

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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MILTON C. WILCOX, EDITOR.

THE seventh-day Sabbath has as strong scriptural ground as has the commandment, "Thou shalt have no other gods before me," or, "Thou shalt not kill."

THE *Christian Statesman* of February 10 reports a hearing before a sub-committee of the House Judiciary Committee on the House resolution, No. 120, providing for a religious amendment to the preamble of the Constitution. Dr. McAllister presented arguments in favor of the bill, and the *Statesman* says: "The members present expressed themselves as deeply interested in the matter, and were evidently profoundly impressed with the argument presented to them in favor of such an amendment to the Constitution. The subject was new to some of them. Assurance was given that the bill will receive careful consideration. . . . Representative Morse is in earnest in his advocacy of the bill. Other members of both Houses have expressed themselves as heartily in favor of it." The next hearing is set for March 6. Would that God might anoint the eyes of the committee that they might see the evil there is in it. Let the friends of truth and liberty pray that on that day, though the majority may be blinded by sophistry, those who desire the knowledge of the truth may be able to discern where it lies.

How Much Longer!—Between 1878 and 1891 the national debt of Austro-Hungary increased from \$1,710,000,000 to \$2,850,000,000. Between 1879 and 1892 the national debt of the German Empire increased from \$44,000,000 to \$436,000,000. Between 1878 and 1892 the national debt of Italy increased from \$1,950,000,000 to \$2,395,000,000. The increase in these three States was \$1,977,000,000, or 53½ per cent. Between 1879 and 1893 the national debt of France increased from \$3,750,000,000 to \$5,681,000,000. Russia's national debt has increased since 1878 from \$1,750,000,000 to \$4,386,000,000. The in-

crease of the debt in the two last-named States amounts to \$4,941,000,000, or about 90 per cent. These are chiefly expenses for war purposes. The figures are cold and dry, but they mean almost insupportable burdens to millions of struggling men and women. Disarmament, bankruptcy, or war must inevitably follow. Italy is already on the verge of bankruptcy, with commerce and industry paralyzed. But there will be no disarmament till the struggle for supremacy is over. How long will it be before this great battle of Armageddon is fought? And then?—the kingdom of Christ.

GREAT LITTLE THINGS.

MANY of the great crises of the centuries turned on very trivial acts and incidents, the actors in which did not even dream of the momentous import of the act at the time. A single act of a hasty temper may involve nations in war; a wise word may heal a breach between great powers; but neither the impatient actor nor the wise speaker may know the effect of his doings. Each spoke out the principle within him.

The decrees of rulers and the decisions of judges, though designed to meet particular cases at the time given, have often been fraught with world-wide import, unrealized by those who uttered them. This is especially true of those decrees and decisions which result in evil. Little did the early fathers in the church realize that their "small" departure from the word of truth, their compromises with paganism, would result in the great apostasy, but they did nevertheless. Little did the Jews think that their enmity toward Christ and his teaching would result in the death of the Son of God. But it did, although they did not believe it, nor would they admit it after it had passed by. If they had known the evil which they were doing, they would not have done it. 1 Cor. 2:8. But they acted on a wrong principle, and that principle was not only evil in its result, but it blinded those who acted upon it. They did not intend to do wrong, but the carrying out of a wrong principle will ever result in wrong, whatever the intention of the one or ones who set it in motion.

Even the ambitious Constantine and the ambitious bishops of his time would have paused in horror if they could have seen the result of the development of one clause in the edict of Milan. It rent the church, formed a union with the State, made the Catholic Church, and caused the centuries of after bloodshed.

We are told that Justice Brewer in his now

famous, or infamous, decision of February 29, 1892, did not mean to decide this to be a Christian nation in the sense of a judicial decision, "by force of statute or Constitution," and all this may be true. It was not what Constantius and Licinius meant in the edict of Milan that developed the Roman Catholic Church and the union of Church and State, but it was what they said and the effect of what they said. It is not what Justice Brewer and the United States Supreme Court meant by their decision, but what they said and the effect of what they said. Justice Brewer may say what he pleases at alumni dinners or at Fourth of July celebrations, but when he declares, and the United States Supreme Court declares, in a solemn judicial decision that "this is a Christian nation," and that the commission of Ferdinand and Isabella to Columbus, the charter of Queen Elizabeth to Sir Walter Raleigh, the compact of the Puritans, the various colonial declarations, together with the Constitution of the United States, and decisions of various courts, "affirm and reaffirm" all this—it is quite a different thing. It does not matter what they meant, but what they said, and what is involved in what they said.

"Backward look across the ages and the beacon moments see,
That, like peaks of some sunk continent jut through Oblivion's sea;
Not an ear in court or market for the low foreboding cry
Of those Crises, God's stern winnowers from whose feet earth's chaff must fly,
Never shows the choice momentous till the judgment hath passed by."

And doubtless Mr. Justice Brewer did not mean all that has and will grow out of the decision which he delivered; but the principle was evil, and as the oak is in the acorn, so the evil of the Dark Ages was and is in that decision. It is not the intention of men which must guide the Christian in these evil days, it is principle, the principles of justice, truth, and liberty found alone in Christ Jesus and his gospel.

THE *Christian Advocate* of the 8th instant says of a certain college in this country that it "contains about four hundred students." Of this number two hundred and eighty-five are professing Christians; many of these are consecrated, but "very many are careless regarding the duties and privileges of the Christian." One hundred and twenty-five have never made a public profession of Christ. And the *Advocate* fears that these careless ones will do much more harm than good. It quotes one student as saying: "Students for the ministry in my college class destroyed

my religious feeling. I know I was to blame, but I have never been able to get it back." Then, referring to the colleges of the Methodist Episcopal Church, it asks if they are awake to the importance of the subject, and says:—

When twenty students in one class can truthfully say that during the time (three years) that they have been in the institution not a word has been said to them on personal religion by president or professors, there is something wrong. When members of a faculty say that they recognize no responsibility for the moral or religious character of the students, or their habits, if they attend classes and recite passably—except in cases of gross immorality which may scandalize the college—the question arises, Why denominational colleges at all?

The tendency of much of the collegiate education is away from God and simple faith in his word. It is no wonder that those who teach science falsely so called, evolution instead of creation, are not spiritually minded or burdened for souls. But all these are signs of the last times, and precursors of the coming of our Lord.

DO WE KNOW THE TRUE SEVENTH DAY?

THERE are many honest souls, many sincere Christians, who believe the Bible and who desire to do God's will in respect to all things, the Sabbath included, but they are in doubt respecting the day. At some time in their life the Lord through some means calls their attention to the true Sabbath. They naturally go to their pastors or religious leaders for information, in whom they have been taught to have confidence. The replies of these spiritual advisers and shepherds of the flock are so various that a thoughtful student of the word of God would see in their very contradictions the evidence of their error. Here are a few of the answers that are given to those who are seeking to know the way: "A seventh part of the time is all that is required; one day is as good as another." "The old Jewish Sabbath is done away, and the first day is now the Sabbath, in honor of Christ's resurrection." "Time has been lost, and we do not know which is the seventh day." "The church changed the day, and God has sanctioned it by his blessing." "There is no law in the Bible for Sunday, but as the law of the land requires it, it should be observed," making religious practices dependent on the vicissitudes, fluctuations, and expediences of human law. These and other mutually destructive answers are given, sometimes by the same man in the course of one discourse or conversation, to prove that we ought not to keep the seventh-day Sabbath, those putting them forth not realizing that they are destroying each other's foundation and charging God with folly. But Sunday, the *de facto* Sabbath, it is felt must be maintained at all hazards, and to do this the heir named in the will, the Sabbath *de jure*, must be set aside.

These thoughts are suggested by several queries which have come to us of late, among which is the following candid letter from a Christian brother in an Eastern State:—

MR. EDITOR: Some good friend has been sending the SIGNS OF THE TIMES to me for several weeks, and I am grateful for the kindness. I enjoy reading it, and appreciate its merits. Of course, I cannot agree with all the things in its columns, and there is one

point concerning which I seem to be unable to see the foundation for your position. I refer to the Sabbath. I believe (Gen. 2:3) that "God blessed and sanctified the seventh day," that he bids us "remember the Sabbath day to keep it holy," etc., and I am trying in every way to do the will of my Father. But I cannot see how you or any man is able to compute the time or follow the chronology of events since the creation with sufficient correctness and certainty to be able to assert positively that Saturday is the seventh day or that Sunday is not the seventh day. Can I hope to be in any measure informed on this subject?

Yours in the Master's service.

We hope to give the desired information, but first let us say that a knowledge of what is the true seventh-day Sabbath is not dependent on the chronology of events from the creation. God has made every practical duty depend upon knowledge which is reasonably within the reach of every man who will put forth proper effort to know, as our correspondent is evidently doing. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." In the word of God is revealed the old ways and the good ways.

1. God ordained the Sabbath in the beginning. Gen. 2:2, 3. A specific day, the seventh, around which clustered the great facts of creation, was chosen as the rest day of Jehovah. God rested upon that day, making it his rest day; and no other than the seventh of the cycle could ever be counted his rest day. He then placed his blessing on the day, and sanctified it, or set it apart for man, holy to His service. This he did in the beginning, not for one race, but for all men. "The Sabbath was made for man." Certainly we have the true seventh day clearly defined in the beginning.

2. Admitting that the chronological order of the days of the week was lost during the twenty-five centuries that intervened between creation and the Exodus, the true seventh-day Sabbath is not lost. He who is "too wise to err" points it out by a threefold weekly miracle in the fall of the manna for forty years. The manna fell on every day but the Sabbath; a double portion fell on the sixth day; that which was preserved would keep over the Sabbath, but would keep over no other day. This seventh day is declared to be "the rest of the holy Sabbath unto the Lord," and "the seventh day which is the Sabbath." See Exodus 16. There could be no question among the people of God at that time as to which was the true seventh day.

3. Nearly fifteen centuries of alternate sun and shade, light and darkness, reformation and apostasy, liberty and captivity, follow. During those trying times the true Sabbath possibly might have been lost, though it is not at all probable or reasonable. But at the end of that checkered period there comes to earth Him in whom all the fullness of God was pleased to dwell, in whom were all the treasures of wisdom and knowledge. What may have been dark and obscure to men was light and clear to Him. He knew the Sabbath, and declared Himself the Lord of it. Mark 2:27. He showed by his own works what it was "*lawful*" to do on the holy day. Matt. 12:12. At the close of his earth life he declared that he had kept his Father's commandments (John 15:10), and abode in

his Father's love. His perfect life, in perfect harmony with the perfect law of God (of which one jot or tittle cannot fail, Matt. 5:15-17; Luke 16:17), is left us as our example (1 John 2:6; 5:3; 1 Peter 2:22). The New Testament, written all the way from A.D. 38 to A.D. 97, calls but one day the Sabbath. The day thus named was the day kept by the Jews, the day which came just before "the first day of the week," "the Sabbath day according to the commandment." See Matt. 28:1; Mark 16:1, 2; Luke 23:56; 24:1. It is the only weekly Sabbath day concerning which God has given us any command or spoken any blessing.

4. From the time of the crucifixion to the present there has never been raised the question of the succession of the days of the week. Sunday is considered by all to be the first day of the week of the New Testament. The day prior to that (Bible time) was the seventh day of the week, the true seventh day, and so termed by Inspiration. Eclipses dated as far back as 500 years before Christ, show that there has been no lost time. The Jews, scattered in every nation of the world, are positive evidence to the same effect. And the constant practice of the greater part of Christendom proves that the first day of the week of the New Testament is coincident with the first day of the week now, with this exception, the Bible first day began at sunset the day previous and ended at sunset, twenty-four hours later. And therefore the Sabbath of the New Testament, which was the day just before the first day of the week, which was the Sabbath "according to the commandment," which was the Sabbath marked by God's miracle of the manna, which was the day on which God rested, which he blessed and sanctified, is the seventh day in regular succession at the present time. This seventh day must therefore also be coincident in time with our Saturday, except that Saturday begins at midnight, while the Sabbath of the Lord begins Friday evening at sunset and closes Saturday evening at sunset.

Is not the above evidence sufficient? God himself has made sure by inspiration, by mighty miracle, by his own Son, the Sabbath for the first four thousand years of earth's history; and there is no question among men as to the proper order of the days for the last nineteen hundred years. These are the old ways, the good way, and in walking therein we can assure our correspondent there is rest, precious rest to the soul, through Jesus Christ, the Lord of the Sabbath.

THE *Christian Advocate* of February 8, in speaking of the Seventh-day Baptist body and its views, presumably on the Sabbath question, says: "We do not believe the distinctive view held by it, but there is many a doctrine held that has less plausible ground." We should say so too, for instance, the Sunday sabbath.

"CULTIVATE a cheerful disposition; endeavor as much as lieth in you always to bear a smile about with you; recollect that 'Rejoice evermore' is as much a command of God as that verse which says, 'Thou shalt love the Lord thy God with all thy heart.'"

General Articles.

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

SAVING THE PAINTER.

BY ELLEN THORNEYCROFT FOWLER.

A PAINTER, standing on a scaffold high,
Stepped back to wonder how a passing stranger
Would scan his art; a workman (who stood by
And saw his danger)

Bedaubed the finished fresco. With a start
The artist forward rushed in consternation;
And thus the spoiling of his work of art
Was his salvation.

O ye who pleasant pictures love to paint,
Then find your daydreams doomed to disap-
pointment,
Take for the healing of your sad complaint
This healing ointment—

That Love withholdeth the triumph of your toils,
Bids Fancy's frescoes fainter fade and fainter,
And with a gracious Hand the picture spoils
To save the painter.

—*Leisure Hour.*

PUT AWAY THE EVIL OF YOUR DOINGS.

BY MRS. E. G. WHITE.

"Is NOT this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" The doing of these things is the keeping of the commandments of God; but the people to whom these words are addressed, though claiming to keep God's commandments, are yet transgressors of his law. The prophet is instructed by the Lord to give them a message of warning and reproof. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of me the ordinances of justice; they take delight in approaching to God."

Though making high professions, they were not sincerely seeking to understand the plain "Thus saith the Lord." The Lord condescends to open before them the errors and deceptions which they were cherishing, while professing to be his worshipers. He says: "Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?" "To what purpose is the multitude of your sacrifice unto me? . . . bring no more vain oblations; incense is an abomination unto me; . . . and when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood." How much lifting and spreading forth of the hands in self-righteousness and self-importance

there is, while at heart many of the professed workers for God are transgressing the principles of the law of God in their daily practices.

The Lord says to this class of professors: "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it."

Why is it that so many are deceiving their souls, apparently delighting in the service of God, and yet trampling upon his precepts? The law of God is a transcript of his character; it is the standard of righteousness. "Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Man is required to render obedience to the revealed will of God in the smallest requirement of the law. Terrible results followed the transgression of the law when our first parents sinned. The flood gates of woe were opened upon our world. With the history of sin before us, how dare we disregard and ignore any one of the commandments that God has given us? The law of God is the foundation of his government, and is exactly what is needed to preserve life and righteousness. Every principle of the law emanates from the Infinite God, and man will fail in his duty to God and his neighbor unless he believes and weaves the principles of the law into his life. Without faith it is impossible to please God, for it is through faith that we may render obedience to the law.

Man belongs to God, both by creation and redemption. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Man owes to God his life, and should therefore yield all his powers in submission to the will of God. "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

The Lord has universal supremacy and sovereign authority over the human family. They are recipients of his mercies and bounties, and dependent upon him for life and protection. To them he says: "Ye shall do my judgments, and keep mine ordinances, to walk therein; I am the Lord your God. . . . Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them; I am the Lord." "And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

God has given to the world a clearly-defined revelation of his will, and he has shown the richness and fullness of his mercy and grace through Jesus Christ, that we might be partakers of the divine nature, and escape the corruptions that are in the world through lust. "For the grace of God that bringeth

salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

In order that we may make no mistakes where our eternal interests are involved, the Lord has given us plain instruction as to what to receive as truth. He says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." We shall be in danger of being misled if we trust to ministers, or councils of men, or depend upon the interpretation that men may put upon the Scriptures. Whatever doctrine is brought to us, we should diligently search the Scriptures, as did the noble Bereans, to know for ourselves whether the messenger's exposition is in harmony with the sure word of prophecy. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." God has given us the precious endowment of reason and intellect, and we shall be held accountable for our mistakes if we do not use the mind in earnest study of the word of God. God has endowed us with capabilities whereby we may understand what is acceptable unto him. Our human ideas, our human wills, are not to take the throne, but the will of God is to be supreme.

(To be continued.)

Beware of Prejudice.

BY ELDER D. T. BOURDEAU.

"PROVE all things; hold fast that which is good." 1 Thess. 5:21.

Prejudice is thus defined by Webster: "An opinion or decision of mind formed without due examination; a bias or leaning toward one side or the other of a question from other considerations than those belonging to it; an unreasonable predilection or prepossession for or against anything; especially, an opinion or learning adverse to anything, formed without proper grounds, or before suitable knowledge." Kindred to this definition is the following from Littré's French Dictionary: "It is a truth that cannot be too often repeated that prejudice is synonymous with a hasty judgment; and much time is lost by desiring to go too fast."

Pernicious and deplorable are the effects of prejudice, as appears from its present workings in society, and from the history of the past. Until now prejudice has been one of the greatest obstacles in the way of all progress, whether in the arts and sciences or in matters of religion. It was prejudice that led many to accuse Guttenburg of witchcraft when his first printed works appeared. It was prejudice that led persons of rank and influence to condemn the illustrious Galileo when he declared that the world turned. It was prejudice, in 1807, that induced Americans, on the banks of the Hudson, to accuse Fulton, the inventor of steamboats, of insanity when he announced that he would navigate against wind and tide.

Influenced by prejudice, the French Senate

in 1833 directed strong opposition against a Frenchman who spoke of constructing railroads in France. One objection urged was, "Where can a sufficient amount of iron be found to build such roads?" Others asked, "How can such heavy wagons be made to ascend the mountains?" What difficulties Parmentier, a celebrated French philanthropist, met in introducing the culture and use of the potato plant in France! The French were afraid of this American plant. They said: "Perhaps it is a poison. Our fathers have done without it, and so can we." To succeed, Parmentier cultivated the plant, and hired soldiers to watch his potato field, that the passers-by might be led to think that there was something precious, and to desire some of it. He went further; he caused some of the potatoes to be cooked and prepared with taste, and then exposed them to country people passing by, that they might taste of them on the sly. The scheme worked well. Prejudice was removed; and to-day the French appreciate potatoes as well as Americans.

Such are some of the pernicious effects of prejudice in things pertaining to physical life and to our present well-being; and a thousand times more pernicious are the effects of prejudice in those things on which depend our eternal well-being and happiness. One of the objects of the law of the Jewish people was to serve as a safeguard against prejudice. Said Nicodemus to those who wanted to kill Jesus, "Doth our law judge any man, before it hear him, and know what he doeth?" John 7:51. These words did not have their desired effect. The envy, hatred, and prejudices of bloodthirsty men led them finally to carry out their infernal project.

Prejudice has been the cause of the martyrdom of millions of saints in past ages. Especially does prejudice work when religious movements are on foot and carried forward against the tide of pride and popularity.

Our Saviour came clothed with humility, and his testimony was not popular. It did not flatter the national pride of the Jews; therefore they prejudged with regard to him and put him out of their way. At one time he went to Nazareth, where he had led a humble life doing the work of a carpenter. The inhabitants of Nazareth were astonished at his knowledge, wisdom, and mighty works. Yet, giving way to prejudice, they exclaimed, "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him." Mark 6:1-3.

There was a time when even the brethren of Jesus manifested this same weakness as the result of their prejudice. They saw Jesus confining his labors to Galilee, and hastily concluded that he was not the promised Messiah. It is written, "Neither did his brethren believe in him." John 7:5. They urged him to go into Judea, assigning as one of the reasons why they believed he should do so the fact that no man that does anything in secret seeks to be known openly. They claimed that if he was what he pretended to be, he would go into Judea and publish his doctrine, and added, "If thou do these things, show thyself to the world." Verse 4. They were prejudging, or speaking under the power of prejudice. They would not have spoken thus if they had duly weighed the fact that there were many in Judea who wanted to kill

him, and that the time for him to die had not yet come. Verse 1.

Much precious truth which was lost sight of in the Dark Ages must be brought to light with present truth, truth that relates to the near coming of Christ; and the danger of the people now is to hastily pronounce themselves against important truths that apply to the inhabitants of the world at the present time. To guard against this danger, let us "prove all things, and hold fast that which is good." Like the noble Bereans, let us search the Scriptures daily to know whether these things are really so. Acts 17:11. Let us be reasonable, aim at having our views of religion as broad as the Bible, and, by all means, beware of prejudice.

Battle Creek, Mich.

THE DELIVERANCE OF THE REMNANT.

BY ELDER E. E. ANDROSS.

IN Isa. 11:10-16 the Lord speaks of the recovery of his remnant people, and this recovery is to be "like as it was to Israel in the day that he came up out of the land of Egypt." The meaning of the word "remnant," as everyone knows, is residue, remains, remainder, that which is left. Thus the remnant of the people of God is the residue, or that which remains of God's people in whatever period of their history reference is made to them. In the chapter that we are now considering, we read:—

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." Verse 10.

This, taken in connection with the first four verses of the chapter, make it clear that reference is made to Christ. "In that day," or the time intervening between his first and second coming, "the Lord shall set his hand the second time to recover the remnant of his people."

After enduring a long period of bondage and severe oppression in Egypt, the Lord "set his hand" to recover his people, and, accordingly, "led them [out of Egypt] by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name." Isa. 63:12. So God will manifest his glorious power in the recovery of the remnant, "for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:32.

The gathering, or recovery, of God's people here referred to is the conversion and uniting of his people to Christ. Then "they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52:7, 8. Zeph. 2:1-3 shows that the gathering and the call thereto is made just before "the decree bring forth." This decree is found in Rev. 22:11, and is as follows:—

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

And that this is just before the second coming of Christ is seen from the verse which follows the above quotation: "And, behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." The decree also marks the close of the day of probation, which will be followed by "the fierce anger of the Lord." Zeph. 2:2. Then Christ will come. But while all this is

near, the Lord says: "Gather yourselves together, yea, gather together." "Seek ye the Lord, all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness." Zeph. 2:1, 3.

I will quote one more text to show that the gathering is not a literal gathering into one place upon the earth, but a uniting in Christ. "That in the dispensation of the fullness of times he might gather together in one all things in Christ." Eph. 1:10.

When God undertakes to accomplish a work, he will do it, for he is abundantly able. And to know that this is preëminently so in this case, the reader is referred to Isa. 52:10: "The Lord hath made bare his holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God." This is "when the Lord shall bring again Zion." Verse 8. And his people need not fear, though there be enemies before and behind; "for ye shall not go out with haste, nor go by flight; for the Lord will go before you; and the God of Israel will be your rearward," or "gather you up," margin. Verse 12.

I now call attention to Isa. 11:16: "And there shall be an highway for the remnant of his people; which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." In order that we may know what this highway is; let us examine a few texts:—

"And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; for He shall be with them; the wayfaring men, though fools, shall not err therein." Isa. 35:8, margin.

First, what is the way?—Jesus says, "I am the way." And, second, what is the highway?—"The highway of the upright is to depart from evil." Prov. 16:17. Evil being sin, and sin being "the transgression of the law" (1 John 3:4), to depart from evil is to depart from the transgression of the law. Therefore, the highway of the upright is to depart from the transgression of the law of God, or, in other words, the highway is the law of God, and to walk in the highway is to walk in obedience to the law.

The Lord made man upright (Ecc. 7:29), and it was God's "purpose" that he should remain "holy and without blame before Him" (Eph. 1:4; 3:11). Had man continued to walk in the highway (which is holy, just, and good, Rom. 7:12) where God placed him, this purpose would have been accomplished without Christ's coming to this earth and dying for man; but man fell from this exalted plane, "for all have sinned, and come short of the glory of God" (Rom. 3:23). God's ways are as far above man's ways as the heavens are above the earth. Isa. 55:8, 9. Man, therefore, of himself can no more reach the highway than he can fly to the heavens. Is he therefore without hope? He would have been had not Christ spanned the gulf which sin had made. This was revealed to Jacob in his flight from his father's house.

Wearied with his journey, the wanderer lay down upon the ground, with a stone for his pillow. As he slept, he beheld a ladder, bright and shining, whose base rested upon the earth, while the top reached to heaven. Upon this ladder angels of God were ascending and descending. . . . In this vision the plan of redemption was presented to Jacob, not fully, but in such parts as were essential to him at that time. The mystic ladder revealed to him in his dream was the same to which Christ referred in his conversation with Nathaniel.—*Patriarchs and Prophets*, pp. 183, 184.

Said Christ, "Ye shall see heaven open, and

the angels of God ascending and descending upon the Son of Man." John 1: 51. So now we have Christ, the "ladder," or "the way," by which we get back to God and his ways, therefore to the highway. Then all who get back to the highway by this way can walk therein, "for He shall be with them." Isa. 35: 8, margin.

I now ask the attention of the reader to Isa. 62: 10, 11: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." This is evidently the work of preparing a people to "stand in the battle in the day of the Lord." Eze. 13: 5. And a part of this work is to "cast up the highway; gather out the stones," go "up into the breaches" and make up the hedge. The highway has been trampled underfoot, and it should now be exalted; the dust of tradition has been gathering upon it, and it should be blown away by the breath of God, which is his word. The stones of objections, such as the law being a yoke of bondage, and numerous others, must be gathered out, by letting the people see that "this is the love of God, that we keep his commandments; and his commandments are not grievous" (1 John 5: 3), and many other similar texts, which are abundantly able to remove every stumbling-stone from the path of one who is earnestly seeking for truth.

There has been a breach made in God's law by the "man of sin" (Dan. 7: 25); this must be repaired; the hedge must be made up. And this will be accomplished. Says the prophet: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58: 13. Inasmuch as we have reached the time when this should all be done, the Lord says to us, "Set thine heart toward the highway." Jer. 31: 21.

Now to return to Isaiah 11, verse 16: "And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Moses was the leader of God's people when they came out of Egypt, and to-day Christ, of whom Moses was a type (Deut. 18: 18), is leading the remnant out of the Egyptian darkness that is covering the earth (Isa. 60: 2), into the antitypical land of Canaan.

"And there shall be a highway for the remnant of his people, . . . like as it was to Israel in the day that he came up out of the land of Egypt." In a short time after the Israelites crossed the Red Sea Moses calls their attention to the law of God; then in a few days they are brought to Sinai, where God spake it to them in awful grandeur and glory. Christ was there, to enable them (1 Cor. 10: 1-4) to walk in the highway, and if they had so done, they would have soon reached the land to which they were journeying. When they were at Kadesh-barnea they were on the very borders of the land, but because they were rebellious and would not walk in the highway, they had to go back into the wilderness and wander thirty-eight years longer, until all of the male members of that vast

company who left Egypt over twenty years of age, except Caleb and Joshua, the two faithful spies, had fallen by the way, and the others had learned obedience by the things which they suffered.

But how did God prove them, whether they would walk in his law, or no?—By calling their attention to the Sabbath. Their loyalty to God was to be tested upon the Sabbath commandment (Ex. 16: 4), and when they broke that commandment, the Lord said, "How long refuse ye to keep my commandments and my laws?" Verse 28.

To-day there is a "highway for the remnant, . . . like as it was to Israel" then, and their loyalty to God is being tested upon the same commandment. So we see the people's attention being called to the Sabbath of the Lord all over the world as never before. The commandments and traditions of men are losing their hold upon the earnest seekers after truth, and the faithful everywhere are rapidly turning their feet into the way of God's commandments. They see that Sunday is a rival of the Sabbath of the Lord, and are therefore forsaking it; and for this very reason men are seeking human laws in its support in order to enforce its observance. But it will be seen that there are a few to-day, as there always has been in the past, who, when the laws of men come in conflict with the law of God, will obey the latter, no matter what the consequences may be.

But now where are we in the journey to Canaan?—Evidently, as all the signs show, in the Valley of Shittim, preparatory to entering the heavenly land. It has been abundantly demonstrated through these columns that "the coming of the Lord draweth nigh," that soon the faithful will behold the King in his beauty.

The signs of Christ's coming are spoken of; then his revelation, and the effect it will have upon the righteous; then follows this blessed promise, which we find, by reading Isa. 44: 2, 3, to be the outpouring of the Spirit of God: "Fear not, O Jacob, my servant; and thou, Jeshurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring." The reception of this is but the fulfillment of Joel 2: 23: "Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain and the latter rain, in the first" (see Revised Version); or, as rendered by Spurrel, "even as before." We will not only be glad and rejoice in the Lord, but will also be patient until we receive the latter rain, and will stablish our hearts; for the coming of the Lord draweth nigh. James 5: 7, 8.

We will not attempt a description of the transcendent glory of the heavenly Canaan, but suffice it to say that:—

Though thousands have sung of its glories,
The half has never been told.

Yes, we will "speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom." Ps. 145: 11, 12.

But hark! there is something more precious
Than all of these pleasures so rare,—
The hope of beholding my Saviour,
The promise of knowing him there

Who trod the rough pathway before us,
Those portals of bliss to unfold—
Who suffered and died to restore us.
His love can never be told.

Sinner, "you can join the army of Christ's followers if you will; you may share in its conflicts and triumphs. But if you choose not to do this, the self-denying army under the blood-stained banner of the cross will move on to certain victory, and leave you behind. If you choose to guide your own frail bark across life's stormy waters, you must answer for the presumption, and be held responsible for the result." "We are journeying unto the place of which the Lord said, I will give it you; come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." Num. 10: 29.

A REVIEW OF SUNDAY LEGISLATION IN CENTURY NINETEEN. NO. 42.

BY PERCY T. MAGAN.

STILL bearing in mind the words of Leo XIII., the present incumbent of the pontifical throne, that "what Rome has done for other countries she will do for the United States," and, with this, bearing in mind all that has been done for "other countries," and especially for Spain,—keeping all this clearly before the mind,—the true and dreadful meaning of what she "will do for the United States" will be all the more apparent when viewed together with the following passages of Holy Writ.

In Rev. 13: 11, 12 the United States is introduced into the prophetic field of vision:—

"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. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."

That the United States did come up "out of the earth," no one acquainted with her history can deny. She alone, of all the great powers, has grown to greatness without strife, war, or bloodshed. Says Elliot:—

The United States exhibits to the world the first instance of a nation *unattacked by external force, unconvulsed by domestic insurrections*, assembling voluntarily, deliberating fully, and *deciding calmly* concerning that system of government under which they and their posterity should live.*

The whole structure of the United States governmental genius is permeated with the idea of *representation*. Says Fiske:—

For this reason, though, like all nation making, it was in its early stages attended with war and conquest, it nevertheless does not require war and conquest in order to be put into operation. . . . Now of the English or Teutonic method [which is preëminently the American method of nation making] I say, war is not an essential part; for where representative government is once established, *it is possible for a great nation to be formed by the peaceful coalescence of neighboring States, or by their union into a federal body*. An instance of the former was the coalescence of England and Scotland, effected early in the eighteenth century after ages of mutual hostility; for instances of the latter we have Switzerland and the United States. Now federalism, though its rise and establishment may be incidentally accompanied by warfare, *is never heless in spirit pacific.*†

Now the march of the United States from small beginnings to stupendous territorial proportions has been preëminently "in spirit pacific." Nor has this been mere accident. The genius of the whole governmental fabric,

*Elliot, "Debates on the Federal Constitution," vol. 2, p. 427.
†Fiske, *Beginning of New England*, chap. 1, par. 14. Italics mine.

as it was framed by the fathers,—“a government of the people, by the people, and for the people,” was “in spirit pacific.” For any federal government “republican in form and substance” must be built upon the free will and desire of all the States in that federation, and therefore “war is not an essential part.”

It is therefore clear that the United States has been “coming up out of the earth,” and not out of the “sea” of international strife, as have all other great nations before her. And it consequently follows from this that she, and she alone, can be the power referred to in Rev. 13: 11, 12.

This point being settled, note verse 12 again:—

“And he exerciseth all the power of the first beast [the papal power, see verses 3 and 5] before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.”

That is that the United States causes the earth to bow down to the principles and practices of Papal Rome. The government of the United States by statute fines and penalties, causes the people of the United States to do this; and by her influence the United States causes all other people to follow in the same train. Still further:—

“And he [the United States] had power to give life unto the image of the [papal] beast, that the image of the [papal] beast should both speak, and cause that as many as would not worship the image of the [papal] beast should be killed.” Rev. 13: 15.

This is Rome all over. She always did believe in “image” worship. She has defended that idolatrous doctrine for centuries; but, oh, what could be characteristic of her, or more gratifying to the “MOTHER OF HARLOTS,” than to have all the people of the United States worship an “image” of herself? When this is being carried out to the full she will be at the zenith of her glory. SELF-EXALTATION has ever been her chiefest sin; but how will she not rejoice when “the earth and them which dwell therein” are made to worship herself, or that which is a living “image” of her!

And so great is her power to be that all who do not worship her “image” in the United States are to be “KILLED.” Very good, let her decree it if she will; the God of heaven is able to deliver all them that trust in him out of the jaws of this great behemoth. Let her decree death to those who will not bow down to her if she will, through the United States Government, and let them take the consequences of it.

In the past the Church of Rome has decreed death upon the subjects of all realms of Europe who would not bow the knee to her mandates. And Pope Leo XIII., who stands as the head of that church now, says that “what the church has done for other countries, she will do for the United States.” True enough; we believe it, for the Bible says so too. The ANTI-AMERICAN, PAGO-PAPAL, APOSTATE-PROTESTANT combination, already existing in the United States, will decree death upon all who will not obey its mandates and keep Sunday, its distinguishing mark. This is all so, just as Leo XIII. has hinted. More than that, we can say now that every soul on earth will bow down to the Sunday mandate of this anti-American, pago-papal, apostate-Protestant combination, save that little insignificant flock of God who “keep the commandments of God and the faith of Jesus;” who, notwithstanding the decrees of man and nations, will continue to keep the

seventh day of the week, the Sabbath of the Lord.

And because they will not and do not observe Sunday, and will not bow to the decree to keep Sunday holy, the whole apostate church and governments will be infuriated at them, and will pass a decree to put all this accursed sect to death. They will arm people to kill the people of the Lord, but they will not be able to kill them; for the God of heaven will cause their swords to fall powerless as straws by their sides. Then, when the sons of the wicked have attempted to do the worst and have been frustrated, there will be fulfilled the words of Isaiah, “Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net.” Isa. 51: 20. These powers will attempt to do this because their ideas of “self-exaltation” have not been fully realized. They will consider themselves insulted as did Haman the Agagite.

This religio-political combination will decree that no man may “buy or sell save he who has the mark,” *i. e.*, who keeps Sunday. This is already being done by means of the Sunday boycott in cities large and small.

I have drawn all these thoughts from Revelation 13, and this last one from verse 17. This apostate power will control trade in the United States to the extent that it will forbid men to buy or sell, save those who worship the papal beast and his image.

Now read this quotation from Rev. 18: 1–20 carefully; it will be a good chapter for study when chapter 13 is finished:—

“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and of iron, and marble, and of cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to naught. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.”

All nations will drink of the “wine of the wrath of her fornication.” The fornication or fornications of the Papal Church, for the Scripture uses the word in both numbers, are “false doctrines.” With false doctrines she intoxicates nations, and when intoxicated, *i. e.*, “drunk,” they are filled with “wrath” against the doctrines or the truth of God and those who obey it.

According to this chapter this great apostate power, by reason of its extravagance, will be the customer for all the luxuries and necessities herein mentioned. It will control all this great trade by reason of which the merchants of the earth are made rich. Then that trade will become stagnated, and ruined, as all trade ever has wherever Rome has been in the political ascendant. In this, also, what the Papacy has done for other countries it will do for the United States.

But in the process, just as the ruin of the United States and the world is completed by this great apostasy, the Lord will visit his wrath upon great Babylon. “In one hour” shall “thy judgments come,” “for strong is the Lord who judgeth her.”

Then according to verse 20, all heaven and the holy apostles and prophets will rejoice over her, and in the light of her fearful record, her awful ruin to the souls, bodies, and trade of men, that she is about to work in these last days, as a fitting finale to her iniquitous career, well they may rejoice.

This is the ruin which awaits the people of the United States and the trade and commerce of the United States. This is what Rome will do for the nation betrayed into her hands by its rulers, urged on by apostate Protestant divines.

No earthly power can save the nation from the impending destruction. But the power of God, through faith in Jesus Christ, can and will save every soul who will turn to the Almighty and heed the call, “Come out of her, my people.”

OUR WORDS.

BY CARRIE KNIGHT.

“Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” Rom. 12: 2.

Surely God has drawn a line of distinction between the children of God and the children of the world, in things we often hear designated as little things, as well as in greater things. It is in what is so often styled little things that our greatest danger lies, for it is “the little foxes that spoil the vines.” While the professed child of God would perhaps shudder and hold up his hands in horror at the suggestions of Satan to steal, lie, cheat, or swear, yet he commits sins which are just as truly condemned of Heaven. Among these may be counted by words, foolish talking, jesting, tattling, meddling in other men’s matters, and, as “a little leaven leaveneth the whole lump,” so one evil leads to another. As a result we lose our taste for Bible study, and, instead of the love we once had for the place of worship, where the people of God are assembled together, we find a careless disposition regarding the matter. Secret prayer is neglected, and if we praise God at all, it is as sounding brass and tinkling cymbals. And thus we drift away from God and help the adversary.

Our words are a sure index to the heart, “for out of the abundance of the heart the mouth speaketh.” Matt. 12: 34. Oh, how often do we hear professed Christians indulging in this light, trashy talk! And how often do the same persons, when rebuked, style it a little thing! But, oh, how great it appears in view of the judgment! for God says: “Every idle word that men shall speak, they

shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt 12:36, 37.

Does God mean what he says? or will he excuse and allow us to indulge once in a while? If we are so strict, will not the world call us fanatics? But God says, "Let no corrupt communication proceed out of your mouth." Eph. 4:29. "But as he which hath called you is holy, so be ye holy in all manner of conversation." 1 Peter 1:15.

If we realized fully that we are in the judgment hour, standing on the verge of the eternal world, would we not be seeking with solemn hearts and earnest desire for an acceptance with God? The true Christian cannot walk hand in hand with the world, for God says he will have a peculiar people. Then if we would be a peculiar people, we must be different from the children of the world. Human effort cannot make us so, but, praise God, we can do all things through Christ who strengtheneth us. May the prayer of each heart be, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Ps. 19:14.

"And must I be to judgment brought,
And answer in that day
For every vain and idle thought,
And every word I say?

Yes, every secret of my heart
Shall shortly be made known,
And I receive my just deserts
For all that I have done."

Visalia, Cal.

SPIRITUALISM: IS IT OF GOD OR OF SATAN?

BY JOHN M'CARTHY.

SEEING the rapidity with which Spiritualism is spreading its poisonous doctrines in all directions, contaminating the minds of the unwily, and deceiving thousands who are blown about by every wind of doctrine, who are not stayed on the Solid Rock, a few words may be acceptable to the earnest seeker as to the origin of this delusion. First of all, Spiritualism is founded on that masterpiece of Satanic ingenuity—immortality. Take away this foundation from the doctrine, and we would hear no more about Spiritualism; so if the foundation be false, the superstructure builded thereon is false also.

Let us here ask, Who was the originator of the theory of unconditional immortality,—"Thou shalt not surely die"? Who said these words?—The old serpent. See Gen. 3:4. What has God said?—"In the day that thou eatest thereof, thou shalt surely die." Gen. 2:17. Who, then, are we to believe—God or Satan? Satan says, "Thou shalt not surely die," thus implying immortality, while God declares the contrary, proving that Satan's words are a falsehood, and thus showing that we are followers of him whose doctrines we accept. What does Christ say of Satan?—"He was a murderer from the beginning, and abode not in the truth, because there is no truth in him; . . . for he is a liar, and the father of it." John 8:44. Having thus far shown the author of this vile teaching, and made our readers acquainted with the first Spiritualist medium and his characteristics, we now proceed to further investigate this all-important subject, and bring to view the Scripture testimony in reference to this Satanic concoction.

What was an abomination unto God in ancient times?—"There shall not be found among you anyone that is . . . a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer; for all that do these things are an abomination unto the Lord." Deut. 18:10-12. What was the consequence of despising God's command upon this point?—"A man also or woman that hath a familiar spirit . . . shall surely be put to death." Lev. 20:27. Webster's definition of "familiar spirit" is "a demon, or evil spirit, supposed to attend at a call." A Spiritualist medium is one who has a familiar spirit, or demon, or who is possessed by an evil spirit. We can easily understand that such would be an abomination to the Lord; hence the severe punishment which was formerly imposed on such as had familiar spirits. God's commandment in this respect was extensively executed when "Saul had put away those that had familiar spirits, and the wizards, out of the land." 1 Sam. 28:3. How did they pretend to communicate with the dead?—"I pray thee, divine unto me by the familiar spirit," or demon. 1 Sam. 28:8. How did God view Saul's transgression in this direction?—"So Saul died for his transgression which he committed against the Lord, . . . for asking counsel of one that had a familiar spirit, to inquire of it." 1 Chron. 10:13.

And just as the demon appeared to Saul in the guise of Samuel, so will Satan appear, to deceive the nations, as a holy being; "for Satan himself is transformed into an angel of light." 2 Cor. 11:14. He thus comes under the guise of religion that he may the more easily beguile the unwary in their hour of unwatchfulness.

How may we know definitely that Spiritualism is a fraud and deceit of Satan? It is to be expected that if we can produce Scripture proof that man is mortal, and that when he dies he remains in an unconscious state until the resurrection, the honest and candid reader will accept such divine testimony, and act upon it accordingly. Therefore "to the law and to the testimony." Who alone is immortal?—"The King of kings, and Lord of lords; who only hath immortality." 1 Tim. 6:15, 16. Then God is the only inherently immortal Being in existence. Who else shall put on immortality at the coming of Christ?—"The dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4:16, 17. "The dead shall be raised incorruptible, and we shall be changed. For this . . . mortal must put on immortality." 1 Cor. 15:52, 53. To whom was Paul speaking?—To Christians, not to worldlings. Hence we see that we are all mortal, and not immortal, but the righteous have the blessed hope of putting on immortality at the second advent of Jesus. But why is there need of putting on, or receiving, such if we already have immortality? Why should we seek after immortality if we are already immortal? Rom. 2:7. "A mortal," according to Webster, means "one destined to destruction, to death;" and death brings corruption. This does away with the theory that the spirits of the dead float about the air, watching over and caring for their friends, as Spiritualists assume.

The following texts are very plain: "The dead know not anything, neither have they any more a reward; for the memory of them

is forgotten. Also their love, and their hatred and their envy, is now perished." Eccl. 9:5, 6. "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. "For in death there is no remembrance of Thee." Ps. 6:5. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4.

But if the dead know nothing, how can we account for the wonders of Spiritualism?—"I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils [demons], working miracles." Rev. 16:13, 14. Who prophesied that the ancient Spiritualism would revive in the last times?—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils [demons]." 1 Tim. 4:1. Jesus says: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. Satan will work with great power through Spiritualism in these last times. "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:9, 10.

But what shall be the end of this deception?—"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. 19:20.

Let us, in view of God's warnings, be on the alert, lest, finding us asleep or unwary, we be caught by Satan in his diabolical net, which has trapped millions and led them along the way which terminates in death. "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter; should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them." Isa. 8:19, 20, Revised Version.

How may we guard against Satan's wiles?—"Be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness." Eph. 6:10-12, Revised Version.

MANY a man has never even begun to learn the alphabet of a mother's love until he was taken sick, or lost his property, or was forsaken by his friends, or was in some sort of trouble; then, beholding the constancy of his mother's affection for him, he began to pick out the letters, and for the first time in his life to spell the word love.—Rev. G. R. Robbins.

"BETTER follow the sternness of a truth than the glittering delusion of a lie. Men often follow lies because they shine."

"JOSEPH COOK'S LECTURE ON SABBATH LAW."

BY WM. PENNIMAN.

SUCH is the caption of an article in the *Christian Statesman* of February 18, 1893. In beginning his lecture Mr. Cook read the fourth commandment and Christ's injunction to keep the commandments. Mr. Cook says:—

The week seems to be as old as the human family. It existed in the old Acadian civilization long before Abraham.

The fourth commandment is echoed by Christian practice in regard to the Lord's day. The history of the Sabbath through the ages should make us look to see what is in the Sabbath.

"What is the Decalogue?" said a cultured Frenchman, and it is to be feared that some in this land are nearly as ignorant.

A person would naturally think that this language has reference to the genuine Sabbath, but, alas! it only has reference to a counterfeit called Sunday. Thus wonderfully inconsistent, strange, and illogical it is for a learned theologian to attempt to find a law for Sunday keeping in the fourth commandment, when the truth of the matter is there is no divine law for it. As Mr. Cook's lecture is upon Sabbath law, let us look a little into this "Sabbath law" in which he finds his *so-called* sabbath. The Sabbath, then, according to this highly educated lecturer, is a legal institution. (Of course he means Sunday.) What kind of a legal institution is it? Is it one making a day, any day, or no day in particular, the Sabbath, or is it one *making the seventh, or rest day, the Sabbath?* The law is, "Remember the Sabbath day to keep it holy." It would be just the same if it read, Remember the rest day, as the word "Sabbath" signifies rest. God blessed the seventh day and sanctified it, or set it apart to a holy or sacred use (Gen. 2:3), "because that *in it he had rested.*" Then how is it possible for weak, finite man to transfer this sanctity to another day. The "Sabbath law" of Mr. Cook will not apply to Sunday unless he can prove that the first day of the week is the seventh. So far as the transfer is concerned, God *only* could do the work, and that he has done it we have not the least shadow of proof. Furthermore, the Lord says (Ps. 89:34), "My covenant will I not break, nor *alter* the thing that is gone out of my lips." Yet man attempts to *alter* the very words which God spoke with his own voice, and wrote with his own finger on tables of stone. It could be clearly demonstrated that the "Sabbath law" makes *the Sabbath* (not Sunday) a moral institution, in that Sabbath observance is a moral precept, and morality is unchangeable.

The Sabbath is one of the "ten words," and the Psalmist says (Ps. 119:89), "Forever, O Lord, thy word is settled in heaven." In this age of light and knowledge it is about time for expounders of the law to cease reading the fourth commandment to find a law for Sunday.

Again, Mr. Cook daubs with untempered mortar when he speaks of Christ's injunction to keep the commandments as having reference to Sunday keeping. Instead of this, in that greatest sermon that was ever preached on earth, he plainly includes the Sabbath when he says (Matt. 5:19), "Whosoever therefore shall break one of these least commandments [of the law], and shall teach men so, he shall be called the least in the kingdom of heaven."

We agree with the words that "the week is as old as the human family." This is a

strong argument in favor of the Sabbath, for that is also as old as the human family, or as old as creation; and, as Alexander Campbell well said, "You might as well talk of going through creation again as to talk of a change of the day."

Mr. Cook's argument is lame again in calling Sunday the Lord's day. The prophet says (Isa. 58:13), "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day," etc. The seventh day, or the Sabbath, is the only day which is called the Lord's in the Bible. Christ says (Mark 2:28) that he is Lord of the Sabbath, and how appropriate and forcible is his language, as *he made the Sabbath* (John 1:3; Heb. 1:2)!

If learned men would look into their Bibles a little more instead of to the traditions of the ages, they would "*see what is in the Sabbath,*" and see that Christ made it. We pity the cultured Frenchman who did not know what the Decalogue means, and we pity the highly cultured "doctors" much more in being ignorant, or at least seeming to be, of what a part of the Decalogue teaches.

THE TRIAL OF ABRAHAM'S FAITH.

BY CLARENCE LATHBURY.

THIS simple Hebrew incident is at once the most pathetic and helpful lesson in the Old Testament. Away back in those far days we are let into the death struggles of a soul with human ambition and worldliness. Abraham seemed to have been a fully consecrated child of God when, at the divine command, he forsook his home and native land. And that consecration seemed to be ratified in the covenant Jehovah made with him afterwards, closing with the promise that a nation should spring from his loins that would outnumber the stars. Yet there were other lessons for him to learn.

We often deem ourselves in complete accord with the Lord's plans regarding us, this idea springing from inexperience. We feel that we would answer to the divine wishes as the good ship responds to the wheel. Sincere people often challenge God's providence, inviting trial, declaring that nothing can move them. In the prayer and testimony meetings they profess before men their entire unworldliness. They sing, "Oh, to be nothing, nothing!" and cry, "Though he slay me, yet will I trust in him." This is usually the exuberance and confidence of inexperience. They have not yet felt the crushing darkness and woe of riven hopes. Their choicest ideal has not been shattered into fragments, their inmost and sweetest expectation has not felt the rod of death. When it comes, they may be as brave as Abraham or Job; it is best to wait and see before many expressions of confidence.

Late in life, in the serene days when the "Father of the Faithful," it would seem, should have entered into rest of spirit, the severest trial of his career arrived. He was nearly a hundred years of age when Isaac was born, and now he was much older. His testing came when he was at the closing of his pilgrimage, preceding his glorification. The Saviour's trial, you will remember, in the garden and on Calvary, antedated the transfiguration of soul and body forever. Isaac was Abraham's only son, his long-looked-for and divinely promised. Above his lands, his flocks, his gold, his health, yes, his love for his son eclipsed the love of his own life. Oc-

asionally we adore our friends and relatives more than our God, making idols of them. It is likely that Abraham had questioned his soul in this regard, and wondered if it were true in his case. He could only learn from experience, for experience is the only teacher. We do not know what we can carry till the weight is laid upon us. It is never safe to either boast or lament. Await the heavenly providences in prayerful desire for strength that shall stand the storm of sorrow.

We never hear of Abraham lauding or asserting his power to stand in the hour of trouble, yet when it came he was found faithful. The keen sword penetrated to the center of his affections. Like his Saviour, perfection was won on the summit of Calvary. Only One stood deeper in his love than Isaac—Jehovah God, and he sometimes questioned that. But listen to the melody of the story. No such faith is recorded in finite history. We see God's command flashing like lightning out of a blue sky. If the world had melted with fervent heat, it could not have been so terrible to Abraham. Yet there is not a murmur. There is the command, and the very next sentence sees him making ready. We hear the grind of the knife blade upon the stone. We hear the crash of the kindling wood beneath the stroke of the ax. All is ready, the start is made, and in three days he beholds the place afar off where his only child is to expire by his own hand. Resolute with unflinching courage, he rears the altar, places Isaac upon it, and lifts the gleaming knife toward the tender sky that hovers over him. A surprise awaits him when the angel stays his arm. God requires not sacrifice, but consecration. When that is given, the sacrifice is withheld. Following the obedience of Abraham came the rush of glory, and joyful promise, with which the chapter closes.

My reader, this is what you and I must meet before the death of self is succeeded by the rapture of entire redemption. Our cherished Isaac must be laid upon the altar. The anguish of putting base ambitions beneath our feet and subordinating everything to progress of character, will crown our later days. Then heaven dawns upon the weary spirit.—*S. S. Lesson Illustrator.*

EXPENSES AT THE VATICAN.

"THE pope is allowed for his personal wants about \$100,000 annually. A regular allowance is also made for the other dignitaries of the Vatican. The cardinals receive \$140,000. Other expenses are: For poor dioceses, \$80,000; Secretary of State, \$200,000; employes and ablegates, \$300,000; support of schools and the poor, \$240,000; administration of the Vatican, \$360,000. The total expenditures for all purposes amount yearly to more than \$1,400,000. The income is received from many sources. Strange to say, Italy contributes the smallest part of the revenue. The United States sends among the largest amounts of money. The pope receives from time to time rich presents from the crowned heads. The last jubilee of Pope Leo XIII. brought to the Vatican \$600,000."

"KIND words produce their own image in men's souls, and a beautiful image it is. They soothe and comfort the hearer. They shame him out of his unkind feelings. We have not yet begun to use them in such abundance as they ought to be used."

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.*

CONSOLATION.

AND your heart, too, is sad, my friend;
Does love to your life no glamor lend?
Go, sow your sympathy far and wide,
And then, in the gladsome harvest tide,
The seeds of pain will be grains of gold,
And each tear that glistens, cold, so cold,
In your secret heart will shine a gem
On the future's starry diadem.

Peace, troubled soul! 'Tis not in vain
This bitter sorrow, this weary pain;
Each thorn of trouble, each weed of care,
Time's touch will turn to a flowret fair.
God seeth the heart; he knoweth best.
Some day thou shalt know perfect rest.

—*Sacramento Bee.*

COUNSEL TOGETHER.

FATHERS and mothers, counsel together. The father is at the head of the family, if he is a true father, for God placed him there. His wife, if she be a true wife, is "an help meet for him." The children which they have should be considered God's gifts, to train for him, not only for this life, but for eternity.

Let there be union in the home government. To attain this there should be frequent counsels, not so much with respect to the details of the management and guidance of the household, but as regards the general principles to be followed. If there is complete union in these respects, praise the Lord and go on. But be careful that this union is not the result of indifference on the part of one or both to the eternal interests of your children.

If you cannot see alike, seek God together. Come without accusation or recrimination, and together seek God and study his word. Let each be willing to yield to the other everything which does not involve moral principle, and, with respect to that principle, be sure that it is in harmony with God's word both in its nature and manner of exercise. The apostle Peter gives valuable instruction on this point: "Likewise, ye wives, be in subjection to your own husbands. . . . Whose adorning . . . let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

Likewise, ye husbands, dwell with them [the wives] according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that *your prayers be not hindered.*" Let the wife take that part of the instruction which belongs to her; let the husband take that part which belongs to him; let each consider his or her own duty, seeking God for a "knowledge of his will in all spiritual wisdom and understanding," and God will hear the united prayers of husband and wife, father and mother.

Now do not let the husband say: "There, Mary, there's your duty. If you will do that, there will be no trouble." No; let him attend to his own part. Do not let the wife say: "There, Henry, the SIGNS has pointed out your duty. If you will do it hereafter, we shall get along better." No; let the husband learn his own duty; let the wife learn her own duty; let Christ rule and reign in the hearts of both. But more, perhaps, hereafter.

WILD ANIMALS IN WINTER QUARTERS.

BY EDMUND COLLINS.

AS SOON as the leaves begin to turn in the woods, several animals and insects busy themselves gathering food for the winter, when snow covers the ground and no food is to be obtained. But there are some animals which make no provision for the season of frost and snow, but remain in holes in the ground or in hollow trees for three or four months—scarcely moving. It was long actually believed that the bear sucked his paws all winter, and in some unaccountable way lived on the fat that he had accumulated through the summer. This is not so. The truth is that, where there is little motion, there is small waste of tissue; the heart beat is barely strong enough to keep the blood moving, the breathing is nearly suspended, and the animal comes forth in the spring, when the snow begins to drip from the boughs, very lean and hungry, but in no other way the worse for the long fast.

THE BEAR AT HOME.

Bruin does not retire from the open till he is compelled to do so by frost and snow. He lives through the summer on berries, buds, insects of every kind, grass mice, or any other small animal that he can get. I may say, for the benefit of the gentlemen who publish so many terrifying bear stories in the daily newspapers, that bruin is as harmless as a cow, during the summer, and will take to his heels in fright on sight of a human being. It is only when he leaves his lair too early in the spring, and he is not able to find anything to eat, that he will attack man; but he prefers a calf or a sheep, and the farmer's tale is often short at sundown. But, as I have said, when winter overtakes him, he sets about to find a winter home. He has very likely during the summer, when poking his nose into hollow trees looking for the honey of wild bees, seen some place that will suit him, and to this he goes straightway. The tree must be a large one, and he will not select it unless there is a space with plenty of room where the snow or rain cannot reach him. This secured, he bundles himself together, his head on his paws, closes his eyes, and remains in this posture till "those blind motions of the spring" tell that "the year has turned." Then he drags himself out and once more begins his struggle for an existence. Sometimes, however, when lying in this stupor, loud sounds startle him, and his tree castle shakes; this is when the lumbermen have found him and are assailing the tree with their axes. He seldom escapes, and if he does, he will surely die in the snowy forest unless he can find another home.

MR. SQUIRREL OUT OF THE COLD.

The squirrel gads the woods in great glee, garnering through the hazy days of Indian summer, after the destroyer has come and breathed upon the leaves, changing their green, as if by magic, into yellow, purple, crimson, and gold. He always lays in an ample store for the ruthless season, and when the fairy who held the midsummer party called her subjects about her to ask what each would contribute to the feast—

"There rose a squirrel pert. 'What,' he cried,
'about dessert?"

I can bring you hither, from my winter larder,
Nuts and little berries red that I stowed beneath my
bed

For the season when the tempest whistles harder."

He is a very industrious berry picker, and he can find a score of nuts where the brightest schoolboy that ever ranged the woods might scarcely find one, because he knows not alone the beech, chestnut, or hazel they grow upon, but the branch; and if a storm comes and shakes them off while he is in a

hollow tree, he comes out when the sun begins to shine, and goes to the spot where the fruit has fallen. His little castle is almost invariably in a hollow tree in a dense part of the wood, and he usually enters it some distance up through a knothole. While the tempest howls outside, the squirrels remain warm and contented indoors, not romping and chattering as they do in summer. When they thirst, there is always snow to be had.

HOW OTHER ANIMALS SPEND THE WINTER.

The porcupine prefers a hole in a tree for its winter house. The muskrat tunnels far under a mud bank, and mines out a dwelling with many chambers for the season of dark and cold. The innumerable lizards and snakes that abound almost all over creation creep away as soon as frosty winds begin to whistle. Some of them crawl into holes in trees; they also hide under stones, dead leaves, fallen trees, or masses of boughs. These reptiles like to spend the winter in large companies, and are often found in midwinter tangled and interlaced, but apparently without any life. Respiration is almost suspended, and it requires the most careful and delicate tests to detect traces of any vitality. A hunter, a very good naturalist, who spent the winter in the wooded region known as the Tobique, in New Brunswick, Canada, told me the following interesting story:—

"About the first of February, when the mercury dropped every night to zero, and sometimes many degrees below it, I, accompanied by two Micicite Indians, found a sheltered spot in the heart of a spruce forest. I at once put the Indians at work cutting down logs for a shanty, and I went among the logs gathering moss to stop the chinks. I selected a spot where a mass of boughs had been stripped from a log some time before, and when our timber was ready, directed the Indians to remove the pile and build there. It was heavy work, as the snow was pretty deep. Presently one of my Indians, as he drew a large bough from the bottom, gave a yell, and, going over, I saw on the ground about three score of black snakes all twisted and twined together. There was not a sign of life in any of them, still they were only comatose. We should have had a nice surprise had we built our shanty on top of the boughs, for the heat would have brought the reptiles back to animation. The snakes came, evidently, from the stretches of wild grass lying near."

The land tortoise takes good care to get out of the reach of cold. He either finds or digs a deep hole in the ground, crawls into it, and remains there till spring, without so much as moving his head. The fresh-water turtle makes a tunnel in the bank of a stream or pond, and goes well into it for the season; but if the water is deep and the mud soft, he drops to the bottom below the ice limit, and there rests till about the middle of April. It may be stated more specifically here that among the hibernating animals every gradation of slumber has been noted. Some creatures display only imperfect hibernation or repose, walking, moving, and feeding now and again during the winter; others may show signs of life a few times in three or four months, while the remainder, as I have said, appear as if they are dead. If you disturb the most venomous viper in winter, and he stings, no harm will come of it. But many of the hibernating animals perish when the weather is exceedingly cold, unless warmly housed. The animal temperature falls to that of the atmosphere, and when the cold becomes intense, the animal is awakened by it, moves about for a short time, then relapses into a torpor, which speedily ends in death. A curious fact is that the action of the heart has been known to continue frequently for a considerable time after the hibernating animal has been decapitated.—*Our Animal Friends.*

THE EFFECTS OF TOBACCO ON HEALTH.

BY E. L. HART.

PROMISCUOUS smoking is an intolerable nuisance, and it is to be regretted, seeing that smokers are so oblivious to all but their own comfort, that stricter rules are not enforced to prohibit the practice in public places and mixed assemblies.

It is, undoubtedly, most offensive to ladies and delicate persons, and is sometimes persisted in when true politeness would prompt its discontinuance.

The selfish unconcern of smokers is most apparent on omnibuses and other public conveyances, where the ashes and smoke from pipes or cigars are blown into the faces of passengers, whether women, non-smokers, or children. When asked to desist, in the interest of others, an insolent reply is often made, to the effect that those who don't like it had better get inside, or take a cab.

Cowper truly wrote:—

"Pernicious weed, whose scent the fair annoys,
Unfriendly to society's chief joys."

Dr. B. W. Richardson, in "Diseases of Modern Life," says: "The effects of this agent [tobacco], often severe, even on those who have attained to manhood, are especially injurious to the young, who are still in the stage of adolescence. In these the habit of smoking causes impairment of growth, premature manhood, and physical prostration."

With some the liking for tobacco is inherited, and thus not so much to be wondered at; fathers are the first offenders, and there is not the least doubt that excessive indulgence largely conduces to the lowered vitality and enfeebled health of little children.

Indeed, to quote Dr. Richardson again:—

"If a community of the youths of both sexes, whose progenitors were finely formed and powerful, were to be trained to the early practice of smoking, and if marriage were to be confined to smokers, an apparently new and physically inferior race of men and women would be bred."

No healthy man or boy, well bred or well brought up, has the slightest inclination to smoke, or to adopt the use of tobacco for its own sake. Influence and example are responsible for many acquiring the habit who otherwise would never dream of doing so; but, alas! perfect health is becoming an extinct quality.

Mr. James Parton says:—

"In our civilized sedentary life he who would have good health must fight for it. Many people have the insolence to become parents who have no right to aspire to that dignity; children are born who have no right to exist, and skill preserves many whom nature is eager to destroy. Consequently, while the average duration of human life has been increased, the average tone of human health has been lowered. Fewer die and fewer are quite well."

Dr. Richardson says:—

"Smoking produces disturbances in the blood, causing undue fluidity and change in the red corpuscles; in the stomach, giving rise to debility, nausea, and sickness; on the heart, causing debility of the organ and irregular action."

Dr. W. A. Alcott considers that "tobacco injures the gums and the lining membrane of the mouth, stomach, and alimentary canal generally, and, in fact, of the lungs also, and thus not only prepares the way for various diseases, but spoils the beauty, injures the soundness, and hastens the decay of these organs. It was, no doubt, the intention of the Creator that the teeth should last as long as their owner."

(Concluded next week.)

"WE may safely go as far as the candle of God's word goes before."

Mission Fields.

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

WHAT SHE COULD.

BY JOHN P. ELLIS.

"And there came a certain poor widow, and she threw in two mites, which make a farthing." Mark 12:42.

The mites that she gave proved treasures of worth,
Outweighing the fame that plenty acquires;
And He who looked on betokened to earth
That little is much where duty inspires.
Who then may bemoan a limited good,
Or question the mite that leads in the van?
He pointed to one who "did what she could"—
We're only required to do what we can.
Then strive to do good as life you may span,
E'er steadfast in truth, to do what you can.

The mites become powers we may not despise,
Like giants new born and free from pretense—
The small that in strength and majesty rise,
While trumpet-toned gifts are oft an offense.
Fear not to maintain the glory of truth,
For goodness is heaven that gleameth in man,
And men will e'er cherish the honor of youth
Who brighten their lives and do what they can.

The pathway of life revealeth to all
The stricken who need our love and relief;
Heed, then, the voice of humanity's call,
E'er troubles o'erwhelm in billows of grief.
Go, search for the homes where sorrow invites,
And gospel-trained help may succor each; plan
To comfort the lowly as heaven incites,
E'er trusting in God to do what you can.
—The Voice.

THE RELIGIONS OF CHINA.

BY REV. A. P. HAPPER, D.D.

It is commonly stated in books on China that there are three religious systems among the Chinese, and they are designated Confucianism, Buddhism, and Taoism. Buddhism was brought into China from India in the first century of the Christian era. It has many adherents in China, having found entrance by accepting many of the idolatries of the native worship into the system of Buddha. Taoism is the modification of the native idolatries which was introduced by the Chinese sage, Laoutsze, who lived at the same time as Confucius.

Confucianism, as a religion, comprises the early native idolatries as they have come down from the earliest period of the nation, and as they were received and transmitted by Confucius. It is established by imperial statute as the State religion of China, with a liturgy and an official enrollment of all the objects and things and persons that must be worshiped. It is the recognized worship of the government, and the other two are spoken of and regarded as heretical. Heaven, earth, and man are spoken of as the three original divinities. All the objects of worship are classified as belonging to one of these three powers. Heaven, earth, sun, moon, stars, wind, clouds, lightning, rain, seas, mountains, rivers, hills, etc., are enrolled in the list of gods.

Of men, the persons to whom worship is to be paid, as directed in the imperial statutes, are the imperial ancestors, the emperors of former dynasties, the great teacher, Confucius, the patron of agriculture, the patron of the manufacture of silk, the first physician, deceased philanthropists, statesmen, scholars, martyrs, etc.

There are three grades of worship—the highest, the middle, and the lower. In the imperial ritual the highest worship is to be paid to heaven, earth, the imperial ancestors, and the gods of the land and of the grains. The several parts of heaven and earth, Con-

fucius, and the patrons of agriculture, silk manufacture, and the healing art, all receive the medium worship, and all other persons and things receive the lesser worship. The emperor himself is the high priest of the people, and he only can perform the annual worship at the imperial altars to heaven, earth, imperial ancestors, and the gods of the land and of the grains.

It thus appears that the native worship of China is a worship of created objects—of the creature and not the Creator. The material universe as a whole and in detail is worshiped.

Each family has its own household gods. The special Confucian household gods are these: Heaven, ruler, parent, and teacher. But that part of this idolatry which has the strongest hold upon the Chinese is the worship of ancestors. The tablets of deceased parents are in every family. Incense is burned to them every morning and evening, and more formally upon the 1st and 15th of every month, and on all feast days. Every family connection has an ancestral temple, in which the tablets of the successive generations of ancestors, from the foundation of the family, are preserved. Some families have tablets of successive generations, the oldest dating for one thousand years before the era A.D. The ancestral temple serves as a school-room for the children of the connection.—*Gospel in All Lands.*

THE WORSHIP OF CONFUCIUS.

BY REV. W. T. A. BARBER.

For centuries past the learned classes have given to China her rulers; they are the natural leaders of the people; their word is all powerful for good or ill; and any church which sets before it the bringing of this mighty nation to Christ cannot afford to ignore these two millions and a quarter of its natural aristocrats. What, then, are the elements of their mental and spiritual life? The same Confucian books, conned and mastered in the same order, have formed their mental warp and woof; they have acquired all that was worth knowing in the world. The lofty moral maxims of these books have become so many pegs to hang competitive essays on, and the result is a mass of high-sounding words, with the heart of their meaning eaten out. We have thus all the elements of the Pharisee. Confucianism deals with the duties of man to man; it is silent as to all beyond the realm of sense, and the Confucianist scholar is sense-bound. Confucius said, "The part of wisdom is to attend carefully to our duties to men, and while we respect the gods, to keep aloof from them." We have thus all the elements of the Sadducee; and, as in all systems in which man can see nothing higher than his idolized self, there is no sense of sin.

If you desire to see the highest point to which their system rises, come with me to the worship of Confucius. The midnight has passed in a Chinese city; the dawn is yet an hour distant. We walk along the dark, narrow streets till we reach the roof-curved gates of a great temple, which bears the legend in golden letters, "His virtue is a match for heaven and earth." Soldiers are picketed around their large lanterns; sedan chairs and their bearers are every where awaiting the mandarins who have entered for the worship. We enter a large court open to the sky; around this courtyard are set huge stacks of reeds, ready for bonfires; at the head of the court, beneath a great roof, is a high platform whereon stands the tablet of the "Sage of Ten Thousand Ages."—Confucius.

Before this are spread sacrifices, the ox—sacred to him alone beside supreme heaven—the pig, the sheep, and in cups and platters the animal and vegetable products of the land.

To right and left are smaller tablets, each to two great disciples, and before them sacrifices similar, save only for the ox. Down the cloisters of the court are set the tablets of his lesser disciples, arranged in groups, and before each group are set similar sacrifices. There is a pause, a stir, lights are set to the bonfires, which crackle upward; then enters a choir, dressed in blue robes trimmed with black velvet, with tall feathers on their head-dresses, marching two and two, till, with ancient wind instruments of music in their hands, they take their stand on the platform, where candles have been lighted and incense curls up in the still air. Behind them enter the high mandarins of the province, the viceroy, with supreme power over sixty millions of his fellow-men, the governor, all the others, clad in silken robes of state and hats of crimson floss silk, taking their station according to rank in the center of the courtyard.

The high, lilting voice of the master of the ceremonies cries out, "Bow your heads!" and the proud mandarins kneel, bowing their heads thrice three times to the very earth. Then at the different words of command the various officials are taken to do their worship before each of the shrines. The whole scene, the crackling flames roaring upward to the solemn stars, the weird music up and down the gamut, the stately dance of the choir, with their interlacing feathers against the ruddy background of the candle-lit shrine, the high monotonous of the master, the statuesque figures of the mandarins reverently bowing—all form the nearest resemblance to cathedral worship to be found in China. Then is chanted the "Ode to Confucius," written on silk, and, with reverent gestures, the reader hurries down the open court to burn the silk in a tripod; the flames leap up; the ashes sink down; the dawn rushes across the sky; the mandarins go forth—the worship of Confucius is over.—*Missionary Notices.*

NATIVES OF AFRICA AS HELPERS IN AGGRESSIVE MISSION WORK.

THE question is often asked—Do your native Christians show that they are ready to endure hardness, to risk their comfort and safety in the service of Christ? Let the following reply:—

I have with me two native helpers who agreed to go with me into the interior and open a new work for Jesus on Lake Ntumba. While we were delayed at Stanley Pool building our boat, we heard repeatedly that the people among whom we were going were very savage, and that they were much addicted to cannibalism. I was astonished to find that, though oft repeated, these stories had no effect on my two young men.

Arriving at Irebu, we again heard the same tales, and this time from people who had been on the lake. A state official informed us that they were "very bad," and that they "chopped [ate] men too much." Another white man told us he had been compelled by the people to leave, etc.

We, nevertheless, went ahead and purchased land in Ikoko for a mission station, and are to plant the cross of Christ there. On my second visit to the place I asked my helper, Frank Iteva, if he would be afraid to stay without me among those people and study the language while I returned to Irebu. I could not arrange to return in less than ten or twelve days. He replied at once, "I can stay; I am not afraid." I said he had better think it over and finally reply next day. In the morning his reply was the same. He asked for two men to work in clearing the ground, etc.

I confess I was astonished, for I am sure there are many thousands of Christians in our Baptist Churches at home that would not dare to do as he has done. He has no arms (gun or revolver) and though he knew I had two in

my boat he did not ask for one. He knows nothing of the language of the people, yet in spite of these things my Frank bravely stayed because I thought it would be best.

With heartfelt gratitude to God, I knelt down with him in the cabin of my boat and placed him in God's hands, and left him there.

My other helper, Willie Lufwilu, is also enduring hardness. He goes out every day with a gang of men to the forest to cut timber. The woods are full of water and almost every day they experience severe rainstorms, which add to the difficulties by enlarging the swamps. But he patiently works away and manages these native workmen (Irebu, Lukolele, Wangata, and Lulanga men) very well.

Another pleasing feature is that neither of these young men has yet demanded any wages. Of course they will be paid, but though they have been a year with me (ten months rather) they have not even arranged with me their rate of pay. The love of money is not very strongly developed in them, it seems. How few American Christians would go forward thus trustfully! I heard a gentleman say he asked Frank what his wages were to be. Frank replied that he did not know if he would get any; but he was sure God would provide all he required.—*Joseph Clark, A. B. M. U., Irebu Station, Kongo.*

AN EXAMPLE OF SCRIPTURE STUDY.

A LADY missionary at Rangoon, Burma, writes to the *Spelman Messenger*, Atlanta, Ga., under date of October 10, 1893, as follows:—

"We have just closed our Bible class of women to-day. The Lord has supplied health and strength so that we have been in session five months without missing a session. The women, too, nineteen in number, have been kept in good health for the most part, six of them not having missed a session. They studied Genesis, Exodus, Mark, Luke, Acts, Galatians, and Old Testament prophecies of Christ, with various topical lessons, and are able to give in a sentence the contents of each chapter of most of the books studied. But, better than this, their spiritual growth has been most marked and satisfactory. We praise the Lord for giving us what we asked of him before the women came,—a definite spiritual blessing for each one. The last day was spent in a prayer meeting in the morning and a praise meeting in the afternoon, when each told how the Lord had dealt with her, and praised him for his goodness."

From Eden to Eden

IN the twenty chapters into which this book is divided, the author discusses the unity of the divine plan and the continuity of God's purpose through all the ages, showing that in all dispensations the truths constantly impressed upon the minds of the people have tended to one end,—the elucidation of one central idea,

THE RESTORATION

of the dominion which was lost in Adam.

CHAPTER I is a brief discussion of the Creation of the World; Man's Dominion and How He Lost It; the Origin and Authorship of Sin, with the divine remedy for its consequences.

CHAPTER II treats of the "Promise of God to the Fathers," with all that it implied in heaven and on earth. In other chapters are discussed such subjects as "The Abrahamic Covenant;" "Righteousness through Faith;" "The Covenant with Israel," the reasons for it, and the universality of its application; "The Return of the Jews;" "The World's History in a Dream;" "The Setting Up of the Everlasting Kingdom;" "The Hour of Judgment;" "The Fall of Babylon;" "The Seal and the Mark;" "Signs of the Second Coming of Christ," and the responsibility of man in recognizing them; "The Resurrection of the Dead," and what the doctrine involves.

THE LAST CHAPTER is a GRAND COMPILATION of the Promises of God in regard to the "Restoration of the First Dominion," with a vivid portrayal of the earth's appearance and condition when clothed in the garb of Edenic purity and loveliness.

THE BOOK is substantially bound, and handsomely embossed with floral designs; gold title on side and back; heavy, cream-tinted, sized and super-calendered paper; size, 5½ in. x 9 in.; price, postpaid, \$1.00; gilt edge, with side design embossed in gold, \$1.50.

Address, PACIFIC PRESS PUBLISHING CO.,
Or 43 Bond St., New York. Oakland, Cal.

Bible Students' Library.

We wish to call especial attention to the above important publication. It is now undergoing thorough revision as rapidly as is consistent with thoroughness and other circumstances. Some of the last numbers issued and about to be issued are as follows:—

Who Changed the Sabbath?

No. 107. This is the old title of a new and much better tract. It should be circulated everywhere. It shows by the Scripture who did not change and who would seek to change the day, and it confirms the Scripture testimony by Roman Catholic and Protestant witnesses. Price 3 cents.

Life, Its Source and Purpose.

No. 108. This is a ten-cent pamphlet by Elder Wm. Covert, on the positive side of the life question. It shows how we may obtain life in Christ Jesus our Lord. The last chapter, and there are nine in the little work, is worth the price of the pamphlet. Price 10 cents.

Tormented Forever and Ever;

Or God's Test of Immortality.

No. 111. This tract of 16 pages treats on the fearful fate of the wicked, as shown by such texts as Rev. 14:11; 20:10; 19:3; Matt. 25:41, 46; Mark 9:43-48, and others, in a new and reasonable light. Read and circulate. Price 2 cents.

Spiritualism: Its Source and Character.

No. 112. This tract contains all that is worth preserving in Nos. 12 and 13, and more. It is both of these 32-page tracts combined in one 24 page, and is worthy of a wide circulation. Price 3 cents.

The Christian Sabbath,

From a Roman Catholic view-point.

No. 113. This is the reprint, by impertunate request, of the articles in the *Catholic Mirror* which have recently appeared in the *American Sentinel*. It shows very conclusively the inconsistency of Protestants in holding to Sunday as a Bible Sabbath, and that while professing to go by the Bible and the Bible alone, they are following the tradition of the *Roman Catholic Church*. Price 4 cents.

The Identical Seventh Day.

No. 114. There are three stock objections brought against the Sabbath: (1) THE ROUND WORLD, (2) THE QUESTION OF LOST TIME, and (3) THE SEVENTH PART OF TIME. These questions have hitherto been considered in three tracts, Nos. 7, 21, and 39, aggregating 64 pp. These three numbers are now discontinued, and these questions are treated clearly in a tract of 16 pages. All essential arguments are given in No. 114, "The Identical Seventh Day." Price 2 cents.

The Waymarks to the Holy City;

An Exposition in Daniel 7.

No. 115. This is a revision of what was once No. 5. But as it needed revision, and as the former title was to some extent a misnomer, it has been revised and issued under the above number. Price 2 cents.

The First Number for January, 1894, is The Sabbath School Lessons on Luke.

No. 116. There will be one year's lessons on this book, and each quarter's lessons should be preserved. Price 5 cents.

Prophetic Lights. (January, Extra.)

No. 117. This is that most worthy little work written by Elder E. J. Waggoner some years ago. It is just the book for circulation among those who know not the truth. It is finely illustrated, and is issued as a number of the *Library* at 50 cents.

Christ Tempted as We Are.

No. 118. By Mrs. E. G. White. This is a most precious, comforting, and strengthening number. Price 2 cents.

Order by number. Address, PACIFIC PRESS, Oakland, Cal.

CHRISTIAN TEMPERANCE

AND

—BIBLE HYGIENE.—

This Book

treats the subjects of Temperance and Hygiene from a BIBLE STANDPOINT.

A good idea of the scope of the work can be formed by a glance at a few of the chapter headings: "Effects of Stimulants," "Extremes in Diet," "Home Education," "Relation of Diet to Health and Morals," "Parental Responsibility," "Dress," "Consulting Spiritualistic Physicians," "Social Purity," "Hope for the Tempted," "Diet and Cleanliness of the Hebrews," "The Gospel of Health," etc., etc.

The book contains 268 large pages, is printed on heavy paper, bound in cloth, embossed, with gold title on back and front cover. It is a book that all should have in their homes. Price, marbled edges, \$1.25; gilt edges, \$1.50.

Address, PACIFIC PRESS PUBLISHING CO.,
OAKLAND, CAL.

43 Bond Street, NEW YORK.

DANISH AND SWEDISH EARLY WRITINGS.—Plain at \$1.00, red edge at 1.25. For sale by the Pacific Press, Oakland, Cal. Please call the attention of the S. D. A. brethren and sisters of those nationalities to this book printed in their language.

Our Work and Workers.

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

OBEY GOD OR MAN?

BY JOHN M'CARTEHY.

TRUE Christians are they
Who their God will obey,
Though the world's displeasure they gain.
To become vessels meet
They have learned at his feet
For his glory to suffer all pain.

There are many whose light
Shines resplendently bright
When their creed is in favor with men;
But stand them alone
They their faith would disown
And accept of the more favored plan.

The majority rules
Such pliable tools;
They've no courage to stand for the right.
They are brave when in peace;
Their numbers increase,
But are cowards when called to the fight.

Let us walk in the light,
And stand for the right,
Though both people and State may oppose.
Since we've God on our side
We in him can confide,
Knowing well he can vanquish all foes.

Let us live as we preach,
And then we shall teach
With a greater effect than before,
And the people will know—
Though they spurn us below—
That we're God's, by his seal made secure.
Battle Creek, Mich.

RELIGIOUS CONTROVERSY IN LOS ANGELES, CAL.

EDITOR "SIGNS OF THE TIMES:" There has been quite a controversy here in Los Angeles through the leading daily, the *Times*, between the Catholics and American Protective Association. A Catholic priest, Father Hickey, delivered a lecture against the A. P. A., which was reported, or at least a synopsis of it given, in the paper. Then the A. P. A. took it up, and the Catholics responding, it was continued through the columns of the paper for about ten days.

Some who were not members of the A. P. A. contributed also, and in the whole the Catholic question was quite fairly presented, though the spirit manifested by some was far from commendatory. The Catholics were about driven from the field before it ceased, and since then I understand that one or two anti-Catholic papers have been started, beside several branch A. P. A. societies organized, through the influence of the agitation of the subject.

But, oh, that the people might see the true and only successful way of meeting this dreaded foe of liberty and all that is good! If they could only realize that the "weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (2 Cor. 10:14), "retire from Catholic territory, . . . cease to be squatters, and a living contradiction of their own principles," and being "translated into the kingdom of his dear Son" (Col. 1:13), "put on the whole armor of God," that they "may be able to stand against the wiles of the devil," having their "loins girt about with truth, and having on the breastplate of righteousness," and their "feet shod with the preparation of the gospel of peace," which is the "power of God unto salvation" (Rom. 1:16), "above all, taking the shield of faith," wherewith they would be "able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and sup-

plication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:11-18. This, and this only, will enable them to stand, as it will us, against the workings of the "man of sin," which are coming to be so manifest in this once glorious republic.

Since this conflict the Catholics ordered a second-hand book dealer to take in some printed matter which reflected somewhat on the pope and the Catholic Church; and I understand that in a letter which was addressed to him concerning it, some serious threats were made.

This goes to show that the Catholics are now where they do not fear to be bold in their work. How much we need the power of the Holy Spirit, which "awaits our demand and reception"! E. E. ANDROSS.

February 13, 1894.

CONFESSING CHRIST.

IN our mingling in society, in families, or in whatever relations of life we are placed, either limited or extended, there are many ways wherein we may acknowledge our Lord, and many ways wherein we may deny him. We may deny him in our words, by speaking evil of others, by foolish talking, jesting and joking, by idle or unkind words, or by prevaricating, speaking contrary to truth. In our words we may confess that Christ is not in us. In our character we may deny him, by loving our ease, by shunning the duties and burdens of life, which someone must bear if we do not, and by loving sinful pleasure. We may also deny Christ by pride of dress and conformity to the world, or by un-courteous behavior. We may deny him by loving our own opinions, and by seeking to maintain and justify self. We may also deny him in allowing the mind to run in the channel of love-sick sentimentalism, and to brood over our supposed hard lot and trials.

No one can truly confess Christ before the world unless the mind and Spirit of Christ live in him. It is impossible to communicate that which we have not. The conversation and the deportment should be a real and visible expression of grace and truth within. If the heart is sanctified, submissive, and humble, the fruits will be seen outwardly, and will be a most effectual confession of Christ. Words and profession are not enough.—*Testimony for the Church No. 23.*

FIELD NOTES.

ELDER D. A. BALL reports three adult converts at Olean, N. Y.

THE crowded condition of South Lancaster (Mass.) Academy suggests the necessity of an additional dormitory.

THE new house of worship of the church at Kennard, Ind., was dedicated on the 18th inst. Elders Starr and Oberholtzer conducted the services.

IN connection with recent meetings held at Marion, Ind., by Elder Victor Thompson, ten were added to the church, and others began the observance of the Sabbath of the Lord.

THE Michigan Conference officers recently set apart a day for the brethren in that State to make a donation for the poor. The object was the assistance of needy brethren in localities where there are no churches.

A FEW weeks ago one of our brethren was invited to give a Bible reading in South Boston, and to his surprise found a room full of people anxious to hear the truth. He was promised that double the number would be present at another like service. The Spirit of God is moving upon the people, and the honest in heart are longing for the truth.

ELDER A. F. BALLENGER reports a tour of about two months, speaking nearly every evening, and has taken orders from individuals for 10,000,000 pages of religious liberty tracts. His recent labors have been principally in Iowa.

AN institute for giving instruction in Christian help is appointed for this city, to begin the 26th inst. Experienced instructors from Battle Creek, Mich., will have charge, and Dr. J. H. Kellogg and wife are expected during the progress of the institute.

THE last Australian steamer brings us copies of the Melbourne *Herald* and *Prahran Chronicle*, containing extended complimentary reports of the Seventh-day Adventist camp meeting at Brighton, near Melbourne. The camp contained over 100 tents, and there was a large outside attendance. Owing to the great interest on the part of the public, the meeting was extended a week beyond the original appointment.

A PROMINENT champion of enforced Sunday labor, endeavoring to enlist the people of Maryland in his cause, complains of the "element of sympathy" which he finds there in behalf of those of our brethren who have been imprisoned for honest labor on Sunday, after a due observance of the Sabbath of the Lord. And before an audience of ministers he tried to provoke merriment at the expense of men persecuted for conscience' sake.

ON the way to British Guiana, South America, the steamer in which Brother G. W. Kneeland was a passenger was detained one day at Port-of-Spain, Trinidad Island. He sought out some persons to whom there had been reading matter sent, and found that a number of people had highly appreciated it, and some had walked twenty miles to carry it to friends. The Baptist mission was tendered him, in which to hold services. One man had been expelled from the Episcopal Church because he and his family began to observe the seventh-day Sabbath.

THE Maryland Court of Appeals has decided against Brother Judefind, who was convicted of violation of the Sunday law of that State, and his case appealed as a test—not really of the case or of the law, but of the court. And the court has shown where it stands by saying that those who violate the law may "expect the machinery of the law to be put in motion," and acknowledging that the law does "foster and benefit the Christian religion." Imprisoning Christians who choose to obey God rather than men is a novel idea of fostering and benefiting the Christian religion, but it is a good illustration of civil-law religion.

BROTHER JOHN QUINN, writing to the *Union Record* from Camden, N. J., says:—

"The everlasting gospel is working its way into the hearts of many in Camden, and souls who never before knew the grace of God are rejoicing as they become acquainted with it.

Not only is God working mightily for us in Camden, but is also using us in Philadelphia. A few weeks ago one of the members of the Camden church was invited to speak in the largest mission in Philadelphia, and again God caused the light of his truth to rise out of obscurity. There were about 200 persons present, most of them being those who have departed far from God. As the brother stood up, the presence of the holy angels could be felt. Instead of noise and indifference, there was a solemn, serious attention given to the word spoken. As the meeting closed, many of the workers were heard to praise God for the power of his word."

THOSE TENT MEETINGS.—We have a few more copies of "Those Tent Meetings," a rhyming recital, by M. B. Duffie. Price, 25 cents, postpaid. Address this office.

PERIODICALS WANTED.

Mrs. R. W. BROWN, Park Place, Clackamas County, Oregon, expresses thanks for past favors; and requests a few more copies of SIGNS, *Good Health*, and *Review*, postpaid.

Mrs. M. H. SILSBEE, Salem, Oregon, desires late papers or other Seventh-day Adventist literature, English and German, for distributor work. Send postpaid.

CHURCH SERVICES.

All of our churches, especially on this coast, who desire their regular weekly services announced in this column, may have it done by reporting through the proper officers.

Oakland.—Church at corner of Twelfth and Brush Streets. Regular preaching services or Bible study. Sunday at 7:30 P.M., Friday at 7 P.M., and Sabbath at 11 A.M. Sabbath school at 9:30 A.M. Sabbath. Prayer and missionary meeting Wednesday at 7:30 P.M. All are cordially invited.

San Francisco.—Church at 914 Laguna Street. Regular preaching services at 7:30 P.M. Sunday and 11 A.M. Sabbath. Sabbath school at 9:45 A.M. Prayer meeting Wednesday 7:30 P.M. Missionary meeting Thursday 7:30 P.M. Seats free.

Los Angeles.—Church at 143 Carr Street. Preaching service Sunday evening 7:30. Missionary meeting Wednesday evening 7:30. Sabbath school on Sabbath at 9:45, and preaching service at 11 A.M. All are welcome.

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

Washington, D. C.—Church on Eighth Street between F and G Streets, N. E. Regular preaching service at 11 A.M. Sabbaths. Sabbath school 9:15 A.M. Sunday, 7:30 P.M., Bible study. Prayer meeting Friday at 7:30 P.M. All are welcome.
H. W. HERRELL, Clerk

LITERARY NOTICES.

[The SIGNS OF THE TIMES holds itself under no obligation to notice any publications sent it by publishers. Those considered worthy of notice, or which are deemed profitable to its subscribers, will receive such notice as time, space, and value will permit.]

We have received from the International Tract Society, Hamburg, Germany, a neat little pamphlet in the Bohemian language, entitled, "Plná Víra," which, being interpreted, means, "Full Faith." May it be a blessing to those who read it, and may it lead them into the fullness of faith as it is in Christ Jesus.

The *Good Health* maintains through all the years a continually growing excellence. In the February number a series of articles begins on "Biographical Health Studies," by that well-known interesting writer, Felix L. Oswald, M.D. Helen L. Manning contributes No. 1 of "Ventilation of Sleeping Rooms," a very important subject. "A Practical Talk on Fomentations," "The Adulteration of Food," and many other articles short and long make this number valuable. Price, \$2.00 per year, including companion volume; 20 cents a number. Battle Creek, Michigan.

"AUTOBIOGRAPHICAL SKETCHES AND PERSONAL RECOLLECTIONS," by Geo. T. Angell, editor of *Our Dumb Animals*, president of the American Humane Education Society, etc. A large-page pamphlet of one hundred pages, with appendix of nearly fifty pages. Sent by mail, ten cents. American Humane Education Society, 19 Milk Street, Boston, Mass.

"THE STRIKE AT SHANE'S," a sequel to "Black Beauty." A prize story written for The American Humane Education Society, 19 Milk Street, Boston, Mass.; 92 pp. Price by mail, 10 cents.

The first of the above pamphlets gives many most interesting incidents in the way of various reforms in which Mr. Angell has been engaged. He says that these sketches are "published for the use of his friends and all who care to read them." He certainly has done noble work for the protection of poor dumb brutes, and against adulteration of food products, etc.

"The Strike at Shane's" is a story of how all the animals and birds struck against the will and service of a cruel master, and how he was brought to see that the golden rule is the best rule, applied even to the brute creation. A good book for the cruelly disposed to read.


"THE INTERLINEAR TRANSLATION OF THE GREEK NEW TESTAMENT, with THE AUTHORIZED VERSION," which is conveniently printed in the margin for ready reference, together with the various readings of the Greek text of the editions of Elzevir 1624, Griesbach, Lachman, Tischendorf, Tregelles, Alford, and Wordsworth. Arthur Hinds & Co., 4 Cooper Institute, New York City. Price, cloth, well bound, \$3.00; half leather, \$4.00; divinity circuit, \$5.00.

The above text is well printed, with a properly accented Greek text, and where the arrangement of the word-for-word rendering is likely to be mistaken by a person unacquainted with the Greek idiom, the words are numbered to assist the student. We believe that it will be of real help to the student.


We noticed this last week, but the printer made us say "profusely accented" instead of "properly accented." See advertisement in No. 13 of this volume of the SIGNS.

OUR GENERAL AGENTS.

- Arkansas Tract Society—H. Clay Griffin, Van Buren, Ark.
- Atlantic Tract Society—T. A. Kilgore, Sec., 43 Bond St., N. Y.
- Australia—Echo Publishing House, North Fitzroy, Victoria.
- and A. Reekie, 2 Cook Street, Glebe Point, Sydney, N. S. W.
- California Tract Society—1059 Castro St., Oakland, Cal.
- Canada—Mrs. A. E. Taylor, 97 Plymouth Grove, Montreal, Canada.
- and G. W. Morse, 20 Melbourne Ave., Toronto, Ontario.
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- Maritime Provinces Tract Society—Mrs. I. H. Cowie, Sec., Box 85, Moncton, N. B.
- Michigan Tract Society—J. S. Hall, Sec., *Review and Herald* Office, Battle Creek, Mich.
- Minnesota Tract Society—L. B. Losey, Sec., 336 East Lake St., Minneapolis, Minn., P. O. Box 989.
- Missouri Tract Society—Vita Morrow, Sec., 2010 East 23d St., Kansas City, Mo.
- Montana—Mrs. W. J. Stone, Sec., 737 5th Ave., Helena, Mont.
- Nebraska Tract Society—Mary F. Beatty, Sec., 1505 E. St., Lincoln, Neb.
- Nevada—Cal. Tract Society, 1059 Castro St., Oakland, Cal.
- New England—N. E. Tract Society, Mrs. E. T. Palmer, Sec., South Lancaster, Mass.
- New Jersey, Del., Md., New York City, and Brooklyn, N. Y., and Dist. Col.—T. A. Kilgore, No. 43 Bond St., New York.
- New York State—E. N. Washbond, Sec., N. Y. Tract Society, 317 West Bloomfield St., Rome, N. Y.
- New Zealand Tract Society. M. H. Tuxford, Agent, Banks' Terrace, Wellington, N. Z.
- North Pacific—Geo. E. Henton, Sec., 727 East Taylor St., East Portland, Oregon.
- Ohio Tract Society—E. A. Merriam, Sec., 249 Cedar Ave., Cleveland, O.
- Pennsylvania Tract Society—W. M. Lee, Sec., Box 644, Williamsport, Penn.
- Scandinavian Tract Society—Akersgaden 74, Christiania, Nor.
- South Africa—International Tract Society, Somerset House, Roeland St., Cape Town.
- Southern District Tract Society—L. Dyo Chambers, 23 Early St., Chattanooga, Tenn.
- Switzerland—Imprimerie Polyglotte, 48 Weiherweg, Basel.
- Tennessee—Miss. M. G. Mason, Sec., 1009 Shelby Ave., Nashville, Tenn.
- Texas Tract Society—T. T. Stevenson, Sec., Cleburne, Johnson Co., Texas.
- Upper Columbia—Mrs. M. E. Ford, College Place, Wash.
- Utah—J. J. Ireland, 1059 Castro St., Oakland, Cal.
- Vancouver Island—B. Robb, 231 Pandora St., Victoria, B. C.
- Vermont—Lizzie A. Stone, 190 N. Winoski Ave., Burlington Vt.
- Virginia—Mrs. W. T. Marshall, Winchester, Va.
- West Virginia—Mrs. E. J. Hutchinson, Newburg, W. Va.
- Wisconsin Tract Society—Geo. M. Brown, Sec., 865 Fifth St., Milwaukee, Wis.



THE
TONGA
ISLANDS



The history of many of the interesting island groups of the Pacific are comparatively unknown to ordinary readers except through the writings of missionaries. When international complications arise, as a year ago at Samoa, or, more lately, at Ponape, so little is known of the locality or the people that it is like showing pictures to the blind. This little volume gives something of the history of the Tongas, the Hervey group, and the Marquesas Islands, before they were visited by the missionaries, and indeed were hardly known to the first navigators of those seas. The habits of the people, their government, the vegetable wonders on shore, and the great wonders of the sea about them, are graphically told in a manner that cannot fail to entertain and instruct young readers.—*The Christian Cynosure*.

This is the second in a series of "Jottings from the Pacific." The author has produced a series of picturesque, descriptive articles written from a missionary point of view and tending to excite interest in these Pacific islands and people, to show how promising the field is for evangelical work, what has been done, and what may be done.—*The Independent*.

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.,
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BAPTISM: Its Significance, Its Nature, and the Necessity for It. By E. J. Waggoner. *Bible Students' Library*, No. 79. Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.

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 X.—SUNDAY, MARCH 11, 1894.

[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.]

JACOB AT BETH-EL.

Lesson Scripture, Gen. 28:10-22.

10. And Jacob went out from Beer-sheba, and went toward Haran.
11. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.
12. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it.
13. And, behold, the Lord stood above it, and said, I am the Lord, the God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed;
14. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thee and in thy seed shall all the families of the earth be blessed.
15. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.
16. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.
17. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.
18. And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.
19. And he called the name of that place Beth-el; but the name of the city was Luz at the first.
20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,
21. So that I come again to my father's house in peace, then shall the Lord be my God,
22. And this stone, which I have set up for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee.

Golden Text: "Behold, I am with thee, and will keep thee." Gen. 28:15.

SUGGESTIVE QUESTIONS.

1. Give an account of the intervening events between our last lesson and this. Note 1.
2. From what place did Jacob start on his journey toward Haran? Verse 10.
3. What did he do when night came? Verse 11.
4. By what dream did God assure him of his watchful care? Verse 12.
5. How did the Lord announce himself to Jacob? Verse 13, first part.
6. What promise did he give Jacob concerning the land of Palestine?
7. How extensive was this inheritance and his seed to be? Verse 14. (See also Rom. 4:13.)
8. What assurance did God give him of his keeping power? Verse 15.
9. What did Jacob say when he awaked out of his sleep? Verse 16. Note 2.
10. How did the presence of God make him feel? Verse 17, first part.
11. What did he say of that place? Verse 17, last part.
12. What did he do in the morning? Verse 18.
13. What change did he make in the name of the place? Note 3.
14. What vow did Jacob make at this time? Verses 20-22.
15. What did he promise to give of his income unto the Lord? Verse 22.
16. How did he afterward refer to this circumstance at Beth-el?
"And God said unto Jacob, Arise, go up to Beth-el, and dwell there; and make there an altar unto God, who appeared unto thee when thou fleddest from the face of Esau thy brother."
"And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went." Gen. 35:1, 3.
17. What is said of the character of God?
"God is no respecter of persons." Acts 10:34.
18. In view of that, what promise may we in faith make to ourselves. Golden text.

NOTES.

1. Our last lesson gave an account of Jacob and

Esau and how the latter sold his birthright, closing with chapter 25. Chapter 26 tells us how Isaac went down into the country of the Philistines, his greatness while there, and how the Lord blessed him. The chapter closes by telling us that Esau, when forty years old, married Hittite wives, which were a grief of mind unto Isaac and Rebekah. In chapter 27 we have the account of Jacob by deception obtaining the blessing which Isaac designed for Esau, but which God evidently meant for Jacob. The blessing went with the birthright. God designed to bestow them both upon Jacob, because Jacob had the superior character, but he designed to bestow them in his own way. Jacob, in his unregenerate state, advised by his mother, believed that it was necessary to use his own wisdom, which he did. He obtained the blessing, however, not because of this but in spite of it. Because of his deception he was forced to separate from his mother, and flee from his brother Esau. His mother never saw him again. Being grieved over the wives of Esau, they sent Jacob to Padan-aram (Haran) to obtain a wife from his own relatives. Esau then married one of the daughters of Ishmael. Our lesson to-day has to do with events which occurred to Jacob on his journey to Padan-aram.

2. "Surely the Lord is in this place; and I knew it not."—We may imagine something of Jacob's feelings. He had selfishly purchased the birthright from his brother; he had designedly deceived and cheated him out of his blessing; the wrath of his brother was against him; and from a purely human standpoint there was certainly some reason, and yet, when we take into consideration the character of the two men, Jacob was greatly superior to his brother in morality, integrity, and faith in God. But he was forced to leave the home which he loved, and his mother, who doubtless was very dear to him, to go into a strange country. Evidently a sense of his own wrongdoings and sins came upon him, and he felt that he was utterly forsaken of God. Doubtless deep remorse and penitence for his sins were oppressing him. "He was so utterly lonely that he felt the need of protection from God as he never felt it before. With weeping and deep humiliation he confessed his sin, and entreated for some evidence that he was not utterly forsaken. Still his burdened heart found no relief. He had lost all confidence in himself, and he feared that the God of his fathers had utterly cast him off." But the Lord is near us even when to us he seems farthest away. The Lord knew the desire of Jacob's heart, and when in his despair he could go no further, the Lord appeared to him in a dream. He first assured Jacob that he was the God of his fathers; that the land promised to Abraham, embracing the whole earth, was to be his; that his seed should be multiplied as the dust of the earth, and that in that Promised Seed, which is Christ Jesus, should all the families of the earth be blessed. He then gave Jacob the precious promise that he would be with him in all places whithersoever he went, and bring him to that land, until he had done all that he had spoken concerning him. He revealed to Jacob the great love he had for fallen man by that shining ladder reaching from heaven to earth, upon which God's messengers were ascending and descending to minister to the children of men. That ladder represents Christ Jesus, the Way, and to this our Saviour evidently refers in John 1:51. This vision to Jacob was such a revelation of God's love as led him to exclaim in the morning, "Surely God is in this place, and I knew it not."

3. "Beth-el."—The word signifies "the house of God," and was not, evidently, an unfamiliar place to Jacob. Where it reads "a certain place" in our text, the Hebrew gives it "the place." It was the very place where Abraham, his grandfather, had built an altar some years before, and where he had preached the word of the Lord. Jacob again reconstructs the place, changing its name from "Luz," "separation," to "Beth-el." The pillow of stone became in the morning a mark of God's favored presence. The lonely desert was glorified by the vision of the immortal love which bridges the chasm sin has made. Evidently this experience of Jacob's gave him new views of God, and led him to a deeper consecration in his future life; but it did not, however, give him complete victory.

THE SECOND ADVENT.—Assorted Tract Package No. 3, contains 96 pages; price, 10 cents. Subjects considered—The Coming of the Lord, Is the End Near? Can We Know? The Signs of the Times, The Judgment, and The Second Advent of Our Lord. Address, Pacific Press, Oakland, Cal.

LESSON X.—SABBATH, MARCH 10, 1894.

MIRACULOUS DRAUGHT OF FISHES.

Lesson Scripture, Luke 5:1-16.

1. Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret;
2. And he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets.
3. And he entered into one of the boats, which was Simon's, and asked him to push out a little from the land. And he sat down and taught the multitudes out of the boat.
4. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught.
5. And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets.
6. And when they had this done, they inclosed a great multitude of fishes; and their nets were breaking;
7. And they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink.
8. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.
9. For he was amazed, and all that were with him, at the draught of the fishes which they had taken;
10. And so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.
11. And when they had brought their boats to land, they left all, and followed him.
12. And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.
13. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him.
14. And he charged him to tell no man: but go thy way, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.
15. But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities.
16. But he withdrew himself in the deserts, and prayed.

CHAPTERS 1-3 have been sufficiently outlined in previous lessons; let us see into how small a compass we may compress the contents of the fourth chapter, for convenience in carrying in our mind: (1) the temptation in the wilderness; (2) return to Galilee; (3) preaching and rejection at Nazareth; (4) at Capernaum,—casting out a devil in the synagogue, healing Peter's wife's mother and the multitudes. It will not take very long to master so brief a summary as that, and then the entire chapter is at your command. Do not, however, try to master the summary by memorizing the outline here given; master it solely by reading the chapter so carefully and so often that its contents become indelibly fixed in your mind. Use the outline here given, simply as an aid to getting each section of the chapter to stand out clearly and distinctly as you read it.

The lesson now before us is very simple in outline. Verses 1-11 record the miraculous draught of fishes, after a night of useless toil, and the calling of Peter, James, and John. Verses 12-15 tell of the cleansing of a leper. The two phrases, "miraculous draught of fishes," and "cleansing of the leper," bring the entire lesson to mind. Verse 16 presents Jesus at prayer.

1. Where was Jesus standing as the people pressed to hear him?
2. What were near at hand?
3. What course did Jesus take to relieve himself from the pressure of the crowd?
4. After he had finished speaking, what did he say to Simon?
5. What reply did Simon make?
6. What was the result of obeying the word of Jesus?
7. To whom did they call for help?
8. How large a quantity of fish had they taken?
9. When Peter saw the result, what did he do and say?
10. What did Jesus say to them?
11. What did they do as soon as they came to land?
12. As Jesus was in a certain city, who came to him?
13. What faith did the leper show?
14. How did Jesus respond to his faith?
15. What was the result?
16. What charge did Jesus give the man?
17. Did this diminish the fame of Jesus?
18. For what purpose did multitudes come to Jesus?
19. Where did Jesus go to be free from the multitudes? and why?

NOTES.

1. WHEN Peter and John left their business to follow the Saviour, they might have argued that it would be too bad to leave their work now, when they were so successful; but they knew that their success was wholly due to Jesus, and that he had given them that success for the purpose of showing them his power to help them in the new work to which he now called them. The power of Christ had brought the multitudes of fishes into the net. It was not a favorable time for fishing. The men had toiled all night in vain, and they would not have thought of going out to fish in the morning, even if the night had been favorable. But they followed the word of the Lord, and he gave them more than they could ordinarily have caught under the most favorable circumstances. But this was not done wholly for their sakes. It was written for our sakes also. If the Master has called us to become fishers of men, we may know that if we follow his word we shall have divine power. "At thy word," said Peter, "I will let down the net." So those who go out into the work of God may expect large results if they use only the word of the Lord. The injunction is, "Preach the word." The word of the Lord is all-powerful, if it is only allowed free course.

2. THE man who came to Jesus was "full of leprosy." So we may be full of sin, yet there is as much hope for our cleansing as there was for his. The Lord speaks thus to his people: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds, and bruises, and putrefying sores." Isa. 1:5, 6. One word from Jesus made the man clean from his leprosy. So one word from Jesus will make a man clean from sin. John 15:3. To the same ones described in Isa. 1:5, 6, the Lord speaks in verse 18: "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." God "calls those things which be not as though they were." Rom. 4:17. So when he "declares his righteousness" upon a man who is full of sin, then that man becomes righteous; for whatever God says, must be. God spoke to vacancy, and the earth was. He said to the thick darkness, "Let there be light," and there was light." To the troubled waters he said, "Peace, be still," and immediately there was a great calm. So he speaks to the troubled soul, and there is peace. We cannot understand how a man's leprosy can be healed in an instant by a word, but it was done; and it was done to show Christ's power to cleanse from sin. If we do not learn this lesson from the miracle, we read the record in vain.

3. "AND he put forth his hand and touched him." Note that Jesus was not afraid of the leprosy. Any other person in the country would have run in horror from a leper. No one would have allowed so loathsome an object to come near him. But Jesus touched him. Disease could not stay a moment after his divine, life-giving touch. This is to show how close Jesus comes to us in our sinfulness. He will not turn away from the vilest. Sin cannot withstand his life-giving touch. If the leper had said, "I am too vile to come into the presence of Jesus," he would not have been cleansed. Was it not presumption for him to come?—No; it was knowledge of Christ's power, and confidence in his goodness, that brought him. These are the qualities with which the Lord is well pleased. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." Jer. 9:23, 24. So God wants the sinner to come trusting in his power and mercy. If he says, "I am too sinful," that shows a disposition that would glory in self. He would come if he had something to boast of. But God delights in mercy, and mercy is unmerited favor.

4. WHEN the leper said, "Lord, if thou wilt, thou canst make me clean," Jesus promptly responded, "I will." The willingness of Jesus to relieve distress is the marked feature in his earthly life. But in this he was simply revealing to men the character of God in heaven. See 2 Cor. 5:19. He delights in mercy. Read Micah 7:18, 19. Jesus "gave himself for our sins, that he might deliver us from this present evil world, according to the will of

God and our Father." Gal. 1:4. We may not always know as surely as the leper did that it is the will of God to heal us at once from bodily infirmity; but we do know that it is always according to his will to heal us from the infirmity of sin. Of that we have the most positive assurance in the death of Christ. The apostle Paul says, "This is the will of God even your sanctification." 1 Thess. 4:3. Now hear the words of inspiration through the apostle John: "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us." 1 John 5:14. Then since it is God's will to save us from the infirmities of the sinful flesh, we have full assurance that he hears us whenever we ask him for cleansing and strength. But read the next verse: "And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him." Blessed assurance! Shall we not come as confidently as the poor leper did, and be as sure as he was that we have the things that we so much need?

"Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness he requireth
Is to feel your need of him."

News and Notes.

FOR THE WEEK ENDING FEBRUARY 19.

RELIGIOUS.

—It is said that the Christian Endeavor movement is growing with astonishing rapidity in Ireland, but as yet there are no societies in Germany.

—The *Catholic Mirror* notes the fact that Protestants admit that New England, once the stronghold of Puritanism, is now practically controlled by Catholics.

—Of the population of Ireland 77 per cent. are Catholic. County Clare has less than 3,000 people who are not Catholics. Presbyterianism claims 9 per cent. of the entire population, and Methodism less than 1 per cent.

—It is said that Bishop Horstman, of Cleveland, Ohio, has, within sixteen months, confirmed 30,000 persons who were born Catholics, and 900 converts within the territory of his diocese, which is less than one-third of the State.

—It is reported that H. W. Blair will at an opportune time introduce in the House of Representatives, of which he is now a member, his once famous National Sunday Rest Bill, which he introduced and advocated so persistently in the Senate while a member of that body.

—The final decree has been issued by the pope beatifying Joan of Arc, the Maid of Orleans, a French heroine who flourished in the early part of the fifteenth century. She was burned at the stake by order of Henry V. of England, on the demand of the University of Paris, on charges of being a sorceress.

—A Catholic protest against the use of Myers' "Outlines of Mediaeval and Modern History" in the high schools of San Francisco has been laid before the Board of Education. The ground of objection is that it is calculated to prejudice the pupils against the Catholic religion, whereas the Constitution of the State guarantees that the public-school system shall be absolutely unsectarian.

—The *Catholic News* says: "Even the Lutherans of Germany are adopting some of the methods of the Catholic Church. Deaconesses and sisterhoods, in imitation of Catholic sisterhoods, have been introduced into Germany, and the Lutherans have already numerous organizations of this kind, notwithstanding the fact that Luther, Beza, Melancthon, and the other leaders of German Protestantism, condemned such associations indiscriminately."

—Those who advocate the claim that this is a Christian nation also propose to demonstrate the pretense by tyrannical legislation, compelling all classes of citizens to put on a religious cloak on Sunday. Thus, when they shall have secured their desired end, they will have, instead of a Christian nation, only a nation of compulsory hypocrites. That which is held up as the proof of our national Christianity is the most conclusive evidence of the fallacy of such a doctrine.

—Miss Frances E. Willard, head of the W. C. T. U., is out with another idea of reform—a "Christian theater." Of course what Miss Willard suggests will find a large following, and even staid denominational journals indorse the suggestion. Anything goes for Christianity now, excepting the simple gospel and Bible order. The growing idea is that the world must be won for Christ with worldly methods, that the "fishers of men" must use worldly bait. But if the idea is to be adopted, there may be found many "Christian" theaters ready made; all that will be necessary will be to change the names.

SECULAR.

—Two new bridges across the Niagara are among the projected enterprises.

—Extensive floods in the Szamos Valley, Austria, are said to have inundated several villages.

—The Servian reserves have been ordered out for a protracted drill, in anticipation of a civil war.

—A cave in a coal mine at Plymouth, Pa., on the 13th inst. buried thirteen miners beyond all hope of rescue.

—There is now a joint resolution before Congress proposing a Woman Suffrage amendment to the Constitution.

—Fire in the oil warehouse of Preston & Co., at Newark, N. J., on the 14th inst. caused a loss of \$200,000.

—A fire in the Bath (Me.) Iron Works, on the 13th inst., damaged the establishment to the extent of over \$200,000.

—Large orders for raisins are said to be coming into Fresno, Cal., from the Eastern and Middle States. Orders to the extent of 135 car loads were reported last week.

—While the new German war ship *Brandenburg* was making a trial trip outside of Kiel Bay, on the 16th inst., a steam pipe exploded, killing thirty-nine men and wounding nine.

—European and American "civilization" is still onward in Japan. They are said to have adopted bomb throwing as a means of political revenge, and started fourteen life insurance companies within a year.

—A member of the Prussian Diet calls attention to the fact that the silver coins of Germany are now 60 per cent below their face value, and appeals to the imperial government to inaugurate some measures of relief.

—From Oh-Kuh-Su, Mongolia, near the Siberian frontier, come reports of severe earthquake shocks during the last week of December. It is said that a large district was devastated, and a large number of human lives lost.

—Col. J. D. Stevenson, who came to California in 1846, in command of the First New York Volunteer Regiment, died in San Francisco on the 14th inst., aged 94 years. He attributed his long life to his extremely temperate habits.

—Property owners on Indian River, Fla., whose land was liable to damage by a railroad being constructed to Lake Worth, are said to have planted the proposed track with explosive bombs in order to deter workmen from prosecuting the work.

—Last week we announced the first dispatches that reached here in regard to the great storm, which included only the section from the Mississippi River to the Rocky Mountains. But later advices tell of its fury even to the northern Atlantic seaboard.

—At Fullerton, Orange County, Cal., last week, a delegation of armed citizens visited a company of Chinese fruit packers and notified them that they were not wanted in that town. The Chinamen immediately quit work and took the next train for Los Angeles.

—A late dispatch from Rio Janeiro says that yellow fever of a virulent type has invaded the American merchant ships in that harbor. In consequence of the rapid spread of the disease, Admiral Benham has ordered two of the American war ships away from the port.

—The highest ambition of the Liberals, now in control of the Government of Great Britain, is announced to be the abolition of the House of Lords, whose acts are declared to be always in the interest of its wealthy members and against the interests of the people at large.

—The reckless injustice of mob law was demonstrated in Chilton County, Ala., last week. A white woman was fatally shot, as was supposed by one of two negroes, and, it being uncertain which of the two had committed the deed, which both denied, the mob hanged them both.

—The entire crew of the wrecked U. S. sloop of war *Kearsarge* were rescued by the steamer *City of Para*, after a ten days' exposure to tropical heat on Roncador reef. They are expected to arrive in New York sometime the present week. All the money on the wrecked vessel was saved.

—Sir John Thompson, of Canada, publicly charges that the "United States Government has paid agents going up and down Canada sowing discontent and disaffection among the people, so that the present government of the Dominion might be deposed, and that American manufacturers might get control of the markets of the Dominion."

—On the night of the 15th inst. robbers ditched an express train at Roscoe, a flag station in the southern part of this State. They blew open the express car, but the amount secured is said to have been small. By the overturning of the locomotive, the fireman and a tramp who was stealing a ride on the cowcatcher were killed. This is the second robbery that has taken place at Roscoe.

—A Frenchman, named Bourdin, passing through Greenwich Park, London, on the 15th inst. was fatally mangled by the explosion of a bomb which he had in his possession. He died in half an hour afterward, being unable to give any account of himself. The explosion is supposed to have been accidental. Other explosives were found in his room.

—Steamer advices from Japan report several extensive fires. At Kagoshima, January 24, 500 dwellings and several other buildings were burned, and fourteen men lost their lives. In Soo Chow, January 15, 1,500 houses were destroyed by fire, 400 of which were stores and shops. On January 28, at Shinagawa, over 300 houses were burned, including the city hall.

—It is reported that in Warsaw, Poland, there have been numerous searches of houses recently, by Russian officials, owing to the discovery of an extensive Nihilist Society. The editorial workers on two newspapers have been arrested, as also a number of Catholic priests, on charges of agitating the liberation of the Poles. The bishop of Kaliniki has been deprived of his stipend.

—At Penselene, Germany, on the 13th inst., a barn in which some schoolchildren took refuge from a storm was blown down, and five of the children were killed. At Lucjenwalde the storm blew down a factory chimney and ten persons were killed. At Pintelu the fall of a chimney killed two persons. At Cuxhaven shipping suffered extensive damage. Great damage is also reported at Hesse and Waldeck.

—The *Japan Mail* states that the authorities have promised to execute the ringleaders of the riots at Sung Pu, on which occasion two Christian missionaries were killed. U. S. Consul Beck refused a money indemnity. It is claimed that the ill feeling recently manifested toward foreigners has considerably abated, and that three heads of police who tolerated the assaults on Archbishop Shaw have been removed.

—Armenians of Seevas, Asiatic Turkey, have earnestly requested the American Consul there to inform President Cleveland of the sad condition of the Armenians. They claim that the governor of Seevas arbitrarily detains a number of innocent prisoners, and that included among the number is a doctor, educated in the United States, who is falsely accused of sedition. Turks killed 125 Armenians and wounded 340 during the recent riots at Yusgat.

—Official position sometimes fails in a court of justice. A man named John Y. McKane has been convicted in a New York court of conspiracy to violate the election laws. His official and social position is designated by the press as "king of Coney Island, despot of Gravesend, chief of police, chief of the fire department, president of the Police Board, president of the Town Improvement Board, supervisor, and superintendent of the Methodist Sunday school."

—Several associations of railway employes have petitioned Congress to investigate the legality and propriety of the order of the U. S. Court for the Eastern District of Wisconsin, enjoining the employes of the Northern Pacific Railroad Company from joining in a strike against a reduced schedule of wages. It is claimed that the injunction invades the rights of free men to confer together for mutual benefit, or to cease labor for an employer when they choose to do so.

—At the San Francisco Midwinter Fair, on the evening of the 13th inst., Carlo Thiemann, the lion tamer, was attacked by three lions in their cage, and so badly mangled that he died the next day. He was just entering the cage to begin the usual performance, when the lights went out, and the beasts suddenly became furious and attacked him. As soon as the light was restored, the owner of the show went into the cage, beat off the maddened animals, and dragged out their victim.

—A destructive bomb was thrown and exploded in the restaurant of the Hotel Terminus, Paris, on the night of the 13th inst. As a result the furniture and windows were somewhat damaged, and a number of persons were injured. The culprit who threw the bomb was arrested, and has been identified as an Anarchist named Henry, a native of Barcelona, Spain, although a Frenchman. He seems to be regardless of consequences either to himself or to others. He fired on the police as they pursued him, and one officer received four shots.

—The leading brewers and hop dealers of this State have declared a boycott against Lake County hops, because the supervisors of that county have adopted a prohibition liquor ordinance. The daily *Times* of this city, speaking of the injustice of this action of brewers and dealers, says, "To all enlightened, unbiased minds the boycott is an un-American institution." Only a few months ago the *Times* indorsed and even urged a boycott against a clothing merchant who persisted in keeping his store open Sunday mornings against the wishes of the Clerks' Union. The principle of the boycott is underhanded conspiracy, whether it be inspired by business interest, political intrigue, or religious bigotry.

Signs of the Times

OAKLAND, CAL., MONDAY, FEBRUARY 19, 1894.

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Do not forget our next number.

You have Protestant friends who are undecided in these great questions of religion and liberty now agitating the world, who desire to know the right, but who think that the churches cannot go astray. Place in their hands the next number of the SIGNS.

SABBATH school lessons on the book of Luke for the second quarter of this year are now ready. They are a continuation of last quarter, chapters 7 to 11 inclusive being considered. Remember to preserve your old pamphlets, and above all lay up in memory the precious lessons from the Book of God. Now is the time for those tract societies and Sabbath schools to order who have not. Isolated individuals may order of Pacific Press, Oakland, Cal. The pamphlet is printed as No. 120 *Bible Students’ Library*. Order by number. Price, postpaid, 5 cents.

It is not possible to forecast European politics and changes. A few days ago war seemed imminent, and the sages were telling us that in that conflict Germany, Austria, and Italy would stand on one side, with England perhaps an ally, if not, at least a friendly neutral, and on the other Russia and France. But now Russia and Germany have entered into a treaty of commerce and amity, and no one, save Omniscience, knows what the next move will be on the great political chessboard of the world. God’s angels are holding the winds of strife till his work is done. When that time comes, the winds will be loosed, the great whirlwind will rage, the battle of Armageddon and the end will be here.

A FRIEND of the Roman Catholic Church writes a letter to this office with reference to a statement contained in a recent issue of the paper that the “Holy Catholic Church put to death fifty millions of the saints of God.” The correspondent above referred to emphatically says, “You lie,” and demands proof, and then shows that he would accept no proof which might be given, by saying that “there never was a saint of any kind in Protestantism, and never can be.” He then says that the Protestants are represented by the locusts of Rev.

9:3. Of course the destruction of fifty millions of locusts, directly or by instigation, is nothing, but the destruction of Protestant saints—there never was nor ever will be any! Nothing would be proof to such a man. He has rejected it before it is presented.

THE *Christian Statesman*, in speaking of the proposed amendment to the Constitution, given on our first page, says that “the introduction of the bill is due to the efforts of Dr. H. H. George, who has been sent to Washington, by the National Reform Association, to establish there a Bureau of Legislative Reform,” a sort of congressional censor, so to speak, for ignorant and recreant legislators.

How Can They?—Here are two sentences from the same editorial note in our Methodist contemporary across the bay, taken from its issue of January 24. In speaking of the way the Midwinter Fair managers have regarded Sunday and those who desired the Fair closed on Sunday, it says:—

“The commissioners have not hitherto shown the slightest regard for the Christian sentiment of this country.”

The third sentence beyond this is as follows:—

“The lax condition of Christian sentiment in this country at this time is little less than appalling.”

Query: According to the *Advocate’s* own showing, how is it possible for the Fair commissioners to have any regard for such sentiment?

OUR NEXT NUMBER.

THE next issue of the SIGNS will be a most important one. It will contain: 1. An article by Elder A. F. Ballenger, entitled “Protestantism, True and False.” It will show just what true Protestantism is, as manifested in the Reformation, and just how the great Protestant denominations have departed from the principles of Protestantism; and it will prove this by their own recent writings.

2. “Province of Civil Government,” by Elder W. A. Colcord. This sets forth the proper province of civil government, as taught by the word of God, and as held by Martin Luther and Roger Williams.

3. An article by Elder A. T. Jones, entitled “What Is Protestantism?” This has before appeared in the *American Sentinel*, but will be doubly valuable in the new setting.

4. Besides the above, this number will contain other articles which we cannot now definitely announce. We have several articles of worth, but just what ones we shall use of these we cannot at this writing determine. But the whole first part of the paper will be in the same line, and will be a most earnest and powerful appeal to all genuine Protestants to return to genuine Protestantism, which is Christianity.

Extra numbers of this issue will be published, and many thousand extra copies should be circulated. Let our societies order extra copies at once.

THE *Christian Statesman* of February 3 says in respect to the proposed religious amendment to the Constitution, now before Congress, and which we have noted elsewhere:—

“The Christian people of the land have now the opportunity to secure a clear and permanent basis in the fundamental law of the land, for all ‘our Christian laws, institutions, and usages.’ Prayer to God should be made continually by all Christians on this behalf. Petitions will be prepared and distributed for signature, that our national legislators may know that this is the desire of the best portion of our citizenship.”

We know this, and every other soul who knows Jesus Christ will also know, that the measure is most unchristian, because Christianity is not a matter of civil law, nor can it be. Civil law can set up its counterfeit, but the genuine can be set up only as it is set up in each individual heart,—by the power of the Spirit of God. Religious laws can only make counterfeit Christians or hypocrites. Many sincere souls will be deceived by the measure, but let the friends of the truth undeceive and instruct as many as possible. Says the *Statesman*, “Some of the leading members of both Houses [of Congress] have al-

ready given assurance of their earnest support.” And so Constantine and the bishops of Rome found their vassals. Truly the time has come to “cry aloud, and spare not,” to blow the trumpet in Zion, and sound an alarm in the church of God. Christ is rejected for the world. As of old, “Who is on the Lord’s side?” Christ’s kingdom is not of this world.

“RELIGIOUS LIBERTY LIBRARY, Vol. 1, numbers 1-6,” Religious Liberty Association, 267 West Main Street, Battle Creek, Mich. Price, 75 cents.

The above volume contains the first six numbers of the *Religious Liberty Library*, bound in one substantial volume. It contains most excellent matter, and will be of great service to Bible workers and ministers. No. 1 is “Due Process of Law and Divine Right of Dissent,” by Alonzo T. Jones; No. 2, “Religious Intolerance in the Republic; Christians Persecuting Christians in Tennessee;” No. 3, “Church and State,” by James T. Ringgold, Esq.; No. 4, “The National Sunday Law; Argument of Alonzo T. Jones before the U. S. Senate Committee on Education and Labor, at Washington, D. C., Dec. 13, 1888;” No. 5, “Sunday Laws in the United States,” by Jas. T. Ringgold, Esq.; No. 6, “Captivity of the Republic, a Report of Hearing by House Committee on Columbian Exposition, January 10-13, 1893; and the Present Status and Effect of the Legislation on Sunday Closing of the World’s Fair,” by Alonzo T. Jones. A truly important volume.

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READ the following and see if there is not some publication here which you desire to read or which will benefit some friend. The omitted numbers are not now published:—

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- No. 2. THE “ABIDING SABBATH” AND THE “LORD’S DAY.” A pamphlet of 174 pages, by A. T. Jones. It is a review of a \$500 and a \$1,000 “prize essay” on the Sabbath. It contains some mighty arguments, and should be widely circulated. Price, 20 cents.
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- No. 10. SCRIPTURE REFERENCES. Thoroughly revised, with useless matter eliminated, and much of profit added. It is, indeed, a help to the understanding of many subjects, upon which many Scripture references are given. Price, 4 cents.
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- No. 16. CHRIST IN THE OLD TESTAMENT. By James White. This is a good tract to hand to those who think that Christ, the Son of God, had little or nothing to do with the people of God before the first advent. Price, 2 cents.
- Any of the above sent, postpaid, on receipt of price, by Pacific Press Publishing Co., Oakland, Cal.; 43 Bond Street, New York; or 18 West Fifth Street, Kansas City, Mo.

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