

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.

WITH some the cry is all faith, faith, and no works. With others it is works, works, with no faith. With others still it is faith *and* works, but with the well-instructed Christian, the genuine child of God, it is FAITH AND ITS WORKS. Such will do *faith-full* service and will be *faith-full* servants.

It is not enough that we believe Christ to be the Saviour of man, of our brother, or of a friend. We must accept him as a personal and individual Redeemer. We are considered of the Lord, in his redemptive scheme, not collectively, as a nation or as a church, but as distinct and separate individuals, each responsible alone for his individual acts. "If any man eat of this bread;" "if any man will do his will;" "if any man thirst;" "by me if any man enter in;" "if any man hear my words and believe;" "if any man have not the Spirit of Christ;"—all these expressions, together with many others all through the sacred word, make the work of redemption a very personal as well as practical matter.

Oh, that we improved the opportunities which continually present themselves to speak a word for Christ and his truth! Said a little lad of four years, with no word of prompting or suggestion from older heads, in referring to a news agent on the train:—

"Papa, does that man keep the Sabbath?"

"No, my son," replied the father.

"Does he know of the Sabbath?"

"I think not," was the reply. Then came from the little lips in saddened tones:—

"Why does not someone tell him?"

Aye, why not? Why is there not someone to tell every soul of the Sabbath of the Lord our God, the memorial of the creation and the Creator, the sign of Christ's creating, redeeming, regenerating, and sanctifying power? Reader, are you doing your part in warning and inviting the sinner to Christ?

God knows everything. His knowledge compasses the universe. And his true greatness is shown not more in the fact that he takes cognizance of great things than in that his great knowledge includes the most minute details of his creatures' experiences. And while this view of God presents to us his power and greatness, it also portrays his love and goodness. To the trusting, confiding child of God there is no thought of his Maker that brings sweeter comfort and consolation than that God knows everything. And the harder the Christian's experience, the sweeter and more consoling is this assurance. Yes, God knows everything—my joys and my sorrows, the inmost desires and motives of my soul, the minute but trying experiences of my life. He knows how hot to make the furnace, how strong to permit the wind of adversity to blow, how high should be the joys, how deep should be the sorrows. With his infinite wisdom, his matchless, wonderful love, we may safely commit to him the keeping of our souls as unto a faithful Creator.

THE WANING OF THE STAR OF LIBERTY.

THERE have appeared in the firmament of heaven at various times stars which for a brief period shone wonderfully bright, and then rapidly faded away into nothingness. They were more disappointing than the vanishing of the meteor; for from the rapidity of the meteor's flight it is not expected to shine long, and the deeper darkness which follows its momentary brightness is expected, therefore, not disappointing. But when a new lamp is lighted among the bright chandeliers of heaven and burns steadily awhile with perhaps growing glory, it is disappointing indeed to the observer to find it fading away.

One hundred and sixteen years ago a new star appeared in the firmament of nations. It was ushered in with a light that dazed the half-blinded nations of the Old World, which saw in it an evil omen betokening the destruction of the forged chains and fetters which they had bound upon men. Those who longed for human freedom could read in the light of that glorious star the legends, "EQUALITY OF MAN," and "Freedom of Conscience," and in those brightly emblazoned legends dying souls gathered new hope.

To throw off the figure, that star was this nation, and the legends are those of civil liberty which it emblazoned forth to the world in the Declaration of Independence and in the Constitution of the United States. The first document declares that "all men are created equal; that they are endowed by

their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." The second document declares that Congress—the law-making power—"shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Coupled with this is the clause that Congress shall have no power to abridge the freedom of speech and the liberty of the press.

And liberty-loving souls, oppressed by grievous laws in the Old World, grew glad as they heard of the land beyond the sea toward the sunset. And, leaving home and country—driven out from home and country—they flocked to these shores, braved inhospitable climate, unknown dangers, and hostile savages, and yet were happy and joyous in the new-found freedom. France drove out the Huguenots, and has reaped in consequence a harvest of infidelity and worse. From England and Germany came Puritans, Baptists, and Quakers, not all with just ideas of liberty, but out of all came the freest form of government the world ever knew, and which assured equal rights and liberty to all.

In no country of the world have religion, arts, and science flourished as here during the period of this nation's existence; yet in no other country of the world has religion met the free opposition that it has here from both pulpit and press. Yet the churches which have grown strong under a government which has allowed them the most perfect freedom, and has never sought to restrain religious discussion or force the conscience, are now manipulating the government to compel observance to the institutions of so-called Christianity which they hold in common. Their influence has unitedly been brought to bear upon every branch of our government, and every branch of our government has yielded to that influence. We do not mean religious influence. Would to God that those in responsible positions in all branches of the government would yield to the influences of genuine Christianity. But the influence of which we speak is an influence foreign to the spirit and genius of Christianity. Jesus said that his kingdom was not of this world (John 18:36), but those who profess to be his followers take the matter into their own hands and declare that Christ shall be king of this nation, and that his reign shall be ushered in through "the gateway of politics." It is in the matter of politics that this church influence has been brought to bear. Note the following:—

1. On February 29, 1892, the Supreme Court of the United States decided that "this is a Christian nation," and in that decision

justified the union of Church and State, with all its logical results. The Constitution declares that Congress shall make no law respecting an establishment of religion; but the Supreme Court declares that this declaration of the Constitution is in perfect harmony with a union of Church and State. Thus by a judge-made law the Constitution, designed by our fathers to forever preserve the people of this nation from religious tyranny, is swept away by this unwarranted and judge-made proviso.

2. Last July, in harmony with the decision of the Supreme Court, Congress did, what Congress unanimously refused to do sixty years ago, committed itself fully to religious legislation and yielded to the demands of the churches in closing the World's Fair on Sunday. The Supreme Court declares this to be a "Christian nation." The churches declare the Sunday to be a Christian institution. Congress, therefore, establishes Sunday by law, and thereby establishes the Christian religion.

3. The President makes valid the law by his signature.

Thus have all three branches of the government,—the judicial, the legislative, and the executive,—committed themselves to religious legislation, and so formed an image to the papal beast. We know, as well as everyone else knows who is not blinded by error or prejudice, that this nation is not Christian; the treaty with Tripoli, signed by Washington, declares that in no sense is this government founded on the Christian religion; one-fifth of its population, it is safe to say, are not Bible believers in Christ, but the Supreme Court has decided the nation Christian, and so it will stand *in law*, though *false in fact*. Of course we know, and so does every intelligent reader of God's word know, who is not blinded by error or prejudice, that Sunday is not the Sabbath nor a Christian institution; but it has been so decided by the great religious bodies, and indorsed by the government, and so it stands in national law, though false in fact. The very truth of Christianity, which teaches the utter separation of Church and State, has been rejected in this decision of the Supreme Court, in this action by Congress; and in rejecting the truth of Christ, Christ himself, who is the Truth, is also rejected. And those who have influenced the government to do these things are ready to cry, "Infidelity," "Anarchy," "Treason" against the manly voices which protest in the name of Christ against the coming tyranny.

These are the first steps, the beginning of the mighty torrent of religious legislation and persecution soon to follow, so graphically portrayed in Revelation 13.

But not these blows alone have been struck at liberty. The Supreme Court of the United States on February 1 rendered a decision (see SIGNS OF THE TIMES of February 18, current volume) which lays the foundation for the prohibition of every protest against the wickedness of the steps in religious legislation which Congress has taken. The "freedom of speech" remains, but the great religious teachers are demanding that there shall be a limitation to the discussion of religious questions;

that Christianity—their *pseudo* Christianity—shall not be spoken against.

The above is a brief statement of where this nation now stands, of the waning of the star of liberty. And just as a distant star may die, and its light, which has left it some time before, still reaches the eye, so that the observer supposes it to be shining still, so some still suppose that the star of liberty still burns and shines with its wonted radiance. Let us beseech them to solace themselves no longer in this vain delusion. Liberty of conscience respecting religious observances is waiting under death warrant its final execution. Do not solace yourself, reader, that all these utterances of Court and Congress amount to nothing; for they are pregnant with mighty and evil results, waiting only the convenient times of the near future for the deliverance of the evil brood of persecuting decrees against those in whom is enough of true manliness and loyalty to Christ to refuse to cease to protest, or become hypocrites. The strides now being taken in these very things are mightier than the apostate church ever knew in the early centuries of the Christian era. "Why do these men in high positions do these things?" it is asked. Let Jesus reply: "And these things will they do unto you, because they have not known the Father, nor me." If they knew Christ or his gospel they would never dare do it.

Against it all God gives the solemn warning of Rev. 14:9, 10: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God;" while the same loving voice presents the antidote of all the evil in the gospel of the Lord Jesus Christ. Rev. 14:6, 7. Reader, where do you stand?

EDITORIAL CORRESPONDENCE.

EDUCATIONAL INTERESTS.

ONE of the matters which, though having no legitimate connection with the Conference, yet persistently intrudes itself, and outside, occasioning no little remark, is the cold weather. There has been very much of it in the East this winter, and Michigan has had more than her share of it. And it is still here. Two or three days since our arrival have made old residents of the East almost smell maple sugar, so warm, sunshiny, and beautiful were they after the sharp frost of the night previous. Weather of this kind is most delightful, overhead at least, and those from California have enjoyed it much. During these days the melting snow and ice run in rivulets and brooks down the streets and gutters. The two beautiful days thawed out the electric railway track of this city, and the cars are again running. We could not help thinking of how San Francisco's cable roads would withstand such storms, thaws, and freezes, and how the people would ever get up and down some of the hills of that city. This morning, February 21, the mercury stood at eight degrees below zero, following quite a snow-storm. The sleighing is good. But we did not begin this to speak of the weather. The climate of our own "Golden State" in many localities is delightful, though it has its draw-

backs. The climate in many parts of the East is severe and rigorous, though it has its advantages. But the climate of that "better land," even the heavenly, will perennially be all that the mind could wish or the heart hope. There we hope to meet our readers.

We wish to speak in this article of our educational institutions. We do not exaggerate when we say that their growth has been marvellous. Battle Creek College was started seventeen years ago. It was established in the providence of God to educate men and women for usefulness in God's cause. When a few years ago it was, through unconverted men, turned away from this purpose, it was by the Board of Education promptly closed. Many at that time thought that such a step was a confession of weakness, and a fatal blow to the college. But subsequent history proved otherwise. It was the strongest and wisest thing which could have been done. Since that the school has been enlarged from time to time, new facilities have been added, and it has prospered as never before. This has been especially true during the last two years.

When Union College, near Lincoln, Nebraska, was established, two years ago, it was thought that it would draw largely from Battle Creek College. But how has it been?—Union College has a greater number of students to-day than Battle Creek College had ever had when Union College was established, and Battle Creek has more students enrolled than ever before, numbering now seven hundred and twenty-five members; and it is calling loudly for funds for the increase of buildings and facilities. Every possible inch of space is used, even to the room containing the museum, for daily school work. The last year has been one of revival in spiritual things; and revival in spiritual things means progress. The motto for Battle Creek College, as is that of Union College also, is, "They shall be all taught of God."

The educational secretary gave a very interesting sketch of the beginning of this work, in the institute held at Harbor Springs, Mich., nearly two years ago; how God revealed himself to his people there; how the above scripture was taken then as the motto of the institute, and how the light which God there gave had revolutionized the methods of education among us; that now the education is not part religious and part secular, but all religious; and how the true idea was brought into the schools that the very education which would prepare men and women especially to work for the Lord, best prepared them to meet all the duties, conflicts, trials, and privileges of life. These methods have been carried out in our schools, and as the result many workers have been prepared and souls have been converted.

Union College was opened September 30, 1891, with an enrollment the first year of three hundred and twenty-one students. The enrollment thus far the present year is five hundred and fifty-three, consisting of seventy-one German students and eighty-five Scandinavian, with the remainder English. The English quarters are already too small, and a new building is demanded.

Walla Walla College was opened December

7, 1892, with an attendance of one hundred and one. The enrollment at present is one hundred and sixty-five, with the gentlemen's dormitory already full, with more room demanded.

Another school has been opened in South Africa, and while the buildings were considered by some too large, as were also those of Union and Walla Walla Colleges, they are already crowded, and enlarged facilities will be demanded soon. Four teachers were sent from America, and more are demanded.

Our older schools, Healdsburg College, California; South Lancaster Academy, Massachusetts; and the new school conducted by Brother Colcord, at Paris, Tennessee, are all in prosperous, growing condition.

Many of us thought that when these large buildings were erected, the older institutions would be weakened and our teaching force scattered, but the older institutions are stronger than ever, and the demands for instructors have been met, and we believe that He in whose providence the schools have been founded, will have all that is necessary for carrying on these institutions in due time. There has been greater progress in education among us during the last two years than all the previous years. The next two years will, we believe, show the same rate of progression. There are now about two thousand students in attendance in our various schools, and many of these are there for the purpose of preparing themselves for labor in the cause of Christ. Demands for short-term schools for middle-aged people will be met the coming year. Our sanitariums and Bible schools are doing good work in educating workers for Christ. For all these omens of good we thank God and take additional courage. His work is like him. We expected progress, but it is greater than we expected. It is so in all good things. God does for us more than we are able to ask, or think, if we will keep our face and heart faithward.

Battle Creek, Mich.

WORKS is the test of genuine faith. Says James, "Show me thy faith without thy works, and I will show thee my faith by my works." But while works are the test of faith, faith and works are by no means distinct and separate. Works are only the outward manifestation of the inward faith. It is the faith that works, and without faith no works would be done. So works, being the outward manifestation of faith, become the test of that which one may profess to have. But if genuine faith manifests itself in works, and those works must of necessity be good, does not credit belong to the individual for his good works?—By no means. The faith is the "faith of Jesus Christ," and the good works are only the manifestation of Christ in the individual. The man of himself is sin, and sin only. He can do no good thing, but when controlled by the Spirit, "it is Christ that worketh" in him, and the life that he lives, he "lives by the faith of the Son of God." Christ is all and in all, and from him emanates every sincere purpose, holy desire, and righteous work.

God only knows how blessed he could make us if we would but let him.—*Macdonald.*

Doctrinal.

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

"I DELIGHT IN THE LAW OF GOD AFTER THE INWARD MAN."

[Romans 7:22.]

THE law of God requires
Obedience full and free;
The spirit too desires
A walk in harmony;
But fleshly fears obstruct the road
That leads to holiness and God.

Teach me, O Lord, thy will,
And help me to obey;
With love my spirit fill,
And cast my fears away;
Let love my heart constrain and draw,
For love alone fulfills the law.

Thou child of dust draw near
And place thy hand in Mine;
Give to the winds thy fear
And walk by faith divine;
O'er boisterous billows thou may'st tread
As long as faith looks overhead.

Have faith in Him, my soul,
Who walked upon the wave;
He can the winds control,
His arm is strong to save;
He made the heavens, earth, and sea,
And can He not now succor me?

Ask for the good old way,
And enter by the door;
The Saviour's call obey,
And try to trust him more.
He shed his blood for thee—thy sin—
Take up thy cross and follow him.

—A. Smith.

LIFE IN CHRIST.

BY ELDER E. J. WAGGONER.

"FOR if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Many act and talk as if Christ was dead, and irrecoverably dead. Yes, he died; but he rose again, and lives forevermore. Christ is not in Joseph's new tomb. We have arisen Saviour. What does the death of Christ do for us?—Reconciles us to God. He died, the just for the unjust, that he might bring us to God. Now mark! It is the death of Christ that brings us to God; what is it that keeps us there?—It is the life of Christ. We are saved by his life. Now hold these words in your minds: "Being reconciled, we shall be saved by his life."

Why was the life of Christ given?—"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then Christ gave his life that we might have life. Where is that life? and where can we get it? In John 1:4 we read, "In Him was life; and the life was the light of men." He alone was life, and He gives that life to as many as will accept it. John 17:2. Then Christ has the life, and he is the only one who has it, and he is willing to give it to us. Now what is that life? Verse 3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Has a person who knows Christ eternal life?—That is what the word of God says.

Again he says in John 3:36, "He that believeth on the Son hath everlasting life." These are the words of the Lord Jesus Christ.

How do we know that we have this life? This is an important question. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."

Says one, "We know that we will get eternal life by and by." Yes, that is true, but there is something better than that; we get it now. This is not a mere theory, it is the word of God. Let me illustrate: Here are two men—brothers—to all appearances they are alike. But one is a Christian, and the other is not. Now the one that is a Christian, although there is nothing in his external appearance to indicate it, has a life that the other has not. He has passed from death—the state in which the other one is—to life. He has something that the other has not, and that something is eternal life. The words, "No murderer hath eternal life abiding in him," would mean nothing if nobody else had eternal life abiding in him.

"He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." 1 John 5:10. God cannot lie, and so when we say that the words of God are not so, we make liars of ourselves. Now, according to this scripture, we make God a liar, if we believe not the record that God gave of his Son. What, then, must we believe in order to clear ourselves of that charge,—of not believing this record and thus making God a liar? The next verse explains it: "And this is the record that God hath given to us eternal life, and this life is in his Son."

We are to believe that God has given to us eternal life in Christ. As long as we have the Son of God, we have eternal life. By our faith in the word of God we bring Christ into our hearts.

When Jesus went to Bethany, he said to Martha, "I am the resurrection and the life." We have already read about passing from death unto life; how was that done?—Only by a resurrection. In Christ we have a resurrection to a new life. Note the following: Paul prays that he may know him, and the "power of his resurrection." What is the power of that resurrection? In Eph. 2:4, 5, 6, and 7 we read: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us [made us alive] together with Christ (by grace ye are saved)."

Notice, he hath done this, and he "hath raised us up together, and made us sit together in heavenly places in Christ Jesus." We were dead, we are quickened, and we are raised up to sit in heavenly places with Christ Jesus. We must have, and we can have, the life of Christ to-day; for when he comes, he will change our vile bodies by the same power by which he has changed our hearts. The heart must be changed now. It cannot be changed except by the life of Christ coming in and abiding in it. But when Christ is in the heart, we can live the life of Christ, and then when he comes, the glory will be revealed. He was Christ when he was here upon earth, although he did not have a retinue of angels and glory visible about him. He was Christ when he was the Man of Sorrows. Then, when he ascended, the glory was revealed. So with us. Christ must dwell in our hearts now, and

when he comes and changes these bodies, then the glory will be revealed.

In Heb. 5:2 we learn that the work of the high priest was to be one of compassion: "Wherefore in all things it behooved him [Christ] to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:17. What is done by the compassion of Christ?—Strength is given to us. What benefit is the compassion of Christ to us?—He knows the strength we need. He knows what we need, when we need it, and how we need it. So the work of Christ as priest is for one thing—to deliver us from sin. What is the power of Christ's priesthood?—He is made priest, "not after the law of a carnal commandment, but after the power of an endless life." That is the power by which Christ delivers you and me from sin this day, and this hour, and every moment that we believe in him.

No one could take life away from Christ. The wicked had no power to kill him. He laid his life down. But God raised him up, "having loosed the pains of death; because it was not possible that he should be holden of it." He had power in his life that defied death. He laid life down, and took death upon himself, that he might show his power over death; and when the time came for him to do so, he took his life again. Why was it that death could not hold him?—Because he was sinless. Sin had spent all its force on him, and had not marred him in the least. It had not made a single blot upon his character. His was a sinless life, and therefore the grave could have no power over him. We have that same life when we believe on the Son of God. There is victory in that thought. We can have it by believing on the Son of God. Give your sins to the Lord, and take that sinless life in their place.

The life of Christ is divine power. In the time of temptation the victory is won beforehand. When Christ is abiding in us, we are justified by faith, and we have his life abiding in us. But in that life he gained the victory over all sin, so the victory is ours before the temptation comes. When Satan comes with his temptation, he has no power, for we have the life of Christ, and that in us wards him off every time. Oh, the glory of the thought that there is life in Christ, and that we may have it!

The just shall live by faith, because Christ lives in them. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

REVERENCE FOR LAW.

BY JOSEPH CLARKE.

THEN Peter and the other apostles answered and said, "We ought to obey God rather than men." Acts 5:29. Notice here the apostles had been commanded to preach no more in the name of Jesus. See Acts 4:18. Not much reverence had the apostles for a wicked law, even made by the highest earthly court, the great Sanhedrin, when in conflict with the laws of God.

"Love for our free civil institutions in our country is," says President Harrison, "on the increase." I had concluded it was on the

wane, from the apathy he manifests towards religious intolerance in some of our States, and from the zeal shown by the Supreme Court and by himself to return to religious legislation. For the honor of our country, we may be in a measure less critical, and hide the evidence of national hypocrisy. But the Sunday question is causing high officials to declare their own shame. Let good men weep and lament for the country, once the cradle of liberty, now the hope of the Romish inquisitor and the paradise for hypocrites. Our liberties are no more. Heathen principles triumph; Christians mourn; patriots blush; and the genius of liberty departs from our land.

THE SECOND COMING OF CHRIST.

BY ELDER F. M. WILCOX.

"TELL us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" These were the questions propounded to Jesus Christ over eighteen hundred years ago by his puzzled disciples. They had just been calling the attention of their Lord to the Jewish temple. With marbled walls and sunlit gilded domes and turrets, it presented an imposing scene to the minds of the humble fishermen. And truly it was a noble structure. "Forty and three years was this temple in building." Herod, by the sacrifice of many lives, and the lavish expenditure of untold wealth, had made it the pride of the nation, the glory of oriental architecture. Into its construction had entered stones so massive that no devices now known to architecture could have adjusted them to their proper place. To finite minds, and especially to minds biased by dreams of dawning national prosperity, as were the minds of all Jews, including the disciples, a building of such strong and massive proportions would withstand the ravages of time and age almost indefinitely.

As the disciples dwelt upon this glory and luxury of the sacred edifice, they were startled to hear Christ proclaim: "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." In the privacy of Olivet's quietude the disciples sought the meaning of this startling prediction, in the words at the beginning of this article: "Tell us, when shall these things be [or when shall the temple be thus destroyed]? and what shall be the sign of thy coming, and of the end of the world?" Matt. 24:1-3.

These same problems interest us at this time in the consideration of this question. And in the answer given by our Saviour we may find a solution to the queries in our minds as well as did the early disciples. Let us then consider the answer returned.

Christ evidently does not answer the questions in the exact order of their asking. In verses 4-14 he speaks of the events which would mark the history of the world from that time down to the end of the age, ending with the statement in verse 14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

With verse 15, as is clearly shown by the context, does he begin a recital of those signs and events which would indicate

THE DESTRUCTION OF JERUSALEM.

We shall consider this point only as it is pertinent to an understanding of what follows.

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand); then let them which be in Judea flee into the mountains." Verses 15, 16. Luke 21:20, 21 expresses this even more plainly: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains," etc.

The fulfillment of this prediction occurred in the year A.D. 70, when the Roman army under Titus besieged and took Jerusalem, butchering the inhabitants with indiscriminate slaughter, and reducing the city with its beautiful temple to smouldering ruins. But none of the Christians perished in this destruction. Acting upon the counsel of their Lord, they escaped to Pella, a small mountain town north of Jerusalem, and thus saved their lives.

Following the flight of the Christians from Jerusalem there was to begin the tribulation from the powers of earth, which in the end would become the "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." To what period of persecution does this "great tribulation" refer? Some have contended that it had reference to the tribulation of the Jews when Jerusalem was destroyed. Several important considerations, however, preclude its application to the Jewish tribulation. First, this "great tribulation" was to be a *time* tribulation. It was to have connected with it certain specified "days," as shown by the expression, "except those days should be shortened." Verse 22. Indefinite, unspecified periods cannot be shortened. The destruction visited upon Jerusalem by Titus was not a *time* tribulation. No prophet predicted that it would be performed within certain *days*. Hence this specification alone forever denies the application of the "great tribulation" to the destruction of Jerusalem.

Second, the days should be shortened "for the elect's sake," in order that the elect people of God might not all perish from off the earth. Who could be counted the elect at the destruction of Jerusalem? Not the Jews, for they had filled up the cup of their iniquity in the crucifixion of Christ, and the martyrdom of Stephen and James. Certainly none but the disciples of Christ could have been counted the elect at that time. But did the ravages of the Roman army at Jerusalem need to be checked to save the disciples?—No, indeed; for, as we have already learned, they were far from the noise and din of the besieging army, safe in their mountain retreat. Then we must conclude that the "great tribulation" did not refer to the destruction of Jerusalem.

But to what time does the expression refer? There can be but one answer,—to the long and bitter persecution waged by the papal power against the church of Jesus Christ. Beginning with their hazardous escape from Jerusalem, fraught as it was with loss of property and friends, and many temporal and physical discomforts, the Christians endured persecution under pagan rule for many years. But the afflictions of the church under Pagan Rome were as nothing almost, compared in severity, suffering, and bitterness with the "great tribulation" endured under papal rule.

And the two specifications above, which so thoroughly preclude the application of the tribulation to the destruction of the Jews, fix with great certainty its application to the persecution under Papal Rome. Let us see: First

the point of time, "days." Was the papal persecution one of days? Did God by his prophets proclaim its limit? We answer, Yes. In Dan. 7:25 we have brought to view a power, the "little horn," which no Protestant will deny to be a symbol of Rome. Of the power represented by this "little horn" does the prophet declare: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they [God's people] shall be given into his hand until a time and times and the dividing of time." Here, then, is a tribulation predicted, having time, or days, connected with it, and the time is a specified, definite period. We learn from Rev. 12:6, 14 that this period equals 1,260 days, or, according to Rev. 13:5, "forty and two months." But this is prophetic time, a day in prophecy standing for one year (see Eze. 4:1-6), hence would equal 1,260 prophetic days, or an equal number of literal years.

That the papal power of Rome practiced and prospered for just such a period of time is well known to the student of history, hence no more than a mere statement of the dates marking the beginning and ending of this period will be necessary. Papal domination began in 538 A.D. by the decree of Emperor Justinian, whereby was conferred upon the bishop of Rome the power to define heresy and to punish heretics. This temporal power continued till 1798, when it was snatched from the Papacy by the French Government in the capture of Rome and the dethroning of the pope by Berthier, the commander of the French forces. Thus we find brought to view a tribulation to the church of God, based upon the matter of time.

We come now to inquire, Was this

A GREAT TRIBULATION?

Reliable historians estimate that between fifty and one hundred millions of God's people have attested the genuineness of their faith under most excruciating torment, by rack, thumbscrew, stake, and gibbet, and by every other kind of torture that human ingenuity, aided by hellish cunning, could invent. A meager idea of the extent of these papal cruelties may be gleaned from the following extract from the "Cottage Bible," in its comment on Rev. 17:6:—

According to the calculations of some, about 200,000 suffered death in seven years under Pope Julian; no less than 100,000 were massacred by the French in the space of three months; the Waldenses who perished amounted to 1,000,000; within thirty years the Jesuits destroyed 900,000; under the Duke of Alva 36,000 were executed by the common hangman; 150,000 perished in the Inquisition; and 150,000 by the Irish massacre, besides the vast multitude of whom the world never could be particularly informed, who were proscribed, banished, starved, burned, buried alive, smothered, suffocated, drowned, assassinated, chained to the galleys for life, or immured within the horrid walls of the Bastille, or others of their church or State prisons. According to some, the whole number of persons massacred since the rise of the Papacy, amounts to 50,000,000.

When once the destruction of Jerusalem, at which perished, according to Josephus, less than one and one-half millions of people, is compared with the long reign of papal tribulation, during which over fifty millions of people were put to death in the terrible manner described above, it will be readily seen that the latter and not the former is the "great tribulation such as was not since the beginning of the world, no, nor ever shall be." In an unworthy but terrible manner did it earn its designation, "great."

But was it needful that these days of papal persecution "should be shortened" to save the

elect of God? Small need to raise such a query. Warily to the church of God did the long period of papal domination drag itself along. Often did it seem to those contending for the right that the lamp of truth would go out forever. But God had said, "For the elect's sake those days shall be shortened," and, lo, we find when the Papacy was at the height of its heaven-daring glory, that there was silently germinating in its midst those principles of truth which under God shortened its days of supremacy, and culminated in its final overthrow. Wycliffe, the morning-star of the Reformation, sounded the cry of religious freedom from papal assumption; Luther and his collaborators caught the note, and soon that power which had usurped the prerogatives of God himself found itself confronted by a force which it could not flatter by cajolery nor intimidate by anathemas.

Long before its final overthrow in 1798 did the Papacy feel its power weakening. The world had awakened from its dream of blood and carnage, and was asserting its right to think for itself. The cause of the Reformation continued to advance. Some of Europe's rulers became friendly to its teachings, and others more bold declared themselves disciples of the Lord Jesus. This took from papal support, and made less potent the bulls and anathemas of the Roman see.

In 1776 the empress of Austria issued a decree of religious toleration. Then, too, in the Western wilds rapidly shaping events were developing a new nation—a nation composed of men who had fled from papal intolerance, and who in the wilds of America had established a State upon the principles of civil and religious liberty and equality. The same year that Maria Theresa issued her edict of toleration, the ensign of this new nation was unfurled to the breeze.

These events conspired to limit papal dominion, and to shorten the days, not the days of the Papacy's temporal power as a prince, but the days of its persecution. The Papacy maintained its temporal sovereignty till its capture by Berthier in 1798; but after 1776, by the new order of events shaping themselves in the earth, its power to persecute was practically taken away. Thus upon every count does the "great tribulation" meet its fulfillment in the history of Papal Rome.

The premises we have thus established give us data from which to draw important conclusions. Important signs of Christ's second coming were to transpire between 1776 and 1798. The interesting discussion of what these were to be, and how they were fulfilled, we leave for our next paper.

GLORIOUS POWER.

It is the privilege of the child of God to be "strengthened with all might according to His glorious power unto all patience and long-suffering with joyfulness." We said it was his privilege to have this strength; it is his privilege, his right, and his duty. If Christ is in him and he in Christ, he will have it. And think how much power it confers. It is "might according to His glorious power." Christ says, "All power is given unto me in heaven and in earth." Then the promise to the Christian is that, in his battle against sin, he may have divine power. That power will be bestowed in proportion as he becomes a "partaker of the divine nature." With such

unlimited resources as these from which to draw, certainly the child of God may take heart. Christ is his Captain, and victory through him knows no defeat. F. M. W.

LOVE—THE LIFE AND MOTIVE POWER OF THE CHRISTIAN LIFE.

BY ELDER MATTHEW LARSON.

WHEN we see the mighty steamers moving off so gracefully, cutting their way through the waters as though possessed of life, or the huge engine steaming along the track with such rapidity, we are naturally led to inquire for their motive power. What causes them thus to move? So with the Christian. What actuates and sustains him in his life of righteousness? What constitutes the motive power of his Christian endeavors? In the fall man lost his righteousness, his innocence. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom 5:12; 3:23.

But Christ is come to seek and to save that which was lost (Luke 19:10), and through his blood we have redemption, "even the forgiveness of sins" (Col. 1:14). Says the beloved disciple: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

But to forgive his sins and merely restore him to his innocence, could never suffice to save him; for man not only lost his innocence, or holiness, but he also lost moral strength, or his power to live a pure and holy life. It is the logic of sin to not only defile, but to weaken and overthrow, one's power to resist sin, so that our best endeavors will become but miserable failures. Says the apostle:—

"For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do I allow not; for what I would, that do I not; but what I hate, that do I. . . . For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not." Rom. 7:14-18.

How many of us are there not who can testify by a sad personal experience to the truthfulness of this language? In looking over our past life, how many of us are not made to regret the consciousness of a life strewn with wrecks of promises and resolutions made but never kept? How often we have made mistakes; we have been overcome by Satan, and our good intentions, "our determinations to do better hereafter," have been shattered, until the consciousness of our weakness has caused us almost to lose faith, and in despair and remorse of conscience we have felt to exclaim, with the apostle Paul, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24.

Thus, we need not only the forgiveness of our sins, but the power thereafter to render a life of obedience restored to us as well. And this power is supplied to us in Christ. Says Paul of his deliverance, "I thank God through Jesus Christ our Lord." Rom. 7:25. "Without me ye can do nothing," said Christ. John 15:5. But, says an apostle, "I can do all things through Christ which strengtheneth me." Phil. 4:13.

But what is this power with which he strengthens us? Paul says it is Christ,—the love of Christ. "For the love of Christ constraineth us." 2 Cor. 5:14. By the term

"the love of Christ" we do not understand the expression of his love in coming and suffering and dying for us to be meant, but the love itself—the principle of love, or the motive that actuated Christ and caused him to come and thus suffer and die for mankind. Christ was the very embodiment of love, and he is to be "formed" and "revealed" in us. Gal. 4:19; 1:16. We are to be "partakers of the divine nature." 2 Peter 1:4. And if Christ is in us, the "inner man," we will manifest it by living and walking "even as he walked." 1 John 2:6. Says another apostle:—

"As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. . . . For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." Col. 2:6-10.

Here, then, is our motive power. Says the apostle, "The love of Christ constraineth us." It impels, or compels, us forward in the service of Christ; it is this that renders our faith active, and imparts life and force to it; without this element of love, our faith would be dead; would be worthless to us. "And if I have all faith, so as to remove mountains, but have not love, I am nothing." 1 Cor. 13:2, Revised Version.

In fact, without love our belief would only afford us a source of dread; "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 10:27. "Thou believest that there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" James 2:19, 20. And why "tremble"? why "dead"?—Simply because the love of God is not there—is not in such a faith. For—

"God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is love with us [margin] made perfect, that we may have boldness in the day of judgment. . . . There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." 1 John 4:16-18.

(Concluded next week.)

COUNT THE COST.

HE who would be most like Christ must pay the cost. If a furnace is needed to purify and brighten you, do not shirk the furnace. Patience is an admirable grace, but it is not oftenest worn by those who walk on the sunny side of the street in silver slippers. It is usually the product of head winds and hard fights, of crosses carried and steep hills climbed on the road to heaven. "The trial of your faith worketh patience." So it is with all the noblest traits of a robust, healthy, and symmetrical character. No man is rocked into godliness in a hammock. Christ offers you no free ride to heaven in a cushioned parlor car. John Bunyan sent his sturdy "Pilgrim" to the "celestial city" on foot, and some pretty rough walking and hard conflicts did he encounter before the pearly portals welcomed him to the streets of flashing gold. His piety was self-denying, stalwart, and uncompromising. He relished even the stiff severities of duty, and was never coddled with confectioneries. Self-indulgence is the besetting sin of the times; but if you long to be a strong, athletic Christian, you must count the cost. It will cost you the cutting up of old favorite sins by the roots, and the cutting loose from entangling alliances, and some sharp set-tos with the tempter; it will cost you the submitting of your will to the will of Christ.—*T. L. Cuyler.*

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.*

TRUST IN GOD.

ARE the waves of trouble rolling?
Does their power thy bosom fill?
Go to Christ, thy cares unfolding,
He can bid them, "Peace, be still."

Does the world seem dark and lonely,
Cheerless day succeeds the night?
Trust in God and in him only,
Find a true and living light.

Does your life seem sad and friendless,
Little comfort does it lend?
Trust in Him whose love is endless,
He will ever be your friend.

Are you mourning now for loved ones
Who to you were very dear?
Trust in God, he waits to comfort,
He will aid you, do not fear.

Are you aged, weak, and weary?
Do you feel your need of rest?
Trust in God, and he will guide you
To the mansions of the blest.

Are you sick? then trust the Saviour;
He will strength and patience lend.
In his hands death hath no power;
He can save you to the end.

To the needy God has spoken,
Says that all may come, believe,
Win his favor, test his mercy,
Ask his blessing and receive.

—*Walter C. Whitney.*

JUSTIFICATION BY FAITH.

BY MRS. E. G. WHITE.

(Continued.)

CHRIST is a risen Saviour; for, though he was dead, he has risen again, and ever liveth to make intercession for us. We are to believe with the heart unto righteousness, and with the mouth make confession unto salvation. Those who are justified by faith will make confession of Christ. "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." The great work that is wrought for the sinner who is spotted and stained by evil is the work of justification. By Him who speaketh truth he is declared righteous. The Lord imputes unto the believer the righteousness of Christ and pronounces him righteous before the universe. He transfers his sins to Jesus, the sinner's representative, substitute, and surety. Upon Christ he lays the iniquity of every soul that believeth. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

Christ made an atonement for the guilt of the whole world, and all who will come to God in faith, will receive the righteousness of Christ, "who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." Our sin has been expiated, put away, cast into the depths of the sea. Through repentance and faith we are rid of sin, and look unto the Lord our righteousness. Jesus suffered, the just for the unjust.

Although as sinners we are under the condemnation of the law, yet Christ by his obedience rendered to the law, claims for the

repentant soul the merit of his own righteousness. In order to obtain the righteousness of Christ, it is necessary for the sinner to know what that repentance is which works a radical change of mind and spirit and action. The work of transformation must begin in the heart, and manifest its power through every faculty of the being; but man is not capable of originating such a repentance as this, and can experience it alone through Christ, who ascended up on high, led captivity captive, and gave gifts unto men.

Who is desirous of becoming truly repentant? What must he do?—He must come to Jesus, just as he is, without delay. He must believe that the word of Christ is true, and, believing the promise, ask, that he may receive. When sincere desire prompts men to pray, they will not pray in vain. The Lord will fulfill his word, and will give the Holy Spirit to lead to repentance toward God and faith toward our Lord Jesus Christ. He will pray and watch, and put away his sins, making manifest his sincerity by the vigor of his endeavor to obey the commandments of God. With prayer he will mingle faith, and not only believe in but obey the precepts of the law. He will announce himself as on Christ's side of the question. He will renounce all habits and associations that tend to draw the heart from God.

He who would become a child of God must receive the truth, that repentance and forgiveness is to be obtained through nothing less than the atonement of Christ. Assured of this the sinner must put forth an effort in harmony with the work done for him, and with unwearied entreaty he must supplicate the throne of grace that the renovating power of God may come into his soul. Christ pardons none but the penitent, but whom he pardons he first makes penitent. The provision made is complete, and the eternal righteousness of Christ is placed to the account of every believing soul. The costly, spotless robe, woven in the loom of heaven, has been provided for the repenting, believing sinner, and he may say: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness."

Abundant grace has been provided that the believing soul may be kept free from sin; for all heaven, with its limitless resources, has been placed at our command. We are to draw from the well of salvation. Christ is the end of law for righteousness to everyone who believeth. In ourselves we are sinners; but in Christ we are righteous. Having made us righteous through the imputed righteousness of Christ, God pronounces us just, and treats us as just. He looks upon us as his dear children. Christ works against the power of sin, and where sin abounded, grace much more abounds. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." "For by grace are

ye saved through faith; and that not of yourselves; it is the gift of God." "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

And of his fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ."

The Lord would have his people sound in the faith,—not ignorant of the great salvation so abundantly provided for them. They are not to look forward, thinking that at some future time a great work is to be done for them; for the work is now complete. The believer is not called upon to make his peace with God; he never has nor never can do this. He is to accept Christ as his peace, for with Christ is God and peace. Christ made an end of sin, bearing its heavy curse in his own body on the tree, and he hath taken away the curse from all those who believe in him as a personal Saviour. He makes an end of the controlling power of sin in the heart, and the life and character of the believer testify to the genuine character of the grace of Christ. To those that ask him, Jesus imparts the Holy Spirit; for it is necessary that every believer should be delivered from pollution, as well as from the curse and condemnation of the law. Through the work of the Holy Spirit, the sanctification of the truth, the believer becomes fitted for the courts of heaven; for Christ works within us, and his righteousness is upon us. Without this no soul will be entitled to heaven. We would not enjoy heaven unless qualified for its holy atmosphere by the influence of the Spirit and the righteousness of Christ.

In order to be candidates for heaven we must meet the requirement of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." We can do this only as we grasp by faith the righteousness of Christ. By beholding Jesus we receive a living, expanding principle in the heart, and the Holy Spirit carries on the work, and the believer advances from grace to grace, from strength to strength, from character to character. He conforms to the image of Christ, until in spiritual growth he attains unto the measure of the full stature in Christ Jesus. Thus Christ makes an end of the curse of sin, and sets the believing soul free from its action and effect. Christ alone is able to do this, for "in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Reconciliation means that every barrier between the soul and God is removed, and that the sinner realizes what the pardoning love of God means. By reason of the sacrifice made by Christ for fallen men, God can justly pardon the transgressor who accepts the merits of Christ. Christ was the channel through which the mercy, love, and righteousness might flow from the heart of God to the heart of the sinner. "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

(Concluded next number.)

WHY NOT FOUND OUT BEFORE?

BY L. H. CHURCH.

OFTEN when the claims of God's holy and just law are presented, and its clear demands upon us to keep the seventh day are brought before the people, we are met with the query, "If these things are so, why were they not found out before?" Many are willing to rest the whole matter right there, thus showing that they have found it out now sooner than they wished. There is a mystery enveloping ignorance as dark as the shadow of night. For nearly six thousand years our fathers cut grain with a knife, or cycle, and threshed it with a stick, or flail, not knowing anything about headers, harvesters, and threshers. Why did they not find them out before? Our mothers and sisters went to the woods for ages and gathered thorns to fasten their clothing, because no one had used mechanical skill to make a simple pin, or run a pin factory. Why did they not find it out before? There was just as much metal in the world before as now.

Our brothers and sisters were sent to the neighbors for generations to borrow fire, because the intelligence of the world had not learned to make a match. Why did they not find it out before? There was just as much sulphur in the world in ages past as now. Again, the planets were whirling through space for thousands of years before Galileo turned his telescope upward; there was just as much power in steam before Watt saw the teakettle boiling; as much gravity before Newton saw the apple fall; as much electricity before Franklin flew his kite; and the human heart beat and throbbed, and sent its life current through the body, long years before the days of Harvey. Why were not all of these things found out before? It surely was not because the knowledge of them would not have been of value to the human family.

Indeed, in every walk of life we meet the same question. A man starts in business, invests a large amount of capital and much time, is unsuccessful, and at last finds out it don't pay, and we hear him exclaim, "Why did I not find this out before?" He starts on a journey, gets on the wrong road, and after traveling a distance he finds it out, and as he turns around to retrace his steps we hear him mutter, "Why did I not find this out before?" It is just the same in every case. There is darkness in ignorance, and light in knowledge.

Why darkness and ignorance should have hovered over the world for centuries, and "knowledge increased" in "the time of the end," is a mystery, but nevertheless a truth. We can only say that it was in the providence of God. Light, or knowledge, is the voice of the Lord to this generation, saying that the Lord is coming, and a greater light is soon to break upon the inhabitants of this earth.

It is to prepare "the children of the light," who are "to be partakers of the inheritance of the saints in light," to see the Lord of light, and "be like him, for we shall see him as he is." The promised blessing has been echoing down through all these ages. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5: 14.

"Light is sown for the righteous," and "the truth shall make us free." Before it darkness and error vanish away, and "the ruler of darkness" is subdued by "the True Light,

which lighteth every man that cometh into the world." John 1: 9.

Why people should have been enshrouded in such perpetual darkness so long is a mystery, but it is a still greater mystery why they should prefer to linger under the hellish shadow of the prince of darkness after infinite Mercy had scattered it sufficiently for them to see the blazing light of truth.

Calistoga, Cal.

WAR IN EUROPE.

BY ELDER GEO. B. THOMPSON.

"BEAT your plowshares into swords, and your pruning hooks into spears; let the weak say, I am strong." Joel 3: 10. He who looks at things in the political world as they really exist is convinced that these words will soon be fulfilled, notwithstanding the siren voice of "peace and safety" which is heard in the land.

All Europe quivers with unrest, like some slumbering volcano ready to burst forth at any moment. The nations regard each other suspiciously, and are arming for the impending conflict which each feels to be inevitable. War, rather than agriculture, is the absorbing occupation. Again and again we hear it stated that universal war must begin in the East, and in almost breathless expectation the world looks on to see which of the continental powers will make the fatal move on the political chessboard which will involve, apparently, all nations in the ferocious and deadly contest. How the map will then look we know not. Then will the European "sick man," Turkey, be driven from his possessions, and "plant the tabernacles of his palace between the seas in the glorious holy mountain." "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 11: 45; 12: 1.

The ingenuity of man is taxed to the utmost to invent engines of destruction with which his fellow-men may be slaughtered faster than ever before, and he who succeeds is placed in the niche of fame. Already "automatic repeating rifles" are in the hands of trained millions, with which it is claimed that bullets can be poured out like a hailstorm, and will "sweep away like flies" the ranks of an opposing army. Smokeless powder is brought into use, and with no merciful cloud of smoke they can better carry on their terrible scenes of carnage, and literally drench the earth with blood. The *Boston Journal* of November 26, 1892, sets this matter forth as follows:—

War as we know in the Rebellion was terrible; but when the armed truce is finally broken, and Europe's armies by the hundred thousand meet on the field with these wonderful new devices of death and mutilation, the horrors of Gettysburg will be multiplied tenfold, with no merciful canopy of smoke to hide them.

This picture is a gloomy one, but it shows the situation as it is. Prince Bismarck, when speaking before the German Reichstag, stated the truth when he said:—

It will be a furious war, a war of destruction, in comparison with which the war of 1870 was but child's play.

All these things are but a fulfilling of the words of the Saviour, telling us of the "dis-

tress of nations, with perplexity," and "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26. The nations are distressed and perplexed greatly by foes within and foes without. Anarchy, Socialism, and Nihilism perturb them at home, and a dread has filled the hearts of men as they see these things increasing in the earth and they utterly powerless to stay their progress. Knowing that the end will be all-devastating war, they are arming to the teeth for the bloody affray.

There is to be no reign of peace prior to the coming of Jesus, but it is while the nations are "angry" that he comes and destroys them with the breath of his mouth. Rev. 11:18. These mutterings of unrest, discontent, and anger, tell us in unmistakable tones that the time is near at hand when the world will behold the "Son of Man coming in a cloud with power and great glory." Be ye therefore ready. Matt. 24:44.

Springfield, Ill.

A LEAF FROM PROPHECY AND HISTORY.

BY S. C. PALMER.

"AND I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13:11. No other beast among all the prophetic symbols is mentioned as "coming up" in this way. The four beasts representing four universal monarchies, came up out of the sea, as the four winds of heaven strove upon it. Dan. 7:2, 3. "The waters which thou sawest," says the angel to the prophet in Rev. 17:15, "are peoples, and multitudes, and nations, and tongues."

The four kingdoms, Babylon, Medo-Persia, Grecia, and Rome, came up out of strife and war, by conquest and oppression. This one is seen "coming up," or, as some define the original word, "growing up as a plant," "out of the earth." The same thought is unwittingly expressed by a modern historian, who writes of the United States, "Like a silent seed we grew into empire." It is we; for ours is the nation which the prophet saw. The last of the four, as each of the others, bore rule over all the earth, all that was then known. This is another beast. But it will be objected that Daniel wrote one prophecy and John the other six hundred years later. Very well. Now note the marks or characteristics of the first beast of this same chapter, Rev. 13:2: "And the beast which I saw was like unto a leopard [Grecia], and his feet were as the feet of a bear [Medo-Persia], and his mouth as the mouth of a lion [Grecia];" this grew up out of Medo-Persian territory; for there was none other. In the light of Daniel, how fitting is the symbol of the first beast of Revelation 13, with its body like that out of which it had just grown. Indeed, the empire, as symbolized, was Græco-Roman. Of course, the beast should have a leopard's body. Now another beast could not well be made up of this one or any part of it, and especially at the time while it is still on the stage of action. Further, the miracles of the two-horned beast are performed in the presence of the first or Roman beast.

Now, as to the time when it should arise, we are not left to any guesswork or haphazard interpretation; but when the first beast was going into captivity (verse 10), this one is seen coming up, and (verse 12) he exercis-

eth the power of the first beast in his presence. The going into captivity was not utter destruction, but a deadly wound which was healed. This deadly wound the Papacy received in February, 1798, at the close of its 1260 years, or forty and two months of supremacy.

The French army at that time entered the city of Rome, proclaimed it a republic, took captive Pope Pius VI. (or VII. as some enumerate them) and carried him away a prisoner of war; he died in exile at Valence, in France, August, 1799. Thus is the prophecy fulfilled: "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword;" and that this meant the papal persecutions and not ordinary war, is plainly shown in the next clause, added, no doubt, for that purpose, "Here is the patience and the faith of the saints." Here is the end of 1260 long, dark, bloody years of papal, Roman Catholic persecution. This is the "time of the end," of which Daniel wrote (Dan. 12:4), when many should run to and fro, and knowledge be increased. These things show that "prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

The year 1798, then, is the date when this nation must be seen "coming up." In 1753 John Wesley wrote, "He cannot be far off, for He must come at the end of the forty and two months of the first beast." Within less than twenty-four years our Declaration of Independence was signed, and we began to be known as a nation by those who dared to recognize us. But you will say 1776 is not 1798. Very well; twenty-two years is but a short space, and let us see how it was spent before we jump too quickly at a conclusion. First, it takes seven years to prove to the mother country that the colonies are old enough to be weaned; nine more are used up in developing our Constitution and getting the government fairly organized. This brings us to 1792, for while the Constitution was adopted in convention September 17, 1787, it was not ratified by the requisite number of States until late in 1788, and two States took no part in the first election of a chief magistrate, while the last one of them was gently persuaded to adopt or ratify the Constitution in 1792. Six years only are left, and these are more full of interest than all that have preceded them, if possible.

It is a maxim old as Grecian proverbs that "he whose money passes current is king." The coinage of money is a sign of sovereignty. Our first national mint was established by Act of Congress, April 2, 1792; the first coins were struck in 1793, and silver dollars were coined the next year. Commerce would carry these, and in them the knowledge of a new nation, to all the world. Five years are left, and the first of these, 1794, is spent in quelling our first real insurrection, the whisky rebellion in Western Pennsylvania. The power to lay and collect taxes is a most substantial sign of sovereignty. See Luke 2:1. This insurrection was a refusal to pay tax, and it took a force of 15,000 militia under Gen. Benjamin Lincoln to suppress it. Thus, 1794 was spent in establishing our sovereignty at home.

Three years more are to pass before the date which marks the "time of the end" of papal supremacy. How are these years occupied? For 350 years time was not when

the Mediterranean Sea was free from pirates, Turkish pirates. Though Turkey was somewhat checked in her career as Turkey itself, her allies, nay, her subjects—for such they were in fact—in Tunis, Tripoli, Algiers, Morocco, etc., continued to carry on a regular system of piracy, prying upon the commerce of all nations. None were exempt. But the merchantmen of all nations, even the "mistress of the seas," paid tribute and ransom to these Turkish pirates. For 350 years the hopeless wail of the captive man, woman, and child went up from Algerine dungeons and Tripolitan prison ships. Christian maidens languished and found a living tomb in the harems of the unspeakable Turk. No power in Europe could cope with these pirates; gold was the only ransom, and that often failed. This state of affairs prevailed in the Mediterranean in 1795, not only there but in all the world. Their ravages were felt by all who went down to the sea in ships.

Tripoli was their headquarters; and in 1795 the United States of America sent a naval force to Tripoli, captured the bey in his own stronghold, and humbled the pride of the pirates of the Barbary Coast. This was no temporary triumph of day, but a permanent victory. That power whose hand had not been stayed by all the kings of Europe and the world, now stood ready and glad to make substantial peace with the beast with two horns like a lamb. A treaty was prepared in 1796, ratified by the Senate and signed by the first President of the new nation that year. Copies of this were exchanged with the bey of Tripoli, May 26, 1797, and this document became part of the supreme law of the land. (See Constitution of the United States, article 6, clause 2.) This treaty is completed within less than a year from the time, February, 1798, when the papal beast goes into captivity. So the very last of the 1260 years sees the two-horned beast "coming up."

But, say you, why is this more of a coming up than our treaty with Great Britain when she acknowledged our independence, September 3, 1783? That was one nation making unwilling acknowledgment of the autonomy of a power which she still regarded as only an experiment in government, and the other nations of Europe and the world generally so regarded us at that time. Our ambassadors were treated as commercial agents merely, in almost every court of Europe. When John Adams was sent as an ambassador to the Dutch Republic, he was laughed at and treated as a tramp adventurer in the streets of Amsterdam, then the capital of the Netherlands.

But of this particular treaty with Tripoli, 1796-97, we may well notice one article, the eleventh, in which the lamblike character is forcibly set forth, and in two particulars. Let us read the words:—

ARTICLE 2. As the Government of the United States of America is not in any sense founded on the Christian religion, as it has in itself no character of enmity against the laws, religion, or tranquillity of Mussulmans; and as the said States have never entered into any war or act of hostility against any Mahometan nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries.

Now note: "No character of enmity against the laws . . . of Mussulmans." Our government not being founded in any sense upon the Christian religion, or, indeed, upon any religion, being wholly a civil government, and not in any sense a religious one, it could have no character of enmity against the laws of

Mussulmans any more than against the laws of Germans, or Turcomans, or men of any nation. Civil governments have no character of enmity, for enmity is not born of civility. Let republicanism, democracy, civil liberty rather, be inscribed upon one lamblike horn! "No character of enmity against the . . . religion . . . of Mussulmans." How could it have a character of enmity against a religion, any religion, when, as Madison truthfully says, "religion is not in the purview of human government"? Let me add: When governments begin to make religious laws, they then and there invade the realm of conscience, which is the realm of God. They then and there put themselves in the place of God, showing themselves as his vicerent. The Papacy does no more. Let Protestantism—religious liberty, rather—be inscribed on the other horn, for since Protestants have ceased to protest, Protestantism is a term that expresses a sort of unknown quantity. Two horns like a lamb are thus shown to the world, with the words "civil liberty" upon one and "religious liberty" upon the other.

"No character of enmity against the laws, religion, or tranquillity," this last word fitly sets forth also a lamblike character. The words of this treaty when compared with the Declaration of Independence and the Constitution of our government, are found to set forth the exact truth with regard to our national character at that time. That character was maintained for one hundred years, but, alas! in the year 1892 it may be inscribed upon our banners no more. It is a thing of the past. It has gone into history, as the SIGNS has abundantly shown in the past.

A TWENTY-FIVE CENT CHANCE.

ONE of the overland trains coming through Nebraska on the Union Pacific Railroad, several years ago, after the long trip through the mountains and over the plains, was nearing Omaha. The passengers in one of the cars, as nearly always happens on transcontinental trains, had gradually gathered into little groups, made themselves known to their fellow-travelers, and were passing the time away by social chat. One of these groups was composed of a couple of tourists returning East, after a season of sight-seeing, a commercial traveler, and two cowboys, and, a little to one side, a member of the group, but not taking part in the discussions, sat a minister,—one of the hardy frontier type.

The commercial traveler, naturally enough, led all discussions. The conversation finally turned on religion, of which but one of the group, the minister, knew aught by experience. The drummer was a skeptic, and went on to remark: "Well, you can say what you please; I don't believe a single word about this future life and resurrection, and all that sort of stuff. Gentlemen, I'll tell you what I'd do: I would take twenty-five cents right now for all the chance of heaven I've got now or ever expect to have."

The minister took a nearer seat.

"My friend," said he, "be careful. You can't afford to make any rash statements."

"I meant just what I said," retorted the man of many words.

"I'll take you up," said the clergyman. "I've only one chance of heaven myself, and I am sure I need as many as I can get. This will be the best investment I ever made.

Here's your quarter, and here's my address," handing the drummer a card. "If you ever want to go back on this bargain, just drop me a line and I will make it all right with you. I should certainly be glad to have you change your mind. You're making a bad bargain, but just as you say." And the minister got up, and, going leisurely to the other end of the car, took a drink of water.

Somehow or other, conversation lagged. The drummer looked down at the floor; the cowboys seemed to search in vain for something in their pockets, and the tourists turned their faces toward the window, but the vacant look in their eyes showed their thoughts were elsewhere. After a while the minister returned. The drummer was getting nervous.

"Well, parson," said he, "if you are willing, we will call that trade off. Here's your quarter. I don't want it. I'm thinking I'll need that chance myself. The Lord knows I'm bad enough. It's the only chance I've got, and I've decided to make the best of it I know how."

The minister put the quarter in his pocket, shook hands heartily with the drummer, and the train whistled for Omaha. Nothing more was said; and the porter of the car, as he watched them get off the train, wondered why that group of six, that had been so jovial clear through, had such a serious look on their faces. Certain it was that their faces reflected their thoughts.—*Selected.*

THE PURE IN HEART.

THE heart, in Scripture language, means that which thinks, feels, and acts. It includes conscience, will, intellect, and affection. These powers are only different manifestations of the one central force. As the white ray of light falling on one substance appears red, on another yellow, on a third blue, so this organ exhibits itself variously.

The heart is either pure or impure, and its activities are characterized by purity or impurity. "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." "Keep thy heart with all diligence, for out of it are the issues of life." Therefore, righteous conduct must come from within. The law may lay an embargo on transgression, but have the fountain clean and all action flowing forth will be holy. The law is a schoolmaster to bring to Christ, who alone purifies the source of all service.

From these facts it follows that if we wish to correct one fault we must abandon all; for sin is only a bad heart breaking out in the weakest point. The thief, the murderer, the coveter, the revenger, are only depravity revealing itself in the direction of the individual bent. To prevent the exercise of an evil tendency demands a regeneration of the nature that lies back of the peculiar outward criminal course.

Such a change is manifestly not within the compass of human power. Watchfulness and determination may aid in restraining somewhat the ebullitions of inborn badness. This repressing can be only for a time, because sooner or later, like the volcano, the corruption will appear with destructive energy.

The conclusion must always be that God alone can give that cleanliness of heart which is insisted on in Scripture as the sole safety against the iniquity that otherwise declares it-

self. For this reason the prayer should ever be, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."—*Selected.*

"MAKE IT RIGHT."

THERE are many persons who are conscious of having wronged their fellow-men. They may dispute it, question it, or deny it; but they know it is true, nevertheless. The question then arises, What should be done? There are many who know the wrong, but will not admit it; there are others still who both know and admit the wrongdoing, but who take no steps toward repairing the mischief they have wrought, or undoing the wrong they have done.

Strictly speaking, the wrong act done can never be undone; the wrong word said cannot be unsaid; but no man who has been guilty of wrong should rest satisfied until he has done his utmost to make suitable reparation.

If he has wronged his neighbor pecuniarily, let him make restitution, not in scrimped and scanty measure, but liberally, heartily, and ungrudgingly. Let him restore fourfold. If he has said wrong things, let him promptly and openly recall them. Let his apologies be as distinct and hearty as his accusations have been. Let him, in a manly and Christian way, so far as in him lies, remove all occasion of grief or grievance. Let him see to it that the false impressions he has given be corrected, that the slanders which he has uttered be recalled. Thus, and thus only, can he win back the love he has forfeited, and hope to receive the blessing of the Lord, whom he has offended.

Thousands of Christians and churches are suffering through neglecting to take such stumbling-blocks out of the way. Men will do wrong, will injure or misrepresent a brother, and then, while he is grieved and stricken at heart, will endeavor to go right along as servants of God, without correcting their misstatements or confessing their wrongs. Such circumstances are frequently sufficient to account for the deadness and paralysis that often overhang the church. People are grieved and driven away from the communion of the saints and the fellowship of those they love, in consequence of the wrongdoing of leaders and managers, who do not confess their faults and rectify the wrongs which they have done. Often such persons seem to think it easier to send for a minister and "have a revival" than to confess their own faults and right the wrongs of which they are guilty. But a revival of religion, which comes in on top of old grudges, misrepresentations, dishonesties, and wrongs, will never be effectual. The high tide may float their craft for a little while; but when the flood recedes, every rock, and snag, and shoal that studs the channel will reappear, and the sailing will be no better than before.

A religion that is not founded upon righteousness is of very little use in this world, and the men who think that special services, protracted meetings, labors of evangelists, earnest prayers, and gospel hymns, will make amends for wrong, robbery, slander, and abuse, will probably find out their mistake before the day of Judgment comes, but if they do not, will certainly find it out then.—*Christian (Boston).*

THE highest tide in the world is in the Bay of Bengal, seventy feet. The lowest is at Panama, twenty-three inches.

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.*

I WOULDN'T BE CROSS.

BY MARGARET E. SANGSTER.

I WOULDN'T be cross, dear, it's never worth while;
Disarm the vexation by wearing a smile.
Let hap a disaster, a trouble, a loss,
Just meet the thing boldly, and never be cross.

I wouldn't be cross, dear, with people at home;
They love you so fondly, whatever may come.
You may count on the kinsfolk around you to stand,
Oh, loyally true in a brotherly band!
So, since the fine gold far exceedeth the dross,
I wouldn't be cross, dear, I wouldn't be cross.

I wouldn't be cross with a stranger, ah, no!
To the pilgrims we meet on the life path we owe
This kindness, to give them good cheer as they pass,
To clear out the flint stones, and plant the soft grass.
No, dear, with a stranger, in trial or loss,
I perchance might be silent, I wouldn't be cross.

No bitterness sweetens, no sharpness may heal
The wound which the soul is too proud to reveal.
No envy hath peace; by a fret and a jar
The beautiful work of your hands we may mar.
Let happen what may, dear, of trouble and loss,
I wouldn't be cross, love, I wouldn't be cross.

—*Harper's Young People.*

JUST IN TIME.

BY JOHN W. KIRTON, LL.D.

GREAT was the pleasure anticipated by Ellen Mortimer when she received a letter informing her that her Aunt Betsy had fixed the day to pay a long-promised visit.

Ellen had been a favorite with her aunt, and experienced her first great grief when her husband told her that she would have to lose her frequent visits, owing to the opening up of a new branch of the business of the firm in which he had been employed for some years, and to which he had been appointed as manager.

Only one thing reconciled her, and that was a definite promise that her aunt would pay them a visit in their new home as soon as arrangements could be made. Owing, however, to one thing and another turning up, over two years had passed away without the promise being fulfilled; but at length the time was fixed, and Ellen for several days was as busy as she could be, getting the room ready for her guest.

"She must not see anything out of order," was Ellen's remark to her husband, as he expressed his surprise at her turning everything upside down, as if some terrible disease had invaded their dwelling.

"That's all very well," he answered; "but for my part, I don't believe she would wish you to make such a fuss and a bother about her coming."

In vain did he express his sentiments. She was at it early and late, to let her aunt see everything as "spick and span" as possible on her arrival and during the whole of her stay.

"There, everything is at last ready," she said, as she sat down to tea with her husband and two children the night before her aunt's expected arrival.

"For which I am truly thankful," was his warm and expressive reply.

"Oh, you men don't understand such matters!" she answered, as she again looked with an air of satisfaction round the room.

Next morning she was up early, so as to have everything quite ready, and to have nothing to do when her aunt arrived but to

overwhelm her with attention, and listen to all she had to say about everything and everybody, and great was her joy to hear the hearty words with which her aunt complimented her upon the appearance of her children and home.

They spent a very happy evening, as may be imagined with so much to say and hear, although Aunt Betsy was at last obliged to say she was rather tired from her journey, and felt a good night's rest to be needful to put her all right.

"I'm not so young as I used to be, my dear," she said to Ellen as she bade her good-night and thanked her for the evident trouble she had caused by her visit to their bright and cheerful home.

Several days quickly passed away with walks out now and then down the lanes with the children, picking the wild flowers which grew thickly on the banks. The evenings also when Harry came home were times of gladness.

Meantime Aunt Betsy kept her eyes open, but said little. She knew Ellen's good qualities, and also her failings, but was not prepared at first to notice how the latter had grown so much upon her, and especially how unaware she seemed to be of their nature and tendency. At length she took advantage of a chance which came in her way by Harry having to stay later than usual at the warehouse.

The children had both been put to bed, and Ellen was expressing her thankfulness when she was startled by her aunt asking in a serious tone of voice:—

"Ellen, my dear, do you know what your husband will do when you are dead?"

"Me dead, aunt! Whatever has put that into your head? I am quite well, and have no thought of dying yet."

"Perhaps not. But listen to what I have to say. The strongest and most intelligent man in the world cares more for a woman's tenderness than for anything else in the world, and without this the cleverest and most perfect housekeeper is sure to lose her husband's affections in time, as I can see you are losing Harry's."

"Aunt, I am sure you are mistaken."

"Don't interrupt me, dear, till I have given you proof. I cannot shut my eyes or ears to what is going on. Let me call your attention to one or two things. This morning your husband was half way across the kitchen, bringing you in some nice lettuce he had grown in the garden, and all you did was to look at them and say, 'There, Harry, that will do; see your dirty boots on my clean floor.' Some men would have thrown the lettuce out into the road. After he had his breakfast, you screwed up your face when he kissed you, because his moustache was damp, and said, 'I never want to kiss you again.' When he empties anything, you tell him not to spill it. From morning to night your sharp voice is heard complaining and fault-finding either with the children or with your husband when he is near. You have given way to it until you don't realize its evil nature, but I tell you—there may be a few more men like Harry—as gentle, loving, tender, and as forgetful of self, and so satisfied with loving that their affection will die a long and struggling death; but as sure as you are living, it takes but a few years of such fretfulness and fault-finding as you give way to constantly to turn the best husband's love into irritation and indifference, if not hatred."

"But, aunt, I am sure that—"

"Yes, you may be sure—you are not dead yet, but if you do go first, Harry will marry the sweetest-tempered woman he can find. She may not be as good a housekeeper as you are, but she will be considerate and good natured, which will cover a multitude of other shortcomings."

"I am sure I never thought I was so bad, aunt."

"Perhaps not, but I see you drifting down the wrong line and wish to stop you. There is yet time to become more considerate and sweet than you have been, and take my word for it, your husband will be the first to own that there is not a sweeter or better-tempered woman in the world when he finds out you have changed from your fault-finding, fretful way to one of tenderness and a ready recognition of what he is doing to make you and your children happy. Above all, pray to God to help you to try to live peaceably and to subdue your impatience."

Ellen did so, and Harry had the joy of writing for Aunt Betsy to come again to see the change, although he little knew how it had been brought about "just in time" to save him from giving up in despair.—*Selected*

WHAT HAVE THE SALOONS DONE?

BY CHAUNCEY HOBART, D.D.

1. THEY have taxed the people many thousands of dollars to build jails, enlarge court-houses, and provide for the needy.

2. They have largely increased the taxes for the support of the poor, and to bury those who have died.

3. They have largely increased municipal expenses for boarding criminals, and for trying them in our courts.

4. They have caused many thousands of murders—thus hurrying men, unprepared, into eternity, leaving orphans to weep and kindred to mourn in hopeless sorrow.

5. They have snatched young men from what might have been honorable life, and consigned them to the penitentiary.

6. They have hurried thousands of our fellow-citizens into untimely graves, who would have been, in all probability, but for the saloon and the drunk habit, valuable citizens and respectable members of the community.

7. They have made poor men poorer, and rich men richer and meaner.

8. They have taken the bread out of the hands and mouths of poor, hungry, starving children, and left them to suffer and die.

9. They have taken the money that should have been used to furnish decent clothing for hard-working women, and left those women to toil and suffer in rags.

10. They have disregarded the tears and agony of women whose lives have been wrecked, and whose hearts have been broken by the saloon business.

11. They have pursued with relentless persistence the poor, stupid, idiotic drinker, until his body has been consigned to a drunkard's grave, and his soul to a drunkard's hell.

12. But by far the worst effect produced by the saloons of these United States is the stupefying, benumbing, narcotizing influence which they have produced, and are still exercising, on the moral sense of many in the community. This is seen in the case of those who are ready to tolerate the saloon for the sake of the money it brings into the municipal treasury. We have, say, twenty saloons in a city of 8,000 inhabitants, which pay \$500 each, making \$10,000. This, they say, builds our sewers, paves our gutters, cleans our streets, repairs our sidewalks, pays our city officials, and greatly reduces our city taxes; and hence saloons are voted for by professed Christians, and men who are supposed to fear God.

But is it true that this ten thousand dollars reduces the city taxes? Not a bit of it. It costs the city say \$20,000 per annum to meet all demands, and this ought, in equity, to be paid by the citizens in proportion to the property owned by each. If Mr. A, who owns \$100 worth of property, should pay ten cents, Mr. B, who is worth \$1,000, should pay one

dollar; Mr. C, who is worth \$10,000, should pay ten dollars; Mr. D, who is worth \$100,000, should pay one hundred dollars. This is fair and right, as all must admit, and if \$20,000 was raised in this way, no one would have a right to complain. The money would be raised, the city government would go on, and each would pay in proportion to the protection afforded. But when the half of this \$20,000 is paid for license to sell intoxicating liquors, the change is not in the amount collected, but in the mode of collecting it, and in the persons who pay it. In this last case he who should have paid one hundred dollars now pays but fifty dollars, while the poor dupe of the drink habit, who should not have paid more than ten cents, now pays anywhere from twenty dollars to one hundred dollars, through the saloon keeper, into the treasury.—*California Christian Advocate*.

LEAN HARD.

SHE was a plump, motherly-looking woman, and she stood in a farmer's spring wagon, which was drawn up to the sidewalk in a small town. She wrapped her nice cloak closely about her, looked ruefully at the muddy wheels, and hesitated.

A tall young man, her son, and a student—for this was an academy town—stood on the sidewalk, holding up his arms and saying, "Come, mother, I am waiting."

She put out one foot, and then drew back again and looked down helplessly, for the step was as muddy as the wheel. "I shall get my clothes so muddy, Jimmie."

"No, mother; do just as I tell you and you will not soil a ruffle. Put your foot on the top of the box, and your hands on my shoulders, and I'll lift you down; don't you see?"

"But," objected the mother, "I am so heavy!"

"Nonsense," interposed the son; "just drop into my arms, and you will be on the sidewalk in a second."

Again she gave her cloak a tuck, put her hands on her big boy's shoulders, and sprang out, he taking her weight so completely upon his strong arms that her feet came to the walk without a jar; and as her hands fell from his shoulders, she gave his arm a little loving pat that told more forcibly than words how proud she was of his strength and tenderness.

I knew the boy, knew how practical and sensible he was, knew how he loved his mother, and could see that he almost felt impatient when she hesitated to trust his strength. I knew, too, that this young man had felt sorely burdened with his sins, and had greatly desired to become a child of God, but was waiting for some new light, some wonderful "inner evidence," or experience, before he accepted the Saviour's invitation, "Come unto me," and my heart went out to him with a great longing that he might drop in simple faith into the arms of love extended to him, just as his mother had into his own.

Again, later in the day, the same couple were coming from the academy grounds, down an icy sidewalk, he carefully guiding her steps, and she clinging to his arm for support. Her foot slipped, but he held her up, and said, "Lean on me, mother; I never fall." Again her feet slipped, and he said more earnestly, "Mother, lean on my arm; *lean hard*."

"Why, dear, I thought I was leaning hard," she replied.

"Well," he urged, "if you lean hard *enough*, you *can't* fall; just throw your weight on my arm, and I can take you safely over the ice;

but while you keep trying to walk with your hand just resting on my arm, you are sure to keep slipping."

Again she obeyed his directions, and her feet flew safely and lightly over the ice walk beside his, clad in "arctics" that never failed to hold fast.

Again I thought: "Poor, blind Jimmie! Once, when implored to cast yourself into the arms of divine compassion, you said, 'I am afraid, if I should trust, and try to be a Christian without any further evidence, I would stumble, or fall right away, and then I should never dare try again.'"

O Jimmie! remember your own words to the dear mother: "If you lean *hard enough* you *can't* fall." While you keep trying to stand, or walk alone, or with just a *little* help, he can't help you. Cast your *whole* weight—not only your sins, but your unbelief, your ignorance, and your helplessness—upon him. He will hold you safely. He saith, "My grace is sufficient for you;" my "strength is made perfect in weakness."—*Grace Growing, in Oynosure*.

MUTTON SUET A HOUSEHOLD REMEDY.

It is very vexing and annoying, indeed, to have one's lips break out with cold sores, but, like the measles, it is far better to strike out than to strike in. A drop of warm mutton suet applied to the sores at night, just before retiring, will soon cause them to disappear.

This is also a good remedy for parched lips and chapped hands. It should be applied at night in the liquid state, and be well rubbed and heated in before a brisk fire, which often causes a smarting sensation, but the roughest of hands by this treatment will often be restored to their natural condition by one application. If everyone could but know the healing properties of so simple a thing as a little mutton suet, no housekeeper would ever be without it. Get a little from the butcher, fry it out yourself, run it into small cakes, and put away ready for use. For cuts and bruises it is almost indispensable, and where there are children there are always plenty of cuts and bruises. Many a deep gash that would have frightened most women into sending for a physician at once, I have healed with no other remedies than a little mutton suet and plenty of good castile soap. A wound should always be kept clean, and the bandages changed every day, or every other day. A drenching of warm suds from the purest soap that can be obtained is not only cleansing but healing; then cover the surface of the wound with a bit of old white muslin dipped into melted mutton suet. Renew the drenching and the suet every time the bandages are changed, and you will be astonished to see how rapidly the ugliest wound will heal.—*Herald of Health*.

SWEET OIL.

To stop doors from creaking put a little sweet oil on the hinges.

Sweet oil will clean bronze; it must be well rubbed with a brush into all the crevices, then rubbed off thoroughly with a brush.

Once in a great while insects crawl into the ear, causing great pain and ringing. To relieve, turn the head on one side and have another person fill the ear with sweet oil. This will drown the insect and it will be carried out with the oil, onto the outer edge, whence it may readily be removed.

The following makes a most effectual lip salve: Equal parts of best oil and white wax melted together in a cup set in hot water. Add a little alkanet root tied in white muslin and put in with the oil and while they are hot, and it will color the mixture pink. If it is desired to perfume it, add oil of bergamot or oil of lavender.—*Good Housekeeping*.

CURIOUS FACTS AND USEFUL INFORMATION.

AMBERGRIS is largely used by the Mohammedans for incense, and it is also used in some of the costliest perfumes. It is only found in sick or lean whales, generally in the intestines, or floating upon the seas of warm climates, intermixed with the food of the whales. It is thought to be a morbid secretion of the whale's diseased liver, and it is of a bright gray color, streaked with yellow and black. It has a very fine, waxy character, is as soft as the common putty of the glazier, and on being rubbed or heated, exhales a rare perfume. It is only in the lower part of the intestinal canal, mixed with the feces, that the substance is found, and almost always in spermaceti whales, and in warm latitudes. The sailors think it a product of dyspeptic whales.

A day's journey, in Bible language, was thirty-three and one-fifth miles.

A Sabbath-day's journey was about an English mile.

Ezekiel's reed was eleven feet, nearly.

A cubit is twenty-two inches, nearly.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was \$8.09.

A talent of silver was \$538.32.

A talent of gold was \$13,809.

A piece of silver, or a danny, was thirteen cents.

A farthing was three cents.

A gerah was one cent.

A mite was one cent.

An epha, or bath, contained seven gallons and five pints.

A hin was one gallon and two pints.

A firkin was seven pints.

An omer was six pints.

A cab was three pints.

The names of the months were given by the Romans.

January, the first month, was so called from Janus, an ancient king of Italy, who was deified after his death, and derived from the Latin word *Januarius*.

February, the second month, is derived from the Latin word *Februus*, to purify, hence Februarius; for this month the ancient Romans offered up expiatory sacrifices for the purifying of the people.

March, the third month, anciently the first month, is derived from the word *Mars*, the god of war.

April, the fourth month, is so called from the Latin *Aprilus*, i. e., opening; because in this month the vegetable world opens and buds forth.

May, the fifth month, is derived from the Latin word *Majores*, so called by Romulus, in respect toward the Senators, hence Maius or May.

June, the sixth month, from the Latin word *Junius*, or the youngest of the people.

July, the seventh month, is derived from the Latin word *Julius*, and so named in honor of Julius Caesar.

August, the eighth month, was so called in honor of Augustus, by a decree of the Roman Senate, A.D. 8.

September, the ninth month, from the Latin word *Septem*, or seven, being the seventh from March.

October, the tenth month, from the Latin word *Octo*, the eighth, hence October.

November, the eleventh month, from the Latin word *Novem*, nine, being the ninth month from March.

December, the twelfth month, from the Latin word *Decem*, ten; so called because it was the tenth month from March, which was anciently the manner of beginning the year.—*American Tit-bits*.

THE Law Society of Toronto has adopted resolutions admitting women to practice law.

Mission Fields.

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

GOD OVER ALL.

BY J. E. RANKIN.

NOW THE moon walks from her cloisters,
Pale and penitent and fair,
Saying soft her Paternosters
On the trembling, evening air.
Star by star she, mounting, tells them,
Bead on bead, in God's ear spells them;
Gone the twilight,
Sapphire sky light!
Hark the curfew's call,
Care's release,
Sleep in peace,
God is over all.

God is over all, our Father,
Night the shadow of his wing.
As a brood of fledglings gather,
With their filial murmuring,
One by one beneath their mother
All their mundane fears to smother,
To God kneel we,
Low appeal we.
Hark the curfew's call,
Care's release,
Sleep in peace,
God is over all.

God is over all, Creator!
All the worlds wheel round his throne,
And he counts them, less and greater.
Thus he counts, on earth, his own.
In his councils he includes them;
With his wings protects and broods them;
Great Defender,
Kind and tender!
Hark the curfew's call,
Care's release,
Sleep in peace,
God is over all.

—Our Day.

INDIA. NO. 4.

The Religious Nature of the East Indian.

BY ELDER S. N. HASKELL.

THE people of India are a devotedly religious people. Mankind are not totally depraved, whether they be heathen, infidel, or belong to a Christian civilized nation. While "there is none righteous, no not one," "for I know that in me (that is, in my flesh) dwelleth no good thing," yet Christ "was the true Light which lighteth every man that cometh into the world." In this the heathen are not an exception. It is Satan who perverted man's faith and worship. It was self-abnegation and a spirit of sacrifice for others' good which led Christ to come into this world and die for a lost race. And wherever the light of Christ shines, which is in every man's heart, this spirit of sacrifice exists to a greater or less extent; for it accompanies and becomes a part of every ray of light that emanates from our Lord Jesus Christ. But this principle is perverted in its object and manifestation by Satan.

It therefore becomes prominent in a false worship. Satan has thus stolen the livery of heaven to bring honor to himself.

He utilizes every principle of heaven upon which to erect a system that man may be saved by works, thus ignoring the grace of Christ which bringeth salvation. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2: 8-10. That is, grace saves us, and this is a free gift of heaven, and it is received by faith; and this grace changes the heart, so it produces good works.

Here lies the principle of the two systems of religion,—the true and the false. In the Christian religion, of which Christ is the author, the heart becomes changed, and the grace of Christ produces good works. In false religions, of which Satan is the author, man becomes inspired by Satan to be saved by his own works, and obtain the favor of the gods by doing penance, which incurs the favor and appeases the wrath of the false gods.

The forms of religious worship in India are legion, "as there be gods many and lords many;" but all of them are Christless. It is easy to trace in the Hindu faith once a knowledge of the true God and our Lord Jesus Christ; but this has been perverted by a masterly mind, and has instilled in the heart false systems of worship actuated by wrong principles. The origin of their faith is the famous Hindu Triad,—Brahma, the creator, or the first produced from the first great cause, Vishnu, the preserver, and Siva, the destroyer. In this is the germ of that system of idolatry which, when fully developed, recognizes as objects of worship a multitude of deities from thousands to the fabulous number of 330,000,000. Nothing but a Satanic masterly mind could ever have invented so many false gods, and led men to such great lengths of suffering in their worship.

The Indian people are devotedly religious, practicing all sorts of iniquity, suffering in every conceivable manner, even to the sacrifice of their own lives, to appease the wrath and court the favor of some one of their gods. Everything is worshiped, both animate and inanimate, from the stone to the tree, carved and shaped into ten thousand forms, each and all of these requiring penance of some kind for the salvation of the devotee.

The Brahmins were the religious teachers of India, and were worshiped as gods. Upon being asked by the missionary what god he worshiped, one replied, "I worship none; but the gods worship me." They hold themselves aloof from all others, being too sacred to come near any of the common people.

They are an educated, refined race, purely vegetarian in their diet, abstemious in their habits, and practically were the rulers of the Hindu mind. They practice the greatest austerities in order to reach their state of holiness; and this principle runs through all Indian worship.

The fakir stretches his arm toward heaven, or places his body in some unnatural position until paralyzed. He sits upon the ground surrounded by a fire, thus slowly torturing himself; goes upon long pilgrimages; fasts; stretches himself, extending his arms over his head, in the dust, thus measuring distances for hundreds of miles; and all of this is looked upon as holy acts, that make the individual so holy that he is visited by thousands. The wealthy Hindu will visit Benares or some other noted city of their gods, where the Brahmin priests will direct him to pass through various ablutions in filthy water, called holy, anointing him with some stinking ointment, practicing filthy rites, instructing him how to pass through various tortures of the body, paying a large sum for every step he takes, until the priest will have robbed him of his wealth, and he returns home penniless, with ruined health, all of which is to obtain a pardon for his sins and purify his soul.

The devil is worshiped direct, and is said to appear at night in certain trees, and is looked upon with the greatest reverence. The deadly cobra is tenderly fed, and offerings of money and gold are placed upon the plate, which afterward are appropriated by some Brahmin priest. But this is unlike the story of Bel and the dragon, where Daniel strewed the floor of the temple with ashes to track the priests when they came in to eat the meat; for here the cobra eats the meat, and afterwards the priest takes the money.

Thus everything is worshiped which can be imagined to do harm or good, and is held sacred by some Hindu. Thus the religious society of India is broken into the thousand fragments, all under one great leader, Satan. And yet Christianity has entered the rank of every caste, and taken trophies from every stronghold of Satan in the idolatrous worship of India, who will finally shine in glory. Is here not a missionary field for the nineteenth century?

BELIEF WITHOUT REPENTANCE.

A MISSIONARY in Ceylon reports a case in a village in that country. A plain sermon had been delivered giving the faith of the gospel, after which a conference was held. The missionary asked, "Do you believe these things?"

"Yes, sir," was the unanimous response. "Do you believe that the Bible is God's word and that other vedas are wrong?"

"Yes." "Do you believe that God sent his Son into the world to save sinners?"

"Yes." "Do you believe that Jesus is able to save you?"

"Oh, yes!" "Will you then accept him as your Saviour?"

"Yes, sir, yes." And the case seemed quite complete.

But the wondering missionary wisely went on: "If you become Christians, you must give up sin." Silence reigned. "You must give up lying." A smile ran around the audience, and a voice said, "We cannot agree to that." "You cannot serve the true God and lie, steal, be impure, and worship idols, or sin in any way; are you willing to give up these that Jesus may save you?" Ah, no, they would give up nothing, and yet they professed to believe and want to join the church!

How well this illustrates the human heart in our own land as well as in Ceylon. Yes, indeed, men want to be saved; they even believe in Jesus; but they will not give up their sins. If God would save people in their sins, the whole world would turn to him; but that is not his way of salvation; the repentance of the heart that changes the life from sin to purity at whatever the cost may be, this is God's way, and the only way of salvation. The faith in Christ as our daysman and only merit completes the work of grace. Who of us are clinging to our sins while claiming to be Christians?—Selected.

"Savonarola, the Florentine Martyr," by Emma H. Adams, is a successful attempt to tell, in an attractive manner, the story of this great "Reformer before the Reformation." The main facts in the remarkable history of the famous Dominican monk are clearly and entertainingly related and the little volume is well worthy of being read by young and old as an excellent introduction to a more detailed study of some of the facts and causes which led to the moral revolution of the sixteenth century.—*The Christian Intelligencer*.

The author has just the gift for biographical writing. She seizes upon the strong points in the character, and sets them out in vivid relief. Indeed she has a form of dramatic power that makes her work of exceptional interest and value. She writes, too, sympathetically, and seems possessed by the subject. One's general reading, in Romola, for instance, necessitates just such information as is here given. The narrative is marked by vigor, directness, and impressiveness.—*The Golden Rule*.

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

Our Work and Workers.

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

LIVE IT DOWN.

Has a foolish word been spoken,
Or an evil deed been done?
Has a heart been almost broken
For the friends that now disown?
Let not coldness or the frown
Shake thy manhood—live it down!

Is the stern traducer sneering,
Thrusting innuendo vile,
With the world's opinion veering,
Basking in its fickle smile?
What are gossips with their frown?—
Buzzing insects—live it down!

Verdict fairer will be given
In the sober after thought;
Charity, sweet child of heaven,
Judgment harsh will set at naught.
Then will grieved mercy's frown
Smite the slanderer—live it down!

But if man refuse to soften
For that weakness he may feel,
There is One forgives as often
As to Him we choose to kneel.
Droop not, then, if all should frown;
With such friendship—live it down!

—Selected.

THE NEED OF PRAYER.

DANGERS beset every path, and he who comes off conqueror will indeed have a triumphant song to sing in the city of God.

Some have strong traits of character that will need to be constantly repressed. If kept under the control of the Spirit of God, these traits will be a blessing; but if not they will prove a curse. If those who are now riding upon the wave of popularity do not become giddy, it will be a miracle of mercy. If they lean to their own wisdom, as so many thus situated have done, their wisdom will prove to be foolishness. But while they shall give themselves unselfishly to the work of God, never swerving in the least from principle, the Lord will throw about them the everlasting arms, and will prove to them a mighty helper. "Them that honor me, I will honor."

This is a dangerous age for any man who has talents which can be of value in the work of God; for Satan is constantly plying his temptations upon such a person, ever trying to fill him with pride and ambition; and when God would use him, it is too often the case that he becomes independent and self-sufficient, and feels capable of standing alone. This will be your danger, brethren, unless you live a life of constant faith and prayer. You may have a deep and abiding sense of eternal things, and that love for humanity which Christ has shown in his life. A close connection with Heaven will give the right tone to your fidelity, and will be the ground of your success. Your feeling of dependence will drive you to prayer, and your sense of duty summon you to effort. Prayer and effort, effort and prayer, will be the business of your life. You must pray as though the efficiency and praise were all due to God, and labor as though duty were all your own. If you want power, you may have it; it is waiting your draught upon it. Only believe in God, take him at his word, act by faith, and blessings will come.

In this matter, genius, logic, and eloquence will not avail. Those who have a humble, trusting, contrite heart, God accepts, and hears their prayer; and when God helps, all obstacles will be overcome. How many men of great natural abilities and high scholarship have failed when placed in positions of responsibility, while those of feebler intellect, with

less favorable surroundings, have been wonderfully successful. The secret was, the former trusted to themselves, while the latter united with Him who is wonderful in counsel, and mighty in working to accomplish what he will.—*Testimony for the Church, No. 30.*

FIELD NOTES.

THE present worth of Union College, Lincoln, Nebraska, according to the latest financial statement, is \$191,471.

THE latest financial report of the Seventh-day Adventist Publishing Association at Battle Creek, Mich., gives the present worth of the institution at \$232,287.54. The branch offices at Ottawa, Ontario, and Atlanta, Georgia, are reported to be in a prosperous condition.

BROTHER J. F. JONES writes to the *Union Record* from Baltimore, as follows: "Since my last report four have expressed a wish to be baptized, and to-day we learn of another one keeping the Sabbath of the Lord who, a short time ago, declared she could not be convinced that Saturday was the Sabbath to be observed in the Christian dispensation."

THE report of the recording secretary of the General Conference for the year ended June 30, 1892, shows the statistics of the Seventh-day Adventist denomination at that time in the following particulars: Number of ministers, 247; licentiates, 156; total, 403; churches, 1,102; membership, 33,775. Since that date, however, there has been an encouraging increase.

REPORTS from different parts of the field indicate an unusual spirit of inquiry in regard to the Sabbath question. This shows that the Spirit of God is at work, and now let all who love the commandments of God set aside all earthly considerations and "be ready to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear" [margin, "reverence"].

THE changes of laborers recommended by the Labor Committee of the General Conference, up to our latest information, are as follows: Elder R. S. Owen, of Canada, to go to Georgia; Elder C. McReynolds to change from Arkansas to Kansas; Elder J. M. Rees to change from Indiana to Arkansas; Anna L. Ingels, secretary of California Tract Society, to go to Sydney, Australia.

PRESENT indications show that a larger force of canvassers will enter Ontario, Canada, the present year than ever before. It is also expected that the force in Manitoba and Northwest Territories will be materially increased. And the Quebec Tract Society is laying plans for an extension of work in that province. Canvassers are also to be sent to Newfoundland and to Magdalene Islands.

THE General Conference passed the following resolution in regard to foreign missionaries: *Resolved*, That in view of the difficulties to be met, we admonish the fearful, the ease loving, the selfish, not to offer themselves for this work, and that only those be accepted for it who intelligently and willingly consecrate themselves for life or death to arduous, humble service in the dark regions of this lost world.

BROTHER GRANT ADKINS reports to the *Review* that "ten adults have decided to obey the truth" as a result of meetings held in a schoolhouse at Fountain City, Tennessee. A Sabbath school of twenty-four members has been organized. This was not accomplished without opposition, as some "Christian" people not only induced the trustees to close the building against Brother Adkins, but they threatened personal violence. But this rather helped to bring the truth to the attention of the people, and private houses were opened to him.

THE General Conference has recommended that local schools for white students and colored students be established at such places in the South, and on such a plan, as may be deemed best by the General Conference Committee after careful investigation of all the circumstances.

MRS. M. J. BAHLER writes from El Paso, Texas: "We would hereby express our thanks to the many kind friends who have generously sent us papers for the Chinese Mission School. Could they see how eagerly they are received by the Chinese boys they would feel amply repaid. Judging by the rolls of papers that have poured in upon us there is a widespread interest among our people for the Chinese work. God is blessing; and the hearts of some of our pupils are being made tender with his love. Please discontinue papers till further notice."

HERE AND HEREAFTER.

An exhaustive treatise on the "State of the Dead" and the "Destiny of the Wicked." Has man a conscious existence in death? This is a question of the deepest interest, especially in these days when Spiritualism, in its varied forms, is spreading its deception everywhere. The subject is treated in

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INFLUENCE OF THE DOCTRINE,

in which it is shown that many have been driven into infidelity by the doctrine of Eternal Torment, a doctrine which is inconsistent with the character of God and contrary to the teachings of the Scriptures.

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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 XIII.—SUNDAY, MARCH 26, 1893.

REVIEW.

[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.]

Golden Text.—"Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

A GLANCE AT THE SUBJECTS.

LESSON	I.—Returning from the Captivity.	Ezra 1:1-11.
"	II.—Rebuilding the Temple.	" 3:1-13.
"	III.—Encouraging the People.	Haggai 2:1-9.
"	IV.—Joshua, the High Priest.	Zech. 3:1-10.
"	V.—The Spirit of the Word.	" 4:1-10.
"	VI.—Dedicating the Temple.	Ezra 6:14-22.
"	VII.—Nehemiah's Prayer.	Neh. 1:1-16.
"	VIII.—Rebuilding the Wall.	" 4:9-23.
"	IX.—Reading the Law.	" 8:1-12.
"	X.—Keeping the Sabbath.	" 13:15-22.
"	XI.—Esther before the King.	Esther 4:10-5:3.
"	XII.—A Temperance Lesson.	Prov. 23:15-23.

BRIEF ANALYSIS OF THE LESSONS.

LESSON 1.—(a) The book of Ezra, written by Ezra, a scribe, a priest, descended from Aaron. Written somewhere about B.C. 450 to 460. (b) Written in two languages, the major part in Hebrew. Chapters 4: 8 to 6:18, and 7:12-26 are in Chaldean, a branch of the Syriac. (c) The chief events of this lesson, the decree of Cyrus, and the return of the Jews from all parts of the realm of Babylon, took place in B.C. 536. (d) The lesson deals with the fulfillment of Jeremiah's prophecy in the decree of Cyrus, the extent of the decree, the liberality of the emperor, and the return of about fifty thousand Jews. The lesson is God's wondrous compassion and faithfulness to his people, together with the fact that God rules in the kingdoms of the world, and giveth them to whom he will.

LESSON 2.—(a) The building of the temple from May to October 536 B.C. (b) Zerubbabel, governor of Judea. (c) Daniel, a prophet in Babylon; Haggai and Zechariah, in Jerusalem. (d) The commendable first work of building the altar, and the offering of burnt offerings. (e) The observation of the Feast of Tabernacles. (f) The laying of the foundation of the temple, and the emotions of the people.

LESSON 3.—(a) The prophecy of Haggai, consisting of reproofs and encouragement. (b) The reason why the prophecy was given was the backsliding of the Jews, and their long delay in building the temple. (c) The realization of our need of God a necessity. If we do not know our need, we will not ask. (d) The necessity of having God's help to make his work a success. (e) The assurance that all is of God, and that God has all the means in his own hands for the success of his work.

LESSON 4.—(a) The enemy of God's people. (b) God's care for his people shown in his rebuke of the enemy. (c) God's forgiveness in blotting out sin. (d) The God that forgives will by angelic power keep his people. (e) We have a Great High Priest, and the assurance of the same divine power.

LESSON 5.—This lesson is from Zechariah, and its subject the Spirit of God. (a) In that Spirit is found all blessings. (b) Without the Spirit all our work, however much of human power may be behind it, will amount to nothing. (c) That Spirit, if received by us, will shed abroad the love of God in our hearts, cleanse us from all sin, and give us a new heart and a new spirit. Rom. 5:5; Eze. 36:25-27. (d) God is more willing to give that Spirit to them that ask him than earthly parents are willing to give good gifts to their children. Luke 11:9-13. That Spirit will cause us to walk in God's law.

LESSON 6.—(a) The finishing of the temple under the encouraging words of the prophet, and its dedication. (b) The Jews prospered when they obeyed God. (c) The keeping of the Feast of the Passover, and the great rejoicing. (d) The giving of all the glory to God.

LESSON 7.—(a) Nehemiah a special friend and favorite of King Artaxerxes at Susa. (b) He learned

that the people were in affliction, and that the wall was broken down, and he went to the only Source of help, the great God of Israel. (c) In seeking God he does not excuse himself or the Jews, but confesses his sins and the sins of his people, and pleads God's promises and covenants. (d) Even thus may we pray. See Psalm 57.

LESSON 8.—In the rebuilding of the wall the following lessons may be noted: (a) The unbelief and indifference of the Jews themselves; (b) the activity and persistence of their adversaries in hindering the work; (c) the faithfulness of Nehemiah, his words of faith and courage to the people, the organization for carrying on the work, and the glorious success. (d) Although Nehemiah made all the preparations he did, he did not expect to do the work or defeat the enemy in himself. He says, "Our God shall fight for us." Note the wickedness of slander and backslidings, the value of righteousness and faithfulness.

LESSON 9.—The subject is "Reading the Law." Peloubet calls this "a Sunday school of the olden time." But the Sunday had no more to do with the matter than did General Grant with the foundation of our republic. It was really the study of the word of God. (a) It was the month of meetings, the seventh month. (b) The people demanded the reading of the word, and were therefore anxious to listen. (c) The instruction was long continued, yet the people were not weary. (d) The people received the word because they mourned over the sin, and were comforted in God's mercy.

LESSON 10.—In this lesson, as in others, let the teacher cleave to the word of God. (a) The Sabbath, what day is it? (Gen. 2:2, 3); (b) the commandment concerning it (Ex. 20:8-11); (c) Who gave it?—The Creator (John 1:1-3; Col. 1:16); (d) the Sabbath is therefore the Lord's day (Mark 2:27; Isa. 58:13; Rev. 1:10); (e) how it should be kept "holy;" (f) those only can keep it holy who have been made holy by Christ (1 Cor. 1:30; Eph. 2:10); therefore the Sabbath is a sign between God and his people, that they may know that he is the Lord who sanctifies them (Eze. 20:12). Nehemiah, under the theocracy, and by especial appointment of God, did not permit work or traffic on the Sabbath. Under the gospel no man or set of men has any right to compel the observance of any commandment of the Decalogue.

LESSON 11.—(a) The reign of Ahasuerus (Xerxes). (b) Esther made queen in the providence of God (Esther 4:14). (c) Haman's plot against the Jews. (d) Mordecai and his relation to the kingdom and Esther. (e) God's deliverance of the Jews in his own way. This is a wonderful lesson of God's special providences.

From the above the intelligent teacher will be able to construct a *re-view* of the lessons of the quarter. Make the practical points prominent, and let the word of God be the evidence.

A LESSON ON THE GOLDEN TEXTS.

1. What promise did the Lord give to Israel if they would turn to him in bondage?

"The Lord thy God will turn thy captivity, and have compassion upon thee." Deut. 30:3.

NOTE.—We by nature are the servants of sin and wrath (Eph. 2:2; Rom. 6:16); but if we renounce our sins of transgression, God will turn our captivity (1 John 1:9). And after this if we sin again, he will forgive if we return to him. See 1 John 2:1.

2. For what did the children of Israel praise the Lord on a certain occasion?

"They praised the Lord, because the foundation of the house of the Lord was laid." Ezra 3:11.

NOTE 2.—We may rejoice at all times that the foundation of God's spiritual temple, in which we all may be living stones,—that this foundation is in our Lord Jesus Christ. 1 Cor. 3:11.

3. Without whom will all our labor for God be in vain?

"Except the Lord build the house, they labor in vain that build it." Ps. 127:1.

4. Whom have we to plead for us in all our conflicts, captivity, and labor?

"Having then a great High Priest who hath passed through the heavens, Jesus the Son of God." Heb. 4:14.

5. By what power may we overcome and do God's will?

"Not by [human] might, nor by [human] power, but by my Spirit, saith the Lord of hosts." Zech. 4:6.

6. How willing is God to give his Spirit? Luke 11:9-13.

7. What invitation made the heart of the Psalmist glad?

"I was glad when they said unto me, Let us go into the house of the Lord." Ps. 122:1.

8. What should be our continual prayer?

"Lord, be thou my helper." Ps. 30:10.

9. How did Nehemiah and his brethren engage in the work?

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

10. What should be our prayer in reference to God's law? Ps. 119:18.

11. What is our duty with reference to the fourth commandment of God's law?

"Remember the Sabbath day, to keep it holy. The seventh day is a Sabbath unto the Lord thy God." Ex. 20:8-10.

12. What is the duty of those in authority?

"Judge righteously, and minister judgment to the poor and needy." Prov. 31:9.

13. In what admonition may all find instruction and profit?

"And be not drunken with wine, wherein is riot; but be filled with the Spirit." Eph. 5:18.

14. What is God's word to all who trust him? See golden text.

LESSON XIII.—SABBATH, MARCH 25, 1893.

GENERAL REVIEW.

[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.

THE WORD.

1. What is the difference between the word of God and the word of man?

"And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe." 1 Thess. 2:13.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:8-11.

2. Why is Christ called the Word of God?

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that hath been made." John 1:1-3.

3. How is all Scripture given?

"Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." 2 Tim. 3:16.

"For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost." 2 Peter 1:21.

4. Through whom has it been given?

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners." Heb. 1:1.

5. Who has always done the speaking?—*Id.*

6. How was the work of creation accomplished?

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap; he layeth up the deeps in storehouses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6-9.

7. How is the true God distinguished from false gods?

"But the Lord is the true God; he is the living God, and an everlasting king; at his wrath the earth trembleth, and the nations are not able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, these shall perish from the earth, and from under the heavens. He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens." Jer. 10:10-12.

8. Why has an effort been made to destroy faith in the literal interpretation of the first chapter of Genesis?

9. What relation is there between creation and redemption? Trace the parallel quite fully.

10. How may we make a practical application of the power of God's word as shown in miracles?

THE SPIRIT.

1. What names are given to the Holy Spirit?

2. To whom does it belong?

3. What are some of the leading operations of the Spirit?

4. How only can we keep the commandments of God?

5. What relation is there between the gift of righteousness and the gift of the Spirit?
6. In what specific results is the Spirit manifested in those who have received it?
7. What is meant by spiritual bondage?
8. What birth gives us freedom?
9. In view of all that we have learned in these lessons, can we not say, with a greater fullness of meaning than ever before, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ"?

News and Notes.

FOR THE WEEK ENDING MARCH 6.

RELIGIOUS.

—The *Christian at Work* says: "Resolutions in favor of keeping our American Sunday are being adopted by religious bodies all over the country."

—One of the striking features of the late papal jubilee was the action of the czar of Russia in granting permission to collect subscriptions in his dominion for an offering at Rome.

—It is said that the Methodists feel that they have been unfairly treated because they are allotted only 400 square feet of space for an exhibit at the World's Fair, while the Catholics are allowed 20,000.

—News from San Salvador indicates a serious clash between the authorities of Church and State. The government threatens to expel the bishop unless the clerical press ceases its attacks on the President.

—President Cleveland specially requested that the design of the Inaugural Committee to extend the ceremonies to a concert on Sunday, the 5th inst., be not carried out. So that feature of the parade was postponed until Tuesday, the 7th.

—The Methodist ministers of Chicago, at a recent meeting, adopted a resolution urging all small local Sunday unions throughout the country to cooperate with the American Sabbath Union in maintaining Sunday closing of the World's Fair.

—A London *News* dispatch from Rome says that the pope is greatly displeased by the abandonment of the American pilgrimage on the occasion of his recent jubilee. He attributes the abandonment of the undertaking to the disputes between Mgr. Satolli and the American bishops, and has ordered an inquiry. Of course the anticipated pilgrimage would have added considerable to the receipts of the occasion, as also to the appearance of universal allegiance.

—At the Methodist Conference in session last week at Hagerstown, Maryland, a committee was appointed to visit President Cleveland, Cardinal Gibbons, and Mgr. Satolli, and urge them to use their influence in behalf of the Rev. Mr. Nelson, a Methodist missionary, now imprisoned in Brazil. His arrest and imprisonment were caused, it is said, by statements made in his sermons concerning the patron saint of Brazil, which was offensive to the authorities.

—A fight ensued in a church in the rural district of Baden, Tennessee, on Sunday, the 26th ult., over the hoop-skirt innovation. A woman came into church arrayed in the balloon style, when someone made a remark which was resented by her husband. Several men engaged in the fight, and several came out with bleeding heads, while children screamed and women fainted. Tennessee is the State most noted for its fanatical endeavors to enforce the Sunday law against honest labor.

—The Protestant section of Ireland is bitterly opposed to the Gladstone home rule measure for Ireland, for the reason that if it carries the new government will be dominated by the Catholics. And it is authoritatively stated that thousands of Orangemen in Canada and Australia are preparing to assist their brethren in Ulster should the home rule proposition be successful. There is little doubt that home rule would, for a time at least, beget a religious-political contest between Catholics and Protestants in that turbulent island.

SECULAR.

—The Kansas Legislature has passed a woman suffrage law.

—All the switchmen on the Vandalia line (Illinois) have struck for higher wages.

—The province of Corrientes, Argentine Republic, is again in revolt against the general government.

—The Minnesota Senate is considering charges of extensive timber land frauds in Itasca County, in which it is alleged that several large timber dealers are concerned.

—Miss Julia Force, of Atlanta, Georgia, who recently shot to death two of her sisters, has been adjudged insane.

—The Hawaiian Annexation Treaty was not ratified by the Senate, and the question is therefore left for the new administration to deal with.

—The press dispatches in regard to the inauguration of President Cleveland say that never before was there so large a crowd of people in Washington.

—A late Panama dispatch says that the Campidan Valley, in Guatemala, has been flooded. Six villages have been swept away and hundreds of people are reported drowned.

—In Rome, on the 27th ult., the police surprised twenty-six Anarchists working in a bomb factory on the outskirts of the city. A large quantity of explosives was seized.

—At Columbus, Indiana, the gamblers are turning the tables on the Law and Order League by entering complaints against society people who play progressive euchre for prizes.

—A press correspondent at Buenos Ayres says that it has been discovered that cartridges served to government troops in Corrientes were filled with coal dust instead of powder.

—On the evening of the 3d inst., a cyclone struck Marion, Mississippi, unroofing and demolishing houses and throwing freight cars from the track. Several deaths are reported.

—Some of the Chinese, a comparatively small number, however, think it safer to register as required by the exclusion law. Up to the 1st inst. 100 had registered at San Francisco.

—A fire, said to be incendiary, destroyed the Colored Baptist College at Little Rock, Arkansas, on the 2d inst. Twenty students jumped from windows; six were badly hurt, two fatally.

—The Supreme Court of Kansas, in the contest between the two rival legislative bodies, decided against the Populists and in favor of the Republicans. The Populists have surrendered.

—The Gladstone government is firm in its maintenance of the present monetary system of England, and insists that the bi-metalists have as yet offered no feasible scheme for a double standard.

—Great destitution is reported in Oldham, England, on account of the prolonged struggle between masters and employes in the cotton mills. Thousands of the idle people are out of food and fuel.

—Ex-President Harrison has formally accepted the law professorship of Leland Stanford Jr. University, at Palo Alto, California. The duties involved are the delivery of ten lectures yearly on general law.

—There is great rejoicing in the mining regions of California over the passage by Congress of the Caminetti Hydraulic Mining Bill, which permits a resumption of hydraulic mining under prescribed restrictions.

—It is estimated that not far from 75,000 men are annually maimed or killed by accidents while coupling railroad cars. Yet nearly 5,000 patents for improved coupling apparatus have been issued in the United States.

—A train on the Iron Mountain Railroad was wrecked near Hope, Arkansas, on the 1st inst. The baggage car, chair car, two coaches, and one sleeper were burned, and fifteen persons were badly injured, but none fatally.

—New York City and Brooklyn are to have another great connecting bridge across East River, to cost \$10,000,000. It will take in Blackwell's Island, and will be used by the New York Central and Long Island Railroads.

—The residence of Cyrus Lee, near Greenville, Kentucky, was burned on the night of February 28. Mr. Lee, his sister, brother, and brother's wife and child, were all burned with the building, and no one knows the origin of the fire.

—A Belfast, Ireland, telegram says that the National Federation has elected as president Thomas Sexton, who in-lorced Gladstone's home-rule bill and denounced Salisbury for endeavoring to incite Orangemen to outrage and riot in opposition to the bill.

—A high unfinished brick building in Chicago was blown over by the wind early in the morning of the 28th ult. The tumbling bricks fell upon adjoining frame buildings, covering fourteen persons in the ruins. Of these six were rescued alive, four of them seriously injured.

—A Berlin dispatch says that in western Russia and eastern Germany enormous loss of property from floods is reported. In Hungary also rivers are overflowing their banks, submerging villages and sweeping away thousands of cattle. The small river Raab has swollen to three times its usual size and has wrecked some 300 houses in the city of Raab and in surrounding districts. More than 50,000 acres of agricultural land have been laid waste.

—The *Roman Times* of a recent date says: "A telegram from Washington, U. S. A., states that the ministers of the various nations resident in that city are prepared to recognize Monsignor Satolli, the newly appointed papal delegate, as a member of the Diplomatic Corps."

—Chancellor Caprivi, of Germany, is not willing to enter into any international arbitration arrangement that would possibly relegate Alsace-Lorraine back to France. He says that "rather than to give up that country the Germans would prefer to shed the last drop of their blood."

—A terrible sandstorm is said to have prevailed in a large portion of Arizona on the 26th ult. A Phoenix dispatch says that on the Agua Fria River whole groves of mesquite were borne down, and the drifting sand covered up and annihilated many wood camps scattered along the edge of the desert.

—The civil war in the State of Rio do Sul, Brazil, is said to be of a purely local nature and does not represent any widespread dissatisfaction with the general government. This is probably true, as the trouble appears to be confined to that one State; but the fact that the general government seems unable to quell the disturbance indicates a rather unexpected degree of weakness.

—A labor mass meeting was held at San Jose de Costa Rica, at which the dictatorship of President Rodriguez was denounced. Colonel Mena was named as the candidate for President. A riot was caused by an attempt of the police to disperse the meeting. Many of the labor leaders were arrested. It is predicted that the reign of Rodriguez will be suddenly terminated.

—A new feature of the ceremonial exchange of official positions at Washington City took place on the evening of March 1. It was a grand reception to Vice President Stevenson, given by the outgoing vice president, Mr. Morton. This courtesy is said to be the first of the kind in the history of the nation, and is said to have been the result of a personal friendship of many years' standing.

—A new battle ship, the *Indiana*, was launched at Philadelphia, on February 28. She is one of three vessels of which the Secretary of the Navy says: "In these battle ships the United States will become possessed of three vessels of the highest power, whose equal as fighting ships does not exist at the present day." The other two are named *Massachusetts* and *Oregon*. The last named is being built in San Francisco.

—The wool sorters at the Milwaukee Worsted Mills have quit work. The strike is partly against a large reduction of wages, but the strikers also allege that a portion of the wool used comes from districts in Persia and Turkey where cholera has been raging for a year. They also state that they have been notified that the work of disinfecting the wool from these parts would be stopped. The superintendent denies the latter complaint.

—On the 3d inst. a destructive cyclone cut a swath through Mississippi, Alabama, Georgia, South Carolina, and North Carolina, passing out into the Atlantic Ocean. There was great destruction of property, and over fifty persons are said to have been killed. The town of Greenville, Georgia, was completely wrecked, although of the 1,000 inhabitants only one was killed. At Hogansville some houses were carried two miles and then dashed to the ground.

—The boomers encamped along the line of the Cherokee Strip country, waiting for Congress to open the land to settlement, having suffered much from exposure and the want of necessary supplies, are said to be getting desperate. Threats are made that if Congress does not move soon, they will invade the coveted domain, secure homes, and, if necessary, fight for them. A Washington dispatch says that Secretary Noble has asked for a military force to prevent the threatened invasion.

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Signs of the Times

OAKLAND, CAL., MONDAY, MARCH 13, 1893.

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The pastors of this city are seemingly afraid that preaching Christ will not draw the people. On Sunday, the 5th inst., one of them preached Blaine, one preached Gough, and another one preached an ex-mayor of the city. A few weeks ago most of them preached Phillips Brooks. The subjects of all these sermons are dead. When ministers of the popular churches get through preaching a living Christ, we may well conclude that "Babylon is fallen."

A PARIS dispatch of February 28 says: "The Waldenses, the descendants of the famous sect so cruelly persecuted for centuries on account of their religious opinions, and who still inhabit a mountain district on the Italian side of the Cottian Alps, are preparing to emigrate to the United States. Their chief business, cloth making, has become so depressed that even with their frugality it is difficult to live. They are sending agents to North Carolina to make inquiries looking to settlement there. If the reports are favorable, 2,000 of them will emigrate in the spring. They are a hardy, thrifty people, retaining to a remarkable degree the virtues of their ancestors."

How long it will be before the winds of national conflict and war are let loose, is difficult to determine. Each month witnesses an increase of war preparations on the part of European nations. Every passing year, by her new military laws, France will add 42,000 men to her army. Russia, on an outbreak of hostilities, could now place in battle line twenty-five army corps; and, not content with this, the army drill still goes on, and new men are trained for service. Even in our own country each year makes our relations with other countries more strained and complicated, and material increase in our navy is already talked by the new administration. Surely all of these preparations for war denote that the world is preparing for future conflict. We are on the eve of startling developments. These are small indications of a reign of peace among the nations of men. Rather do they denote a fulfillment of the prophecy in Joel 3:9, 10, a condition precursory of the coming day of wrath and the destruction of every earthly power. The nations are fast preparing for the last great conflict, the battle of the great day of the Lord. May we see in the omens around us the signs that indicate our nearness to the day of wrath, and be led thereby to sustain that relation to the King of kings and Lord of lords that we shall be found of him in peace when he comes.

The children of God, as they witness the power of Satan around them and his control of the nations of men, oftentimes feel that they themselves are in the small minority, and, so far as this earth is concerned, this is indeed true. But when God's great universe is considered, the "whole family in heaven and earth," they may feel that they are in the majority after all. They can feel as did Elisha, that "they that be with us are more than they that be with them." But if the lonely Christian felt that every power in God's universe, and every created being in the universe, were opposed to him, and God only was on his side, he might ask by way of challenge to all the opposing hosts of evil, "If God be for us, who can be against us?" Let the Christian not seek counsel or encouragement from men, but realize the exhaustless and never-failing source of strength to be found in Him who created the worlds and all the intelligences of his great universe by the breath of his mouth.

REV. DR. VAN NESS (Unitarian) is quoted by the San Francisco *Leader* as follows:—

The Unitarian Church is but a continued existence of what was once the Puritan Church. And the Puritans—who and what are they? They were a righteous, fearless, and trusting communion. They possessed an intense conviction of the truth of their dogmas. They were blessed with a tremendous courage, which nothing could daunt when support of their faith was at stake. Furthermore, they were noted for their superb self-sacrifice and an intense sense of righteousness.

The *Leader* comments in these words:—

We easily recognize the Puritans from the pen picture drawn, but look about the Unitarian camp of to-day in vain to find the least "hint of a tint" resembling that picture. We did see their solitary missionary on a foreign field at a late day when it was fairly safe to teach any religion anywhere, but we also saw him return to Boston after two long years, and heard him confess that the little difference between his "faith" and that of the heathen was rather in favor of the heathen and hence he became a Buddhist.

New diseases are continually springing up that are unknown to the medical fraternity, and for a time at least baffle professional skill. The latest report we have of this character is a dispatch from St. Petersburg, which says: "Advices have been received from the province of Astrachan, in Southeastern Russia, adjoining the Caspian Sea, to the effect that a strange epidemic, whose character is as yet unrecognized, is killing thousands of people in the transcasian region." Not many years hence, if years at all, a greater epidemic than anything that has yet befallen the human race will afflict the people. It will not only be incurable, but it will be universal, affecting all who have rejected the salvation offered in Jesus Christ. This epidemic is called in the Scriptures the "seven plagues," and is particularly described in Revelation 16. This will be the end of human probation, when all who are at all susceptible to the truth will have been sealed by the Spirit of God. The only escape from these plagues is in prevention, and that prevention is faith in the Lord Jesus Christ. The people who will escape are designated as "they that keep the commandments of God and the faith of Jesus." Rev. 14:12.

A short time ago there was formed in the city of Boston a society for the purpose of investigating Spiritualism. This society was composed of many great minds, and at its head stood a prominent minister of a professed Christian church. It is now stated that some of the leading scientific lights of Italy are banded together for a similar purpose. At the head of the Italian enterprise stand "Schiaparelli, the astronomer, and Lombroso, the greatest expert on criminology." Satan is well pleased to measure strength and compare notes with these great men, and we may be assured that he will in no way make the comparison unfavorable to his own interests. Spiritualism will be the gainer by all these investigations. It cannot be combated by scientific means. Man cannot hope to successfully cope with the rulers of darkness. God's word reveals that Spiritualism is but the modern manifestation of old-time sorcery and necromancy, and that through it in the last days Satan will work with "all power, and signs, and lying wonders," "to deceive if possible the very elect." God's truth is the only safeguard of

his children. To its decision every theory in the world must be submitted. God has not left his people to cope with the adversary single-handed, nor by the methods of human reasoning or scientific research. He that gives heed to divine revelation will not be misled nor deceived.

In a recent lecture by Joseph Cook upon the subject "Is the Fourth Commandment Binding upon Christians?" the noted Boston lecturer is reported by the *Advance* of February 23 as using the following words with respect to the commandments of the Decalogue:—

While God remains God, and man is man, the Decalogue must stand. It seems beyond human efforts, and is written in the very constitution of things. Where it has been obeyed even partially it has poured out blessings on the people. It is worthy of such an origin as it claims. It is of this Decalogue that Christ said he did not come to do away with the law, and said, "Keep the commandments." Is the fourth different from the other nine? Any authority they may have belongs to it. The civil and ceremonial laws of the Jews were superseded, but not the moral, and the Decalogue belongs to the moral. A day of rest is in the laws of nature. It was made for man, not for the Jews only, but for all mankind. The week is of immemorial antiquity. The very latest rationalistic discussion against the Decalogue admits that a sacred seventh day existed among the Jews when they first left Mesopotamia. The week is probably as old as the family.

Mr. Cook then proceeds to argue that no particular day is enjoined in the commandment, but that the observance of one day in seven is all it requires. If this were true, which we by no means admit, why do Mr. Cook and his coworkers contend so zealously for the observance of a particular definite day, the Sunday sabbath—a day too that is neither enjoined nor even hinted at in the Decalogue? Why should these same Sunday advocates, who claim the binding obligation of the Decalogue, and yet hold that it does not command the observance of a definite day, demand that seventh-day keepers should violate their consciences and observe a definite day contrary to what they believe the law of God commands? If no particular day is enjoined, why not leave it to every man to choose the day he desires in which to worship? But the Decalogue does enjoin a definite day. "The seventh day is the Sabbath of the Lord thy God." God does not leave the matter of religious duty at loose ends, to be defined or determined by the caprice of men. As Mr. Cook truly says, "While God remains, and while man is man, the Decalogue must stand," and we may also add that the day enjoined by the Decalogue will be obligatory so long as the law of which it is a part shall endure. God's requirements are not mystical nor uncertain, but they are yea, and amen. God says what he means, and when all men shall stand, or fall, as their allegiance to God shall be determined by the law of liberty, it will then be seen, if not before, that God means what he says.

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BIBLE QUESTIONS AND ANSWERS CONCERNING MAN. By Alonzo T. Jones. *Bible Students' Library*, No. 76. Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.

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