both the word and the doctrine have a prominent place, and justly so, in the creed of every evangelical body of Christians in the land. We say justly so; for the doctrine is elsewhere abundantly taught in the Scriptures, as we purpose to show.

Without entering into a discussion of the philosophy and justice of the arrangement by which one person's actions can be substituted for those of another, and the innocent suffer for the guilty, there is yet left a very interesting field of study in the ordinances and services instituted as a means by which this unique transaction could be manifested before men.

Simultaneously with the introduction of the plan of salvation, appeared the system of sacrifices. Heb. 11:4. Speaking of the putting away of sin, the apostle declares that "without the shedding of blood there is no remission." Heb. 9:22. The law demands the life of the transgressor. "The soul that sinneth it shall die." Eze. 18:20. "The life of the flesh is in the blood" (Lev. 17:11), and the presentation of blood is evidence that life has been taken, and that the claims of the law have been honored and satisfied.

The gospel to us lost sinners is that some other blood than our own, even the blood of Jesus, has been provided, which can be presented to the law, and the law thus be honored and satisfied, and we go free. Previous to Christ's death on the cross, even from the time of Abel's offering, all the shedding of blood foreshadowed the divine offering of the Son of God on Calvary for the sins of the world. Since that time we come directly to the Father through him, pleading the merits of his blood, that offering by which he has entered into the holy places, and in which there is provision for our "eternal redemption," and for the redemption of all who will accept it at his hand. Heb. 9:12.

With blood is the atonement made. Thus the Lord says: "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." Lev. 17:11. While, as already noticed, the word "atonement" does not properly occur in the New Testament, it is very fully set forth in the Old. But the work called the "atonement" is connected with the work assigned to an established order of priesthood; and these priests performed their offices at, and in, a place specially provided for their work, called the sanctuary. And in that place, and at a certain point in their ministry, the atonement was made. And this subject has a special interest for us in the fact that all the work of the priests of the former dispensation, including this work of making the atonement, was all a figure and shadow of the work of Christ in this, the so-called gospel dispensation, in which our interests are so fully involved.

This statement is not a deduction of logic, which might, perchance, be unsound; and it is no mere picture of the imagination, which might have no foundation; but it is a plain and direct statement of the Scriptures. Thus, the apostle, speaking of the priests who had been appointed to offer gifts under the former dispensation, says: "Who serve unto the example and shadow of heavenly things." Heb. 8:3-5. The substance of which their work was a shadow can be nothing less than the priestly work of Christ; for the body of all

those things which under the former dispensation constituted a shadow, the apostle elsewhere expressly says pertains to Christ. Col. 2:17: "Which are a shadow of things to come, but the body is of Christ."

One way, then, and one of the most effectual ways, for us to learn of Christ is to study the shadow of his work, which is given us in the ministry of the Levitical priesthood. It is one of the unfortunate features of modern theological teaching that the present is considered as having no connection with the past; that the New Testament has no connection with the Old; that the Old Testament may be cast aside, and relegated to neglect and oblivion, and all our attention be confined to the New. Whereas the whole round of service connected with the Mosaic system was a grand picture of higher and greater things to come, in the work of redemption, a most impressive object lesson from which we are to learn more and more of our Lord Jesus Christ, and his work as our sacrifice and our Saviour.

We therefore invite the attention of the reader to the shadow projected from the cross and the gospel back through all the centuries of the Mosaic economy, with a view to learn therefrom more of the present position and work of Christ, as the divine Mediator in our behalf, in the courts above.

### THE NATURE AND EXISTENCE OF MAN. NO. I.

BY ELDER G. C. TENNEY.

THIS subject is presented under a compound title because these two phases of the question are so closely related that they are almost universally considered together, though in real character they are entirely distinct. That in which the race is most intensely interested is the problem of existence. This brief life seems to be but a taste of what life should be. So fleeting, so uncertain, so disappointing, it fails to satisfy the heart; and all people have from these circumstances learned to anticipate a future more complete existence, where the joys and happiness of which we here obtain but brief glimpses will exist in perpetual fullness.

From early childhood the mind reaches into the future and seeks to penetrate that unknown, mysterious region whose gateway is the tomb, and whose warden is Death. But no tidings have ever been borne back from those who have crossed the threshold of Death's dominion. So far as human knowledge is concerned, all we know of life beyond this state is but empty speculation.

We leave this unprofitable field at once without entering upon it, and turn to the only source of knowledge of unseen things. God has in his word lifted the veil, and we see rays of glory piercing death's domain and lighting up our future. The universal yearning for a satisfying portion of life led the ancient philosophers, who were unacquainted with God and the revealed truth, to conclude that the essential principle in man was immortal. The body might be dissolved, but the soul would live forever. It was an emanation from Deity; it must be immortal. Spiritual education or divine revelation was not required to originate such an idea; it naturally arose from the longing of the heart. This universal desire is frequently spoken of as a proof that man is by nature immortal; but to us it conveys no such evidence.



## MAN IS NOT IMMORTAL.

The Bible bears an unvarying testimony to this truth. Existence is not an inherent quality of man's nature. There is no part of his being but is liable to extinction. Life or existence is an attribute of God only. He has the power to create; he can destroy; he can perpetuate; he can cut off. Continued existence is a manifestation of divine power, and death ensues at once when that power is withdrawn. The Bible teaches that God and he only hath immortality, and that man is mortal. 1 Tim. 6:16; Job 4:17; Isa. 40:6; and many others. This being true, man can only become immortal by endowment from God. Until he is thus specially endowed he holds his life by no natural tenure, but lives as a pensioner upon divine bounty, subject to the emergencies of mortality. It is true that mankind was designed by the Creator to enjoy eternal life, but before the race had proved itself worthy of the priceless boon, yea, even at the very outset of their trial, human nature betrayed a fatal weakness, and all was lost. They lost all hope or possibility of obtaining eternal life, and by sin were alienated from God. In this unhappy state life and immortality were brought to light through the gospel of Jesus Christ. Again the precious boon was placed before mankind to be obtained at the end of a successful probation.

The word "immortality" occurs but five times in the Bible, as follows: Rom. 2:6, 7, "Who will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Certainly this text would lead no one to conclude that man now possesses immortality. We next find the word in 1 Cor. 15:53, 54, where it is twice introduced in this way: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." The event here spoken of is Christ's second coming and the resurrection of the just. When the faithful ones are endowed with immortality, it becomes a part of their nature. The word is again used in 1 Tim. 6:16, where it speaks of God the "King of kings and Lord of lords; who only hath immortality;" and again in 2 Tim. 1:10, where we are told that immortality is brought to light through the gospel. The word "immortal" is used but once in the Scriptures, 1 Tim. 1:17, where it is applied to God. Not once is immortality ascribed to man under this term directly, or under any other term by inference. In vain we look for the "immortal soul," "never-dying soul," "deathless spirit," or any similar epithet or phrase in the Bible.

## THE STORY CONCISELY STATED

is this: Man was created in the image of God and designed for a high position. Before he was fixed in this position, he was placed upon trial. He failed, and was banished from his beautiful abode in paradise. He was excluded from the tree of life, "lest," saith God, "he put forth his hand, and take also of the tree of life, and eat, and live forever." Gen. 3:22. This one circumstance settles the question before successful dispute. In that home death like a dark cloud overshadowed the human race. But Christ undertook to pay the debt of all who by faith and obedience would

demonstrate their loyalty to God; so that eternal life became the gift of God through Jesus Christ. Rom. 6:23. The record is that "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And, "He that hath the Son of God hath life, and he that hath not the Son of God hath not life." This life is in his Son, and when Christ, who is our life, shall appear, then he will confer the prize upon those whose names are in the "Lamb's book of life."

## GENEALOGY OF SABBATH OBSERVANCE.

BY ELDER H. A. ST. JOHN.

1. LIVING SABBATH KEEPERS.—The present generation of living Sabbath keepers observe the seventh-day Sabbath because the living God created the heavens, the earth, the sea, and all that in them is in six days, and rested upon the seventh day, then blessed the seventh day and hallowed it; and in his great moral law, commanded that it be ever remembered and kept holy.

2. OLDER SABBATARIANS.—The Sabbath keepers of recent generations kept the seventh-day Sabbath for the reason above stated. They revered the example and precept of the great Creator.

3. SIXTEENTH CENTURY SABBATARIANS.—When the Reformation lifted the veil of darkness that covered the nations of Europe, Sabbath keepers were found in Transylvania, Bohemia, Russia, Germany, France, and England. The Reformation did not give existence to these Sabbatarians, as only Carlstadt, of the Reformers, was a Sabbath keeper; they were remnants of ancient Sabbath-keeping churches that had witnessed for the truth during the Dark Ages. They kept the Sabbath because of their love for God, who had commanded them to remember the Sabbath day and keep it holy.

4. EARLY CHRISTIANS.—The early Christians of the first centuries of the Christian era kept the seventh-day Sabbath because they loved God and revered his law, that law concerning which Jesus had taught them that it would be easier for heaven and earth to pass away than for one jot or tittle of it to fail.

5. APOSTLES AND DISCIPLES.—The apostles and disciples of Christ "kept the Sabbath day according to the commandment," which was the day before the first day of the week, because it was the only way to do in order to obey God, whom they loved and worshiped.

6. JESUS CHRIST.—The Lord Jesus Christ, "as his custom was," kept the seventh-day Sabbath according to his Father's law, because he had that law written in his heart, and delighted to do his Father's will (Ps. 40:7, 8); and by keeping his Father's commandments he could continually abide in his Father's love (John 15:10), and thus give all his followers a perfect example of how they, too, might abide in the love of God.

7. HOLY PROPHETS.—The holy prophets, inspired men of God, who wrote and spake as they were moved to do by the Holy Ghost, kept God's holy Sabbath because they were loving servants of Jehovah, and they respected his holy law, which commanded them to keep the Sabbath day holy.

8. ANCIENT ISRAEL.—Ancient Israel in the wilderness, all who were loyal to the God who had delivered them from Egyptian bondage,

kept the holy Sabbath of God's law even before that law was spoken by the Lord from Sinai, or written on the two tables of stone by the finger of God. They kept it because they would respect and obey their God who had rested from the work of creation upon the seventh day, then blessed and sanctified the day of his rest, and commanded it to be remembered and kept holy. Besides, they felt under renewed obligation to remember all of God's commandments to do them, because of his great mercy and condescension in delivering them with an high hand and outstretched arm from the bondage of slavery.

9. ANCIENT PATRIARCHS.—The ancient patriarchs, even back to Adam and Eve, the father and mother of all mankind, in keeping the seventh-day Sabbath had for their practice both the example and injunction of the great Father of all, the living God, and his Son Jesus Christ, by whom he created all things. Hence the seventh day of the week is as verily the Sabbath of our Lord Jesus Christ as it is the Sabbath of Jehovah. For this reason it is scripturally called the "Lord's day."

We have now traced the reasons for true Sabbatic observance, from the present generation backward through all past ages, to its original source, the Eternal Father. It is a plant which our Heavenly Father hath planted and cannot be rooted up. The seventh-day Sabbath is easily traced to the highest authority in the universe of God, even to the example and precept of God himself. Like the river of life, it proceeds from the throne of Him whose kingdom ruleth over all.

## MAN PERVERTED BY SIN.

BY ELDER WM. COVERT.

MOSES writes of the character of God's works when first they came into being, saying, "God saw everything that he had made, and, behold, it was very good." Gen. 1:31.

Man was the chief consideration in the creation of this world. In this matter it was man especially who was to glorify his Creator. Man was the masterpiece of creation upon this planet. The earth and all things upon it were prepared for him, that he might be supplied with the means of comfort, convenience, and happiness. When, therefore, God said everything was very good, we know that man was good. Yes, he was very good. The image of the Creator within him was undimmed. He was made upright (Eccl. 7:29), and ordained unto good works (Eph. 2:10).

But man did not retain the primeval goodness that his Creator gave him, nor did he perpetuate his innocence by a continual unquestioned obedience. Soon, by deception, Satan gained access to him, and succeeded in his first interview so fully that man followed his advice, and disregarded the commandments of God. Thus the image of God in the creature was defaced, and with it the goodness and the innocence departed, and for these glorious attributes man received in exchange the attributes of the deceiver. So now we behold manifested very largely in the sinner the character of Satan. As the chief characteristic of Satan is a desire to exalt and advantage self, so in the unconverted this unpleasant feature becomes most marked. The entire progeny of the deceiver is marked with this abnormal development. With many of them this feature is very prominent.



There is a lesson recorded wherein our Saviour sets forth the parentage of different classes of people from a moral or spiritual standpoint. He plainly said to certain wicked men: "I speak that which I have seen with my Father; and ye do that which ye have seen with your father." "Ye are of your father the devil, and the lusts of your father ye will do." John 8:38, 44.

As with the physical nature, so with the spiritual, it bears children in its own likeness. The offspring must, in harmony with the laws of nature, be a repetition of the parent in a marked degree. Thus the wickedness that shows forth in man is traceable to its fatherhood, Satan; and his features are marked in proportion to the amount of selfishness that is discernible in his children. Satan's first proposition to man was that disobedience to God would make the transgressor as God, or like God. Some have gone even further in this direction than the original proposition. They not only oppose God, but declare that they themselves are God. 2 Thess. 2:4. Yea, Satan urged man so far in opposition to God that he murdered the Son of God in his rage and frenzy against the goodness and meekness of the Father as manifested in his Son.

If man has actually been urged so far as this in his hatred against God and his law, is there anything too bad for him to do when he is wholly surrendered to the will of Satan? Would he not destroy the Father himself, and overthrow his throne in the whole universe, had he the power to do so?

The character of Elymas, the sorcerer, as set forth by Paul when he rebuked him for his determined opposition to the truth, will serve to illustrate what a man becomes when he is filled by Satan. The apostle fixed his eyes upon the man, and, addressing him, said: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Acts 13:10. The child of Satan perverts the right ways of the Lord, and is himself a perversion of the works of God. He is not at all the kind of man that the Lord created, but is man perverted.

The heart of the perverted man is deceitful above all things, and desperately wicked. So deceived as to his own condition is man that he does not know his own heart. See Jer. 17:9. Made bare by the Spirit of the Lord, there is seen in it "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Gal. 5:19-21. Dark as this picture is of the exceeding sinfulness of sin, it scarcely equals that drawn by the prophet's pen, where he laments the absence of the good man which God created. He says:—

"The godly man is perished out of the earth, and there is none upright among men; they all lie in wait for blood; they hunt every man his brother with a net. Their hands are upon that which is evil to do it diligently, the prince asketh, and the judge is ready for a reward; and the great man, he uttereth the mischief of his soul; thus they weave it together. The best of them is as a brier; the most upright is worse than a thorn hedge." Micah 7:2-4, Revised Version.

It would seem that Satan himself would be ashamed to own his own children, so distorted do their moral features appear when shown in the light of God's word. But as he never opens his eyes upon them in the fullness of

this light, they do not appear to him what they really are. We desire, however, to bring the lamp of truth to shine in such a manner upon the character of those who will permit themselves to behold these sad features, that they will seek unto Him who alone can correct the perverted man, and cause that his image may be restored again as the Father first created it.

### IS THERE A DIFFERENCE BETWEEN SALVATION AND REWARD?

BY CHAS. F. WILCOX.

EVERY believer in our Lord and Saviour Jesus Christ feels a deep interest in the salvation of his soul, and looks forward with longing anticipations to the time when just rewards shall be given. Many questions arise touching the theme of salvation; and since some truths unfold slowly it is not to be wondered at that there are yet points from which a steadier light should be desired. One of these points is the relation, or rather the difference between salvation and reward.

Many look forward to the coming of Christ for their salvation. There is a salvation for the present, and there is also a salvation to be revealed when Christ shall appear in the glory of the Father with all the shining hosts of heaven. That salvation saves man from all woe and temptation. It gives him a place among the dwellers in light, where care and anxiety can never come. It is the placing of the promised reward in his own possession, and forever separating him from everything pertaining to the dominion of Satan.

But the present salvation is of greater moment to us now, for it prepares us for the inheritance to be revealed when Christ comes. If the present salvation is neglected, we shall not be prepared to receive the other; hence its greater importance at this time.

We may consider this subject under two distinct statements:—

1. *Salvation is wholly of faith.*
2. *Reward is wholly of works.*

There is a difference between salvation and reward, and the distinction must be understood, or one will be confused about justification by faith without works. The Bible has much to say about works, and many conclude that works are required to insure salvation, whereas they are not, but rather are the result of the salvation of God received.

Man lost life and immortality through sin. It is on this account that he needs the benefits offered in God's plan of salvation. Life and immortality are again brought to light through the gospel; for the gospel says to the sinner, "You stand accepted in the Beloved; salvation is yours if you will receive it; listen to the good report from heaven, and let the living word operate in your soul." This means more than to simply listen to the gospel plan of redemption. It is more than to remember meager outlines of the story of the cross.

The gospel presents facts, and these facts are to be received and held as great riches. The facts presented in God's word are based upon eternal principles, and these principles must be received in their fullness. The mighty principles underlying God's eternal purpose are broad, and deep, and full. The human mind may be exerted to its utmost to grasp them, and yet there will ever remain unexplored fields of wisdom. When the theme of

salvation is received in faith, and held in truth, it is all-absorbing, supplanting all desires for pleasures of this present life. The soul that is born from above is filled with a constant delight and joy, and amid the busy whirl of the world it knows a "joy unspeakable and full of glory."

The sorrows and disappointments of earth cannot disturb the hope that is born of faith; it triumphs over every obstacle, and glories in tribulation. Faith is the victory that surmounts sin and all its evil consequences. It rests alone on the word of God; and to him who stands in the word of God, its fullness and power will be revealed according to the good pleasure and wisdom of the Author of that word.

Salvation is of faith "to the end the promise might be sure to all the seed." "If they which are of the law be heirs, faith is made void, and the promise made of none effect."

Christ performed all the works required by the law, for the salvation of the whole world. In his keeping of the law was wrought the righteousness of God, and this is imputed to all who will accept it as a gift from God. Righteousness is a free gift. "For as by one man's [Adam's] disobedience many were made sinners, so by the obedience of one [Christ] shall many be made righteous." "They which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." The gift of righteousness prepares one to be an heir of salvation. It can only be received by faith; and being obtained through faith, it is to be kept by faith. God "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." All who receive this "lively hope" have "reserved in heaven" "an inheritance incorruptible, and undefiled, and that fadeth not away."

There will be a remnant waiting for Christ when he comes, "who are kept by the power of God through faith unto salvation ready to be revealed in the last time." God makes the promises, and it is for man to accept them. A promise of God is a fact, and when man accepts a promise, it becomes a fact to the one who receives it. The act of accepting the promise of God is an act of faith. Man can only have a "lively," or living hope, in that which God promised; and a promise can only be received and held by the mind and heart, or by faith.

*Battle Creek, Mich.*

*(Concluded next week.)*

### A COLORED HIGHER CRITIC.

A NEGRO preacher, touched with the "higher criticism," once elaborated a new theory of the Exodus—to wit, that the Red Sea was frozen over, and so afforded the Israelites a safe passage, but when Pharaoh with his heavy iron chariots attempted to cross he broke through and was drowned. A brother arose and asked an explanation of that "p'int." Said he: "I's been studyin' g'ography, and de g'ography says dat am de place whar de tropics am, and de tropics am too hot for freezin'; de p'int to be 'splained is 'bout breakin' through de ice." The preacher straightened himself up, and said: "Brudder, glad you axed dat question, for it gives me 'casi'n to 'splain it. You see, dat war a great while ago, befo' dey had any g'ographies, and befo' dere war any tropics."—*Sel.*



## Miscellaneous.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—*John 3:16.*

### AFTERWARDS.

BY ELIZA H. MORTON.

AFTER the frosts of winter,  
Grass springs beneath the feet.  
After the April showers,  
Blossoms the mayflower sweet.

After the dark, drear midnight,  
Glimmers a golden morn.  
After despair and trial,  
Hope, blessed hope is born.

After the pain and anguish,  
Health with its rosy glow.  
After the swell of the freshet,  
Brooklets and rivers flow.

After the grave and mourning  
Cometh a time of rest,  
After the grief and sorrow,  
Joy, O redeemed and blest.

After this life of trial,  
Sweet tho' at times it be,  
Cometh a day of gladness,—  
Day of eternity.

*North Deering, Me.*

### CHRIST'S USE OF PARABLES.

BY MRS. E. G. WHITE.

THE Lord has momentous truths to reveal to those who would understand the things of the Spirit. His lessons are for all, and adapted to the needs of all. While his lessons are clothed in language so simple that a child might understand them, the truth is so deep that the most learned may well be charmed, and worship the Author of matchless wisdom. Though the wisest may find abundant food for thought in his simplest utterance, the humblest may comprehend his truth, and appropriate his promises to the need of the soul. Jesus taught men for the purpose of arousing desire to understand the things of God, that they might behold the excellence of the divine character, and make application for the righteousness of Christ, in which they might stand accepted before the Lord Jehovah. Have you a sense of want in your soul? Do you hunger and thirst after righteousness? Then this is an evidence that Christ has wrought upon your heart, and created this sense of need in your soul, in order that he may be sought unto to do for you, through the endowment of the Holy Spirit, those things which it is impossible for you to do for yourself.

Among the multitudes that listened to the words of Christ, were scribes and Pharisees, Sadducees and elders, rabbis and priests, Herodians and rulers. Most of this class were proud, world-loving, bigoted, ambitious men, who loved the praise of men more than the approval of God; for they were ignorant both of the Scriptures and of the power of God. In their ignorance they did not scruple to supplant the teaching of the prophets with their own expositions of the word of God. They wrested the Scripture from its relation to truth, and made it serve the cause of error. But they were exceedingly jealous of their position as teachers of the people, and looked with hatred upon the divine Teacher, who taught as one having authority. Above all

things they desired to find something whereby they might bring accusation against him; and for this purpose they set spies upon his track to see if they could not catch something from his lips that would cause his condemnation, and forever silence him who seemed to draw the world after him. But Jesus knew the hearts of all, and understood the character of the men who watched him with malignant looks from the multitudes that gathered to hear his words, and he presented truth in such a way that they could find nothing whereby they might bring his case before the Sanhedrin. In parables he exposed the hypocrisy and wicked works of those who occupied high positions, and clothed in imagery truth of so cutting a character that had it been spoken in direct denunciation, they would have put an end to his ministry. But while he evaded the treacherous spies, he made truth so clear that error was manifested, and the honest in heart could readily discern what was truth.

The parables of Christ have been placed on record, and to the honest, diligent searcher after truth, their meaning will be made plain, their mystery unveiled. Those who will not seek for truth as for hidden treasure, make manifest the fact that they do not sincerely desire to know what is truth. Christ still says to his true followers, "It is given to you to know the mystery of the kingdom of heaven." "Whosoever hath to him shall be given, and he shall have more abundance." He who responds to the drawing of Christ, will be found inquiring as to what is truth, that his feet may be directed into the way of righteousness. Christ is drawing all men, but all do not respond to his drawing. Those who yield their will to God's will, who are willing to follow where the Spirit of God may lead, who receive the light and walk therein, will seek for still more of heavenly enlightenment, and "shall have more abundance." But whoever resists the drawing of the Spirit of God, and refuses to walk in the light, choosing to walk in the path of his own selecting, will not be compelled to yield his stubborn will, or be forced to walk in the path of peace and holiness. Those who follow this course are of those who, having eyes, see not, but are blind to the terrible results of their choice, and walk in sparks of their own kindling, and shall lie down in sorrow.

Isaiah prophesied of the moral darkness that would enshroud those who were lifted up in their own esteem; he said: "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." The Jewish leaders had corrupted their hearts with vain imaginations, with earthly, sensual, and devilish knowledge; and although they professed to believe in the typical sacrifice that had prefigured the Lamb of God through all the centuries since the fall of man, they set themselves in opposition to Christ, and rejected the Light of the world. As a pall of death they covered their souls with error; and though Christ presented to them the inner meaning of the Jewish economy, that they might discern that he was the great Antitype, they closed their eyes, that they might not perceive, and hardened their hearts, that they might not understand.

Jesus was the originator of the religion of

the Jews, and how clearly could he open to the mind the significance of every shadow and symbol, and reveal the relation of the whole system to himself. That which had been misinterpreted, he set before them in its clear connection with truth, and made plain the glory of the Levitical service. He sought to open to men the fact that the Jewish system of religion presented in types and shadows the whole mystery of the gospel. The service of the past was in no way to be held in contempt; for in Christ, type met antitype, and shadow substance.

The lessons that Christ presented in his words of truth are like precious pearls; for in them he bestowed upon men an inestimable possession. Much that he taught is still but dimly understood, and the rubbish of error covers many a glorious gem of truth. These jewels of truth should be searched for with as great diligence as men search for hidden treasure. Those who know the love of Christ should regard it as did the man who found the hidden treasure, and for joy thereof went and sold all that he had, that he might buy the field, and dig over every inch of it to discover the rich veins of gold and silver. The teaching of Christ is more precious than any mine of earth can be, and it demands more zeal on our part to seek for the gems of truth than does any possession we can secure in the world. We should put forth most strenuous efforts to understand the full meaning of the truth he would convey to the mind in parables or maxims. Let him who would comprehend spiritual things, dig deep in the mines of truth.

### BLESSED ARE THE PEACEMAKERS.

BY A. STUTTFORD.

THE following story, among several others, was related a long time ago by a missionary who labored for many years among the North American Indians.

On the occasion of one of his return visits East, the missionary made an appeal from the pulpit in behalf of the red man. The audience became very much impressed with his story as it progressed, and finally, losing all control of themselves, gave expression to the satisfaction they felt by stamping with their feet on the floor, making a most deafening uproar. An Indian who was sitting patiently in the pulpit beside the speaker, had never before heard anything like this tumult in a place of worship, and in surprise he asked the missionary, who could not proceed for the noise, what the disturbance all meant. The missionary told him that the people were very happy. The Indian could scarcely comprehend this strange manifestation of happiness and replied, "When Indian is happy he is happy in his *heart* and not in his *heels*." This well-merited rebuke for behavior so out of harmony with the occasion and surroundings, so humorously made, could scarcely, perhaps, have been administered in a more gentle yet effective manner by his more cultured white brethren.

But this is not the story the writer had in mind when he began this sketch.

The missionary had the painful confession to make that Satan was at one time very busy sowing discord among his flock. Chiefs and leading Indians were becoming embittered against each other, and he feared a rupture between the brethren. As a final resource in



the effort to bring about a reconciliation, he took into his confidence a trusty Indian and invited him to conduct service the following Sunday, and improve the occasion to lay before the brethren their error as well as he was able. The faithful, God-fearing man accepted the difficult task. When the sermon began, the Indian wove into his discourse a story which bewildered the missionary, for he could not see any fitting application that could possibly be made of it to meet the case as designed. It ran somewhat as follows:—

A fine, noble fish, whom we will call Mr. Maskinonge, was one day sunning himself in a stream, when he was accosted by Mr. Mink.

"Hello, Mr. Maskinonge!" said the Mink. "Good-morning, sir!"

Mr. Maskinonge did not move, but only looked at him through the corner of his eye. He knew his character well and despised him.

"Mr. Maskinonge, it's a fine, bright morning, sir; isn't it? Don't you hear me, sir?"

Still no sign of recognition, and he feels the snub most keenly. Moving off along the bank he by and by saw Mr. Sturgeon basking in the sun like his companion higher up the stream.

"Pleasant morning, Mr. Sturgeon. Glad to see you enjoying yourself."

No answer. Mr. Sturgeon also thought him beneath his notice.

Shortly after he skulked away through the bushes and found his way back to where Mr. Maskinonge was taking things easy as before.

"Mr. Maskinonge, your friend Mr. Sturgeon is just a little way from here. I thought I'd come over and tell you. I'm sure he'd be glad to see you. He's having a good time over there alone. You had better go over and see him. [How provoking that I cannot get him to speak! Well, I'll go down again and see if Mr. Sturgeon is there yet.]

"Hello, Mr. Sturgeon! I mentioned to Mr. Maskinonge a while ago, in passing, that you were here, and asked him to come down, but he made no answer. I thought you were great friends, but I am mistaken, perhaps; if so, I would not have interfered."

"What's that?"

"I said I thought you and Mr. Maskinonge were great friends until he refused to come to see you. I should have thought he would have been glad to pay you a visit, seeing how near you are to each other. But then it's none of my business."

"You had better be off about your business then."

He sneaked away like a coward, half frightened, but recovering himself he continued to pass boldly between the two neighbors, with false reports, endeavoring to create a disturbance, until Mr. Maskinonge decided to go over and see for himself if anything was the matter.

"How do you do, Mr. Sturgeon? Let's take a spin together."

"I hear you have been talking about me."

"Nonsense; who told you so?"

As they went along together Mr. Maskinonge accidentally bumped against his friend, and apologized.

Mr. Sturgeon was getting irritated, but said nothing. Further on he got another harder bump than before, when he lost his temper completely.

"Now I believe you have been scandalizing me, and I am not going to be insulted and abused in this manner."

He thereupon turned upon his neighbor and hurt him worse than he had intended.

Smarting with pain, Mr. Maskinonge returned the blow, and then a battle began in earnest, until finally, making desperate plunges at each other, and being blinded with rage, they found themselves carried by the shock of the last encounter high and dry upon the bank, beyond the reach of help, and at the mercy of their common enemy, Mr. Mink, who gloated over the success of a deep-laid plot to accomplish by slander what could not have been done by the ordinary methods employed for entrapping smaller fish.

Whatever misgivings the missionary may have had at the commencement of the sermon as to the appropriateness of the story, they certainly vanished before its close.

NOTE.—The missionary hailed from the Maritime Provinces bordering on Eastern Canada, and after many years of faithful service for the Master in the field of his choice among the red men of the prairies of the Great Canadian Northwest, the sad intelligence was received by telegram just before the close of a Sunday-evening service in the Methodist Church at the Canadian capital that his lifeless body had been found buried in the snow, where he had perished while in the discharge of duty.

#### A PLAGUE-STRICKEN CITY.

An esteemed contemporary, published in London, Eng., has the following letter from a resident in Hamburg, during the recent cholera epidemic, which will give our readers something of an idea as to what a plague-stricken city is. We quote as follows:—

We have received a letter dated September 7, from Brother Boettcher, in Hamburg, which presents quite a vivid picture of the condition of things in that city on account of the cholera plague. After speaking of the courage in the Lord, which they have in their work, he says:—

"Many times it has been stated that only the poorer classes are affected by this plague, but the experience in Hamburg has proved that rich and poor, high and low, are taken alike. It matters not where they are, on the streets or in their homes, in the saloons or in the palace. Day before yesterday I called on a man who used to come to our meetings, and upon inquiring of his welfare he replied, 'My wife will be taken to the hospital in a few minutes, and I am closing up my books, for I do not know how soon I must share an equal fate.' That is about the way Hamburgers feel in general. There is hardly any business going on. . . . I had thought that nothing could sober down the Hamburgs, but this has. One doesn't hear any music on the streets, neither are there any concerts in the beer gardens; theaters and circuses have stopped. Up to yesterday over six thousand have died, and there has not been much of a decrease since it started.

"The dead are not placed in coffins, but are simply wrapped up in sheets and placed on boards, and put into wagons. They have used old bread wagons, moving wagons, etc., to transport the dead. To carry away the sick they use old cabs, about eighty in number. These are kept running to and fro the whole time. The most of those carried away die. A man and a woman were taken out of the house in which we live; both have died. Many sick and dead have been carried away from our neighborhood. In the beginning the dead were buried between twelve and two at night, but at present they employ men during the day also. Two hundred men are employed digging graves. The poor are in great distress because of all this, and because of lack of work."

#### SEVENTH-DAY ADVENTISTS.

THE Seventh-day Adventists of Tennessee held their annual conference in Nashville during the early part of September. It was our privilege to attend two or three of their public services, and to hear some of their ministers preach the word of God, which, so far as we heard, was done faithfully and im-

pressively, to the edification of the large audiences in attendance. They are a self-denying, earnest, intelligent body of men, and, though few in numbers compared to other Protestant bodies around them, and young comparatively as a church organization, seemed to have more than an ordinary share of the life, energy, and push of the Christians of the first century of the Christian era. They believe that they are providentially raised up for a special purpose in the fulfillment of prophecy, and if they do not "turn the world upside down," once more, as did Paul and his collaborators of old, it will be because the world is too old and decayed to bear such handling at this late day, and will fall to pieces of the accumulating bulk of its own corruption, like an over-freighted, rickety old vessel at sea.

The special message these Seventh-day Adventists are bearing out to the professing Christian world, far and near, is not a new one, but as old, at least, as the book of Revelation; nor is its proclamation peculiar to this time, for wherever the lids of the Bible have been unclasped it has been there to confront the eye, and wherever the word has been fully read and faithfully preached, there the voice of the third angel has sounded to the ears willing to hear and heed his heavenly warning. But since, instead of heeding, the mass within Babylon have refused to "come out of her," and particularly for the reason that the Protestant millions that came out of her a few centuries ago are now by some strange and strong delusion about to fall back, an unresisting prey, into her foul embrace, it seemed needful that the Lord should raise up an extraordinary power to herald this his merciful warning to men. May the Lord double their measure of life, and energy, and push in the work he may have specially given them to do, and help them to stick to that work.—*The Cottage Pulpit.*

#### CHURCH FOLLIES.

BY ELDER J. P. HENDERSON.

THE professing religious world in this section seems to have reached the height of their follies during the past few months in their efforts to amuse the public, and gather in ducats to help pay church bills.

As denominations are being leavened through and through with Christian Endeavor and other societies, new devices are sought out to meet the increased financial wants.

"Fairs and festivals, frolics untold,

Are held in the place of prayer,

And maidens bewitching as sirens of old,

With worldly graces rare,

Invent the very cunningest tricks,

Untrammelled by gospel or laws,

To beguile and amuse and win from the world

Some help for the righteous cause."

To give with a "willing heart, liberally," is a thing of the past, so appetite and passion are appealed to in ways that "overpass the deeds of the wicked."

Recently a funeral was held in a certain church over a very prominent citizen, whose death was greatly lamented. That evening in the opera hall, a place where the church and world meet together on the devil's territory, the same church held a "chicken-pie" supper. Within the echo of our tent lectures, we were greeted one evening with a "lawn dance" and "ice-cream social," which carried



on its revelries to a late hour, all under the auspices of a very popular denomination. Almost every evening for weeks at a time, our meetings have been interfered with by these gatherings of church festivities. New devices are invented to excel in novelty and attract the "gentlemen" who, of course, love fun.

A "curtain" supper is one in which the ladies at a given signal disappear behind a curtain hung up for the occasion, and beneath its folds expose their pedal extremities (feet), from the appearance of which the gentlemen are to select their partner for the occasion.

A "hide and seek" supper is one in which the ladies take to the woods, barn, or elsewhere, in the dark, of course, and the gentlemen follow in search, the one first found being his partner for the evening.

The vocabulary has simply been exhausted in the list of "tea and toast," "pork and beans," "fruit and cake" suppers. The last craze is on the alphabetic list. A number of "sisters" whose names may chance to begin with the same letter, unite their ingenuity in an effort to get up attraction, and are followed another evening by others of a different initial.

The following is a sample of advertising one of this nature, just clipped from the town paper, the letter being "S":—

The following is the bill of fare that will be served by several sisters of the M. E. Church, at G. A. R. Hall, Friday evening.

#### SOLIDS.

Savory slices, skillfully seasoned,  
Scalloped Spuds, served steaming,  
Sandwiches, smoothly spread  
Slightly salted.

Sister Stott's superior satisfying snaps,  
Scientifically shaped.

#### SIDE DISHES.

Sister Smith's sensible  
Sour Pickle sharpening.

Sister Shadbolt's superior solidified scum.

Sister Shanon's Sauerkraut salad, something suited to Slower Spry.

#### SIPS.

Specially selected coffee steamed, strained, sweetened with sugar squares, sipped from solid silver spoons, served with skillfully skimmed sweet scum.

Simple, steeped, sleep-stealing Tea, satisfactorily strong.

#### SWEETS.

Sister Schellenger's scrumptuous sweet-bread, splendid stirred cake, sundry significations, such as sponge, snow, silver, spice, and so forth. Sweetly sugared sauce, spiced superbly slim, served in shallow saucers.

An affair that happened some time since in another town, however, takes the lead. The prettiest girl was sold for the evening to the highest bidder, and with her purchaser was to be the royal guest of the occasion. Some "roughs" of the city were present, and one became the buyer. The parents objected, but his "chums" threatened war if he was interfered with, and so the people were entertained by the half-drunken escort continually bestowing nameless tokens of affection on his "purchased prize;" he having paid for the privilege, no one had a right to interfere. We have not yet learned how many were added to the church by the racket that followed this disgraceful affair, but it looks as though a "Union with State" might be necessary to prevent church immoralities.

As the love of money is the root of all evil, the churches have fallen, and "from the least of them even unto the greatest of them every-one is given to covetousness." Jer. 6: 13.

When truth teaches people to give an honest tithe, covetousness is barred out by lock and key that prevents many evils.

Clarksville, Iowa.

#### UNHALLOWED DIVERSIONS.

No spiritually-minded man needs the restraints of law to keep him from participating in diversions which are hostile to the Spirit of Christ. Having once taken such amusements into his life, he knows that when he did find pleasure in them it was alloyed with anguish and vexation of spirit. He was stung by the pangs of an angry conscience. His consciousness taught him that, instead of contributing to the elevation of his higher nature, they strengthened his ignoble passions, and tended to the degradation of his manhood. More than this, in becoming a Christian he received Christ into his soul. His Lord's indwelling became a fountain of spiritual life within him—"a spring of sparkling water, springing up into eternal life," a love begotten by the eternal Spirit, constantly aspiring to its divine Source, and fully satisfying the need of his higher, nobler nature.

The rich delight of this new spiritual life quenched his thirst for diversions which minister to the desires of the carnal mind. He illustrated in himself the verity of Christ's saying, that whoever receives him "shall never thirst" for the things which were once his delight. He is dead to them. His will is set on minding the things of the Spirit. Should he unhappily become conscious of a rising desire for diversions hostile to his hidden life in Christ, he would be alarmed at it as a symptom of declining spirituality, and would bid it get behind him. Thus the spiritually-minded man needs no restraining law to keep him from participation in amusements offensive to Christ, since Christ's will is his law in his hours of recreation as at all other times.—*The Christian Advocate.*

#### THE BLESSING OF ADVERSITY.

DID you ever think, when in a pessimistic mood, when your life is clouded with distrust and disappointment, and you even wish to die, that perhaps while you are in this state of misery and despair, you may be playing your part in the great plan of creation, and brightening some field of life for contemporaries or posterity? Many a great genius has pined in solitude and misery, and thought he was of no use in the world, when he was really blessing thousands. Said Lord Bacon, "Virtue, like sweet odors, is most fragrant when crushed."

Milton, stricken with blindness, undertook the production of that masterpiece of English literature, of which Cowper said: "Was there ever anything so delightful as the music of 'Paradise Lost'? It is like that of a fine organ—has the fullest and deepest tones of majesty, with all the softness and elegance of the Dorian flute." Paganini, in prison, and reduced to the extreme of finding diversion on a violin with but a single string, gained such skill that he achieved a musical miracle, and wrought wondrous melody on the G string alone, an art that has been copied by later performers to the delight of listening hundreds. And so on through the whole list of geniuses that have been brightened by adversity.—*Selected.*

#### TAKE YE AWAY THE STONE.

JESUS, standing at the tomb of Lazarus, refused to work a miracle until the friends of the dead man had done their part. "Take ye away the stone," said he. He might have moved it by a motion of his hand, or by a thought, but this part was theirs to do, and until they did it Christ couldn't work. God will do nothing for me that I can do for myself. My extremity is God's opportunity. God can get no glory by doing for me that which I can do for myself. Why should I sit down and expect God to do my work? If I try and fail, God will either give me strength or do it for me, if it ought to be done.

Many a one is asking God to save some friend, and Jesus says, "Take ye away the stone." What is it? an inconsistent life? a bad habit? a cross disposition? a long tongue? an inconsistent business? Look well and see what boulder in your life obstructs the tomb, and shuts out Christ from your beloved, dead in trespass and sin. "If I regard iniquity in my heart, the Lord will not hear me."

How many prayers are but insults offered to God! Iniquity cherished in the heart, yet by my prayers asking God to countenance my wicked life. If God should answer the prayer, he must needs set the seal of his approval on my sin. One of the great premiums offered in God's book for a holy life, is the listening ear of God and the promise of a sure and speedy answer to our prayers. "Search me, O God," should be our daily prayer.—*Record of Christian Work.*

#### THE NEEDED PREPARATION.

THE preparation which is most needed today for the conquest of the world for Christ is in the hearts of men and not in the word of God. If Christian men, Christ's hosts in the world, will put their hearts into full sympathy and fellowship with the truths and methods of the gospel, God by his Holy Spirit will sharpen the sword. Take it, O men of God, and slay for Christ!

We have no disparaging words to speak of the most critical and scholarly study of the Bible; but we venture to suggest that, just at the present time, the amount of talk about the Bible is vastly out of proportion to the use that is made of the word in winning men to Christ and the truth. Jesus prayed to his Father concerning his disciples, "Sanctify them through thy truth, thy word is truth;" and Paul exhorted his son Timothy, "Preach the word," not preach about the word. . . . The time is peculiarly a time of battle with all manner of sin; the Christian's weapon is the sword of the Spirit, which is the word of God; and the distinctive, paramount duty of the Christian soldier is to use, and not to sharpen, that sword.—*Sabbath Recorder.*

WHO is better met and yoked than a sick, dying man and a skillful physician? Who is better yoked than a crying, begging sinner and a rich Christ?—*Rutherford.*

THE epitaph of Dr. John Condor, who was born in Cambridgeshire, June 3, 1714, was:—

I have sinned.  
I have repented. I have trusted.  
I have loved. I rest.  
I shall rise.  
And, through the grace of Christ,  
However unworthy,  
I shall reign.



## The Home Circle.

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

### UNCERTAINTY.

The sky is clouded, the rocks are bare!  
The spray of the tempest is white in air;  
The winds are out with the waves at play,  
And I shall not tempt the sea to-day.

The trail is narrow, the wood is dim,  
The panther clings to the arching limb;  
And the lion's whelps are abroad at play,  
And I shall not join the chase to-day.

But the ship sailed safely over the sea,  
And the hunters came from the chase in glee,  
And the town that was builded upon a rock,  
Was swallowed up in the earthquake shock.

—*Bret Harte.*

### EDUCATION AND MOTHERHOOD.

EDUCATION is the solution now being offered for many of our national problems, and we are rapidly awaking to the fact that in the great question of social impurity, ignorance is an enormous factor, which must be eliminated if we would cleanse our land of the dread pestilence.

One blessed feature of the civilization of the nineteenth century is that ignorance on the part of parents does not necessitate or in any way predetermine ignorance for the children. When the law of the State does not compel them to attend school, there is a law which says, "If a man will not work, neither shall he eat," and machinery has so taken the place of manual labor that a man or woman without some head learning must need struggle hard for a bare existence, and not infrequently goes under in the fight. Thus the children by the very demand of the case are being forced through the open doors of our public schools. For what are we educating these boys and girls? What part are they going to play in the destiny of the world?

Here is a room of forty or fifty individuals, no two alike in looks, capabilities, or ambition. One will paint and another will preach; this one will keep books, that one will be a commercial king; this one teach, that one wash and scrub. Their paths will diverge, but this one thing is certain, the greater number, if not all of them, will tread the common road of motherhood and fatherhood. How many of them will tread that path as if it were holy ground?

We find charts on physiology and hygiene in infant rooms of our schools. Children in the first and second readers can tell you that alcohol is a poison, lurking in every glass of wine, beer, brandy, and cider. The charts and the instruction grow more complicated as the grade advances.

Lessons in physiology and hygiene have been followed up by practical lessons about narcotics, courses in gymnastics, with occasional experimental instruction in the art of cooking according to the best methods. What shall follow these? What but regular courses of instruction regarding the laws that govern or in any wise affect the birth of man?

The inflexible, inevitable law of heredity must be taught and studied, that it may be fulfilled according to its very highest possibilities. Nothing but education, line upon line and precept upon precept, will ever revolutionize the mode of woman's dress. Head and heart must be educated until our girls, who, in spite of their erring, have true hearts and high ideas, are brave enough to fling the gauntlet in fashion's face, and their corsets, waistbands, and high-heeled shoes at her feet.

If we would have a people strong enough to hold in perfect control the demon of lust,

who is to-day driving them to destruction, we must have a people whose bodies are normally healthy. It is the body which lusts, and the body must be cleansed, strengthened, and purified.

What we eat makes considerable difference as to what we are. Some foods and drinks nourish the animal in us, until it becomes strong enough to counteract the voice of the spirit.

Here, then, is another branch for educators to consider. Let the young people be taught to select a bill of fare as they would choose a course of reading, refusing that which is useless, hurtful, or not of the best for building up the finest structure for the soul's dwelling place.

But there are other means of education aside from the halls of learning. What is the press doing for our young people? It is a treat to go into our bookstores to-day and see their shelves and counters filled with beautiful, pure, bright literature, for the child of six and for the sage of sixty, the best within the means of all.

Side by side with the free press is the free platform. Many who cannot be reached by the schools can be reached through the medium of the public speaker, and here is surely a call from God to any who love God's pure cause.

Yes, we must educate. There are a thousand phases of the subject, each one requiring individual attention. Education and Christian aggression must work hand in hand. Men will not always cease from sinning because they are told they are in sin, neither will they put the cup of pleasure from their lips though they know there is poison in it. Every Christian man and woman should study to be an intelligent teacher and counselor on this subject, and every teacher in school or college should work with the Bible in one hand and the textbook in the other.

It is a mighty work God's people have undertaken, that of purifying the world for him, and at first contemplation well-nigh hopeless. But—

"Right is right, since God is God  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin."

—*Ada M. Melville.*

### HOW PEOPLE SLEEP.

THOUGH it be true, as the author of a school composition once asserted, that "sleeping is a universal practice among all nations," it is also true that there is a great diversity in the methods of sleeping among people of different nations and different ways of life. The things which one person needs to make him sleep are precisely the things which would keep another awake all night. Even the sedative medicines which put one person immediately into a heavy slumber excite another into a condition of nervous restlessness.

The European or American in order to sleep well ordinarily requires a downy pillow under the head; but the Japanese, stretching himself upon a rush mat or the floor, puts a hard, square block of wood under his head, and does not sleep well if he does not have it.

The Chinese makes great account of his bed, which is very low indeed—scarcely rising from the floor—but it is often carved exquisitely of wood; but it never occurs to him to make it any softer than rush mats will render it.

While the people of Northern countries cannot sleep unless they have plenty of room to stretch out their legs, the inhabitants of the tropics often curl themselves up like monkeys at the lower angle of a suspended hammock, and sleep soundly in that position.

The robust American often covers himself

with a pair of blankets, and throws his window wide open to the air, even in the wintertime, and he does not complain if he finds a little drift of snow across the top of his bed in the morning.

The Russian, on the contrary, likes no sleeping place so well as the top of the big soapstone stove in his domicile. Crawling out of this blistering bed in the morning he likes to take a plunge in a cold stream, even if he has to break through the ice to get into it.

The Laplander crawls, head and all, into a bag made of reindeer skin, and sleeps warm and comfortable within it. The East Indian, at the other end of the world, also has a sleeping bag, but it is more porous than the Laplander's. Its purpose is to keep out mosquitoes more than to keep the sleeper warm.

While the American still clings to his feather pillow, he is steadily discarding his old-fashioned feather bed in favor of the hair or straw mattress. The feather bed is relegated to the country, and many people who sleep upon it all through their childhood find themselves uncomfortable upon it in their maturity.

The Germans not only sleep upon a feather bed, but underneath one. The feather covering used in Germany, however, is not as warm as a mattress, and the foreigner who undertakes to sleep beneath it often finds his feet suffering from cold while his shoulders are suffering from heat.—*The Youth's Companion.*

### A THRILLING GHOST STORY.

WHEN the Hon. Robert Curzon was in Egypt he prevailed on a Coptic carpenter to show him the carefully-concealed library of a ruined Coptic monastery near Thebes. Mr. Curzon was to go alone at night with the carpenter to the tomb where the precious treasure was concealed. The son of the carpenter made the third member of the party.

Stumbling over ruins, among low hills and narrow valleys, the howl of the hyena often in their ears, at last they came to something like a gravel pit, in which was the entrance to an ancient tomb.

Into this tomb, covered with hieroglyphics, they went, and the carpenter produced the books, eight or nine in number, all brown and musty.

With their candles stuck in the ground, Mr. Curzon and the carpenter, who could read both Coptic and Arabic, proceeded to examine the contents of the books.

While poring over them they thought they heard a noise, but the carpenter said: "No one knows of this tomb or of the holy manuscripts it contains. There can be nothing here to make a noise. Are we not here alone, a hundred feet under the earth, in a place where no one comes?"

So they returned to the examination of the books.

Suddenly a roar as of a hundred wild beasts seemed all around them. It ceased, but began again as if legions of infernal spirits were let loose. Mr. Curzon and the carpenter jumped from the ground; the carpenter's son, in his terror, stumbled over the great manuscript, fell upon the candles, and put them out in a moment. His screams were added to the terrible uproar which resounded through the cave.

Seeing a star twinkle through the vista of the two outer chambers, all three ran for their lives, their fright increasing to desperation when they perceived that something was chasing them, while the roar seemed to increase every moment.

No sooner had they reached the open air than the evil one came forth in bodily shape, and stood revealed in the pale light of the newly risen moon.



"Father," said the carpenter's son, after a moment's silence, "if that is not old Fatima's donkey, which has been lost these two days; it might have starved to death but for our finding it to-night."

Mr. Curzon goes on to say that "on some foundation like this many well-accredited ghost stories may have been founded. The echoes of the subterranean cave so altered the sound of the donkey's bray that I never should have discovered that these fearful sounds had so undignified an origin."—*Selected.*

#### THE HEN HAWK DECEIVED.

HERE is an account of how a hen hawk thought he had stolen a fine wood duck, but did not find it very good eating: George Boyd has a collection of birds, stuffed and mounted as natural as life. He was looking them over a few days ago to see that moths were not injuring them, and left one, a fine specimen of a wood duck, standing in his back yard while he carried some others into the house. Just as he was coming out of the door again a hen hawk swooped down, pounced on the stuffed duck, and bore it away in its talons. The hawk lit on the limb of a dead tree a hundred yards from the house, and proceeded to sample his supposed prize. He struck his bill into the duck's breast just once, and then dropped it as if it had been red hot, and took wing at railroad speed away from the place. He didn't stop to do any more hunting around that locality, although he had been circling thereabout for weeks, but kept right on going west until he disappeared in the blue distance, and he hasn't been seen since. But he spoiled the stuffed wood duck.—*Christian Advocate.*

### Health and Temperance.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—*1 Cor. 10:31.*

#### IS TOBACCO USING SIN?

"DRINKING liquor is sin, but smoking is not." A Christian worker made this assertion one day in conversation about narcotics and stimulants.

Some years ago Dr. Woods, a celebrated physician in the United States, said: The active or poisonous principle of tobacco is one of the most virulent poisons known, and a drop of it in a state of concentrated solution is sufficient to destroy a dog, and birds perish as they approach a tub containing it."

Wandering over to France and searching into records of wisdom, we find M. Joly, in addressing the Academy of Science, gives this terrible warning: "The increase of lunacy keeps pace with the increase in the revenue of tobacco, and the immoderate use of the pipe produces a weakness of the brain and the spinal marrow, which causes madness."

Coming home to Canada we listen with marked attention to Mrs. Elizabeth Bradley, of England, as she gives her evidence before the Ontario Prison Reform Commissioners in Hamilton: "My own conviction is that the use of tobacco has a terribly demoralizing effect, far more so than is generally understood. Some young ladies were engaged in rescuing the daughters of professional men, and there came under their attention the daughter of a clergyman that was in connection with our work in London, England. There seemed here to be such a positive tendency to vice that we thought there was some other cause than the apparent temptation to which she was subjected. On inquiring we found that there had been great degeneracy in her ancestry. Her grandfather and father had been inveterate smokers. We set physicians to

study this. My own conviction is that girls and boys who have come from a stock of this kind have a predilection to sensual vice. They are weak in that direction, and the result is a terrible increase in vice of this kind."

I knew one woman who taught her children to despise smokers and sellers of tobacco. They, in turn, by God's blessing, converted their father to her views. He began preaching to his class in Sabbath school, and one boy said laughingly to another, "Why, our minister smokes; papa has to order the very best brand of tobacco for him."

The words were reported to the teacher, and he went to the minister and laid the matter before him. I am glad to say that that minister decided to give up the habit, although his wife was much opposed to his doing so. She said that his pipe soothed him so much and was such a comfort to her husband, she hated to see him give it up.

Can we still consider it no sin to smoke when we remember how selfish men and boys become who use tobacco, and also the extravagance it incurs, and, lastly, worst of all, ever remember that the use of one narcotic often leads to the use of others? "Tobacco prepares the way for alcohol, alcohol for opium."

Mothers, watch your little boys; examine their mouths and see to it that on their way to and from school they are not learning to smoke by picking up the stumps of cigars they find on the sidewalks. I know of children who are now smokers from this practice.—*Woman's Journal, Ottawa, Canada.*

#### A UNIVERSAL CURSE.

It is a notable and significant fact that the drink curse has been acknowledged as one of the chief factors in two great evils which now overshadow the civilized world, and that it was also one of the moving causes in a recent event which threatened at one time to plunge two nations into the horrors of war. We refer to the famine in Russia, the ruin and degradation of the natives of Africa, and the quarrel with Chile. In a recent interview with Count Tolstoi, published in the *New York World*, the Russian philanthropist distinctly mentions drunkenness as one of three things which have led to the present distress. The other two things are improvidence and despair.

The Russian correspondent of the *New York Times*, and others who have investigated the famine districts, bear testimony to the same facts. The terrible vodka, the Russian drink, is at the bottom of a large part of the misery. As for what rum is doing for the natives of Africa, all the world knows the shameful story. We are rightfully indignant at the hideous cruelties practiced by the Arab slave dealers in carrying on their traffic among the poor negroes of the Dark Continent, but it may be doubted whether the rum imported from Christian nations, and largely from our own country, has not been, in recent years, as heavy a curse upon these heathen people as the Arab slave trade.

Slavery may have affected a much larger number of people, but it is not an evil that takes hold of the blood. Rum not only curses those who drink to-day, but it reaches out with deadly and paralyzing grasp upon future generations. We may put an end to slavery by force, but bayonets and cannon will not eliminate the rum poison which we have put into the veins of the African negro. And then as to the Chilean quarrel, it is a generally conceded fact that the riot in Valparaiso, which started all the trouble, had its occasion partly, if not chiefly, in the drunken antics of some American sailors.

And so it is all around. Whichever way we turn in our effort to ameliorate the condition of mankind, whether it be in its social, political, or industrial status, we find this drink curse in the way.—*Christian at Work.*

#### WHAT RUM WILL DO FOR AN ATHLETE.

"MIKE CUSHING" died early Wednesday morning at the Inebriates' Home, at Eighty-ninth Street and Second Avenue, South Brooklyn, aged twenty-seven years. He was an athlete and a prize fighter. As a boy, he worked at the forge as a horseshoer; but being very strong he was led into fighting, and had more than thirty public conflicts, in which he almost always prevailed. He was at first nearly a teetotaler, but took to hard drinking, and finally attempted to keep saloons at Gravesend and Sheepshead Bay. This broke him down, and "the cause of his death was pneumonia, produced by alcoholism."

From Presidents of the United States through the diversified territory of honorable human activity, and lower, through the descending scale of dishonorable human activity to the prize fighter, rum has shown its power to blast the intellect, paralyze the will, sear the conscience, petrify the heart, rack with pain the body, and quench the spark of life.—*Christian Advocate.*

#### CURE FOR COLD IN THE HEAD.

ABOUT all that medicine has been able to do for a cold in the head is to give it a Greek name, "coryza," which comes from two words, signifying "the head" and "to boil." This is not very much, for in spite of the Greek name most of us call it by its common name, "a cold in the head." Dr. Weber thinks he has, however, found a way to cut it short, and it is a simple, harmless one. His treatment consists in touching the entire mucous membrane of the nose from the very beginning of the cold with a brush dipped in glycerine.

The insertion of the brush and the application of the glycerine are disagreeable, but there can be no question of the fact that cold is relieved in a most rapid and effective manner. For this reason we should try to find some way of avoiding the disagreeable sensation caused by the passage of the brush. The best way would be to use absorbent cotton, made into a little roll, and gently passed into the nasal fossæ, after having been dipped in glycerine.—*Jenness Miller Illustrated.*

#### LEPROSY IN RUSSIA.

MISS MARSDEN, who has recently been traveling in Siberia with some official assistance, to investigate the extent of leprosy in Siberian Russia, makes a report of which the following is the substance. Leprosy exists as a disease in a district extending over several thousand versts. No provision whatever is made for the care of the sufferers. As soon as the disease declares itself, the victim is driven into the forests, and never allowed to come again into contact with his fellow-creatures. A number of wretched huts have been half built, half excavated from the ground, and in these shelters the lepers must live without any clothing except a few miserable old sheepskins, all through the rigors of a Siberian winter, and the tropical heat of the summer. These huts are always in the most distant parts of the forests, and are hundreds of versts apart. The main food of the lepers is the bark of trees, and small quantities of rotten fish which their relatives from time to time deposit for them at a short distance from the huts. Many were blind, and some insane. Some of them have lived in this state for twenty years. It is Miss Marsden's intention to return to Yakutsk, and to establish a leprosy colony at Valuis, on the river Velui. On her return to Moscow her report excited so much interest that a Russian princess, in one of the convents there, with five Russian Red Cross Sisters, volunteered to serve in the leprosy-stricken district.—*British Medical Journal.*



## Mission Fields.

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

### GOOD NEWS FROM CHINA.

THE following collation of interesting incidents is from the pen of a Chinese Christian named Jee Gam, and appears in the October issue of the *American Missionary*, organ of the American Missionary Society:—

Our beloved brother, Mr. Joe Jet, evangelist of our Chinese Missionary Society, has returned from China. He brings glowing accounts from the field of our missionary society. The following are a few of the many incidents which occurred during the two years of his labor:—

Joe Jet and his coworkers, consisting of a physician and an assistant and a colporter, have received many invitations to preach and to give medical treatment among the villages of South China. Most of these meetings were held in ancestral halls. In former years this privilege could not be had under any circumstances. Furthermore, they were given the use of a large temple where there were many idols, the principal one being Tong Kew Foo Yen, words which mean "pine tree, ninth month, honorable lady." Tradition says that many years ago there was a very good woman who happened to die by a large pine tree. Her spirit became a goddess. Accordingly this tree was cut down, a log of its trunk was made into an image, and in the same spot this temple was built.

Over eight hundred people came from the surrounding villages to this temple to receive medical treatment, and more than one thousand people heard the word of God there. Many of the hearers have shown gratitude for our work. The keeper of the temple frankly confessed, when questioned by Joe Jet, that the idol was simply a block of wood, and therefore it had no spirit. May the Lord water the seed sown in this temple.

Another time a boy of fifteen years of age was brought to the dispensary to be treated by our physician, but on the following day he died, or apparently died. The parents and relatives of the lad came and openly accused our physician of having poisoned the boy. They demanded that he should go with them, and bring the boy to life again. The doctor asked them to produce the prescription given by him.

Upon examination he found that the medicine could not cause the death of the youth. So he went with them, praying as he went, most earnestly in his heart, for God's mercy and help. The Lord heard his prayer. When he arrived, the crowd greeted him with all manner of threats. "If you don't restore this boy's life, we will bind you;" another said, "We will whip you to death;" others said, "We will tie you with a rope, and send you to the magistrate, and have you beheaded."

The doctor paid no attention to these threats. Though he found the boy, to all appearances, dead, yet he trusted God and applied the medicine that he had brought, to the boy's nostrils two or three times. He called aloud to him. The boy sneezed and rose again. The doctor asked him whether or not it was his medicine that caused his unconsciousness. He exclaimed: "No, you are blameless. Your medicine has done me good; but my mother is not good. I cannot endure her longer, so I have taken opium in order to commit suicide."

After this explanation he lay down, and slowly sank away and died. The crowd and the parents were dumb with confusion. The doctor made a few remarks, slightly reproved them for their false charges, which made them very ashamed, also said that he was very sorry for the boy, but he could not do anything, as

his medicine was far from that place, and therefore he bade the people good-by. Was not this a most remarkable manifestation of God's grace? Behold how he protected his servant in the hour of great danger!

Last summer, when Joe Jet and Joe Chong Ting, the assistant preacher, were making their visits among the Christian brethren from place to place, they observed a man, an entire stranger to them, crossing the road in front of them. A man behind them, also a stranger, called out, "Yasou doe." No reply was made, and he called again, "Yasou doe, why don't you preach Jesus?" The man thus addressed as a "Jesus man" still made no reply to the remark, so Joe Jet and Chong Ting thought the call was meant for them; but, turning around, they were convinced that it was for the man on the crossing. Joe Jet said to Chong Ting: "This man must be a Christian, and we do not know it. The Lord uses this man's mouth to reveal him to us; so let us speak to him." They introduced themselves to him, and found he was a Presbyterian brother from Los Angeles, Cal., but he had not been to the chapel services. He was not known to the new Presbyterian missionary stationed at San Ning City. Accordingly, Joe Jet spoke to him like a brother and warmly invited him to attend the meeting. He not only consented, but felt stimulated and thankful to God for this strange way of meeting between Christian brethren. This incident reminded Joe Jet of the saying of the Lord Jesus: "There is nothing covered, that shall not be revealed; neither hid, that shall not be known."

Last year, during the outrages in North China, some of the people in San Ning City took occasion to excite quite a mob, and wished to tear down our chapel. Joe Jet and Chong Ting reported this to the authorities of the city. They at once issued a proclamation, stating that the missionaries were good people, and the doctrine they teach is also a good one. They and their property must not be interfered with, and a heavy penalty was threatened to all violators. A copy of the edict that was issued from the emperor, was also hung up in the inside of our chapel. When the people saw these they went away, and said the emperor and the authorities were all on the Christians' side. Thus quietness was again restored.

Leu Haw Hing, formerly a Methodist preacher from California, was preaching one day to a professor of high rank in the college of his native village. When he was about half through, Haw Hing's uncle came in, and walked up to him, and snatched the Bible away from his hand, and threw it into the gutter. The book was badly damaged, but Haw Hing kept cool, and, without saying a word, or demanding the reasons, walked to the gutter and picked up the Bible, and wiped it with his handkerchief. He came back to the professor and resumed his preaching as though nothing had happened. This set the professor in profound thought for two days. He said within himself, "If Christianity make a man so meek and true, that is the doctrine I want." So he accepted Christ, and gave up his Chinese college at the end of that year. In the following year he became a professor in a Christian college at Canton City, and has held that position ever since. He is highly respected, and is doing a grand work for Jesus. Thank God for Leu Haw Hing's meekness and patience in leading such a man to Jesus.

BISHOP TAYLOR, the noted African missionary, was in San Francisco last week. He says the evangelization of Africa is "a pretty large contract." He further stated that it was generally the custom to wait until the native child had reached school age before educating it into the ways of Christian civilization, but he considered that too late to begin.

### A LEPER'S DEVOTION.

ON September 4, in the city of Almora North India, there died a man who for many years accomplished a wonderful amount of good and held a position unique in the annals of missionary work. He was a native Indian, named Musua, and was a leper. Nearly fifty years ago he was befriended by an Englishman, and at the time of the opening of the present Lepers' Asylum at Almora, he was admitted as one of the members. From that time to this he has suffered constantly from the ravages of the disease, and for twenty-four years has been blind. He was early converted, and from that time he has been one of the most faithful and earnest workers among his afflicted associates. Although sightless, he was always cheerful, and seemed fully conscious of all that was going on around him, and it was a real pleasure to converse with him. He was full of gladness and spiritual joy, and his popularity made him by common consent the head of the community in regard to matters affecting them. For some weeks before his death he became feeble, and weary, and helpless, yet never complained, and his influence over the community by his unflinching faith and consistent Christian life was most powerful.—*London Christian*.

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## Our Work and Workers.

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

### MISSIONARY WORK IN NEBRASKA.

OUR camp meeting season for this year is in the past. We can say that it has not been discouraging. There have been more conversions and baptisms at the meetings this year than in any previous year. The camp meetings have had a widespread influence in the communities where they have been held. I speak of the Curtis meeting particularly. The country for miles around seems stirred about present truth. Many are inquiring about our faith. Some are embracing it. There seems to be an awakening all over the State. There are far more calls for labor than we have ministers to answer.

The canvassing work is moving along with fair results. The brethren are of good courage and the Lord is blessing their efforts. We can attribute much of the rising interest in Nebraska to the efforts that have been put forth by our God-fearing canvassers. We are pleased to note that where our societies have taken hold of the work of sending out the SIGNS OF THE TIMES, it has revived and kept alive the missionary spirit in their midst, and invariably an interest has been the result of their efforts.

We have this to look back to, that the papers which were distributed in the years that are past are bearing fruit now. When we go into those communities where it was circulated, the people tell us that at such a time they read the SIGNS, or that such a person had been there taking orders for the SIGNS. In this way a knowledge of the Third Angel's Message has been introduced.

We feel encouraged about the good work that the SIGNS is doing. We are making preparation to do more extensive and thorough work in this line this coming year.

We read the circular reports of what the SIGNS is doing with much interest. It is a help to us in our work. We shall not be content until we see all our societies doing what they can to forward the circulation of this excellent messenger of light.

L. A. HOOPES.

### FIELD NOTES.

ELDER J. B. GOODRICH reports six additions to the church at Norridgewock, Maine, October 15.

THE church at Milton, Oregon, circulated 4,000 copies of the *American Sentinel* of September 22.

BROTHER F. L. MEAD, general canvassing agent, is holding a canvassers' institute at College Place, Walla Walla, Wash.

ELDER J. S. SHROCK, who labored for a time in Oklahoma and Indian Territories the past summer, has been assigned to mission work in South America.

"A LITTLE handful" of brethren at Spotsylvania Court House, Va., propose to build a church, and several "outsiders" have offered to help all they are able.

ANY person desirous of sending papers or tracts to Frank Jeffers for missionary work will please address them to Fresno, Cal., postpaid, instead of Lemoore.

BROTHER ADOLPH CHRISTENSEN, secretary of the Tract Society at Seattle, Wash., is desirous of having back numbers of the SIGNS, *Sentinel*, *Review*, *Youth's Instructor*, and *Our Little Friend* sent to him, postpaid, for missionary work. His address is 309 Poplar Street.

ELDER J. F. HANSEN began labor, on the 16th ult., among the Scandinavians of New York City and Brooklyn. At his first meeting there were seventy persons present.

OPEN-AIR meetings on Sunday afternoons in San Francisco are producing fruit for the Master. Elder Derrick is taking a special interest in following up this work with personal labor.

THE New York *Record* notices the recent arrival there of Harmon Lindsay, Jr., who was on his way to South Africa to take a position as teacher in the new academy at Cape Town.

ELDER M. G. HUFFMAN reports to the *Union Record* a good interest in Auburn and Lewiston, Maine. He says: "We are having a good attendance of those not of our faith, at our Sunday preaching services at 2:30 P. M."

AT Paramatta, N. S. W., Australia, where Brethren R. Hare and D. Steed were laboring, twenty-five persons were baptized August 21. A church was organized there, and a movement has since been on foot to build a house of worship.

AT Jackson's Creek, Maryland, October 16, forty persons were baptized by Elder E. E. Frank. The ceremony occupied fifty minutes. It was estimated that fifteen hundred people were present, upon whom a good impression was made.

THE last of the Seventh-day Adventist camp meetings announced for the year 1892 is in progress at Pomona, Southern California, as this paper goes to press. The camp meeting season just past has been highly important in far-reaching results.

BROTHER E. E. MILLS, who is the head of our canvassing work in District No. 1, says that during the last five years, \$100,766 worth of books have been sold in New England Conference, which comprises the States of New Hampshire, Massachusetts, Connecticut, and Rhode Island.

MRS. THOS. HADDON, School Street, Brighton, Mass., in expressing her thankfulness for the SIGNS which someone sends her, says that she can make good use of any old papers from any of the children of the Lord. Her work lies in part, at least, in the low places of the earth. The postage should be prepaid on all papers sent.

BROTHER A. J. HOWARD, who recently inaugurated meetings at Lafayette, N. J., met a minister of one of the prominent denominations who endeavored to discourage him in his work by telling him that there were already too many preachers there, and another would only "make it closer picking." It is no wonder there is spiritual dearth in the land, when the ministers admit that it is the "picking" they labor for.

BROTHER WM. HUTCHINSON, writing to the *West Virginia Monitor* from Reedsville, W. Va., says: "Never before have we seen the depths of Satan unfolded as they have been here. His latest is to present us as traitors to the government." That is just what will be done all along the line, as the Sunday-law enthusiasts become more emboldened by success in their persecutions of those who observe the seventh-day Sabbath. They will not only be so accused, but they will be indicted, convicted, and punished for treason.

### THE NEW COLLEGE.

THE latest news from our new college at Walla Walla, Wash., is that the first calendar is now ready for distribution, and can be had by applying to Prof. E. A. Sutherland, Box 514, Walla Walla. This is a matter of importance to our friends in the Northwestern Conferences, and a matter of interest to all

the church. The country is becoming well dotted with our educational institutions, and their good work is seen in the increase of efficient workers in the cause. Let Walla Walla College receive all the patronage due to its mission and location.

### ENCOURAGING TO THE WORKERS.

OFTENTIMES the Christian worker becomes discouraged because he sees no returns from the seed sown; yet, nevertheless, the seed is growing unknown to him, and its abundant fruit, seen by others here, will be realized by him, if faithful, in the day of God. The following letter, received a few days since, is so full of encouragement to missionary workers that we give it entire:—

DEAR EDITOR: I saw a piece in the SIGNS OF THE TIMES in September from D. T. Shireman, of Ashville, N. C., which I would like very much to repeat over and over again, as I know the benefit of receiving the SIGNS OF THE TIMES from some Christian brother or sister. I do not know who sends it to me, but I thank God for it; it has been a blessing to me and also to many others, and may God's richest blessings fall on the sender of the SIGNS to me. Two years and a half ago I was far away from God and very sick, given up by many doctors. I read an account of healing, and I had heard so many people say that God was no respecter of persons, that I knelt down and asked God to heal my body and I would be a Christian; and, praise his dear name, he did heal me right away. I promised I would work for him if he did heal me, so I have given my heart to him, and my life, and now I work in the slums of Boston. All I have and all I ever expect to have belongs to Jesus. I follow where he leads. He leads me sometimes into the State's prisons, and I take the SIGNS OF THE TIMES with me. Three weeks ago I left the paper with a colored man who knew not the tender Shepherd's voice, but a passage or a message came to him through the SIGNS, "To-day is the day of salvation." That night he could not sleep. He got up and knelt down in his prison cell and cried to God for forgiveness of his sins, and the Father both heard and answered his prayer. He has the witness that he is a child of the King.

I could tell you of many others in the prisons and dark places where the SIGNS OF THE TIMES has proved a blessing and a lamp to their feet.

Oh, the little things we all might do while the daylight lasts! Only a little effort of the dear one who sends the SIGNS to me, and, oh, the sunlight it has brought to many who were in darkness! I feel it my duty to write to you and thank the sender through your paper, as I have no address of the sender, and also to encourage some of the dear children of God to continue in the good work of sending their papers out to others. May God bless all your efforts to help others into the light, and when the Lord comes to gather his children home, may there be many jewels among the dear ones who have done the best they could through the SIGNS OF THE TIMES to turn on the light into the dark places where they knew not the sunlight of God's love. I remain your sister in Christ.

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LESSON VIII.—NOVEMBER 20, 1892.

PAUL'S SERMON AT ANTIOCH.

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

Lesson Scripture.—Acts 13:26-43.

- 25. Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth.
27. For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every Sabbath, fulfilled them by condemning him.
28. And though they found no cause of death in him, yet asked they of Pilate that he should be slain.
29. And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb.
30. But God raised him from the dead;
31. And he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people.
32. And we bring you good tidings of the promise made unto the fathers,
33. How that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second Psalm, Thou art my Son, this day have I begotten thee.
34. And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure blessings of David.
35. Because he saith also in another Psalm, Thou wilt not give thy Holy One to see corruption.
36. For David, after he had in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw corruption;
37. But he whom God raised up saw no corruption.
38. Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins;
39. And by him everyone that believeth is justified from all things, from which ye could not be justified by the law of Moses.
40. Beware therefore, lest that come upon you, which is spoken in the prophets;
41. Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, if one declare it unto you.
42. And as they went out, they besought that these words might be spoken to them the next Sabbath.
43. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace of God.

(MEMORY VERSE, 38.)

Golden Text.—"To us is the word of this salvation sent forth." Acts 13:26.

SUGGESTIVE QUESTIONS.

- 1. In response to the invitation to speak in the synagogue at Antioch, what familiar history did Paul rehearse?
2. What did he connect with the mention of David?
3. What encouraging word did he speak to those present? Verse 26.
4. How had the dwellers in Jerusalem condemned themselves? Verse 27.
5. What story did Paul next rehearse? Verses 28-31.
6. What glad tidings did Paul now declare? Verses 32, 33.
7. In what words is the resurrection of Christ spoken of in one place in Isaiah? Verse 34.
8. Where are these words found? Isa. 55:3.
9. In what other way did Paul show from the Scriptures the resurrection of Christ? Acts 13:35-37.

10. What glorious gift is assured by the resurrection of Christ? Verses 38, 39.

11. To what does the apostle Peter say that we have been begotten by the resurrection of Jesus Christ from the dead?

"Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." 1 Peter 1:3, 4.

12. But in what condition only can we have a hope of that inheritance?

"Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand; and let us rejoice in hope of the glory of God. And not only so, but let us also rejoice in our tribulations; knowing that tribulation worketh patience; and patience, probation; and probation, hope." Rom. 5:1-4.

13. Then what must we know of the resurrection of Christ, in order to have this hope?

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death." Phil. 3:10.

"Having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places." Eph. 1:18-20.

14. How can we know the power of his resurrection?

"Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection." Rom. 6:3-5.

"If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God." Col. 3:1.

15. With what warning did Paul close his discourse? Verses 40, 41.

16. What request followed? Verse 42.

17. What did Paul and Barnabas do after the meeting? Verse 43.

NOTES ON THE LESSON.

1. About four hundred and fifty years.—There seems to be a difference between the King James and Revised Version in respect to this period. The common version places it between the time of Joshua and Samuel. The Revised Version seems to place it between the division of Canaan by Joshua and the judges. But "and after these things" (verse 20) probably refers to the division of the land of Canaan. In thus understanding there is harmony. Four hundred and fifty years from Joshua to Samuel is one hundred years more than is given to that same period by Usher and the chronology of our common version. It need not be said that we should prefer that of inspiration to that of uncertain calculations of however eminent scholars.

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This book is one volume of the Young People's Library series. It contains 160 pages, is fully illustrated and will be sent postpaid for 60 cents. Send for circular giving complete list of books published in the Library, with press notices and description of each book. Address, Pacific Press Pub. Co., OAKLAND, Cal., Or 43 BOND ST., N. Y.

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News and Notes.

FOR THE WEEK ENDING OCTOBER 31.

RELIGIOUS.

—The New York *World* has contributed \$10,000 to aid the cause of Lutheran parochial schools of Illinois.

—It has finally been decided that Dr. Pierson, of New York, is to be the pastor of the Spurgeon Church in London.

—Catholic authorities state that not less than 2,000 American pilgrims will go to Rome next spring to celebrate the pope's episcopal jubilee.

—Two Jews have been convicted and fined for working on Sunday, at their trade as stonecutters, in Dubuque, Iowa. The case is to be appealed.

—It is announced that a Consistory Court is to be established in America for the settlement of disputes between Catholic bishops and priests, instead of having them all referred to Rome.

—Mr. Moody, who will have charge of the gospel meetings at Chicago during the World's Fair, is now securing assistants who will preach in the language of every nation whose people are likely to attend the fair.

—It is reported that in Russia the Stundists (Baptists) are being charged with insanity and confined in madhouses. That is just what Dr. Jonathan Edwards, a leading National Reformer, proposed to do in this country with "atheists," amongst whom he classed all observers of the seventh-day Sabbath.

—The contest of the churches as to which can do the most in the line of a religious glorification of Columbus, will probably be won by the Catholics, but the Methodists are in a fair way for second place in the race. Their ministers in San Francisco have decided on a "union Columbian Thanksgiving service."

—The Russian Government has forbidden the Jews of that country to give their children any name not of Jewish origin. The Jews are forbidden to assimilate themselves with other citizens unless they join the Orthodox Russian Church, and then they are punished and banished because they do not so assimilate.

—The pope has granted a dispensation for the marriage of Princess Marie, eldest daughter of the Duke of Edinburgh, and Prince Ferdinand, Crown Prince of Roumania. The princess is a Protestant and the prince is a Catholic. The dispensation makes the usual absolute condition that all children shall be baptized in the Catholic faith and educated as Catholics.

—A certain minister in Delaware has become somewhat prominent by the versatility of his genius. He is said to be a preacher, farmer, sportsman, philosopher, novel writer, and candidate for Congress. A prominent religious journal pronounces his latest literary production "a good novel." Is it any wonder that crumbling Babylon cries out for civil law to sustain it? It has no hold on anything higher.

—Three years ago Rev. George W. James, of the Southern California Conference of the M. E. Church, was found guilty by the Conference of gross immoralities. Pending the trial he withdrew from the ministry. At the recent session of the Conference he appeared again and produced evidence which convinced his most prejudiced ministerial brethren that he was innocent of the heinous charges of which he had been convicted by the Conference.

—The election of a Catholic as mayor of London marks a new era in English religious politics. On receiving the new mayor in the House of Lords, October 24, the Lord Chancellor said that undoubtedly there were times in the past when it was impossible for a Catholic to hold office without surrendering his religious convictions, but, happily, the battle of religious liberty had been fought and won, and the creed in which a man believed was no barrier to privileges, rights, and honors.

—The East German United Brethren Conference, which recently met at Reading, Pa., seems to have regarded the gospel of Christ as synonymous with prohibition. At least the following preamble and resolution so express it: "WHEREAS, In the drink traffic we have a deadly foe of our country and church, and as the gospel of Christ is the only power that can destroy this monster; therefore, Resolved, That the ministers and delegates of this conference encourage, advise, and vote in favor of prohibition."

SECULAR.

—The Sands Point Hotel, at Roslyn, L. I., was burned October 23; loss \$100,000.

—A cotton compress at Belton, Texas, was burned on the 24th inst.; loss \$115,000.

—A fire in Chinatown, San Francisco, last week destroyed over \$60,000 worth of property.

—A fire at Jersey City, N. J., on the night of the 27th inst., caused losses aggregating \$210,000.

—During last week six persons lost their lives by asphyxiation in the Hyde Park region of Chicago.

—Seven couples who had eloped from Kentucky were married by a justice in Jeffersonville, Ind., on the 26th inst.

—The Western Union Telegraph Company has added \$14,800,000 to its capital stock, thus raising it to \$150,000,000.

—Intensely cold weather is reported in Scotland, the lochs in Perthshire being covered with thick ice, and snow lying deep on the mountains.

—Warrants are said to have been issued for fifty-eight Kansas undertakers for violating the Antitrust law and forming a combination to fix prices.

—The new German army bill increases the available force to 4,400,000 men. The present war strength of France is 4,053,000, and that of Russia is 4,556,000.

—On the 27th inst., the steamship *Roumania*, bound to Bombay from Liverpool, was wrecked by a storm and 113 persons were lost in the sea. Only nine escaped.

—A destructive fire occurred at St. Johnsbury, Vermont, on the 30th inst. It is said that fifteen families were left homeless, and the entire loss is about \$150,000.

—George Sontag, the only member of the Evans-Sontag train robbing party that has yet been captured, was convicted after a lengthy trial at Fresno, Cal., on the 29th inst.

—It is reported from Hamburg that the city will not be declared free from cholera for some time. Emigrant steamers are again plying their vocation, but they do not carry passengers recently from Russia or Hungary.

—A great fire occurred in Milwaukee, Wis., on the night of the 28th inst. The fire originated in an oil establishment, and a heavy wind carried it over several business blocks. The loss is estimated at over \$5,000,000. Four lives were lost.

—Mrs. Harrison, wife of the President, died at Washington City, early in the morning of October 25. It is said that her illness began with the *grippe* on April 6, after a brilliant reception in the White House, and but few friends have seen her since.

—A bomb explosion occurred in Los Angeles, Cal., during the march of the Columbus-day procession, which resulted disastrously to a number of children. At last accounts six had died, and several others were suffering from severe injuries. So much for gunpowder patriotism.

—It is again asserted on what is deemed reliable authority that the German emperor has appealed to the pope for his influence with the Catholic party in the Reichstag in favor of the new army bill, which is said to be very unpopular, as it very largely increases army expenses.

—Great damages have resulted from the overflow of the Salado River, in the State of Oaxaca, Mexico. Fifty persons have lost their lives; 2,000 head of cattle were swept into the ocean by the flood, and the coffee plantations have been damaged, it is estimated, to the extent of \$300,000.

—A great strike in the mines at Carmaux, France, is causing a sensation in political circles. Government troops are there to preserve order and protect property, and the authorities decline to withdraw them until the strikers go to work. There is much sympathy in the country with the workmen.

—Officials of some of the unions of railroad employes are said to be planning for a general strike next year, when the business incident to the World's Fair will be so urgent that the railroad companies cannot afford to stop their trains for even a day, and will yield to the demands of the strikers.

—The Indian "Messiah" at Walker Lake, Nevada, has sent emissaries among the Idaho tribes urging them to inaugurate ghost dances and prepare for war in the spring. The runners, however, have been coldly received, and one prominent chief says the Messiah will be killed if he comes there to stir up trouble.

—The National World's Fair Commission has decided not to interfere with the contracts of the local directory for the sale of stimulants in restaurants on the fair grounds. But there will be no liquors sold at saloons or open bars within the grounds. This action will increase the interest of the city liquor dealers in having the fair closed on Sundays.

—The Yaqui Indians in Chihuahua, Mexico, who went on the warpath over a year ago when their heroine, Saint Teresa, was banished by the government at the request of the priests, have at last been overcome. Their mountain strongholds were recently assailed by a large force of troops, and the entire band of hostiles, about three hundred in number, are said to have been annihilated. They had previously won several victories over the soldiers.

—The American ship *Joseph H. Spinney* struck a hidden rock in a fog, about sixty miles north of San Francisco Harbor, on the 26th inst., and soon after sunk in 240 feet of water. The officers and crew took to the small boats and escaped, being picked up by a fishing tug, after rowing all night and part of the next day. The lost ship was valued at \$60,000, and the cargo at \$200,000. She was 130 days from New York, and unfavorable winds kept her from entering San Francisco Harbor.

—Colonel Dodds, commander of the French forces operating in Dahomey, Africa, reports that one-half of King Behanzin's army has been killed, and the remainder are in poor condition. It is also asserted that a German firm supplied Behanzin with 4,000 quick-firing rifles and three fieldpieces in exchange for slaves, the last batch of slaves being delivered May 5. The report adds that the shipment of these slaves took place under the personal supervision of the German Consul.

## Steps to Christ.

BY MRS. E. G. WHITE.

WE have much pleasure in announcing an important and exceedingly helpful work, under the title of STEPS TO CHRIST, by Mrs. E. G. White. The rare ability of the author in the presentation of Scripture truth has never been used to better advantage than in this little work. STEPS TO CHRIST is not alone suitable as a guide to the inquirer and young convert, but is rich in thought and suggestion for the most mature Christian. Some idea of its scope and practical character may be gathered from the following table of contents.

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STEPS TO CHRIST is issued in a rich, though neat, cloth binding, gold and ink dies, at 75 cents per copy. Sent by mail, post free, on receipt of price.

## AMONG THE NORTHERN ICEBERGS

This little book contains very interesting sketches of the Arctic expeditions of England and America in the nineteenth century, and is full of instruction. It is a book which will fascinate young folks, and add very materially to their stock of knowledge. It is written in a pleasant style, full of handsome illustrations, and attractively bound.—*Christian at Work.*

Such books as this are very valuable not only for young people who would not read the larger ones, but for busy men and women who for the want of time cannot peruse them. The book is cheap, contains a number of picture illustrations, is written in a pleasing style, and is just the kind of reading to give to our young people.—*The Illustrated Christian Weekly.*

This book is one volume of the *Young People's Library* series. It contains 260 pages, is fully illustrated and will be sent postpaid for 60 cents. Send for circular giving complete list of books published in the *Library*, with press notices and description of each book. Address,

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# Signs of the Times

OAKLAND, CAL., MONDAY, NOVEMBER 7, 1892.

We send no papers from this office without pay in advance unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

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We begin in this issue a series of articles to which we ask special attention, as it deals with a most important subject. We refer to "Man's Sin and Saviour," by Elder Uriah Smith.

The paper entitled "Man Perverted by Sin," is an entirely independent article, which will be followed by others from the same writer. While independent of each other, they will also be connected.

The article on the "Nature and Existence of Man," from the pen of Elder G. C. Tenney, editor of the *Bible Echo*, of Australia, will be followed by three others. We bespeak for them a careful reading.

A GENTLEMAN in Florida writes under date of October 23:—

"By chance I picked up part of a copy of the SIGNS OF THE TIMES, but it did not contain subscription rates, as the outside was torn off. I was much struck with the reading matter which it contained. Please send me terms of subscription."

The times are pregnant with matters which ought to enlist the interest and activities of every child of God. Christ is soon coming; the old earth is in the birth throes of a coming age. Satan is working as never before to deceive, if possible, the very elect of God. Only those will not be deceived whose trust is in the word of God. Reader, where do you stand?

The manager of our book department wishes us to state that orders for stencils illustrating Sabbath school lessons in the primary departments for the present quarter cannot be filled, for the reason that the manufacturer failed to make good his contract. Arrangements are being made with other parties to procure stencils for the lessons of the first quarter of 1893, which will be duly announced.

We have received the "Annual Report of the Board of State Viticultural Commissioners for 1891-92," with a request to notice. Well, it is a pamphlet of 280 large pages, compiled and printed at the expense of the State of California, in the interest of the grape-growing industries. While many tons of grapes are eaten in their natural state, and many tons

more are made into raisins, there is one other item that is simply appalling, and that is the enormous amount of wine manufactured. The crop of 1891 yielded 14,600,000 gallons of wine, besides about 1,475,000 gallons of brandy. And it is claimed that there is a home and foreign market for at least 3,000,000 gallons more. If this vast use of the energies of the soil and labors of the people in the interest of human depravity and destruction can be called enterprise, then we are an enterprising people. It would certainly be discouraging from a moral standpoint were it not for the claim that "this is a Christian nation."

BROTHER H. A. ST. JOHN contributes for this number a short article on the "Genealogy of Sabbath Keepers." In two previous papers he has given the genealogy of Sunday keepers and Sunday laws. The reader will notice the difference, that while Sunday, as a religious institution, and Sunday laws have been handed down from generation to generation, Sabbath keepers all trace their genealogy from the same universal common source, the word of the ever-living God. Reader, which will you choose?

## THAT "CHRISTIAN SENTIMENT."

It is commonly claimed by Sunday-law preachers that all adherents to the Christian religion are in favor of such laws, and they are wont to class all opposers as infidels, sympathizers with saloons, etc. But the admission of some of the leaders in the movement for closing the World's Fair is decidedly against the theory of unanimous Christian support. Mr. Crafts, speaking of the success of the Sunday-closing measure in Congress, has this to say in *Our Day* for October:—

"Professed friends of the Sabbath who have not helped to secure this victory by petition or letter or both may well hide their faces in shame. Fully 150,000 petitions were sent to pastors in the mails by great labor and at great cost, of which 100,000 should have come back from that number of religious organizations of various kinds, but not 10,000 of these organizations have so petitioned."

What then becomes of the claim, made so positively in the lobbies of Congress and elsewhere, that the Christian sentiment of the country was a unit for Sunday closing? It is by such misrepresentations that these men are seeking to secure religious legislation in this country, against the spirit of our much boasted constitutional freedom of conscience. Their success means Church and State union and consequent religious persecution, notwithstanding their stout professions that such is not the design. They have no idea of stopping with merely closing the World's Fair on Sunday, that is but the opening wedge to further church interference in national and State legislation. Their undisguised sympathy with religious persecution in certain parts of the United States, where public officials can be used for such purpose, is proof of their ultimate designs when they shall have secured further political power. Legitimate Christian work can be done only in the power of the Holy Spirit.

## WHO WILL GAIN BY SUNDAY CLOSING?

SENTINEL LIBRARY No. 52, entitled, "Jesus, the Church, and the World's Fair," has just been issued from the press, and orders will be filled immediately. This is a very comprehensive though brief presentation of the points involved. It was written by the editor of the *Arena*, Boston, and was first published as an editorial in the July number, 1892, of that magazine. As the tract (16 pages) only costs two cents, we naturally expect a large circulation, therefore we will not insert any copious extracts here. There is one thought, however, that is somewhat startling. After showing the advantages to the 5,600 saloons of the city of Chicago by having the fair closed, the author says:—

"Close the World's Fair, and what will be the inevitable result? *The Sabbath Union, the saloon, the brothel, and the gambling hell will have triumphed.* There will be hundreds of thousands of strangers in the great city with nothing to do. If it is fair to judge results by those seen in our great cities to-day, it will be easy to say which of the two great powers will reap the richest harvest. The ministry to-day in all

great metropolitan centers have so lost their power on the people that they can no longer fill the pews. I received, less than three weeks ago, a letter from a leading orthodox minister of Boston, which contains the following frank but mournful confession:—

"The churches have all they can do to keep alive. They have no religion to spare. There is scarce a church where religious truth is the central attraction. We ministers must conjure by the social principle, and by amusing, lecturing to the audience in an engaging manner, or we have empty pews. Look at the topics we advertise. I do not believe twenty thousand persons, different individuals, attend morning or evening services on any Sunday in Boston."

SOME of the Catholic papers will really criticize the high dignitaries of "the church," as the following clippings from one of the papal journals witnesses:—

"The Alumni of the College of Our Lady of Angels gave a dinner at Hartford, Conn., on September 27. 'The clergymen largely predominated,' says *The Telegram's* report. They had sherry, claret, Roman punch, Pommery Sec and cognac—and 'the clergymen largely predominated'—of course. No wonder but one priest of Hartford is known as a Prohibitionist—and a strange being he must be thought; and the reunion ended by the singing of 'He's a Jolly Good Fellow,' and I guess they all were; but it wasn't the Prohibition priest they sang of.

"The Pope said, 'Let priests shine as models of total abstinence.'  
"What if he did?"

The same editor throws out the following hit at Cardinal Gibbons:—

"Archbishop Carroll once issued a Pastoral to Catholics, asking them 'to take an interest in the lottery for building the cathedral at Baltimore.'

"Now *The Mirror*, under the direct jurisdiction of the Cardinal, the successor of Archbishop Carroll, could not go in the mail if it published a lottery ad. or even the drawings at a church fair.

"But it prints rum ads., and the Cardinal favors licensing saloons if they pay high.

"There are some people who think I am a crank for saying that a successor of the Cardinal will present as great a contrast to that course as his attitude on lottery does to Archbishop Carroll's."

## LITERARY NOTICES.

A SPANISH translation of the tract "Living by Faith" has just been issued from the Review and Herald Publishing House, Battle Creek, Mich. It can also be procured of the Pacific Press, Oakland, Cal. The great number of Spanish-speaking people on the Pacific Coast, and on our Southern border, ought to be an incentive to our brethren in those regions to distribute large numbers of this valuable tract. It was translated by Brother F. C. Kelly, of Oakland. 16 pp.; price 2 cents.

"In the Chain Gang for Conscience' Sake," is the title of a 12-page tract which pointedly exposes not only the cruelty, but the vindictive partiality and injustice, manifested in the execution of the Sunday law in some parts of the State of Tennessee. The growing tendency towards religious persecution on such whimsical pretexts as these prosecutions are based upon, makes it necessary that such literature should have a wide circulation. Price, 50 cents per 100. Address, National Religious Liberty Association, 267 W. Main Street, Battle Creek, Mich.

The *Whittier* is the name of a paper published by the State school for boys and girls at Whittier, California. It is published for a threefold purpose, which, briefly told, is as follows: (1) To give the boys and girls of the school an education in printing; (2) to encourage composition and penmanship, and reportorial ability in a paper of their own; and (3) to use the paper as the best means of communication with the outside world. The first number is highly creditable to its managers. A sample copy will be sent to anyone who is interested enough to send his address.

**SUNDAY LAWS OF THE STATES AND TERRITORIES.** A comprehensive collection of laws and decisions regarding Sunday observance, especially useful as a compendium of information. Paper covers, 25 cents. Pacific Press Pub. Co., Oakland, Cal.

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