

Signs of the Times.

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

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Signs of the Times

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Editorial.

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

THE experience of many ages proves that men may be ready to fight to the death, and to persecute without pity, for a religion whose creed they do not understand, and whose precepts they habitually disobey.—*Lord Macaulay.*

God's promises are as sure as his throne; so are his precepts. His honor is at stake in both. If we depend on the former, ought we not consistently to regard, to submit, to the latter? To claim to believe God's promises and not his precepts is not faith; it is the rankest presumption. He who thinks that he trusts one, and does not yield to the other, will find his hope but a rope of sand. Faith in God regards both promise and precept.

It would now look as though America was honored with a permanent pope lieutenant. The newspapers state that it has been authoritatively given out that Pope Leo XIII. had decided to establish a permanent apostolic delegation here, with Satolli as the first delegate. And America is rejoiced to know that she is so honored, we suppose; at least, it has been reported that M. Satolli was shown special favor by the government when he came. The Papacy is a political power which the great parties cannot ignore with safety, and the Papacy knows it as well as they.

CHRIST is coming again in his own personal presence. He went away long centuries ago after a brief sojourn on this sinful earth. Men and women loved him then. Little children smiled in his presence. From heavy hearts rolled heavy burdens of sin and woe. Into mourning homes he carries notes of gladness. To the vile leper he brought cleansing. To the dead he brought life. The darkness of error was dissipated before the warm light of the truths he spake. He loved man, and he showed how much by leaving all that was his, and dying for him he created. He went

away personally. His Spirit has been present, and has brought joy, and light, and gladness, and healing, blessing, like the Master, wherever it has been received. But Jesus in his personal presence, in his glorified beauty, in his transcendent majesty, in his infinite love, is coming again. Reader, are you glad? Do you wish to meet him? Is he your Saviour?

Come.—God is infinite in every perfection, possessing in himself all the riches of the universe; and all these infinite perfections he offers to man and asks him to be a partaker of them. All the hoarded love of eternity vibrates in the blessed invitation: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Rev. 22:17. And this is but the responsive, living echo of the voice from the four living ones which constitute God's throne, "Come," "Come," "Come," "Come." Rev. 6:1, 3, 5, 7, Revised Version. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Dear sinner, why not come now?

CHRIST THE WAY.

THE Bible reveals, what every man at some time in his life, at least, is conscious of, that mankind are sinners. "All have sinned, and come short of the glory of God." Rom. 3:23. "There is none righteous, no, not one." "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." "The way of peace have they not known." Rom. 3:10, 12, 17.

These are a few of the many expressions which show man's condition before God. "Sin," say the Scriptures, "is the transgression of the law." 1 John 3:4. Says Paul, "I had not known sin, but by the law." Rom. 7:7. "All unrighteousness is sin," is another declaration of God's word; while another scripture declares that "all thy [God's] commandments are righteousness." "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119:172, 142. As God's commandments, his holy law, is the expression of his righteousness, of all righteousness, and as all sin, or unrighteousness, is the transgression of that law, and as man in sinning has gone out of the way, therefore the law of God was that way in which man should have walked, and in which he would have found peace. This also is shown by Rom. 3:19, in immediate connection with the texts already quoted: "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and

all the world may become guilty before God."

This is man's condition. He is out of the highway of holiness; he is in the byways of sin, and there is no exception. This does not mean that all are positively wicked in their acts, but all are sinners; and being sinners, they cannot of themselves do good. Their best service comes short of God's righteousness. Their way is the way of sin, and sin ends in death. James 1:15. Not only has man sinned, but in himself he must continue in sin. He cannot rise above the weakness of sinful flesh, to which he is bound. See Rom. 7:14-23; 8:3. It is just as impossible for man of himself to rise above this condition as it is for him to raise himself by lifting on his boot straps, or to fly.

But right here God's goodness is revealed. Man is responsible for his sin; God will proffer him the free gift of righteousness. The eternal Son of God leaves his lofty throne, empties himself of his transcendent glory, and takes upon himself the form of a servant, that he might help man, that he might do for man what man could not do for himself. See Phil. 2:5-8, Revised Version. "For what the law could not do, in that it was weak through the flesh, God [did by] sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us." Rom. 8:3, 4.

Christ having emptied himself of all his glory, God filled him with his fullness, so that when Jesus Christ was in this world, he did not show forth himself, but the Father. It was the Father's love, it was the Father's righteousness, it was the Father's doctrine, as Jesus declared over and over again. "God was in Christ, reconciling the world unto himself." This does not mean that Christ's offering or sacrifice was not free; for "he gave himself" for the world, that thus God might work through him. It pleased Christ to empty himself (Phil. 2:5-7), and it pleased the Father that in Christ should all the fullness dwell (Col. 1:19). Of course this fullness includes the righteousness of God. Jesus was made sin for us, that we might be made the righteousness of God in him (2 Cor. 5:21); that we might be made complete in him by his fullness (Col. 2:9, 10). "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30.

How is this righteousness obtained?—Simply by faith, no more no less. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all

them that believe; for there is no difference." Rom. 3:21, 22. Two points we especially note here as proved by this text: (1) The righteousness given to all by faith; and (2) it is the same righteousness taught as in the law, because the law testifies or witnesses to it. The sinner thus accepting of Christ by faith is complete in the fullness which is in Christ. Col. 2:9, 10. Having faith in God, he yields all to God; he shows that faith to the world by being baptized into Christ, and thus showing forth the inward union that faith and the Spirit of God has made by the ceremony of baptism, the marriage ceremony between the believer and Christ. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. By the power of God we are lifted from the world of sin, and "created in Christ Jesus unto good works." Eph. 2:10. These good works have been wrought out in Christ, who overcame all that we might overcome, who was made like man, tempted as man, and overcame for us that we might overcome in him. And in Christ is in the way from which man departed; for man departed "out of the way" of righteousness, but in Christ he finds that righteousness in all its fullness, and finding that righteousness he also finds the peace. Rom. 5:1.

It is because of this that Jesus, in speaking of the blessed eternal home to come and how it may be reached, says, "I am the way." John 14:6. Says Paul: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Col. 2:6. In him we are to walk. His perfections include all fullness. In all the breadth and depth and height of the way of righteousness Christ fills all. We are to develop a character in that fullness. Our deed may come short of the fullness, but faith lays hold of the fullness, and the fullness completes the deed.

Christ is not the Way for a little while, he is the Way all the way. From the first step heavenward till our feet stand on the celestial shore, no more to wander on the barren deserts of sin, or to press the sometimes weary way of earthly pilgrimage, Christ is the Way. He is with us in the sore heart-breaking repentance, in the humble confession of sin, in the pruning of superfluous growths, in the persecutions, the trials, in the blessed joys of glad companionship—everywhere, at all times, Christ is there. He is the Alpha and the Omega, the whole alphabet of our earthly education for the better world. He is the Beginner and Finisher of our faith. He is Saviour, Master, Friend, Father. It is all summed up in the words, "I am the Way." Reader, will you not walk in this way?

A CABLEGRAM from Rome, dated January 8, conveys the following intelligence:—

ROME, January 8.—The friendly relations between the Papacy and Russia are more intimate than ever. The pope has caused instructions to be sent to the Polish hierarchy not to encourage any opposition to Russia. The pope is convinced that the new year brings a decisive crisis on the continent. His address to the cardinals reflects his keen preoccupation with the political situation and he holds himself ready to make an appeal to the nations when the day of complications shall come. He is finishing at this moment an encyclical on the perils of the situation in Europe.

Leo XIII. is playing a deep game for the religious control of Europe, and each move

that is made upon the great political chess-board is in his favor. How long will it be ere Babylon will say, "I sit a queen, and am no widow, and shall see no sorrow"? In other words, How long will it be ere the Papacy is again made the censor of morals and corrector of heretics? Prophecy declares it will come, and the logic of events is conclusive in that direction.

THE TWO-HORNED BEAST.

In another column will be found an article on the "Three Messages of Rev. 14:6-14," which enters into a consideration of the beast symbols of Revelation 13. The first, the composite beast, is a symbol of Rome under the Papacy. The second is, we believe, a symbol of this government as argued and proved, we believe, in the article above mentioned. We wish to notice two specifications, but lightly touched upon by Elder Whitney, as positive proof of the identification of the country symbolized, and of the future character of the government. We ask the reader to give our remarks a careful consideration.

It is said of the second beast of Revelation 13 that "he had two horns like a lamb, and he spake as a dragon." Verse 11. As this is a symbolic prophecy, the horns, the lamb, the dragon, the speaking, are all symbolical, and to be explained by the Scriptures elsewhere.

1. *The horns.* Horn in Scripture is a symbol of honored exaltation. On this point we refer to what is said on this in the article we referred to in the beginning. We believe that they here represent those principles embodied in this government which have raised this nation to its height of power, influence, and grandeur now seen.

2. *The lamb.* All through the Scriptures the lamb, as a type, is used to symbolize the Lamb of God, the Lord Jesus Christ. This is its use in Rev. 5:6, where it is represented as having seven horns, indicating absolute perfection of all good principles. The principles symbolized by the horns of the beast must be such principles as are manifest in the teaching and work of Christ while in this world; for it was here that he was manifest as the Lamb of God. John 1:29.

3. *The dragon.* The dragon is primarily a symbol of Satan. See Rev. 12:9; 20:2. He is presented before us in Revelation 12 as existing under seven heads, showing him to be the instigator of all religious persecutions through the civil powers of earth. In verse 13 it is stated that the dragon "persecuted the woman," the church. He did this through the persecuting decrees of Papal Rome.

4. To speak as a dragon would be to promulgate persecuting laws against the people of God. That this is the case is shown by the last part of Revelation 13. This beast "causes" people to worship an apostate power under heavy penalties.

The meaning of these symbols being made plain in a general way, let us now inquire what two principles peculiar to the Christian religion alone are peculiar to this government alone? and are these two principles such as would be likely to exalt and advance the government? Without taking time to canvass the great religions of the world, we will come

to the reply at once. There are two principles in the religion of Christ which won to its support those who loved justice and equity, which we find in none of the other great religions of the world.

The first of these principles is the equality of man. It is thus stated in the Scriptures:—"There is no respect of persons with God." Rom. 2:11.

"God that made the world and all things therein, hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:24-26.

This same principle was to hold good in the Christian church:—

"But be not ye called rabbi; for one is your Master, even Christ; and all ye are brethren." Matt. 23:8.

The second great principle vouchsafed to men by Christian ethics, so far as interference of man is concerned, is the right and privilege of every man to worship God, or not to worship, how or when he will, providing he does not interfere with the equal rights of his fellow-men. This principle may be termed religious liberty. The gospel of Christ compels no one. It is not "Thou shalt," or "Thou shalt not." Its language is, "Who-soever will" "let him come." Rev. 22:17. Listen to a chosen servant of the King of heaven:—

"Now then we are ambassadors for Christ, as though God did beseech you by us; we PRAY [entreat] you in Christ's stead, be ye reconciled to God." "Knowing therefore the terror of the Lord, we PERSUADE men." 2 Cor. 5:20, 11.

When James and John would call down fire from heaven, as did Elijah, upon the disrespectful Samaritans who would not receive Christ, Jesus rebuked them with, "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." Luke 9:55, 56.

And that resolute apostle who was once so ready to use carnal weapons, writes, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts." 1 Peter 2:11. "Neither as being lords over God's heritage." 1 Peter 5:3. How vastly different from the spirit and utterances of the great apostate church which claims Peter as its head! "Not that we have dominion [lordship] over your faith," says Paul, "but are helpers of your joy; for by faith ye stand." How vastly different from this is the language and practice of those "lords spiritual" who claim to be the direct successors of Peter and Paul.

Look on all the great religions of the past, pagan or Jewish, Mohammedan or so-called Christian (papal), and in not one do we find these two particulars. The curse of caste, the creation of offices, a haughty, imperious, and ambitious hierarchy, religious dogmas enforced by legislative enactment or royal edict, one or all are present in all false religions, in all perverted powers of the Christian religion.

Both of these principles of divine origin are embodied in the charters of our liberties in this nation so far as they can be embodied in an earthly government. The first principle, the equality of man, is found in that document which sounded the birth note of America's freedom and which made Americans civilly free men:—

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.—Declaration of Independence.

The second principle, religious liberty, is embodied in the word "liberty" in the Declara-

tion of Independence, for true liberty comprises religious liberty. But our forefathers builded more surely than this. The first amendment to the Constitution of the United States reads:—

Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof.

Thus, in the fundamental law of this government, man's freedom to worship or not to worship God, or his conceptions of God, were preserved and protected intact. We know of no other government of any note in all the world which holds these principles. There are republics, like Switzerland and France, but they have their state religion, supported by many to whom it is an intolerable burden. The United States Government is unique in this respect, and these principles have been the magnetic power which has drawn to our shores from the intolerant and autocratic governments of the Old World the persecuted and oppressed millions. They found here religion "without a pope, and a State without a king," and the consequent privilege of worshipping God according to their own consciences and understanding of God's word.

Thus the lamb-like horns furnish a positive means of locating the government symbolized beyond the shadow of a doubt, and also reveal the character of those principles which have given it greatness. The disavowal of these principles, and the dragon voice, will be further considered in the future. Will our readers give attention to these things?

What Does It Mean?—Supreme Courts of States and nation seem to be taking their cue of justice from the Dark Ages, despite the Constitution and common custom. The Supreme Court of Pennsylvania has confirmed, by a recent decision, an old blue law of 1794, relative to the publication of newspapers on Sunday.

The recent lottery decision of the Supreme Court of the United States has, by two recent decisions, blotted out the First Amendment to the Constitution, establishing the religion of the nation, and dealing a blow at the freedom of the press. Of course, they hold that the Constitution stands intact, but it does not now mean what it has always been supposed to mean. What does it mean? But more of this in our next.

REV. FRANK DIXON, of this city, as reported by the *Morning Times* of January 16, has the following on the question of closing the theaters on Sunday night by law:—

What right indeed have the churches to combine to close the theaters? No more than the theaters have to combine to close the churches. Suppose there should be such a movement started. Would we not become indignant to the very center? Would we not fight the war out with all our might and strength and resources, without yielding? Then why should we attempt to gain our ends with the same means which would cause such indignation if used against ourselves. We have no right, no moral right, to do so.

God has given no such right. His ministers, his people, his church, are ministers of the gospel of peace, not of law. That, we mean, is the Bible plan. The great apostate church, "the mystery of iniquity," we are aware, reversed that plan, and modern churches are still drinking of the wine of fornication, but "the mystery of God" is still the gospel of Christ, backed by the power of God, not to coerce men, but to win them by love.

Doctrinal.

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

ON WHICH SIDE THOU?

ONCE to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.
Hast thou chosen, O my people, on whose party thou shalt stand,
Ere the Doom from its worn sandals shakes the dust against our land?
Though the cause of evil prosper, yet 'tis Truth alone is strong,
And, albeit she wander outcast now, I see around her throng
Troops of beautiful tall angels, to enshield her from all wrong.

—Lowell.

THE THREE MESSAGES OF REV. 14:6-14.

BY ELDER E. W. WHITNEY.

No. 6. Special Features Applicable to the United States.

WHILE these messages are world-wide in their nature and design, it is evident from a careful study of them in connection with the prophecy of chapter 13 that this country occupies a conspicuous place, and performs an important though unenviable part, in the great closing conflict between true and false worship brought to view by them. The necessary limit of these articles forbids anything more than a very brief consideration of this interesting feature of the subject, yet something seems necessary. (For a fuller presentation, the reader is referred to works published by Review and Herald, Battle Creek, Michigan, and Pacific Press, Oakland, California,—*"The Marvel of Nations,"* by Uriah Smith, and *"The Two Republics,"* by A. T. Jones.)

The angel of chapter 10 while delivering his message stood with one foot upon the sea, and the other upon the earth. It has been suggested that this is expressive of the extent to which that proclamation was given, yet it is a fact that in this country the movement was more fully developed in all its features, attracting more attention, and awakening more general interest than in any other part of the world. It must be remembered in this connection that that proclamation was the introduction of the First Angel's Message, consequently that message began to be sounded forth to the world from this country. The same may be said of the second; while in the third are found expressions which, when understood, connect the responsibility of the conflict which it portrays and its consequences directly with the United States in a striking manner.

The worship of the image of the beast is mentioned in connection with beast worship, as equally hateful to God, and as bringing upon those who practice it the same punishment. The beast has already been defined to be the Papacy. The prominent evil characteristics of the beast being the assumption of authority in spiritual matters, above even that of God himself, and the demand that his authority shall be enforced through the civil

law, the law of the State, an image to the beast, whose worship should be equally hateful to God, would of necessity possess the same characteristics. Reference has also been made to the statement in chapter 13 that a certain beast which succeeds the papal beast should make an image to him, exercise all his power, and cause the earth and them that dwell in it to worship him and his image. This is accomplished through "great wonders" which he had power to perform, and by which he deceives them that dwell upon the earth.

Beasts in prophetic language represent kingdoms or nations, as the lion, the bear, the leopard, and the "terrible" beast described by Daniel in chapter 7 are prophetic representations of the great universal kingdoms of Babylon, Media and Persia, Grecia, and Rome. Analogy requires that this second beast, described in Revelation 13, should represent some nation. The only question upon which there can reasonably be any difference of opinion is what nation is represented. Two important reasons for the prophetic mention of a nation are: First, its importance among the nations of the earth, and, secondly, its connection in any way with the people and work of God. Both of these are eminently valid in the case of the United States. Therefore we naturally expect that it is thus noticed somewhere in the prophetic word. Here we have a symbolic beast without a nation to which to apply it (as all other nations of prominence in the above particulars are covered by other symbols) unless it be the United States; and we have a nation, eminently conspicuous in the above particulars, without a symbol to fit it unless it be this one. Thus the statements in the prophecy, compared with historical facts, point clearly to the United States as the nation here represented.

The first beast was seen by John coming up out of the sea (verse 1), the same as were the four referred to above, by Daniel. In fact, it is evidently identical with the fourth beast of Daniel's prophecy (compare descriptions here and in Daniel 7) except that fuller details are given here. As Rome conquered the world so far as then known, and thus the territory and subjects of preceding kingdoms entered into it as components, so this beast is said to possess parts of those preceding it, as given by Daniel, showing a direct connection between this prophecy and that of Daniel 7: "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion." Rev. 13:2. The term "sea" used symbolically, as in the present case, represents "peoples, and multitudes, and nations, and tongues." See Rev. 17:1, 15. Ordinarily new nations are brought forth from these "multitudes," "peoples," and "tongues" through war and strife, symbolized by "winds" blowing upon the sea (compare Jer. 25:31-33 and Dan. 7:2), causing the overthrow of some and the establishment of others upon their ruin. But in the case of this beast in the prophecy, and this nation in history, it is different. The prophecy says, "And I beheld another beast coming up out of the earth," not from the "sea." Now if the "sea" represents "peoples, and multitudes, and nations, and tongues," the "earth" should represent territory previously unoccupied by other nations, which is certainly true of the territory of this country previous to its becoming a nation.

The time also at which John sees this beast coming up is applicable to this nation,

while it is not to any other of any particular note. He sees him coming up just as he sees the first beast, the Papacy, "go into captivity," as mentioned in the preceding verse. This can refer to nothing else than the taking away of the temporal power of the Papacy by the French in 1798, at which time the United States could truly be said to be "coming up." Another point of identification is this beast is said to have "two horns like a lamb." A horn is a symbol of that in which the power of the nation is vested or manifested. In a monarchy it may represent the king or emperor, but in a republic it must represent that which gives to it power to build up itself. It is in fact the symbol of whatever constitutes the nation's aggressive strength. It may be a principle. It is noticeable that the two horns upon this beast are spoken of as "horns like a lamb," expressive of innocence and mildness. They are without crowns, as those upon beasts representing kingdoms are said to have (see Rev. 13:1), suggestive of the fact that the government represented is not one ruled by a king or emperor. The two leading principles in this government upon which the government is based, and which have placed it above, in many respects, every other nation, making it the home of the wronged and oppressed of every land, are, as expressed by another: "First, that government is of the people; and, second, that government is of right entirely separate from religion." To these principles explicit expression is given in the Declaration of Independence and in the Constitution of the United States.

Evidence might be multiplied to show that the prophecy applies to this nation; but more seems unnecessary only as it is brought to view in a brief consideration of the work of this beast.

While he has "two horns like a lamb," expressive of Christlikeness in principle, as the lamb is a symbol of Christ, yet he is said to "speak as a dragon." The dragon in this prophecy primarily is a symbol of Satan (see chapter 12:9, 17). We have, then, the representation of a government professedly based upon pure, Christlike principles, but when raised to the position of great power (for "he exerciseth all the power of the first beast before him"), speaking and acting in the spirit of Satan. This he does through the image which he causes to be made to the first beast. Now as the first beast was a persecuting power, punishing by torture and death those who would not conform to his requirements, so the living image of such a power will have the spirit to do the same.

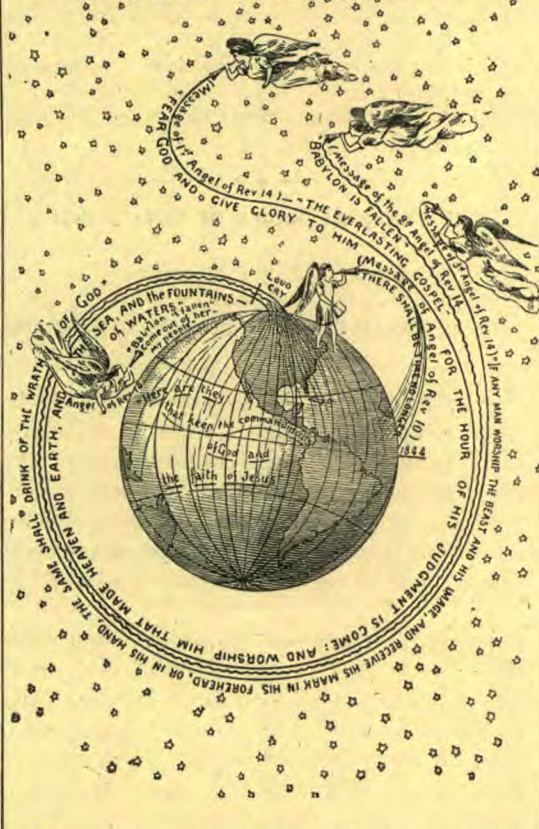
More than forty years ago Seventh-day Adventists, basing their prediction upon this prophecy, published to the world that there would yet be seen in this country, in spite of the pure principles of civil rights and religious freedom vouchsafed in the Declaration and Constitution, a virtual union of Church and State, bringing with it religious persecution; and that it would come principally in the enforcement of the observance of the first day of the week, Sunday, as the Sabbath, which, as has been shown, when so enforced, would constitute the sign or mark of the beast.

At that time there was not the least indication of such a movement in the government, nor even in the religious denominations of the land. To-day we see not only the indications but the movement itself well advanced in all parts of the country. In fact, the spirit of persecution for conscience' sake is already manifesting itself, as witnessed by numerous

arrests, convictions, and imprisonments in Arkansas, Tennessee, and other States, the decisions being sustained by the higher courts of this country; and for what?—Simply because men choose to quietly exercise the God-given and constitutional right of worshiping according to the dictates of their own consciences. And in what particular?—Why, they work six days, as God has commanded, and rest the seventh, as he has also commanded. (Read the commandment, Ex. 20:8-11.)

In the very face of these facts, proving as they do that the spirit of persecution is surely rising even in this land of professed liberty of conscience, there is at this time such a clamor for Sunday legislation as was never before known, as evidenced in the late agita-

THREE MESSAGES



"I saw another angel fly in the midst of heaven." "And there followed another angel. . . . And the third angel followed them." Rev. 14:6, 8, 9.

NOTES UPON THE ILLUSTRATION.

1. The first message begins previous to 1844, announcing the hour of judgment, but continues to the coming of Christ, proclaiming the gospel and the worship of the true God (the commandments) as the basis of the following messages. 2. Simultaneously with the opening of the first message, and as a special feature of its introduction, it is joined by the message of the angel of chapter 10, which continues to 1844 and ceases. 3. Subsequent to 1844 the truths of the first message became more fully understood and preached, though generally rejected, and as a consequence it is joined by the second message, proclaiming the fall of Babylon, which also continues to the end. 4. Later the two are joined by the third, warning against the worship of "the beast" and his image and the reception of his mark, and also continues to the end. 5. Just before the end of gospel work the three are joined by the message of chapter 18, announcing the complete fall of Babylon, and calling upon God's people to come out of her because of her sins. This in effect produces a loud, earnest, and extended giving of all three messages combined, resulting in the lighting of the earth with all truth, and the development of a company keeping all the commandments of God and the faith of Jesus, and fully prepared to meet Christ when he appears in the clouds of heaven.

tion over and the securing of legislation closing the World's Fair on Sunday, and similar questions in various quarters. Let the reader mark it well, and take warning that religious legislation, as all history proves, means religious persecution.

Associations of different names are rapidly forming and extending their work over the entire country, with the one object in view of securing legislation upon this question of Sunday observance which shall force the conscience and compel all to bow in homage to this one institution of Sunday, which is purely an institution of the Papacy and absolutely

without scriptural authority. As an evidence of the present sentiment in favor of such a union of Church and State in this country, I quote a statement of the Rev. Charles Ferguson, of Syracuse, N. Y., before a ministers' meeting of that city, and reported in the Syracuse *Evening News* of June 13, 1892. Similar utterances might be quoted from others in high position, but this will suffice as a sample. He says:—

I believe in one organic church for the future, the great American Church, of which the president of the United States shall be the acknowledged head, which shall take hold of every phase of American life.

Thus this noble government, which has stood as a beacon light upon the shore to all the nations of the earth which make up the "great sea," which has led in the grand cause of equal rights and religious freedom, has, by permitting itself to legislate in the interests of the papal power, which "opposeth and exalteth itself above all that is called God," dimmed its light forever, corrupted its God-given power and influence over the nations of the earth, and, in continuing this course, will become the masterpiece of Satan's agencies for leading the world in a worship which will bring upon it the unmixed wrath of God,—temporal and eternal destruction.

Because of this understanding of the prophecy Seventh-day Adventists have for these many years been calling the attention of the people to the worship of the true God as expressed in the First Angel's Message, trying to arouse them to a sense of the moral and spiritual apostasy so prevalent in the religious world to-day, as indicated by the second, and warning against the observance of that which, when the issue is fully before the people, will constitute the worship of the beast and his image and the reception of his mark, as plainly brought to view by the third. And the indications now are that soon the angel of the eighteenth chapter will unite his voice and strength with the three in the more distinct and startling announcement of the second: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," etc., when the earth will become lightened with his glory, and the voice from heaven will be heard saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This separation will fully develop the company of whom it is said in verse 12 of chapter 14, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

When the conflict is over, there will be but two classes,—commandment keepers, worshippers of the true God, and beast worshippers, those who bow to the authority of the beast in the observance of the rival institution to the true Sabbath. It should be remembered that the mark of the beast may be received either in the forehead or in the hand, while the seal of God can only be received in the forehead. Conformity to the law of God, to be acceptable, must be from the heart, while even an outward conformity to that which is opposed to his law is fatal, especially in such a crisis as the one before us. Dear reader, in which company will you be found?

If the Christian course had been meant for a path of roses, would the life of the Author of Christianity have been a path strewn with thorns?—H. More.

PRESENT SALVATION.

BY ELDER WILLIAM COVERT.

SALVATION is presented from two stand-points in the Scriptures. There is salvation from sin which is present, and there is salvation from the grave through the resurrection, which is future. In this article we design to speak of salvation from the bondage of sin. Of this it is written:—

"According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." Titus 3:5, 6.

This scripture declares that the Christian is saved and tells how it was done. Again the same writer, when referring to the attitude of himself and brethren toward the Lord as they drew near by faith, said they were "giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins." Col. 1:12-14. The apostle is not in this place speaking of the physical preparation for eternal blessedness, but of deliverance from the power of Satan over the mind and will, whereby he is enabled to render cheerful, loving service to the Father. He is now delivered from the power of darkness and is in the kingdom of Christ. In this condition his sins are all forgiven and his allegiance to the laws of heaven unquestioned. This constitutes him a member of the heavenly family.

This salvation is enjoyed by the justified believer. Such an one can exclaim, "O how love I thy law! it is my meditation all the day." Ps. 119:97. He is a laborer together with God. 1 Cor. 3:9. He is "accepted in the Beloved." Eph. 1:6. He is sealed with the Holy Spirit, and waiting till the redemption of the purchased possession." Verses 13, 14.

Concerning the relation of the Christian to God and his government it is recorded that they "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:20-22. In the heart of each one in this building God abides by his Spirit, and also in the aggregate he dwells, that the whole may be united in one.

The presence of God's power, dwelling in those who have been saved and washed from their sins, gives them the victory over the enemy, which victory is held by faith. 1 John 5:4. Instead of being overcome by Satan, the promise is that they shall cast out devils. Mark 16:17; Luke 10:17. Instead of being under the power of the enemy, they are to have power over the enemy. Luke 10:19. The promise of God is that he will "turn them from darkness to light, and from the power of Satan unto God." Acts 26:18. It is God himself who is the strength of his people. David sang: "God is my strength and power; and he maketh my way perfect. He maketh my feet like hinds' feet; and setteth me upon my high places." 2 Sam. 22:33, 34. God's children are complete in Christ. His righteousness is theirs, being imputed to them and inwrought by faith in them. This makes their way perfect and

keeps them, like the hind, from slipping as they climb upon the rocky heights.

In conversion the whole course of life is to be reversed, so that there will be left no confidence in the flesh to cause the mind to turn away from Christ. Self and the flesh are to die with Christ and with him be buried to remain in the grave, while from the seeds of God's word, made life in the soul, is to grow up a new being, created in the image of the Lifegiver. Says the apostle:—

"That ye put off concerning the former conversation [manner of life] the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4:22-24.

Christ having thus been put on, the believer is exhorted in the following language: "As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him." Col. 2:6, 7. This heavenly plant is rooted in and grows from the soil of Christ. It must therefore partake of the divine nature. The seed and the life are of Christ, and the roots grow in him and from him and of him. The being is therefore essentially a new creature. 2 Cor. 5:17.

This is salvation from self. This salvation must be a fact in the present, in order that the physical man be saved at the second coming of Christ. If there is no salvation from sin in the present life, there can be no salvation from death in the future. Everything depends upon the present standing. It is this which is given most thought in the Scriptures, because to us the glorious hope of eternal blessedness hangs upon it. The Christian is told to not let sin reign in his mortal body, and that sin shall not have dominion over him. Rom. 6:12, 14. The apostle says that Christians are "quickened" into a new life, and that they are "saved by grace," and "created in Christ Jesus." Eph. 2:5, 8, 10. Now they are fellow citizens and of the household of God. Verse 19. Another says they have passed from death unto life. 1 John 3:14. It is even now that the Christian is joint heir with Christ. It is here that he may resist the devil, steadfast in the faith of Jesus Christ, and the promise is that Satan will flee from him. It is only when the mind is withdrawn from the Saviour that the adversary will have power over him. Jesus puts Satan himself to flight when our battles are fought in him. Out of him all is defeat. In him we are more than conquerors.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39.

THE EVIDENCE OF SONSHIP.

"Now THE Spirit itself beareth witness with our spirit, that we are the children of God," is the language of Paul in Rom. 8:16. It is the same divine law of the twofold witness which we have just considered. God would not have his people depend on a guess or a wish or a faint hope that they might be his children; he desires them to have sure evidence, evidence absolutely unimpeachable. The Christian need not grope in blindness or doubt. God will give him such plain evidence that it will not be presumptuous to make the claim or to rest upon the assurance that he is a child of God.—*Bible Students' Library No. 85.*

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.

VICTORY.

BY ELIZA H. MORTON.

BREAK forth with song, O earth; to-day
Rejoice, O heavens above;
O mountains, clap your hands and sing,
The Lord is near in love.

The church is feeling now the power
Which consecration gives.
The Lord is comforting his own,
And Christ, our Saviour, lives.

Thanks be to God. Our hearts are full;
We praise his holy name.
The mighty one of Jacob's seed
Forever is the same.

He'll ne'er forget his children here;
Their names are graven deep
Upon the palms of both his hands;
A constant watch he'll keep.

We feel such present blessings sweet,
We see such victories won,
We call on hills and stars to praise
Our God and Christ, his Son.

BLESSINGS OF BIBLE STUDY.

BY MRS. E. G. WHITE.

THOSE who boast of wisdom beyond the teaching of the word of God, need to drink deeper of the fountain of knowledge, that they may learn their real ignorance. Men boast of their wisdom when it is foolishness in the sight of God. Let no man deceive himself. "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, he taketh the wise in their own craftiness." The greatest ignorance that now curses the human race is in regard to the binding claims of the law of God; and this ignorance is the result of neglecting the study of the word of God. It is Satan's plan to so engage the mind that men shall neglect the great guidebook, and thus be led into the path of transgression and destruction.

The Bible is not exalted to its place among the books of the world, although its study is of infinite importance to the souls of men. In searching its pages the imagination beholds scenes majestic and eternal. We behold Jesus, the Son of God, coming to our world, and engaging in the mysterious conflict that discomfited the powers of darkness. Oh, how wonderful, how almost incredible it is, that the infinite God would consent to the humiliation of his own Son that we might be elevated to a place with him upon his throne! Let every student of the Scriptures contemplate this great fact, and he will not come from a study of the Bible without being purified, elevated, and ennobled. The truth will be opened to the mind, and applied to the heart by the Spirit of God. Through connection with God the Christian will have clearer and broader views, unbiased by his own preconceived opinions. His discernment will be more penetrating, his judgment be better balanced and far seeing. His understanding, exercised in contemplation of exalted truths, will be expanded, and in obtaining heavenly knowledge, he will better understand his own weakness and grow in faith and humility.

When there is little attention given to the word of God, divine counsels are not heeded, admonitions are in vain, grace and heavenly wisdom are not sought that past sins may be avoided, and every stain of corruption may be cleansed from the character. David prayed: "Make me to understand the way of thy precepts; so shall I talk of thy wondrous works." "Open thou mine eyes, that I may behold wondrous things out of thy law."

There is a great work to be done by earnest Bible students, for gems of truth are to be gathered up, and separated from the companionship of error. Though the Bible is a revelation from heaven, yet many do not comprehend its divine teaching. We are to discover new aspects of truth in both Old and New Testaments, to behold the exceeding breadth and compass of truths which we imagine we understand, but of which we have only a superficial knowledge. He who earnestly searches the Scriptures will see that harmony exists between the various parts of the Bible, will discover the bearing of one passage upon another, and the reward of his toil will be exceedingly precious.

All over the field of revelation are scattered glad springs of heavenly truth, of peace and joy. These glad springs of truth are within the reach of every seeker. The words of inspiration, pondered in the heart, will be as living streams flowing from the river of the water of life. Our Saviour prayed that the mind of his followers might be opened to understand the Scriptures. Whenever we study the Bible with a prayerful heart, the Holy Spirit is near to open to us the meaning of the words we read. The man whose mind is enlightened by the opening of God's word to his understanding, will not only feel that he must more diligently seek to understand the word of God, but that he must have a better understanding of the sciences. He will feel that he is called to a high calling in Christ Jesus. The more closely connected man is with the Source of all knowledge and wisdom, the more he will be convinced that he must advance in intellectual and spiritual attainment. The opening of God's word is always followed by a remarkable opening and strengthening of man's faculties; for the entrance of God's words giveth light. By contemplation of great truths the mind is elevated, the affections purified and refined; for the Spirit of God through the truth of God quickens the lifeless spiritual faculties, and attracts the soul heavenward.

Then take your Bible and present yourself before your Heavenly Father, saying, "Enlighten me; teach me what is truth." The Lord will regard your prayer, and the Holy Spirit will impress the truth upon your soul. In searching the Scriptures for yourself, you will become established in the faith. It is of the greatest importance that you continually search the Scriptures, storing the mind with the word of God, for you may be separated from the companionship of Christians, and placed where you will not have the privilege of meeting with the children of God. You need the treasures of God's word hidden in your heart, that when opposition comes upon you, you may bring everything to the Scriptures.

Truth is eternal, and conflict with error will only make manifest its strength. We should never refuse to examine the Scriptures with those who we have a reason to believe desire to know what is truth as much as we

do. Suppose a brother holds a view that differs from yours, and he comes to you, proposing that you sit down with him and investigate that point in the Scriptures; should you rise up filled with prejudice, and condemn his ideas, while refusing to give him a candid hearing? The only right way would be to sit down as Christians and investigate the position presented in the light of God's word, which will reveal truth and unmask error. To ridicule his ideas would not weaken his position, though it were false, or strengthen your position, though it were true. If the pillars of our faith will not stand the test of investigation, it is time that we knew it, for it is foolish to become set in our ideas, and think that no one should interfere with our opinions. Let everything be brought to the Bible; for it is the only rule of faith and doctrine.

We must study the truth for ourselves; no living man should be relied upon to think for us, no matter who he may be or in what position he may be placed. We are not to look upon any man as a perfect criterion for us. We are to counsel together, and be subject one to another, but at the same time we are to exercise the ability God has given us to learn what is truth. Each one of us must look to God for divine enlightenment, that we may individually develop a character that will stand the test in the day of God.

We are living in the last days, when error of a most deceptive character is accepted and believed, while truth is discarded. Many are drifting into darkness and infidelity, picking flaws with the Bible, bringing in superstitious inventions, unscriptural theories, and speculations of vain philosophy; but it is the duty of everyone to seek a thorough knowledge of the Scriptures. The importance and benefit of Bible study cannot be overestimated. In searching the Scriptures our minds are caused to dwell upon the infinite sacrifice of Christ, on his meditation in our behalf. As we see his love, as we meditate upon his humiliation and sufferings, the same spirit of self-denial and sacrifice for the good of others will be kindled in our hearts. As we behold Jesus by the eye of faith, we shall be "changed into the same image from glory to glory, even as by the Spirit of the Lord."

SPRINKLING.

THE editor of the *Harbinger*, having been asked, "About what date was sprinkling adopted for baptism, by whom, and where?" gives the following reply:—

This question cannot be answered in its own terms, for it cannot be said that sprinkling was adopted for baptism by any particular person nor at any particular time. It gradually grew into practice and required several centuries for doing this. The first case on record of anything being used for baptism except immersion is the case of Novatian, given by Eusebius. Novatian, being very sick and it being thought he would die immediately, had water poured all over him in bed. This occurred not earlier than A.D. 251. But Novatian recovered and was refused recognition by the church because of the incompleteness of his baptism. Other sick persons subsequently desired to receive this "clinical" baptism, but the authorities of the church strongly condemned it, yet the custom gradually grew in spite of these objections.

The Encyclopedia Britannica says: "The Council of Ravenna in 1311 was the first council of the church which legalized baptism by sprinkling, by leaving it to the choice of the officiating minister." This will come nearest answering our brother's question, in that sprinkling was first legalized for baptism in 1311 by the Council of Ravenna.

PETITION FOR A SUNDAY LAW.

BY W. N. GLENN.

THE Sunday-law effort in the present Legislature of California has made its appearance in the form of a petition. At this writing no bill has been introduced. The following is a copy of the petition:—

To the California House of Representatives of 1895: We, the undersigned, citizens of the State of California, twenty-one years of age and over, most earnestly petition your honorable body to enact a law forbidding all Sunday traffic and work, as well as all coarse and noisy amusements on that day of the week, making suitable exception for works of necessity and mercy, and for private work by those who religiously and regularly observe another day of the week by abstaining from labor and business on the same.

The petition bears the well-known stamp of the American Sabbath Union. It was expected that the union's agents would make a strong pull at this session. Their three years' campaign in the State, at the close of which they confidently promised their supporters a Sunday law, has been zealously though quietly prosecuted. The time is up, and it now lies with the Legislature to announce the success of the plotters, or their doom to disappointment and another two years of campaign.

The special mark of the Sabbath Union lies in the religious requirement. They have always claimed that they only asked a civil rest day, but their dictum that those who observe another day shall do so "religiously," invariably discovers that the move is a religious one, and its purpose the enforcement of a religious tenet by the power of civil law. They well know that the masses of the people, as well as intelligent and capable lawmakers, are not blind to the fact that the civil government has no legitimate business to interfere with the religious scruples of the people, either to enforce or to restrain; therefore they have so far endeavored to dress the Sunday-law movement in a civil garb, with a garniture of solicitude for the physical well-being of the workingman. But the requirement that those who observe another day shall observe it "religiously" and "regularly" so, shows that such is the design for Sunday observance. The logical point is that men should be compelled to be religious at least one day in the week, and that the State is the proper authority to see that such duty is performed.

Should the Legislature lend its aid to such a scheme, it becomes the abettor of two gross evils: First, it legalizes a process ostensibly to inculcate morals, but which can only result in making many hypocrites. Secondly, it places in the hands of bigots and fanatics a weapon with which they can persecute those who do not agree with them in the matter of true Sabbath observance, to an almost unlimited extent. And we know from the example of some other States that such men are not lacking when the opportunity is presented.

And, furthermore, when the door is once opened to legislation of a religious character, the demand will not cease with the first success. The tendency already is forcibly to set

aside everything that comes in the way of ambitious churchmen and church work. And, surely, if the right exists to say what men shall do religiously on any particular day of the week, there is no reason why other and further demands shall not be enforced at the call of the same influence that should secure the first step.

But some will say there are Sunday laws in nearly all the other States, and only in a few of them have such persecutions arisen, and it is designed here to exempt the class that have been persecuted in those States. But it should be borne in mind that the American Sabbath Union is a New York corporation organized for the very purpose of securing more stringent enforcement of State Sunday laws, and making those laws more stringent in their provisions. And to this end a part of their program is to secure the enactment of a national Sunday law so that the general government will not in any of its operations infringe upon the State laws.

And our Legislatures should bear in mind that a California Sunday law is a prominent factor in the effort for a national law. And this is why the agents of the American Sabbath Union (the California branch) are so zealously working to secure a State law. California stands almost alone among the States as having no such law, and hence is a barrier to the design of presenting before Congress the argument of a unanimity of the States on the Sunday-law question. Therefore the importance to the union of securing something, be it ever so mild at present, that can be called a Sunday law. But when the national law shall have been secured, then, according to the program, will come a general stiffening up on the part of the States in the matter of enforced Sunday observance. It remains to be seen whether the California Legislature will become a party to any such sinister scheme against the rights and liberties of the people.

THE GIFT OF THE HOLY SPIRIT.

BY ELDER S. N. HASKELL.

NO LANGUAGE can overestimate the importance of the Spirit of God. By it every agency for good is quickened in the accomplishment of the work of God in the earth. As Christ opened before the disciples the great work that was to be done, he promised them the Holy Spirit to reveal to them truths which were new only in the sense that their finite minds had not before comprehended them. They were to present the greater and glorious truths of God's holy word that would convict and convert souls through this agency,—the Holy Spirit.

If the story of astronomers be true, that not only secondaries revolve around their planets, and planets their suns, but that suns revolve around the center of immense systems, and all these centers throughout the immensity of space move around one great center, who can conceive the magnitude of a force or power that can thus operate through infinite space with precisely the same law of attraction for vast worlds and infinitesimal atoms? Think of the magnetic power which makes the steel filings, though in a mass of dust and rubbish, and clippings of tin and iron, leave them all and fly up and kiss the magnet. It touches the pivoted needle, and lives and treasure are secure upon the stormy ocean in the darkest night by its unerring guidance. The winds

may blow ever so fiercely, the waves may roll ever so furiously, and the vessel pitch and sink as though it would be submerged, and yet that strange influence, unheeded, unfelt even by the most sensitive nerves, holds the needle in its place.

Who can tell what is power? We see it in its effects, we measure it in its results. So with spiritual power. We cannot tell "whence it cometh or whither it goeth." It breathes upon the human spirit, the stormy passions subside, and truth, purity, meekness, and love reign in the soul. It is beyond the philosopher's fabled stone, whose touch would transmute into gold. Spiritual power is not beauty of presence nor dignity of form. It is not learning, nor rhetoric, nor logic, nor oratory; but it can use these for its one great end. It can burn and shine in the highest periods of the most eloquent speaker, and it can thrill in the accents of the unlettered man. It can use all there is of a human being for the glory of God and the advance of his work.

It is a spiritual force in its highest manifestation, committed to God's people for the accomplishment of his work in the earth. It uses the power of thought, which is immense in its character—thoughts not only of good men but of angels and of God. It causes light to shine on God's thoughts from eternity which are expressed in his sacred word. It uses the power of language in all its various forms. It is a tongue of fire to preach among all nations, and to carry to every heart the knowledge of the power and love of God.

If there was a power in the eloquence of Demosthenes when he stirred the people of Athens as a sea is stirred by the storm; if there was power with Napoleon that could inspire his soldiers under the most discouraging circumstances to lay down their lives for the accomplishment of nothing but his own stubborn will; if there be, as some claim, a magnetic power which kindles in the eye and sparkles responsively from the speaker to the hearer, and from the hearer to the speaker, if there be some subtle current established between them, which is manifested in the energy of the speaker and the rapt attention of the hearer—all of this is subservient to the child of God, who receives from heaven that "unction from the Holy One."

It was promised by God through the prophets Joel, Isaiah, and Daniel. It was what the Saviour referred to when he said, "Behold, I send the promise of my Father upon you," and again, "Wait for the promise of the Father which ye have heard of me." It was the "Comforter" whom the Father would send in his name; it was the "power from on high," and was to be manifested like power seen occasionally in ancient times, as when the Spirit of the Lord came upon Saul and he prophesied, and was turned into another man, so that the people said, "Is Saul also among the prophets?" or when Moses "gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease." Num. 11: 24, 25.

This power is not only "from on high," but it is a connecting link between the throne of God and our hearts. It is the indwelling of the Holy Spirit, not simply for conversion, but to use the whole of a purified nature, and

especially the tongue, for aggressive Christian work. It enabled the receiver to see that there is a divine power which can save and rescue fallen man, that this power is in the gospel of Jesus Christ, and that it is exercised through the preaching of the word. It involves the idea of expectancy on the part of the minister. He believes that while he preaches, and as he preaches, a divine power accompanies his word, and is mysteriously working in the hearts of his congregation.

SIN IS SIN.

BY REV. C. SPURGEON.

SIN is a fact. The popular estimate of sin, however, does not coincide with the Bible view. There is a vast amount of jugglery with words over this as well as over other matters of grave importance, until some unsuspecting folks, who, judging the subject as serious, cannot for one moment credit the fact that it is trifled with, are led to believe there is virtue in vice. The necromancy of the present day is so skillful that the black of our forefathers goes for white with their grandchildren. Sin even uses its deceptions upon itself and impersonates the Christ.

By a strange twist a lie becomes the truth, and the fiend of the pit "an angel of light." Moral lepers are counted clean, and fallen men and women are looked upon as paragons of perfection. Carrion crows are doves, and sparrows are painted like canaries. Fair names, like the rouge on the harlot's face, make sin appear healthy, but its Jezebel nature remains unchanged. Civilization may dress "the workers of iniquity" in fashionable attire, and education train criminals to good manners; but neither can make sin in its essence less sinful. The fountain is polluted, and while the source is vile the streams must of necessity be foul. There are whole broods of vices caged within the heart. Dislocation has come upon the symmetry of a nature once perfect, and an utter collapse has ensued. But men will not believe this against themselves. Thus it comes about that crime is at a premium, and he who indulges most finds court with many who otherwise would taboo him. Alas, that the assassin of the Saviour has of late become the confrère of his accredited disciples, and the murderer of Jesus the friend of those who profess to revere the Crucified!

God has called it "an abominable thing," and all the ingenuity of human metamorphosis cannot change the evil into good. The immaculate mantle woven by the newly fallen snow may cover a dust heap, but it cannot convert it into a mound of diamonds. The refuse will remain such, and its vileness will be the more apparent when the sunshine has melted its coverlet. The scorching wrath of God will soon evaporate the superpose of worldly compliment, and the reeking feculence of sin will be the more obnoxious. Let the pulpit be true in unmasking the highwayman of the heart, and exposing the real nature of this robber of our eternal inheritance. Some preachers need to be reminded that the ages have not lessened its virulence, but the added years have rather increased the acrimony of its malevolence. Give no quarter to such a knave, but smite him hip and thigh. Whether your weapon be battle-ax or sledge hammer, hit hard at sin and deal lusty blows with the hammer of God's word at every iniquity.—*Christian Inquirer*.

THE LAW OF RECOMPENSE.

THERE IS NO wrong, by anyone committed,
But will recoil;
Its sure return, with double ill repeated,
No skill can foil.

As on the earth the mists it yields to heaven
Descend in rain,
So on his head whoe'er has evil given,
It falls again.

It is the law of life that retribution
Shall follow wrong;
It never fails, although the execution
May tarry long.

Then let us be, with unrelaxed endeavor,
Just, true, and right,
That the great law of recompense may ever
Our hearts delight.

—Selected.

SPIRITUALISM, ANCIENT AND MODERN.

BY T. B. SNOW.

IN an article published in the SIGNS of January 9, 1893, entitled "Spiritualism and the Bible," I showed that the Bible did not teach that "frequent communication of intelligence from the world of spirits" of dead men, was possible, for the reason that the "dead know not anything," and that in the very day that a man dies his "thoughts perish." This condition would render communication impossible. The object of this article is to show that Spiritualism is no new thing, and that it is not only proven by the Scripture to be impossible, but the practice of seeking for information from the world of spirits is condemned by the word of God, and that those who formerly sought for information from that source were to be put to death. To find out what the Bible teaches in regard to this we will first ascertain just what Spiritualism is.

Let us look at a few definitions:—

"Enchanter—one who enchants; a sorcerer."

"Sorcery—divination by the assistance of evil spirits; magic."

"Magic—science or practice of evoking spirits or educing the occult powers of nature, and performing wonderful things by their aid. Synonyms, sorcery, witchcraft, necromancy, conjuration, enchantment."

"Necromancy—art of revealing future events by means of a pretended communication with the dead, conjuration."

"Spiritualism—a belief in the communication of intelligence from the world of spirits."

"Witchcraft—practices of witches; sorcery; enchantment; power more than natural."—Webster.

By a comparison of these definitions, it will be readily seen that enchantment, sorcery, magic, necromancy, witchcraft, and Spiritualism are one and the same thing; or, in other words, Spiritualism is only a new name given to sorcery, necromancy, etc., which were practiced among the heathen. These practices were an abomination unto the Lord, and it was because of this that these nations were to be driven out. Deut. 18:10-14. Witches were to be put to death. Ex. 22:18. False prophets were not suffered to live. Deut. 13:1-5. Charmers, consultants of familiar spirits, wizards, and necromancers were not allowed to exist among God's chosen people. Deut. 18:10-14.

These things were practiced throughout the heathen world, but originated with Satan, and by him were given to man. He laid the

foundation when he said, "Ye shall not surely die" (Gen. 3:4); and upon this foundation he built a doctrine, which has been accepted not only by the heathen, but was brought with them into the *Christian church*.

This doctrine is that of the *inherent immortality of the soul*. It tends to undermine the whole plan of salvation through Christ. It does away with the necessity of the resurrection of the dead, and of a future judgment day, for it teaches that man goes direct to his reward at death. It embraces within its folds the Catholic doctrines of purgatory, prayers to the dead and for the dead, worship of the Virgin Mary and saint worship, together with Universalism and eternal torment of the wicked, and other equally unscriptural doctrines still held among Protestants. The Reformation by Martin Luthur and his co-workers failed to eradicate many of these false doctrines from the church, therefore we find Protestants still clinging to them.

So we have this fact, that the devil in saying, "Ye shall not surely die," laid the foundation for the greatest possible deceptions.

Almost all the people of the world have believed it. The heathen first, then an apostate church accepted it. Hence of the last days we read: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet [symbol of the great apostate religions of earth]. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13, 14.

Thus we find that Spiritualism is simply a device of the devil to deceive men and lure them on to perdition. God, in his great mercy and love to fallen man, has given him warning not to give ear to it or practice it, on pain of death. The sorcerers will be found on the outside of the city of God, with its gates closed against them (Rev. 22:15), and they will finally suffer the second death in the lake of fire (Rev. 21:8).

Leon, Wis.

A DIVINE COMMAND FOR CLOSING THE GATES OF THE WORLD'S FAIR ON SUNDAY.

BY WM. PENNIMAN.

AT a mass meeting held in a Baptist Church in New York City, for the purpose of jubilating over the Sunday closing of the World's Fair, the editor of the *Examiner*, the Baptist organ of that city, took the position that the American sabbath is by the command of God. At the annual meeting of the American Board of Commissioners for Foreign Missions, held in Chicago, October 4-7 (reported in the *Herald and Presbytery* of October 12, 1892), Rev. Joseph Cook, the noted writer and lecturer, who is not only learned in all of the schools of the Occident, but has also sat at the feet of the most learned Gamaliels of the Orient, presented resolutions expressing devout gratitude to God that Congress, by great majorities in both houses, had voted for the Sunday closing of the Columbian World's Fair, and, in view of current agitation for Sunday opening, renewed their petition to Congress and the directors and commissioners of the World's Fair, to keep the doors of the Exposition closed in accordance with the divine command.

Mr. Cook must agree with the editor of the

Examiner that the American sabbath is by the command of God, as he expresses his gratitude that he has commanded the gates to be shut on that day. We would like to have the learned theologian show the chapter and verse in the Bible where there is any "divine command" for shutting the doors of the World's Fair on Sunday. Can he prove that we are now living under a theocracy, as were the Jews at the time of Nehemiah, when he commanded the gates of Jerusalem to be shut on the Sabbath? Here are two difficult cases for Dr. Cook to cure. In the first place, he must prove that Sunday is the Sabbath; and in the second, that we are now under a theocracy. Dr. Cook is not always logical, as he reasons from a wrong premise as occasion requires, and irrationally expects a correct conclusion.

It is encouraging to know that, while so many are wishing for a union of Church and State, there are many true reformers who are zealously opposing this movement. A standard is lifted up against this work in the *American Sentinel* and in other papers, and we are glad to know that many others are lifting a warning voice against it.

"A COMPLETE EXHIBIT OF RELIGIONS."

BY BISHOP ATTICUS G. HAYGOOD.

THE humbug of our times is the proposed "Congress of Religions" to be held in Chicago in connection with the big show, in September, 1893. From all accounts it is to be a world-surprising blowout, as the manner of the Windy City is. For wind, noise, and general bigness Chicago is matchless.

Having discovered Columbus the American people now propose to manifest themselves to the world. To meet expenses to gratify vanity, "all nations, languages, kindreds, and tongues" are levied on for contributions—of visitors, show goods, and cash. That nothing may be lacking, all the "religions of the world" are summoned to appear, make procession, exhibit inventories, give "reason for the faith that is in them," and leave shekels in Chicago, crying out like the "four daughters of the horse leech," "Give." Over this "parliament" of all religions (anglomaniacs prefer the English term to congress), much ado is being made by sundry papers, some infidel and some "inclined to piety." The meeting will be for the most part taken up with palaver, tongue fence, and brag. Yet the Son of Man said, "The kingdom of heaven cometh not with observation." Can even an unbeliever conceive of him as making out a program for such a conglomeration of orthodoxies and heresies, infidelities and heathenisms?

A marked copy of a paper, standing for the beliefs and history of the sect called Methodists, sent to the writer, gives a brief, broad statement of the great and "Complete Exhibit of Religions." This paper says, and many write the same things:—

It is proposed to have in connection with the World's Fair a series of world conventions, representing the chief departments of human knowledge and effort, and the principal one of these will be the Congress of Religions, extending through the month of September, 1893. Halls and churches that will accommodate 30,000 people will be found ready for this series of conventions, which will give a complete exhibit of the religious forces now shaping human thought and life. The Denominational Congress will come first, and will occupy a week or more. Many of the leading denominations of the country

have already planned for these. The Congregationalists and Lutherans especially have arranged for these on an immense scale. Then a week has been assigned for the Evangelical Alliance, whose meetings will be of immense interest, etc.

A number of our papers—to say nothing of a conference or two—are in a state of excited sensibility on the subject, as a crowd of schoolgirls might be if invited to a swell wedding in a much decorated and very tony church. The general superintendents of our church are earnestly called on by resolution and editorial assurance of general approval to see to it that the Methodist Episcopal Church South be represented at the great talking match and general exhibit of the religions of all the nations.

It is thought by some good people that it would be an irreparable calamity if Southern Methodism shouldn't have a good place in the procession. We also must flaunt banners, beat drums, blow horns, and make other noises to let the world know that we are somewhat ourselves. It is even counted a sort of greenness and narrowness not to see at once that we must be there, making for the eyes and ears of men an exhibit of our religion—"to be seen of men."

There was a Teacher once who said terrible things about those who make a show of their piety; but men forget Him and His teaching.

The Chicago management is without bias; all are invited, and upon terms of perfect equality. Protestants and Romanists, State churches and free churches, Greek Church and Mohammedans, Buddhists and Touists, Trinitarians and Unitarians, Evangelicals and Universalists, Christians and idolaters, all are invited and begged to come. If any have been overlooked, there has been no intention to be unfair. The medicine man of the Apaches should be there—as good as some of the rest; also the rain makers Rider Haggard describes (from whom General Dyrenforth might get some valuable hints); also the priests of Darkest Africa. Why not the voodoo negroes of Louisiana swamps? They could give a trick worth knowing to the Buddhist priests, to say the least of it.

In some way the dead and gone religions should be represented. There might be histrionic substitutes (a sort of pious theater for church members, even preachers), for priests and teachers of Egypt and Assyria and Phenicia. They might at least build a duplicate of Nebuchadnezzar's lofty statue of Bel Merodach. The Greek and Roman temples should be reproduced, and learned men personating the soothsayers should show the moderns how to predict future events by watching the flight of birds or gazing upon the entrails of a sheep. If the false religions are to be honored, give the dead ones a chance.

And why not ask Herbert Spenser to make an exhibit of agnosticism?

A "complete exhibit of religions"! Was such a phrase ever penned before? What will be exhibited? Doctrine? Government? Experience? What is there to show? Will they debate doctrine, or settle disputed questions by arbitration? Will they argue about government, or tell experience, or only brag about numbers? If this last, the game is lost by Protestantism to the Romanists, by Christianity to Mohammedanism, by all to bold and dirty heathenism.

A friend just from China and Japan tells me of a Buddhist priest from Tokio making ready to appear in behalf of his idolatries, and make an exhibit of his religion. Unless

he should bring with him the hundreds of millions of his debased people, his exhibit at least will be imperfect. The brazen impudence of an invitation to a Congress of religions that puts a Christian missionary in Japan on an equality with a Buddhist priest is absolutely stunning. And Romanists—following red hotter cardinals representing the pope and the horrible history behind him—are asked to palaver with Protestant preachers of the gospel. The whole conception is preposterous—the gathering of an ecclesiastical menagerie as diverse as that which floated in Noah's ark.

Why should the Methodist Episcopal Church South care for representation there—in that crowd? Why should we be longing for recognition at Chicago—in this congress of all sorts from Methodists down to Asiatic idolaters?

It is true that the outside world has not recognized this Methodist Episcopal Church South; but God has recognized us, and during the last twenty-five years no church has grown so fast. This itching to be seen and known and recognized of men is not wholesome. If we will only stand by our work of saving souls, if we will only repent of the worldliness that is spreading among us like a (fretting) leprosy, if we will only return to the simplicity and earnestness of our Methodism, we need not worry about being in this Chicago game of brag. A thousand revivals of religion—pure and undefiled—between now and September, 1893, will be worth more to us than the recognition of all the world.—*Nashville Advocate, Los Angeles, Cal., Nov. 28, 1892.*

GOD'S LOVE.

HUMAN love may change. The friendship of last year has grown cold. The gentleness of yesterday has turned to severity. But it is never thus with God's love. It is eternal. Our experience may be variable, but there is no variability in the love. Our lives may change; our consciousness of his love may fade out; but the love clings forever. The gentleness of God abides eternal. "For the mountains shall depart and the hills be moved; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

There is never a moment, nor any experience in the life of a true Christian, from the heart of which a message may not instantly be sent up to God, and back to which help may not instantly come. God is not off in some remote heaven merely. He is not always at the top step of the life ladder, looking down in serene calm and watching us as we struggle upward in pain and tears. He is with each one of us on every part of the way. His promise of presence is an eternal present tense: "I am with thee." So "thou, God, seest me" becomes to the believer a most cheering and inspiring assurance. We are never out of God's sight for a moment. His eye watches each one of us continually, and his heart is in his eye. He comes instantly to our help and deliverance when we are in any need or danger.—*Bits of Pasture.*

God sometimes permits his people, by their own improvidence, to bring themselves into distress, that the wisdom, power, and goodness of his providence may be glorified in relief.—*Matthew Henry.*

Home and Health.

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

BE PATIENT WITH THE LIVING.

DEAR friends, when you and I are gone
Beyond earth's weary labor,
When small our need of help or love
From comrade or from neighbor,
Past all the strife, the toil, the care,
Past all the sorrows, grief, and sighing,
What do we gain, what do we lose,
Alas! by simply dying?

Then lips too chary of their praise
Will tell our merit over,
And eyes too blind our faults to see
Shall no defect discover.
Then hands that would not lift a stone,
When stones were thick to cumber,
Upon our graves will scatter flowers
When we unconscious slumber.

Dear friend, perchance both you and I,
Ere love is past forgiving,
Should take the earnest lesson home—
"Be patient with the living."
To-day's repressed rebuke may save
Our blinding tears to-morrow,
Then patient, e'en when keenest edged,
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamor,
And easy to discern the best
Through memory's mystic glamour,
But wise it were for you and me,
Ere love is past forgiving,
To take the tender lesson home—
"Be patient with the living."

—Anonymous.

THE VIRTUE OF ENDURANCE.

BY HELEN EVERTSON SMITH.

At the present time so much is said about the duty of manifesting sympathy, especially toward children in the little misfortunes which seem to them so great, that we are led to wonder whether there is not danger of showing too much pity, whether our too free and ready expressions of compassion or sympathy may not tend to weaken the resolution and force which are essential to heroism, and to consider if the latter be not too grand a quality to be thus imperiled?

In a certain family of young people of all ages from four to eighteen years, the feature of heroic endurance in all things, both physical and moral, is so marked a trait as to excite the wondering admiration of all beholders. At the same time the children are as tender of heart and compassionate as they are brave. Their parents are, the one of old New England Puritan stock, the other of purely Huguenot descent; thus the inheritance of tenderness and strength came alike from both. One might say that it was all a mere matter of inherited qualities but for the fact that two of the eight children had been adopted by a childless sister of the mother, and in these two, while the inherent courage would come to the front in cases of severe trial, it but rarely showed itself in the small frets and accidents of daily life. In a conversation with the mother this difference was mentioned, and she was asked to what she attributed it. She replied:—

"My sister and I agree perfectly in most of our methods of training, but in one we do not. I have always made it a rule to let my children see that, though I tenderly sympathized with them while they made no complaints, they could receive but scant pity from me if they sought it.

"If Jack hurt himself quite badly, when he first went to live with my sister, he might shed a tear or two, if the pain were severe, but he made no outcry and sought no aid unless it were really needed. A few days ago I was truly grieved that, when he crushed his finger in the door, he began to cry aloud, and rushed up to his aunt, who kissed his finger and bound it up amid many compassionate phrases, or others more hurtful, such as, 'Naughty door; auntie shall have to whip the door.' Unless this course be speedily altered (and it must be, or my husband and I cannot consent to leave the children with my sister), both Jack and Lucy will be ruined in this respect. They will become cowards, and cowardice is the worst of all faults; for it is the mother of all crimes."

"Of all crimes?" we asked doubtfully.

"Well"—smiling—"perhaps that is a little too strong a phrase, but truly I think that fear is the root of most sins. The boy who fears the ridicule of unworthy associates will use tobacco and, later on, strong liquors, although he may have an actual distaste for them, in order to make himself manly. He fights because he fears someone will say that he is afraid. The girl marries a man for whom she cares little or nothing because she fears she may be called an old maid; or she trails a long dress over filthy streets in a manner which is revolting to all her dainty instincts, because she fears that her dress may be ridiculed as out of style. Both men and women live beyond their means for fear they may be esteemed poor, and pretend to tastes which they have not for fear they be not thought well of. From first to last in all our lives, lies and deceit in all their shades proceed from fear of some sort."

"Not quite all," was insisted. "There are lies of jealousy, envy, covetousness, malice, even of benevolence."

"Even these," continued the mother, "may usually be traced to some form of fear. Jealousy is a fear that someone else may be better loved or more highly favored than we; envy is a fear that someone may surpass us; malice itself is more often aroused by fear than by any other one of a half dozen motives; even benevolent lies are probably induced by a fear of ill consequences to others if the truth be told."

Whether the speaker was quite right in her reasoning it is not now necessary to discuss; we would only draw attention to the value of an early training in habits of endurance.

A little girl of four years, the granddaughter of a once famous American statesman, was playing in the parlor of his fine old-fashioned country house. The yawning fireplace of more ancient days had been filled in with brick, in order that a modern stove might be used. Against a lower corner of this brick-work rested a piece of polished iron about eighteen inches square and nearly an inch thick. What was behind that piece of iron had often puzzled the child, and the answer that it "covered the opening left in the brick-work, so that straw could be thrust up the chimney and lighted to burn it out without removing the stove," conveyed no meaning to her perplexed mind. In her eyes the queer square of iron covered the entrance to some enchanted region where little girls must necessarily delight to go.

Accordingly, with all her little strength, she tugged away the barrier. She saw an irregular opening, and caught a gleam of sunlight filtering down the flue. She sought to look further; but the iron was too heavy, and fell from the tiny fingers upon the tiny toes with crushing weight. The stately old grandfather raised the iron and took the silent child upon his knee. Kissing her, he said kindly:—

"It must have hurt you very much, my pet."

The little face was all a-quake with pain;

tears stood in the brave brown eyes, and the words faltered as they came:—

"I dess it's on'y for 'ittle w'ile."

"That's right, darling," said the child's mother, gently removing shoe and stocking from the little foot, now found to have been seriously hurt; "that's right! Mother's brave little girl knows that crying only makes the hurt last longer."

The poor baby could not keep the tears from running down her little cheeks, pale from suffering; but she did refrain from making the least outcry, or even moan. After she had been carried away in her mother's arms, to sleep away the exhaustion of pain, her grandfather, with tears of pity and admiration in his eyes, said emphatically:—

"I have always loved my daughter-in-law, but never have I admired her so much as to-day. She is teaching her children to be heroes. That child will make her mark in the world some day, God bless her."

The grandsire was right. The child became a woman of marked character and ability. She was but nineteen at the outbreak of our Civil War, but such was her ardor and enthusiasm, tempered by reason and strengthened by courage, that she was among the first to enter into hospital service, working until carried off by a fever almost at the close of the war.

This noble woman's childish training in habits of endurance would have proved equally useful to her in any vocation. There is not a possible career in which we are not called upon to meet hardships of one sort or another. Has one done one's best, striving honorably to deserve only commendation, and then won but blame or ridicule, the weakness of yielding to mortification can but render the matter worse. Is one reproved, even harshly, one may make the admonition fruitful of good results. Sickness, misfortune, poverty, disillusion, even undeserved shame and death itself, lose half their terrors when bravely faced and endured. In a measure this lesson can be taught to the youngest; the oldest cannot afford to cease from learning it. To grow strong by suffering, one must have learned to endure hardships with fortitude. Suffering of any sort, not so borne, is debilitating, enervating, destructive.

How much of future strength depends upon early training in the exercise of true courage, comparatively few seem to remember. It is so easy to pity, caress, and openly sympathize with a sobbing child, so hard to treat its hurts—whether moral or physical—with a touch as firm as tender, being brave, that the child may also be brave. Yet it is as undoubtedly a duty to teach fortitude as it is to teach truthfulness. If the mother whose opinions have been quoted, be correct in her views, truthfulness itself is largely dependent upon courage. A naturally timid person may, indeed, be also natively honest; yet it seems almost impossible for such a person to retain absolute honesty of word and act; and the most unhappy of mortals are those who have not the courage to support the real truthfulness of their natures.—*The Independent.*

A NEEDLE'S VALUE.

A RECENT traveler among the Eskimo lands speaks of the little sewing needle as a priceless treasure. He says: "The conditions of life of these people, and the value in their eyes of articles which to us are so insignificant and common that we think no more of them than we do of breathing, are almost beyond our conception.

"Imagine, for example, one of these Eskimo women, whose duty it is to make the garments of her husband, herself, and her children; and an idea of the amount of work that this means may be obtained when I say that the bird-skin shirt, an indispensable article of

dress of every individual, young and old, is made up of from seventy to one hundred bird skins, neatly sewed together—imagine, I say, a woman situated like this and having during her entire lifetime but one opportunity to obtain a needle. When that one opportunity is offered, if it can be obtained in no other way, she gives for it all she possesses, and once the shining bit of steel is in her possession, an ivory case is made for it, and the case is immediately fastened permanently about the owner's neck.

"If she breaks the point of the needle, she searches perhaps for days until she finds a bit of stone fine enough and sharp enough to grind a new point on the needle. If she breaks the eye, the shank of the needle is laboriously etched and roughened with stones until she can attach the sinew which forms her thread, in the same way that the shoemaker attaches his waxed thread to his bristle. And when the owner dies, the precious article is handed down to her favorite daughter."—*Selected.*

CROUP AND COLDS.

A WRITER in the *Housekeeper* has the following sensible words on the above subject, the editor supplementing with a note saying that instead of violent rubbing "use a brisk application of salt and cool water, drying thoroughly with a soft towel." And we would add that moderately cold cloths have had equally good effect, according to our observation, as cloths wrung out of ice water, and do not shock a nervous patient so much. With these remarks we give the remedy as one most worthy of application:—

Croup is a word that strikes terror to the heart of every mother. Whoever has heard the clanging cough, the choked breathing, and seen the flushed faces of the little sufferers, will never forget the experience nor fail to recognize the symptoms.

For a long time croup was one of the bugbears of my existence. My children are all predisposed to it, and the least relaxation of vigilance on my part meant a night of disturbed rest. A fire must be made and water heated, onions must be fried, and I usually sat up from one to three hours with the child's feet to the fire. I could look back and laugh at the remembrance, if it were not for the suffering of the child.

In the first place I have learned to not keep the children housed too closely. They are warmly dressed as soon as the first cool days come; then, unless it is damp or stormy, they are turned out to play every day. Thus they are accustomed to exposure, and do not readily take cold.

If one of them wakes with the croup, I light the night lamp, fold a soft cloth so it will make four or six thicknesses around the neck, then dip it into the coldest water in the house. Unfasten the child's clothes, wring the cloth as dry as possible, and place it around the child's neck, covering with a thick dry cloth and a piece of oilcloth. In five minutes from the time I heard the cough, I am back to bed with the little one tucked down between Ted and me, to avoid any possibility of its losing the pack. The child will seldom cough the second time.

In using this treatment several things are imperative. The water must be cold, ice water is best, and the cloth wrung dry. The child must be kept warm, for the pack soon grows steaming warm and a chill then means a fresh cold. In the morning, when the pack is removed, rub the skin with a towel until it burns, and the cure is complete. Care must be taken for a few days, however, that the child takes no more cold. I have found this method to cure more rapidly than all the alum and sugar, Hive sirup, and fried onions I ever

heard of. The most severe cases will yield at once.

For a cold in either children or adults the hot-water treatment is excellent. Just before going to bed immerse the feet in hot water and fill the teapot one-third full of very hot water. Closethelid and take the nozzle in your mouth. Inhale the steam and exhale through your nostrils. Continue until the head and throat have become loosened; dry the feet; then go quickly to bed and sweat away your cold. These are tried remedies in our family, never known to fail.

FACE THESE FACTS.

Total Abstainers.—The most painstaking observations on the part of life insurance experts show that a man who is physically sound and in every way temperate in his habits at the age of twenty years may expect to live 44.2 years. The long black line stands for the total abstainer.

The Tippler.—The United Kingdom of Temperance and General Provident Institute of London has been selling insurance since 1840. Since 1847 it has had two classes of risks,—first, total abstainers; second, tipplers or moderate drinkers. These two classes have been kept entirely distinct. During a period of 45 years, from 1847 to 1892, it was found that the average life of the tippler was just 28 per cent. shorter than the average life of the total abstainer. While total abstainers live on an average of 44.2 years after the age of twenty, the tippler lives an average of only 31.6 years. The middle line stands for the tippler.

The Drinker.—Careful observations made by F. G. P. Nelson, of London, show that men who are drinkers at twenty will only live on the average 15.5 years. The short black line stands for the drinker.—*Selected.*



SOMETHING FOR THE GIRLS.

LEARN to keep house. If you would be a level-headed woman, if you would have right instincts and profound views, and that most subtle, graceful, and irresistible of all things, womanly charm; if you would make your pen, your music, your accomplishments tell, and would give them body, character, and life; if you would be a woman of genuine power, and queen o'er all the earth, learn to keep house thoroughly and practically. You see the world all awry, and are consumed with a desire to set it right. Must you go on a mission to the heathen? Very well, but learn to keep house first. Begin reform where all true reform must begin, at the center, and work outwards, at the foundation, and work upwards.

What is the basis and center of all earthly life?—It is the family, the home; these relations dictate and control all others. There is nothing from which this distracted world is suffering so much to-day as for want of thorough housekeeping and homemaking. It is the cause of heathendom the world over. "What," I hear you cry, "become a household drudge, with all my classics, mathematics, science, and music, and my abounding sympathy and enthusiasm!" As to all the drudgery, the highest motive invariably precludes it, and if you master the business, it can never master you; and, though your education may be too broad for the hospital, the studio, or the schoolroom, it can never be too broad for the model home, and I engage that

you will never have any wisdom too deep, or sympathy and enthusiasm too large, for the infinite variety and delicacy of relation and situation incident to a household with children and servants.

If school has unfitted you for domestic life, there is reason to fear that your education has been narrow and on a low plane. It is only the literary dabbler, and the woman whose social position is not assured, who thinks domestic care and work degrading. A woman of first-class literary reputation and of highest social position recently said to me, "Housekeeping is primary." Her housekeeping is perfect and her writing most effective. So true is it that in a woman's life domestic education is the basis of all other education that, without it, you may well fear fatal weakness in any work you may undertake.—*J. W. Kirton, LL.D.*

FAMILY RELIGION.

WHILE we are to use common sense in every direction respecting a child, the first thing is to strive for its conversion, and there is nothing more potent than family prayers. No child ever gets over having heard his parents pray for him. We had many sound thrashings when a boy, but the most memorable scene of all was father and mother at morning and evening prayers. Your son may go to the ends of the earth, and run through the whole catalogue of transgression, but he will remember the family altar, and it will be a check and a call and perhaps his redemption.

Family prayers are often of no use. Perhaps they are too hurried. We have so much before us of the day's work that we hustle the children together. We get half through the chapter before the family are seated. We read as if we are reading for a wager. We drop on our knees, and are in the second or third sentence before they all get down. It is an express train, with amen for the first depot.

Better have given them a kiss all around; it would have taken less time and would have been more acceptable to God and them.

Family prayers often fail in adaptedness. Do not read for the morning lesson a genealogical chapter or about Sampson's setting the foxes' tails on fire. For all the good your children get from such reading you might as well have read a Chinese almanac. Rather give the story of Jesus and the children climbing into his arms, or the lad with the loaves and fishes, or the Sea of Galilee dropping to sleep under Christ's lullaby. Stop and ask questions. Make the exercises so interesting that little Johnny will stop playing with his shoe strings and Jenny will quit rubbing the cat's fur the wrong way. Let the prayer be pointed and made up of small words, and no wise information to the Lord about things he knows without your telling him. Let the children feel that they are prayed for. Have a hymn if any of you can sing. Let the season be spirited, appropriate, and gladly solemn.—*T. De Witt Talmage.*

A DOG'S DELIRIUM TREMENS.

AN English mastiff died recently at Winchester, O., from the effects of alcoholism. The dog had, it is reported, been a hard whisky drinker for more than a year.

THE chief of police in Baltimore says that he never found boys in the saloons until lager beer was introduced and games prepared to entice them in.

THE land in Germany devoted to the production of grain used in the manufacture of beer, would support 50,000,000 people.

Mission Fields.

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

NAOMI'S QUESTION TO RUTH.

BY WHITING BANCROFT.

"WHERE hast thou gleaned to-day?"
'Tis a voice of the olden time,
Awakening echoes from far away,
To surge in a solemn chime.

"Where hast thou gleaned to-day?"
Bring the searching question home;
The distant hills are growing gray
In the gathering night shade's gloom.

"Where hast thou gleaned to-day?"
The harvest indeed is great;
The Lord of the harvest pray;
The fields for the gleaners wait.

"Where hast thou gleaned to-day?"
Hast thou followed those who reap?
Or do the fields by thy delay
Their scattered stalks still keep?

"Where hast thou gleaned to-day?"
Hast thou sat with folded hands,
Or idly loitered by the way,
Aloof from the reaper bands?

The fields stretch far and wide,
And before we kneel to pray,
May we ask at each eventide,
"Where have I gleaned to-day?"

—*Selected.*

LUTHERAN MISSIONARY WORK.

THE *Lutheran Witness* states that German Lutheran missionaries have met with gratifying success among the Mohammedan Malays, on the island of Sumatra, 12,000 of whom have become professing Christians. The General Council will also, in the near future, send more men to their field in Rajahmundry, India.

The same paper says that the Berlin City Mission Society is more successful than ever in its sermon distribution. The weekly edition is now 130,000. Of these 18,000 are used in Berlin among those whose work does not permit them to attend the church services; 67,000 go to other parts of Prussia, 25,000 to other German countries, and 6,500 to other parts of Europe. The Dresden Society publishes an edition of 12,000 each week, of which about 1,300 go to other countries than Saxony.

THE SOLOMON ISLANDERS.

A PASSENGER from the Solomon Islands, one who has had some years' experience trading with the natives, and who arrived recently in Sydney, gives a melancholy account of life among the black fellows. One might have thought that the days of head hunting were at an end, and that in view of the commercial intercourse which for many years has been carried on between the whites and the islanders of the Solomons, this barbarous custom would have passed with many others into history. But it appears that quite the contrary is the fact. Head hunting is openly carried on both at Malayta and San Cristoval, and the native is regarded as young and inexperienced by his fellows who has not shed human blood.

Then, as to cannibalism, it is undoubted that it exists and is largely practiced by certain tribes. The custom is to cut up the bodies of the victims and sell them piecemeal, pretty much after the style of an itinerant butcher, and evidence in the shape of human bones left after the cannibal feasts is abundant on the islands. To what fearful extent it is carried on in the bush on Malayta or San Cristoval can only be conjectured from what

is absolutely known to occur on the coast. It is said to be more than a white man's life is worth to venture far inland, or for the matter of that a black fellow's either, if he belongs to a beach tribe, for the "man of the bush" is by no means particular. Why they tolerate a white man's presence at all on their territory is explained, apparently, by the fact that they are fond of tobacco and of a few manufactured wares he is in a position to supply them with. He receives in return copra, bêche de mer, or ivory nut, and the intercourse is so far mutually satisfactory; but there are few, if any, white men who would care to trust themselves far away from their hut or store without firearms, for, however friendly the natives in the immediate vicinity may appear, there are few to be implicitly trusted.—*San Francisco Chronicle*.

MISSION WORK IN THE NEW HEBRIDES.

REV. DR. JOHN G. PATON, the venerable missionary to the islands of the New Hebrides, relates how he had once been driven off one of the islands by the cannibals. He had been obliged to flee to the top of a rocky cliff overhanging the sea. If he trusted to jumping over the cliff it might mean death, and, on the other hand, he was liable to fall into the hands of the infuriated savages.

"The night was very dark," said Dr. Paton, "and the place was one which it would be difficult to escape from by daylight. I threw stones over the cliff to see if I could ascertain anything about the locality. Finally I grasped the limb of a tree, swung out over the cliff, and, with a prayer to God, let go my hold. I fell into the sea below, but, by the providence of God, I was enabled to reach footing and escaped for the time.

"At another time I was making my way along one of the islands when a savage warrior stepped from behind a tree and raised his tomahawk to strike me. I stepped forward and cried: 'I dare you to strike. If you do, the Lord God omnipotent, who guards me, will punish you for the murder.' The savage turned and fled in terror."—*Selected*.

A POOR SLAVE WOMAN'S DREAM.

A POOR woman was caught by a slave raiding band in the interior of Africa. In a moment she was snatched, with a few of her friends, from home, from children, from hope, and found herself on the march to the coast, in the dreadful slave gang. Day after day, foot-sore and heart-sore, she wended her weary way, until one night in her sleep a vision came to her. She dreamed she was in a larger room than she had ever seen; and at one end of it there was a man with a white face, whose words gave her comfort. She rose the next morning with heart relieved, a pilgrim to a blessed destiny. She did not know what it was to be; she knew she was a pilgrim to the sunrise. She reached the coast, there was sold, and embarked on board a slaver. The slaver was captured and a large part of the slave cargo, herself included, was landed at Fernando Po. A little while after she was taken to a little Christian chapel at Clarence, in West Africa. It was the room of her dream. There was the man of her dream and his message brought the light of immortality to her heart, which never left it.—*African News*.

BREATHE thy pure breath, watching Father,
On this marred day of thine,
This wandering day of mine.
Be patient with its blur and blot,
Wash it white of stain and spot;
Reproachful eyes, remember not
That I have grieved thee
On this day of thine.

—*Elizabeth Stuart Phelps*.

Our Work and Workers.

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

CONSECRATION HYMN.

TAKE my life, and let it be
Consecrated, Lord, to thee.

Take my moments and my days;
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of thy love.

Take my feet, and let them be
Swift and "beautiful" for thee.

Take my voice, and let me sing
Always, only, for my King.

Take my lips, and let them be
Filled with messages from thee.

Take my silver and my gold;
Not a mite would I withhold.

Take my intellect and use
Every power as thou shalt choose.

Take my will, and make it thine;
It shall be no longer mine.

Take my heart, it is thine own;
It shall be thy royal throne.

Take my love; my Lord, I pour
At thy feet its treasure store.

Take myself, and I will be
Ever, only, all for thee.

—*Frances Ridley Havergal*.

SOUTH AFRICA.

BY I. J. HANKINS.

NEARLY five years' residence in Africa brings us to the close of 1892. With deep interest we have entered upon our fourth annual meeting. We look back to the time when the mission board met on the veranda of our rented home to transact business. How small the work then just commenced! Our numbers in Cape Colony were small, though in the "Diamond Fields" there were some forty obeying the truth.

The first baptism took place from our dining room window, where steps were built down to a temporary baptismal font erected in the yard. Joy filled our hearts as eleven dear souls acknowledged to the world their reception of the precious light of the gospel. This same dining room was our depository, and, shelved to the ceiling, it contained more reading matter than we knew how to get before the public, as our workers were few and our experience limited. In fact, the whole house was a depository, the cases of books being stored in the hall, under the beds, and in every available place, till the family was almost crowded into the street.

Another year, and the "Somerset" property was purchased, which, with its commodious dining room for meetings, and its more ample accommodation for books, as well as for the mission family, seemed like a paradise compared to the outgrown mission home in No. 5 Scott Street.

Before we were fairly settled in our new home, the first general meeting convened at Cape Town, and was held in the dining room of the "Somerset House." About twenty from Wellington and Kimberley were entertained at this meeting.

The following year the annual meeting was held in Kimberley, and in the mean time Elder Haskell had paid us a timely visit, and Brother and Sister Druillard were added to our working force. The new chapel, of corrugated iron, with a seating capacity of about 150, afforded ample accommodation for our growing mission.

Two years ago our annual gathering was held in Cape Town, just before Elder Boyd's departure to America. To accommodate the brethren at this time it was necessary to pitch a large tent for services, and two small tents for lodging. A few days after this meeting convened, Brother E. M. Morrison arrived from Australia to give instruction in the canvassing work, which instruction was highly appreciated, and added much to the efficiency of our workers. Several new canvassers entered the field, and the work was more thoroughly systematized than it had been previously.

The churches in this field are so far apart, and the cost of calling the canvassers together so great, that we thought best not to try to hold a general meeting last year. About the time when such meeting should have been held, Elder Robinson and party arrived from America, and soon after visited the different churches in this field.

In April, following his arrival in January, the new church in Cape Town was dedicated, which, with its convenient and commodious depository underneath, seems like a paradise compared with the outgrown mission home in "Somerset House."

We deeply felt the need of such building at our meeting two years ago, and also of a college building, and endeavored to devise some plan by which to bring about our desires; but in vain. Nor did we hardly dare to hope that we should see in so short a time the buildings which are now completed, ready for occupancy.

This meeting upon which we have just entered is being held in the dining room of the new college building, and the representatives from the different churches are being accommodated in the building, which thus constitutes both a chapel and a home, temporarily.

Professor Miller and wife, Professor Lindsey and Miss Peck arrived safely the 23d of November, much to the joy and satisfaction of our brethren throughout this field. The last lot of college furniture, which came in sailing vessel from New York, was unloaded at the college on the same day that Professor Miller and party arrived. With the exception of a few broken mirrors and other slight breaks, the furniture came in excellent condition.

As far as I know, there is a feeling of general satisfaction in regard to the seats, furniture, etc., sent us from home. It is now pretty nearly all put together, and is in use, as far as needed, by the guests of the college home, who are attending the fourth annual meeting of S. D. Adventists in South Africa.

This is by far the largest meeting we have ever held in this field, every church and company of Sabbath keepers being fairly well represented. Last Sabbath morning our Sabbath school numbered 130.

After the Sabbath school Elder Robinson spoke of the spirit that should characterize our work, and in the afternoon a praise service was held. The Spirit of the Lord came into our hearts as we listened to the cheering testimonies borne, and we felt that it was good to be there. The experiences of the canvassers were especially interesting and encouraging. Several expressed their love for the work, and the sacrifice it would be to be separated from it.

Sunday morning, December 4, a preliminary business meeting was held. The proceedings of the session will be given in the next issue.

In the afternoon of the same day Brother Peter Wessels spoke to the Dutch brethren and sisters, from Rev. 3:20. We are glad to say that some of the same blessings which are being bestowed on the faithful in America, and in other fields, are also being received in this far-away land. On behalf of the friends in South Africa, I would say that we are very grateful for the good help the Central Conference has sent us from time to time. There never has been a time when the future outlook

seemed more favorable for the work in this field than the present. Our brethren desire to move forward in harmony with the great body, and to join them in the final triumph of victory over sin and over Satan, and to share with them the blessings of the redeemed.

December 6, 1892.

AN INTERESTING LETTER.

THE following letter by a boy fifteen years old, now in attendance at one of our schools, written to his father on his conversion will speak for itself. The same good work has been going on in Battle Creek College, Healdsburg College, and we doubt not in our other colleges and schools also. This is as it should be; the study of the word of God ought to be followed by the cleansing of souls. Says Jesus: "Now are ye clean through the word which I have spoken unto you." We praise God that so many of our young brethren and sisters are hearing his word; and now may they "abide in him." Here is the letter:—

Father, I have given my heart to the Lord. He has died for me, and for all these years I have not given him anything in return. But I made up my mind that I would give my heart to him, and be a Christian. I knew that in myself there was nothing worthy, but that he, in his unbounding love, had promised to forgive and accept all, and I by faith believed that he did forgive and accept me, and he does. Oh, how thankful I am!

Last Sabbath [December 10] several, including myself, stayed after meeting, and we gave ourselves up completely, and last Sunday we were baptized, and admitted into the Graysville [Tennessee] S. D. A. Church. Oh, how it makes me rejoice to know that I am connected with the living church of Christ! I know, by faith, that my sins are forgiven.

The Lord has greatly blessed me during my stay here in Graysville. I am so thankful that I was permitted to come to this school, and to enjoy the privileges of religious surroundings. I know that God had a hand in it. He sent me here. Oh, how grateful I am! At the same time (Sabbath) six others gave their hearts to their Creator. . . . Oh, how the Lord has led us all out into the light since coming to school and attending the meetings!

We were baptized by Elder J. W. Scoles, as Elder Colcord is not very strong. I want to lead a Christian and prayerful life henceforth. Pray for me, that I may be a true follower of Christ. My faith is developing, and I am very thankful that I heard the lectures in Terra Ceia and De Leon Springs on this subject. I know the Spirit of God worked with power last Sabbath.

The latter rain is here, and we have had some of it in Graysville. Of course you have heard of the wonderful outpouring of the Spirit of God upon the college students at Battle Creek, and of the wonderful meetings held there.

We have excellent meetings here in the academy chapel on Sabbath evenings. These have led me and the others out in a marked degree. We have had a precious season every time we have met. How much greater one will we have next Sabbath evening, when we assemble together! Oh, how glad I am that I am situated where I can enjoy these meetings! It is no use of living for this world, and I have no desire to. I want to meet my Redeemer in the clouds. I do want to meet you there. I want to prepare myself for the trial just before the people of God.

Since I have been broken on the Rock, and have crucified self, and laid away the "old man" (sin) I can claim the promises of God's word so much more. "Faith cometh by hearing, and hearing by the word of God." Oh, I want to search the Scriptures; I am searching them! I want to grow in grace. God helping me I can learn his word, and understand it, far more than before. In our Bible class all are members of this church now. I know that we can have better lessons, and learn faster of his word, for there are none there now to drive the Spirit away. Father, pray for me, that I may grow in strength. Write me a letter too. I have had a hard heart, naturally, but I have prayed to God that it might be broken, and praise his name, he answered my prayer. To him be all the praise.

FIELD NOTES.

EIGHT accessions to the faith are the visible result of meetings held near Eddyville, Iowa, by Brother H. V. Adams.

BROTHER EDWIN R. PALMER has been appointed State canvassing agent for Vermont. His address is Essex Junction.

WE are glad to notice in the *Review* the statement that Elder R. A. Underwood is able to visit Battle Creek after his long illness.

CLEAN copies of the SIGNS and *American Sentinel* are wanted for missionary work by Permella J. Campbell, Rocklin, Placer County, California. Send postpaid.

ELDER GEORGE E. FIFIELD, of New England Conference, has been called to Battle Creek College to assist in the work of giving instruction in the Bible Course.

ELDER H. F. PHELPS has succeeded in getting a liberal use of Finnish papers in Minnesota in presenting articles upon our faith to the people of that nationality.

A GOOD spiritual interest is reported at Healdsburg, Cal. On the 20th inst. twenty-five persons presented themselves for baptism, most of whom were young people connected with the college.

AT Farmington, Wash., our brethren have started a German school which has twenty-nine students. It is called a German school, but is partly conducted in English in order to come within the requirements of the law.

ELDER W. A. McCUTCHEON reports encouragingly of the work in the vicinity of Douglasville, Georgia, although the stringent Sunday law of that State is a hindrance to the freedom of those who would keep all the commandments of God.

THE new post office at College Place, Wash., is now a money order office, which is a great convenience to our college brethren there. Those who have dealings with the college will please take notice. There is no need of directing any mail to Walla Walla which is destined for College Place.

THE *Reaper*, published at College Place, Wash., has this item in its issue of the 19th inst.: "Elder G. F. Haffner has been holding meetings near here the past two weeks. He baptized ten last Sunday, and says that there are others who will take hold of the truth. The Walla Walla German church now numbers thirty-eight members."

THE missionary work heretofore conducted by Brother Frank Jeffers at Fresno, Cal., has been turned over to Sister E. P. Naylor by the Fresno Tract Society. She requests further donations of denominational papers, but is particular in her request that they shall be clean and in presentable shape, as many that have been received are unfit for use. She also wishes none earlier than 1890.

ELDER FRANCIS HOPE writes from Liverpool January 11, as follows: "I have just been holding a week's mission with the church at Hull. They are of good courage. Also visited Ulceby and Grimsby. To-day a large party sail on the *Majestic* for General Conference: Four from South Africa; Elder Johnson, from Scandinavia; Elders Chadwick and D. A. Robinson, and Brother Gibson."

BECAUSE the Baptists have a good record as champions of religious liberty, the National Religious Liberty Association will send Elder A. T. Jones' pamphlet, "Due Process of Law," to the 1,242 Baptist ministers of Missouri. That is, the society will do the work of procuring the addresses and mailing the pamphlets, provided the Missouri brethren will bear the expense of paying for them.

BROTHER F. W. SPIES writes from Altoona, Pennsylvania, January 12, as follows: "Elder A. T. Jones visited our State the first ten days of this month, and spoke three times in Pittsburg, twice in Washington, and three times in Harrisburg on religious liberty, to very attentive audiences, and since the lectures we have made an effort with 'Two Republics' in Pittsburg, with fair success thus far. We would say to our brethren, Study this book, for we believe the time has come to push it."

A CANVASSER for "Two Republics" in Kansas had a bit of encouraging experience while laboring under disadvantage. While taking orders he took dinner at a farmhouse. The man could not be induced to subscribe for the book, but took a copy of the pamphlet "Civil Government and Religion," as pay for the canvasser's dinner. Afterward the canvasser was out delivering his orders on a very stormy day, carrying his books on his back. There were no teams on the road, but a young horseman overtook him, and, recognizing him, said: "Well, I am glad I have found you. Father has been nearly sick since you were at our house, because he didn't buy that book. He has read 'Civil Government' through several times, and wants the large book."

ELDER R. C. PORTER, writing to the *Union Record* in regard to the Sunday-closing hearing before the Congressional Committee on the Quadro-centennial Exposition, says: "We were invited to participate in the discussion and a liberal share of time was offered to us. Elder A. T. Jones was the first speaker on our side of the question, and began by making an argument on the unconstitutionality of all religious legislation. He had not proceeded far before the chairman informed him that they would hear no more on the principle of the question. Congress had already decided that it was proper to legislate on religious questions, and the only question now was the policy of opening the Fair on Sunday. This ruled us out from further discussion of the matter, and it also showed that the United States Congress acknowledges a union of Church and State. The die is cast; the union is formed; the work before us is brief but of thrilling interest. A faithful warning must be borne, unmasking the deceptions of Satan for this time. The destiny of souls depends upon our faithfulness."

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International S. S. Lessons.

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

LESSON VIII.—SUNDAY, FEBRUARY 19, 1893.

REBUILDING THE WALL.

[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—Neh. 4: 9-23.

9. But we made our prayer unto our God, and set a watch against them day and night, because of them.

10. And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

11. And our adversaries said, They shall not know, neither see, till we come into the midst of them, and slay them, and cause the work to cease.

12. And it came to pass that, when the Jews which dwelt by them came, they said unto us ten times from all places, Ye must return unto us.

13. Therefore set I in the lowest parts of the space behind the wall, in the open places, I even set the people after their families with their swords, their spears, and their bows.

14. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them; remember the Lord, which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses.

15. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to naught, that we returned all of us to the wall, everyone unto his work.

16. And it came to pass from that time forth, that half of my servants wrought in the work, and half of them held the spears, the shields, and the bows, and the coats of mail; and the rulers were behind all the house of Judah.

17. They that builded the wall and they that bare burdens laden themselves, everyone with one of his hands wrought in the work, and with the other held his weapon;

18. And the builders, everyone had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

19. And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another;

20. In what place soever ye hear the sound of the trumpet, resort ye thither unto us; our God shall fight for us.

21. So we wrought in the work; and half of them held the spears from the rising of the morning till the stars appeared.

22. Likewise at the same time said I unto the people, Let everyone with his servant lodge within Jerusalem, that in the night they may be a guard to us, and may labor in the day.

23. So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, everyone went with his weapon to the water.

Golden Text.—"We made our prayer unto our God, and set a watch against them." Neh. 4: 9.

SUGGESTIVE QUESTIONS.

1. WHAT was the subject of our last lesson?
2. How long a time did Nehemiah pray? Note 1.
3. What was the result of his prayer? Note 2.
4. What did Nehemiah first do on arriving at Jerusalem? Note 3.
5. What effect did this work of building have on their enemies? and what resulted? Note 4.
6. What did Nehemiah do to meet this conspiracy? Verse 9.
7. How did the Jews without feel? Verse 10.
8. How did the enemies of the Jews boast? Verse 11.
9. What did those Jews who lived near these enemies say to weaken the hands of Nehemiah? Verse 12.
10. What did all this cause Nehemiah to do? Verse 13.
11. How did he encourage the people? Verse 14.
12. What resulted from this? Verse 15.
13. How did he arrange and guard his workmen and work? Verses 16-18.
14. What instruction did he give the leaders? Verses 18, 19.
15. How did he show his faith? Verse 20, last clause.
16. How did he divide the watching and working? Verse 21.
17. What instructions did he give to all? Verse 22.
18. How indefatigable were they in their work? Verse 23.
19. What lessons may we not draw from this? Note 5.
20. What lessons of profit may we draw from this narrative? Note 6.

NOTES.

1. Nehemiah seemed to have been seeking God for about four months, from Chisleu to Nisan. Compare Nehemiah 1:7 with 2:1. Nehemiah's earnest and anxious face was noticed by the king, in whose presence everyone was expected to smile.

2. The result of Nehemiah's prayer is given in the second and third chapters of his book, especially in the first eleven verses of the second chapter. There we are told how the king noticed his sadness and inquired its cause, how fearful Nehemiah was, how the heart of the godly man was then lifted to the One who knows every thought, how God heard, how gracious the king was, and how he not only consented that Nehemiah should go to Jerusalem, but that the king fitted him out with all he needed to make his journey in safety and pursue his work successfully.

3. Nehemiah's first work, like the prudent man that he was, was to look over the work to be done. Chapter 2:12 to 3:32 tells us how he looked over the ruined wall in the night, how he called the rulers together and laid the matter before them, how Sanballat, Tobiah, and Geshem laughed him to scorn, how Nehemiah answered, showing his faith in God, and how he disposed of his forces in building.

4. The building of the wall brought out the enmity of the men spoken of in the previous note. First they ridiculed the work as amounting to nothing; even a fox in passing over the wall would break it down, they said. To meet it Nehemiah rolled the reproach off upon the Lord. The building went on, and the enemies of the Jews, Sanballat, Tobiah, and Geshem, together with the Arabians, Ammonites, and Ashdodites, conspired together against them to stop the building of the wall.

5. We may not draw from Nehemiah's use of the sword a model for gospel work. Nehemiah lived in the days of a theocracy, when God ruled his people. Nehemiah went to Jerusalem to do a material work for a material city, to build up a material kingdom. Not so the Christian. His work ought or should be to gather out souls, to win souls, to watch against sin, to build up the spiritual house of God. When the Christian presumes to execute God's judgments, he usurps the place of God and becomes a transgressor.

6. We may learn many useful lessons from this narrative: 1. God always hears the prayers of those who seek him for his glory, unselfishly. So Nehemiah sought God. 2. In building character we should examine our work, as did Nehemiah, and learn what is to be done. 3. We should clear away the rubbish. 4. We should use that instrument which is both trowel for building and sword for defense or aggressive warfare, namely, God's word, the sword of the Spirit. 5. We should be earnest, zealous, self-sacrificing. 6. Let us build at home, get ourselves right, and then we may labor for others. 7. The women, the families, joined in the work. God has work for all now. 8. Opposition may be expected, but labor on, watch and pray, our God will fight for us, and give us eternal victory.

LESSON VIII.—SABBATH, FEBRUARY 18, 1893.

OPERATIONS OF THE SPIRIT.

[For any modification in these lessons, and for the notes, the editor is responsible. For other notes and suggestions the student is referred to the lesson pamphlet, and to the S. S. Worker.]

Lesson Scriptures and Suggestive Questions.

1. John 16:7-14: "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth; for he shall not speak from himself; but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come. He shall glorify me; for he shall take of mine, and shall declare it unto you."

1. What did Christ promise to send?
2. Of what things would the Comforter convict the world?
3. Why of sin?
4. Why of righteousness?
5. Why of judgment?
6. What prevented Christ from saying many things to his disciples?
7. What did he say the Spirit would do?
8. Of what would the Comforter speak?
9. What things would the Comforter declare?
10. Who would be glorified?
11. What would be declared?

II. 1 Cor. 2:9-14: "But as it is written, Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him. But unto us God revealed them through the Spirit; for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us by God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; comparing spiritual things with spiritual. Now the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually judged."

1. Can the human mind imagine what God is preparing for his children?
2. How does God reveal them?
3. Why can the Spirit do this?
4. How can the things of man be known?
5. How can the things of God be known?
6. What spirit had Paul received?
7. Why was it given?
8. How did he speak?
9. What are the things of God to the natural man?
10. Why can he not know them?

III. 1 Cor. 12:7-13: "But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit; to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits; to another, divers kinds of tongues; and to another the interpretation of tongues; but all these worketh the one and the same Spirit, dividing to each one severally even as he will. For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit."

1. For what general purpose is the Spirit given to every man?
2. What nine gifts of the Spirit are mentioned?
3. What worketh all these gifts?
4. How are these gifts divided?
5. What illustration of unity is used?
6. How are all baptized?
7. Of what have all been made to drink?

NOTE.

SOME of the operations of the Spirit are brought out in this lesson. God's Spirit dwells in his word (compare John 3:5 with James 1:18 and 1 Peter 1:25), and it is through this agency that it reproves the world. The Spirit is an instructor (Neh. 9:20), to teach all things (John 14:26), according to the promise (John 6:45), and to testify of Christ (John 15:26). It is the agent in inspiration (2 Peter 1:21), testified in the prophets (1 Peter 1:11), and is to speak in those who are persecuted (Matt. 10:19, 20). Through the word it witnesses that we are the children of God (Rom. 8:16) and lifts up a standard against the enemy (Isa. 59:19). The Spirit strives with men (Gen. 6:3), helps in prayer (Rom. 8:26; Jude 20; Eph. 6:18), and guides them in the right way (Isa. 30:21). It renews (Titus 3:5), quickens (1 Peter 3:18), and sanctifies (2 Thess. 2:13). The practical importance of receiving the Spirit is apparent, as we see the part which it acts in God's purpose concerning man.

"The Holy Spirit exalts and glorifies the Saviour. It is his office to present Christ, the purity of his righteousness, and the great salvation that we have through him. Jesus says, 'He shall receive of mine, and shall show it unto you.' The Spirit of truth is the only effectual teacher of divine truth. How must God esteem the human race, since he gave his Son to die for them, and appoints his Spirit to be man's teacher and continual guide."—Steps to Christ, page 105.

News and Notes.

FOR THE WEEK ENDING JANUARY 30.

RELIGIOUS.

—Montevideo advices state that the pope has appointed a Catholic Convention for South America, and named Bishop Soler as presiding officer.

—Minot J. Savage, the noted Unitarian preacher of Boston, issues this challenge, which it is safe to pass along: "I challenge the scholarship of the world to show any biblical or divine authority for the transfer of the Sabbath from the seventh to the first day of the week."

—The discussion as to the Hon. James G. Blaine's religious persuasion will probably be set at rest now, by the holding of his burial service in a Presbyterian Church. Like that of General Sherman, his religious conviction, if he had any, has long been a matter of dispute, and he has always seemed content to let it be so.

—In the National Conference of Christian Prohibitionists held in Philadelphia last week, there was a lively discussion in regard to the duty of Christians toward the liquor traffic. Mr. Lindley, of New York, criticised the attitude of the Methodist Church of California toward prohibition, and Rev. Dr. Swindells, rising to defend the denomination, was not permitted to speak fully, and thereupon declared that he would remain simply as a spectator.

—This item from the *Union Signal* is quite significant: "It is said that the pope is moving toward throwing the influence of the Roman Catholic Church in favor of peace among all Christian nations, and has offered to preside at a congress held for that purpose. This is one of the best tokens of progress toward human brotherhood that we have seen in many a day." By some hook or crook the pope is bound to pose before the nations as indispensable in the settlement of their affairs. Occasionally his chances get an apparent setback, but it is only to loom up again in a more advantageous position.

—A letter from Sacramento states that petitions in favor of a Sunday law are being presented to the Legislature. This effort was being offset by the distribution of some adverse literature. The *San Francisco Examiner* expresses the opinion that neither of the large parties will father such a measure in view of a previous disaster to the Republicans on such an issue. But politicians are coming to be somewhat fearful of church antagonism, as was shown by the last Congress in its act of passing the Sunday-closing Act under the whip of a few ministers who claimed to carry all the church vote of the country in their pockets.

—That leading Catholics sought to defeat President Harrison at the recent election for religious purposes is thus acknowledged by the *Catholic News*: "We have no reason to regret the part we took in securing the removal of so improper a person from so important an office. The only way to get rid of Morgan was to get rid of Harrison, who, knowing the bigotry and unfairness practiced by his subordinate, permitted him to continue his shameful work. Harrison was responsible for Morgan's actions and he seemed satisfied to face the consequences. He has done so and both will go home." With Protestants also striving for prestige in the government, even resorting to fraud and gross deception to further their ends, who can contend that we are not menaced with the evil of Church and State Union?

—The *Occident* speaks thus in regard to the Briggs' case: "We give elsewhere a résumé of opinion in the Briggs case as it now stands. This is due our readers. It is also due them that we express our own judgment. After this we shall be glad if the subject can have pause for a time, if possible until the assembly shall have spoken once more." Keeping still "until the assembly shall have spoken once more," carries the idea that that body's judgment should settle the orthodoxy of any doctrine. That is the way the Papacy was formed. Her councils have settled many things, some that the *Occident* would pronounce absurd. Yet these were the councils of the popular church, called to settle disputed points of doctrine. One of them, that of Laodicea, A.D. 364, finally settled the Sunday question, making it heresy punishable by excommunication to observe the seventh day as the Sabbath. Another one, that of Rome, 1870, finally settled the infallibility of the pope. When we look up to any human authority as the one to settle doctrine—whether it be a "pope," a "propaganda," a "council," or an "assembly"—we virtually credit that authority with infallibility. And who is to judge which, if either, is infallible?

SECULAR.

—An explosion of fire damp in a mine at Dux, Bohemia, on the 24th inst., caused the death of 130 men.

—The rainstorm which prevailed in California for several days last week was quite general throughout the State.

—Prof. Martin Kellogg, for the past two years acting president of the University of California, has been elected president.

—Justice L. Q. C. Lamar, of the U. S. Supreme Court, died at Macon, Georgia, on the 23d inst., aged 67 years and 4 months.

—The Alabama Assembly has refused, by a vote of 17 to 15, to grant a pension of \$500 a year to the widow of Jefferson Davis.

—It is announced that the crown prince of Japan, the mikado's eldest son, will represent that empire at the Chicago World's Fair.

—The steamer *Flintshire* arrived in Victoria, B. C., from Yokohama, on the 27th inst., flying the yellow flag. There was one case of smallpox aboard.

—Wisconsin has elected Col. John I. Mitchell (Democrat) to the U. S. Senate. Kansas has also chosen a Democratic senator in the person of Judge Martin.

—Yellow fever has broken out in Guayaquil, Ecuador. All ships from Guayaquil for Panama have been quarantined, and have not been allowed to unload their mails or cargo.

—It has recently been discovered that \$50,000 in coupons is missing from the State treasury of Arkansas. When and by whom the funds have been abstracted is as yet a mystery.

—A Berne dispatch of the 25th inst. reports that heavy snows had interrupted railway traffic throughout Switzerland, and that the St. Gothard Tunnel had been blocked by an avalanche.

—Hon. James G. Blaine, after a lingering illness, which he survived much longer than was expected, died at Washington, D. C., on the 27th inst. Had he lived four days more, he would have been 63 years old.

—A passenger train on the railway between Wilna and Minsk, Russia, on the 25th inst., ran into a freight train which had been stalled in a snow bank, and the result was fifteen persons killed and thirty seriously wounded.

—Bishop Phillips Brooks, the noted Boston minister, died on the 23d inst. He had been sick only a week, his malady being diphtheria. After a sudden fit of coughing, his heart ceased to beat. He was not quite 58 years old.

—Eight of the leaders of the Mexican marauders along the Rio Grande have been captured by a Texas sheriff and his deputies. The Mexican Government asks that one of them, Gonzales, be extradited to that country for trial.

—The great strike of cotton mill operatives in Lancashire is still unsettled. It is stated that representatives of the employes and proprietors held extensive conferences, but failed to come to an agreement, as neither party will yield.

—A resolution has been introduced in the U. S. Senate requiring the Secretary of the Treasury to secure a bond from the World's Columbian Exposition Corporation before delivering the souvenir coins provided for by act of Congress.

—Extensive drifts of snow on the large World's Fair buildings at Chicago have necessitated the employment of large gangs of men to shovel off the snow. The chief constructor was fearful that the great extra weight would cause collapse.

—Captains of half a dozen steam schooners held an important meeting on the wharf at San Francisco recently and unanimously decided not to ship any more union sailors. This will throw quite a number of union men out of employment, and trouble is expected.

—A recent dispatch from Anaconda, Montana, says the labor organizations in that State have inaugurated a system of boycotting against employing or patronizing Chinamen, and it is being so well seconded by the people as to greatly reduce the Chinese population.

—An extensive fire is reported in the famous Conception Silver Mine in San Luis Potosi. The fire broke out in the main shaft, causing heavy loss of life. On the 25th inst. thirteen dead bodies had been recovered. The financial loss will not be less than \$1,000,000.

—An explosion occurred in a coal mine at Tokod, Hungary, on the 27th inst., and at latest reports fire was raging, with the prospect that all of the 150 workmen in the mine were dead. Nineteen dead bodies were picked up at the bottom of the main shaft, and the rescuers could go no further.

—The khedive of Egypt made some changes in his cabinet council without asking permission of England, and the latter has shown her hold upon Egyptian affairs by promptly objecting, whereupon the newly appointed premier was asked to resign. The French Government intimates that England is assuming too much in Egypt, and a diplomatic discussion is the result. A French paper declares that "Europe will not allow the khedive to become a blind vassal of England."

—There is considerable excitement in Gilroy, Cal., over the discovery of fourteen cases alleged to be a serious form of cholera, one of which proved fatal. Dr. H. R. Chesboro attended all the sufferers, but refused to say definitely what the disease was, although he acknowledged its resemblance to cholera.

—A Washington dispatch of the 24th inst. says: "The House Committee on the World's Columbian Exposition wrestled for two hours this morning with the Sunday-opening proposition, and when it adjourned for a week neither the Sunday openers nor the Sunday closers had secured a decided advantage."

—A druggist of this city has been acquitted by the police court of selling liquors without a license. The verdict virtually permits druggists to dispense liquors according to their own discretion. Another feature is that the closing of saloons on election day does not affect the liquor department of the druggists' business.

—The captain of the steamer *Alsatia*, which arrived in New York last week, reports having passed the Norwegian bark *Star of India*, dismantled, with no signs of life on board. She had evidently passed through a hurricane, and must have been wrecked early in December. She had a crew of thirty-seven men, and all are supposed to have been lost.

—A Parkersburg, West Virginia, dispatch of the 28th inst. says: "The bodies of John Michaels, wife, and three little children were discovered frozen to death last night in a hotel in Putnam County, near the Lincoln County line. The fourth child, an infant, heavily wrapped, was found to be alive. The family lived a gypsy life, and have been in the habit of going South every winter. They failed to get away in time this year."

—A few weeks ago we mentioned the fact that several squatters on land claimed by the commune at Caltavuturo, Sicily, had been killed while resisting the soldiers who were sent to displace them. Later advices state that the affair was a military massacre, as the soldiers, after charging the crowd with bayonets, were ordered by the military authorities not to stop firing until their supply of cartridges was exhausted. As a result twelve civilians were killed, and fifteen seriously wounded, while many sustained slight injuries. Several children were victims of this indiscriminate slaughter, one of whom was wounded several times by bayonet thrusts.

—The queen and ministry of the Hawaiian Islands have been deposed, and a provisional government substituted pending an appeal to the United States for annexation. The complaint of the revolutionists is that the queen has for some time endeavored to bring about such a change in the Constitution as would greatly concentrate the powers of government in her own hands, to the detriment of the property interests, and especially hostile to the interests of the white population. The culmination of opposition, however, came when she signed a bill authorizing the establishment of a lottery scheme, on condition of the payment of \$500,000 a year. A deputation representing the new government arrived in San Francisco last week, en route to Washington, to present the matter of annexation.

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Signs of the Times

OAKLAND, CAL., MONDAY, FEBRUARY 6, 1893.

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ELDER COVERT'S good series of articles closes with this number. We trust they have been a blessing to our readers.

WE hope our readers will read the paper on "The Three Messages of Rev. 14: 6-14," in connection with the article entitled "The Two-Horned Beast."

THE work that evidently sincere yet misguided Sunday-law people are doing, or endeavoring to do, in this State is clearly set forth in the article in another column entitled "A Petition for a Sunday Law." Let it be read and circulated.

WOULD that our readers would appreciate the blessings and benefits of Bible study. Mrs. White has given us precious thoughts on this subject in this and the last number of the SIGNS. The word of God is everything. Our faith rests upon that; our hope on its blessed promises. Following that the light grows clearer, the way more distinct. The word, received as the word of God, sanctifies; the word cleanses; the word builds up.

OUR Mission Field department has a much more limited amount of matter this week than usual, but, nevertheless, has some interesting items. Next week we begin a series of independent yet connected articles on "India," from the pen of Elder S. N. Haskell, who has placed special study on this field, as well as visiting it in person. These are not the same as those which have appeared under his name in the *Review and Herald*. Those who have read them will be better informed by reading these.

THE "Society of the Immortals" is the reported name of an organization in the First M. E. Church of this city. The report says that it grew out of a sermon by the pastor on "Giving." Half a dozen members at that time pledged to give one-tenth of their income for religious and charitable purposes, and afterward organized this society. What the object of the organization has to do with the name we cannot see. Does it mean that giving a little will buy immortality? or does it mean that those who belong to this society are advanced Christians and have attained to immortality? or does it mean that they are

striving after immortality? or what does it mean? In any case it gives not an overpleasing compliment to the other members of the church. Then again, why not organize a society for every simple duty? Christ gave all; he requires not less of his people; and his word declares that a tithe is the Lord's. We do not give that, we simply pay it.

ERRATUM.—In the article on "Study of the Bible; Its Benefits and Importance," in SIGNS No. 11 of present volume, in the sentence, "There may be more than a dozen different subjects mentioned in a single passage"—the word passage should be "chapter." We cheerfully make this correction, to avoid a misunderstanding, simply remarking that a passage is not necessarily confined to a single verse of Scripture, although so used many times.

AT the new divinity school in Boulder, Colorado, a Baptist is the dean of the faculty. Its Church History chair is occupied by an Episcopalian. The chair of the History of Church Doctrines goes to a Universalist. Its professor of Systematic Theology is to be a Presbyterian, while a Unitarian teaches Comparative Religion, and a Congregationalist instructs in the ethics of Social Reform. This is what would be called modern "comity," we suppose, but for us we would prefer some of the old-time honest dogmatism, even though often erroneous, than this jellyfish union. The old-time dogmatism had backbone. The *Interior* fancies that the graduate of such a school, in fishing for men, would have a hard time in sorting his bait. That college, however, is about the way some of our churches stand except in name.

A DAY OF REST BILL.

WE stated two weeks ago that a day of rest bill was introduced into the California Legislature, January 11, by Hon. W. Boyce, of San Francisco. It is known as Assembly Bill, No. 190. Through the courtesy of Mr. Boyce we are able to present a copy of this bill before our readers:—

AN ACT

TO PROVIDE A DAY OF REST FROM LABOR.

The people of the State of California, represented in Senate and Assembly, do enact as follows:—

SECTION 1. Every person employed in any occupation of labor shall be entitled to one day's rest therefrom in seven; and it shall be unlawful for any employer of labor to cause his employees, or any of them, to work more than six days in seven.

SEC. 2. For the purposes of this Act, the term "day's rest" shall mean and apply to all cases, whether the employee is engaged by the day, week, month, or year, and whether the work performed is done in the day or night time.

SEC. 3. Any person violating this Act shall be deemed guilty of a misdemeanor.

SEC. 4. This Act shall take effect and be in force thirty days from and after its passage.

The above is the bill, eminently just in its provisions, leaving the particular day of the week to be settled between employe and employer. The only danger rests in the temptation to amend it so as to legalize some religious day. If the bill passes without such amendment, the next step will be to prescribe just what day of the week is the rest day. It will be well for the friends of liberty to keep watch. "Eternal vigilance is the price of liberty."

The Hearing on the Sunday Bill.—The Sunday-law hearing before the World's Fair Committee of the House of Representatives took place January 10-13. The unconstitutionality of the Sunday-closing law on religious grounds was ruled out as irrelevant to the question. The bill, House Resolution 163, did not call for a repeal, but for a modified Sunday law. Nevertheless, some good blows were put in on those points. On the side of Sunday opening the principal speakers were Mayor Washburne, Aldermen Madden and Sexton, of Chicago; President Gampers, of the Federation of Labor; Mrs. Boyesen, Mrs. Remick, and Mrs. Washburne, from the Woman's Club, Chicago; Mrs. Susan B. Anthony, Rev. Mr. Cross, of Ohio; Rev. Minot J. Savage, of Boston; Mr. Putnam, of California; Mr. James T. Ringgold, Esq., of Baltimore; Rev. A. H. Lewis, Elder A. T. Jones; Messrs. Morgan and Askew, of Chicago; and

Rev. Dr. Thomas, of Chicago. On the side of Sunday closing, or the American Sabbath Union, were; Elliott F. Shepard, Revs. Dr. Ramsdell, of Washington; Joseph Cook, of Boston; Mott, of New Jersey; Fernley, of Philadelphia; Brooks, of Brooklyn; W. F. Crafts, of Pittsburg; Hunter, of Pennsylvania; Hamline, of Washington; McCarroll, of Pennsylvania; Christie, from Asia Minor; Attebury, of New York; B shop Hurst, of Washington, D. C.; Robert L. Belknap, of New York; Rev. Dr. McKim, of Washington, D. C.; Gifford Agnew, of New York; Mr. Cornell, of Maryland; Rev. Dr. Herrick Johnson, of Chicago; Rev. Dr. Blanchard, of Illinois; Rev. Dr. Brooks, of New York; Mr. Coffin, of Iowa; Rev. Dr. Leiper, of Pennsylvania; Mrs. La Petra, of Washington; Mr. O. C. Evans, of Smyrna, Del.

A candid eyewitness, a gentleman educated in the law, has thus recorded his observations of the hearing:—

Upon two things, however, there was complete unanimity of conviction and expression, and those were that by decision of the Supreme Court this was a "Christian nation," and legislation asked by its religious representatives for the furtherance of Christianity, therefore, permissible, and that this decision, with the judicial precedents and social customs upon which it is based, made all reference to constitutional principles entirely futile, useless, and quite out of place. Over and over again the subtle flattery was laid at the feet of congressmen—combined with a backhanded blow at those who assert constitutional principles, that it would seem a reflection upon the committee and Congress that this matter should come up for discussion again at all; and that the necessity for such a discussion involved a reflection upon Congress that it did not know what it wanted and was composed of hypocrites and weather vanes; and that to say a word upon the unconstitutionality of the Sunday-closing proviso would be a reflection upon the committee, Congress, which passed it, and the President of the United States, who signed it.

The future will show the evil fruit of this seed sowing.

AN IMPORTANT PAMPHLET.

THERE has this week been laid upon our table a modest looking little pamphlet of nearly 100 pages, bearing on its title-page, "The Union of Church and State in the United States. A Protest; by Alonzo T. Jones." It is a review of the United States Supreme Court Decision in Case No. 143, October term, 1891; The Rector, Church Wardens, and Vestrymen of the Church of the Holy Trinity, Plaintiffs in Error, vs. The United States [February 29, 1892], and also certain Acts of Congress for the closing of the World's Columbian Exposition on Sunday. Published as No. 53 of the *Sentinel Library*; price, 15 cents. Pacific Press, Oakland, Cal., 43 Bond St., New York.

To be appreciated the pamphlet must be read, and candidly considered. The author goes back to the foundation of the republic, the rights of the people as regards religion, important utterances made at that time, and the crystallization of prevailing sentiment in the first Amendment to the Constitution. The Supreme Court decision is then brought under review and the evil and far-reaching results of that decision are shown. Then follows a sketch of Sunday legislation in connection with the World's Fair and by what means and methods it was secured, closing with an appeal and remonstrance. This pamphlet should be circulated by the million. Some of the evidences adduced in this pamphlet, the quotations from Presbyterian and Baptist protests against any such a recognition of religion as the decision of the Supreme Court gives, are many times worth the price of the pamphlet. Some of the memorials presented by the Presbyterians and Baptists in the good old days of Virginia, when this very question of Church and State was brewing, deserve to be written in letters of gold. An appendix gives the full text of the Supreme Court decision. Let every lover of liberty assist in the circulation of this little book.

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