

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.

VOLUME 20.

OAKLAND, CALIFORNIA, MONDAY, NOVEMBER 12, 1894.

NUMBER 53.

Signs of the Times

PUBLISHED WEEKLY, AT OAKLAND, CALIFORNIA.

TERMS:

Single Copy, one year (50 numbers) - - - - \$1.50

In clubs of 10 or more copies to one address, each: 1.25

To foreign countries in postal union (\$2.00) - 8s.-

Sample copies free. See note at beginning of last

page. Address, **SIGNS OF THE TIMES,**

Twelfth and Castro Sts., Oakland, Cal., U. S. A.

(Entered at the Post Office in Oakland.)

MILTON C. WILCOX, EDITOR.

Man's Proper Study.—It is an old heathen legend, "Know thyself," and Pope has expressed the same sentiment:—

"Know then thyself; presume not God to scan;
The proper study of mankind is man."

And Christian papers are advocating the same sentiment at the present time. In fact, it is taught in our schools, in moral and mental philosophy, in psychology, and in various forms, till the whole world believes that "the proper study of mankind is man."

The Teaching Is Wrong.—It may seem a bold statement to say that such education is radically wrong; but it is wrong, nevertheless. Man will never know himself by the study of himself. The simple fact is that man has been studying himself through millenniums of the past, but what has he learned of himself in himself by himself? What does philosophy, unaided by supernatural wisdom, know of man now that it did not know two thousand years ago? It has been learned that man is a creature of complex emotions, passions, appetites, desires, ambitions, purposes. He seems strong and is weak. He conquers men and nations, and is himself conquered by appetite and passion. He sacrifices life even for ambition, patriotism, military glory; he sells honor for the same price. Who knows him? Who can understand him? Just as the problem is about to be solved by wise philosophy, a simple fact upsets all theories.

A Divine Truth.—All of this God has revealed to us. Says his Spirit by the prophet, "The heart is deceitful above all things, and desperately wicked; who can know it?" This is what infinite wisdom says of man. "Deceitful above all things" indicates the difficulty of the task man sets himself when he hopes to know man. He has been studying for ages those things less complex than man's heart, things which know no deceit; he has studied the tiny flower, the blade of grass, the ray of light; but what does he know about

them? Who then can know the deceitful heart of man? It is no less deceitful to himself than to others. How many times do men promise certain things, make certain vows, resolve to live a good life, but as often they break promises, vows, and resolutions. And yet they designed to keep them when made. They did not know themselves.

God Alone Knows Man.—It is because man does not know his heart that God reveals to us that he does. After indicating by the question, "Who can know it?" that mortal cannot know it, he continues, "I the Lord search the heart." Jer. 17:10. The Psalmist says: "O Lord, thou hast searched me, and known me. Thou knowest my down sitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me." Ps. 139:1-5. It is no wonder that the Psalmist exclaims, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." And neither can any. The proof that God knows the human heart, the hearts of all, and foretold their very purposes before they were born, is proof of his Deity. Man does not know himself, cannot know himself of himself by studying himself. Neither does he know his fellow-man.

How May Man Learn Himself?—By the revealed will of God, enlightened by his Spirit. God has revealed himself and given his word through Jesus Christ. He is the Word that is God, that was in the beginning with God, through whom all things were made, and by whom all things are revealed, and who lighteth every man that cometh into the world. (See John 1:1-4, 9; 1 Cor. 8:6.) He reveals us to ourselves by his word: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do." Heb. 4:12, 13. Therefore the way, and the only way, to learn ourselves is by the word of God. We are not to look upon ourselves, we are not to look within, we are not to analyze this emotion or that or the other, but to study the word. The

Lord says through a chosen servant, "Consider what I say; and the Lord give thee understanding in all things." 2 Tim. 2:7. If we are to know ourselves, we are to learn it from God, who has revealed it in his word.

How Revealed.—The Lord tells us in that word just what kind of beings we are: "The heart is *deceitful above all things*, and desperately *wicked*." The Revised Version reads "desperately *sick*." The disease is sin. Elsewhere the Great Physician gives us a fuller diagnosis: "Ah sinful nation, a people laden with iniquity! . . . 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; they have not been closed, neither bound up, neither mollified with ointment." Isa. 1:4-6. The apostle tells us that all are in this same condition of moral disease: "All have sinned, and come short of the glory of God." Rom. 3:23. The symptoms of the disease are many, and are given in many places, one instance of which will here suffice: "The works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things *shall not inherit the kingdom of God*." Gal. 5:19-21. And everywhere in his holy word God reveals to man his wretched, hopeless, lost, undone condition. Of course there are many in the prosperity of health and plenty who will not believe it; but he who continues therein finds the end of the leprosy with which he is afflicted,—hopeless death. God desires us to know our condition, not from experience, but by faith in his word.

The Great Physician.—God does not reveal to us our true condition to discourage us. He does not say that we are smitten with the leprosy of sin that he may banish us from his presence. Like the earthly physician, oftentimes, he does not say: "My friend, this is your disease; these are the correct symptoms, but I cannot cure you. I may alleviate your sufferings somewhat by anesthetics, or opiates, but you are doomed to die." Jesus Christ shows us our condition that we may be alarmed and come to him. He tells of the bruise that he may be permitted to apply the healing balm. He reveals the putrid sore that he may cleanse and heal. He says to

the sin-sick, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "He was wounded for our transgressions, he was bruised for our iniquities; . . . and with his stripes we are healed." Praise God that it is so, that there is One whose skill is so great, whose arm so long, whose power so mighty, that he can take the lowest, the weakest, the vilest, and restore him to "perfect soundness" if he will but let him do it. He who knows our case knows how to heal us and keep us to the end, for what he begins in our souls he will finish in our bodies. Phil. 3: 20, 21. Will we come to him?

Clearer Vision.—If we accept him, we learn more of self, learn it by contrast. As we study God's word, it reveals to us Jesus Christ, the revelation of the character of God. As we see his love, his beauty, his loveliness, holiness, righteousness, we realize ever more and more of our own defects of character. Through another prophet the Lord says: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. . . . I will also save you from all your uncleannesses. . . . Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations." Eze. 36:26-31. This is what man sees and will see in the vision clarified by the Spirit of God in the light of the presence of the Lord. Thus it was with Isaiah when he saw the vision of God's glory. Isa. 6:1-8. Thus it was with Daniel when the Son of God appeared to him. Dan. 10:5-11. But in both cases it brought blessing to the men who had renounced the sin and chosen God. Would we know man?—Learn of God. Would we see ourselves as we are?—Look at Jesus Christ. There is no other way. Should we desire another?—Looking at him is life.

"Side Tracking the Church."—Under the above heading Rev. William Kincaid, D.D., has an article in the *Advance* of October 25, in which he points out the ways in which the great adversary is side tracking the church. Among these switches he mentions Second Probation, Higher Criticism, Naturalism, Socialism, Humanitarianism, and the Political Switch. On this last he has the following to say, which we commend to our readers, with the suggestion that all this Sunday-law clamor is but the workings of Satan to shunt the church on the political siding. Has he not accomplished it? Dr. Kincaid says:—

Very recently we have heard the creaking of the political switch. It is some time since Satan has meddled with this, and it has grown more or less rusty from disuse. But lately he has been suggesting to the Christian Endeavor Societies that it is a pity that such numbers, such organization, and such youthful enthusiasm should all be wasted. What could they not accomplish if gathered into a new political party and directed against governmental

corruption and in the interests of civil reform! As though the production of Christian manhood in themselves and others, a manhood that is the source and substance of all genuine reformation, both in Church and State, were not the highest and holiest work that could possibly occupy the thought of the members of these societies.

In fact, impatience of the slow, hand-to-hand process of saving men one by one is a switch which is very apt to side track the church. Satan suggests that the work should be planned on a larger and more comprehensive scale. "Strike for the high places, the sources of influence and power," he says. "Capture the king and the court, Congress and the cabinet." He would have us repeat the mistake of Rome, or of the middle ages of the church, when whole nations were converted by simply converting their kings. "Have any of the rulers believed in him?" he would make the vital question, whereas our Lord declared that his kingdom is "not of this world," that it "cometh not with observation," that we should render unto Cæsar the things that are Cæsar's and to God the things that are God's.

JUDGE MAGUIRE AND RELIGIOUS LIBERTY.

THERE is much said at the present time with reference to religious liberty, especially since the A. P. A. became so prominent. Of course it is claimed by the friends of that organization that they are working for religious liberty. The Roman Catholics and their friends claim as strenuously that the A. P. A. is the foe of religious freedom, while they, the Catholics, are the only true conservators of religious liberty. It is stated by one party that our own government grants religious liberty; by the other it is denied.

So far as these two organizations are concerned they both stand on the same principles and are actuated by the same motive. We will leave them out of the question. The great danger which menaces this nation is the ignorance of its people, many of whom really desire religious liberty, and who believe that we now have it. This is preached from pulpit and platform. Many times good things are said, but generally there is that with the good things which virtually nullifies them, or which tends to produce absolute indifference on the part of the hearer. An instance of this is found in the following eloquent words from one of California's representatives to Congress, a learned jurist, the Hon. James Maguire. In a recent speech in San Francisco he said:—

The civil and religious liberty, of which, as I have said, our common-school system is the greatest conservator, cannot be too clearly apprehended nor too often called to the minds of our fellow-citizens. We are too likely to underestimate the difference between the religious liberty for which this country stands and the mere religious toleration of some of the older countries, from which the founders of our institutions fled in order to enjoy the splendid boon of real liberty to worship God according to their varying beliefs. In this land there is no more sacred right of citizenship than that of being absolutely free in matters of religious thought and worship and teaching. Here citizens of all churches and of all sects are absolutely equal in all the rights of citizenship, and the denial of any right of citizenship merely because of difference in religious belief is a violation of one of the most sacred principles of American liberty. The government of this country is a purely civic organization, professing no religion, but respecting and defending all religions. The Democratic position upon that question has ever been that the State shall never interfere in the affairs of any church, and that no church shall ever interfere in the affairs of State—that in the public service and in the broader domain of citizenship there shall be neither bar nor privilege arising out of any man's religious opinions; that he shall be

judged as a citizen and as an officer by the qualities of manhood, of intelligence, of honesty, and of patriotism which his own conduct discloses.

We have but two faults to find with the foregoing:—

1. It is not true as respects this government. It was once measurably true. But in 1892 this government in its three branches committed itself to religious interference in the matter of the Sunday sabbath. In doing this they discriminated in favor of those who regard Sunday as holy, and against those who do not. In the King case, of Tennessee, the Circuit Court of the United States, speaking through Judge Hammond, in 1891, justified persecution for religion's sake; and from the action of the Supreme Court in its decision in the Trinity Church case, rendered Feb. 29, 1892, we have no reason to believe that Judge Hammond's decision would have been reversed.

2. The second fault we have to find is with the following sentence:—

The government of this country is a purely civic organization, professing no religion, but respecting and defending all religions.

This may have been spoken of "religionists." If so we would have no criticism to offer. We take it as we find it in the *Oakland Times*. A civic government has no business whatsoever with any religion. It cannot in the very nature of the case defend all religions. How would it have defended the idolatry of the East and Mohammedanism at the same time during their bloody wars? How could it, in the nature of the case, when a majority of its subjects were Christian, defend the religion of the Chinese or the fetichism of the negro?

Civil government has no business to interfere with any religion. It has no business to stand for or against any religion. It is the business of civil government to protect its subjects, no matter what religion he professes. If nine hundred and ninety-nine are Christians and one is a Jew, the Jew is as much entitled to all the protection of the government as are the nine hundred and ninety-nine; but not because he is a Jew, but because he is a man, entitled to equal rights and privileges. If the Jew were a thousand and the Christian were one, the principle is the same. If the one thousand Jews wish to observe the seventh day, they may, but they have no right to compel the Christian to observe it, nor has the government the right to aid them. The Christian has the right to work on that day if he chooses, so as not to interfere with the worship of the Jew. But he has no right to demand that the Jews shall rest or refrain from labor on the first day because he does. They have a perfect right to do just as they please, providing their actions are not uncivil or criminal. The Christian should be willing to accede the right of the Jew to labor on the first day, even as he demands of the Jew the right to labor on the seventh day. The many have no more right to disturb the one than the one the many; neither have the many the right to dictate to the one his religious duty to God or his fellow-man any more than has the one to dictate to

the many. Religious liberty means absolute equality, not of religions, but men. The religions are matters of which the government, as a government, should know nothing. Religion is a matter solely between man and his God, and concerns only him and whomsoever of his fellows man may voluntarily unite with apart from all governmental control, interference, or privileges.

But, as Judge Maguire says, the matter of civil and religious liberty "cannot be too clearly apprehended, nor too often called to the minds of our fellow-citizens." The best place to learn the truest principles is in the gospel of Jesus Christ.

"HEAR YE HIM."

ONE correspondent writes us as follows:—

When Christ rose from the dead, he said to us to remember the first day of the week, and the people began to do so. At the time Christ was baptized there was a voice from heaven (was it not the voice of God?) which said, "This is my beloved Son, in whom I am well pleased; hear ye him." There God turned his authority over to Jesus. We are to obey Jesus.

Here are three points which we wish to consider for the benefit of our candid correspondent and others: (1) What Christ said about the first day; (2) "hear ye him;" (3) the authority Christ had.

1. When did Christ say, "Remember the first day of the week"? More than this, when did he even name in any way the first day of the week? It is not recorded in the word of God that he ever mentioned it. Matthew wrote from seven to thirty years after the crucifixion; Mark, about thirty years after; Luke, about thirty-three years after; John, sixty-six years after; and Paul, twenty-six years after. These men all wrote by inspiration. The Spirit of God spoke through them. Yet every one of them called the first day of the week by that term alone, and called the day just before it "the Sabbath." Our Lord never observed the first day as a holy day, nor did he teach others to do it; neither did his apostles so teach.

2. "Hear ye Him." Yes, hear Jesus, the Son of God. He says: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. [The heaven and earth are not yet passed; every tittle of the law, therefore, remains.] Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least ["in no esteem," Campbell, McKnight] in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:17-19.

"Hear ye Him." "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." Matt. 7:21. The will of God is his holy law. See Ps. 40:7, 8.

"Hear ye Him." "If thou wilt enter into life, keep the commandments." Matt. 19:17.

"Hear ye Him." "If any man will do His [the Father's] will, he shall know of the doc-

trine, whether it be of God, or whether I speak of myself." John 7:17.

"Hear ye Him." "Blessed are they that do His [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Yea, hear Christ, and everywhere you will find him exalting, honoring, magnifying the holy law of God, the ten commandments. He magnified it in his teaching; he honored it in his blameless life and in his death upon the cross, showing that the transgression of the holy law could not be excused. Yes, hear Him; and if you do what you hear, you will be obedient to all the commandments of God.

3. Hear Him also in regard to his teaching and authority:—

"My doctrine is not mine, but His [the Father's] that sent me. If any man will do His will [God's will is his law, Ps. 40:7, 8], he shall know of the doctrine." John 7:16, 17.

"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." John 12:49.

"He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." John 14:9, 10.

The first of the above texts under the third division (John 7:16, 17) was written before the transfiguration, the last two afterward, yet all tell the same story. In fact, the Father and Son are one. John 10:30. He who would endeavor to set the law of one against the teaching of the other, whether he knows it or not, is seeking to destroy all government, and to bring anarchy and chaos into the government of God.

The Deifying of "Science."—There is a great deal of it at the present time. Contradictory as are its deductions and its advocates, Babylonian as is its condition in the minds of many, it demolishes the Bible and dethrones its Author. An incidental inference of this kind is furnished in an editorial in the *Examiner* of October 29. In speaking of the new diphtheria cure, it says:—

The conquest of another disease is an event to be hailed with satisfaction by the world. It is another step toward the day when all sickness will be under the control of science.

The next thing claimed for "science" will be the abolition of death. But disease and death will not be abolished till sin is no more, and that will not be till it is destroyed by the brightness of the glory of Christ's presence. There is true science,—knowledge,—and there is also "science falsely so called." The sum of all knowledge is to know God and Jesus Christ, whom he has sent. This is given in God's word and is eternal life, because it is righteousness. All science apart from that, either in possession or exercise, is worthless.

General Articles.

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

A PRAYER.

BY NINA R. ALLEN.

LORD, teach us how to pray.

Oh, do thou lead the way!

So rough the path sometimes, so dim and steep,
So steep and dim, where fall the shadows deep,
With perils fraught, when darkling fogs obscure,
Or will-o-wisps to deadly marsh allure,
When pales the cloudless splendor of the noon,
Or blackness robs the sky of guiding moon,

Then teach us how to pray,

• And lead us into day.

Teach us for what to pray.

Lord, do not let us stray

Afar from thee. Teach us to choose life's gold,
Not dross, to know that pain and grief enfold
A blessing and a peace, steadfast and sweet;
Make blind eyes see; give strength to stumbling feet.

Within the ashes of a dead self lies

A nobler self. To thee our dead past cries.

Teach us for what to pray,

To rise above our clay.

—New York Observer.

A PERPETUAL MEMORIAL.

BY MRS. E. G. WHITE.

THE law of God is immutable in its character, for "it is easier for heaven and earth to pass, than for one tittle of the law to fail." The law of God is a revelation of the divine will, a transcript of the divine character, and must forever endure. Not one command has been annulled; not a jot or a tittle of the law has been changed. The Psalmist says, "Forever, O Lord, thy word is settled in heaven." "All his commandments are sure. They stand fast forever and ever." In the very bosom of the Decalogue is the fourth commandment, as it was proclaimed:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

The claim so often put forth that Christ changed the Sabbath is disproved by his own words. In the sermon on the mount he said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Both by precept and example the Saviour taught the sacred obligations of the Sabbath commandment. Throughout his ministry upon earth no small share of his teaching was directed toward instructing men as to what was lawful to do upon the Sabbath day. He set aside the traditions of men, and because he did not concede to the perverted customs of the Jews, by which they heaped exactions upon the people in regard to the

Sabbath, he was accused of Sabbath breaking. But this was a false charge, for he declared that the works of mercy and necessity which he had done were lawful works and in harmony with Sabbath keeping. In their ignorance and superstition the Jews had condemned the guiltless. Are there not others who have followed this course and have charged Christ with Sabbath breaking, with violation of the law of God?

Jesus said at the close of his earthly ministry, "I have kept my Father's commandments, and abide in his love." Neither the Saviour nor his followers ever broke the law of the Sabbath. Had the Jews been able to sustain their charge against Christ as a Sabbath breaker, as they tried to do, they would have had no need of bringing false witnesses in order that they might secure his condemnation and death. But because no fault could be found with him, in order to secure his death it was necessary that men should perjure their souls by testifying to a lie.

Christ not only honored the Sabbath throughout his life upon the earth, but he provided that its sacred claims should be remembered and honored after his death and resurrection. When warning his disciples of the destruction of Jerusalem, which did not take place until forty years after his ascension, he said, "But pray ye that your flight be not in the winter, neither on the Sabbath day; for then shall be great tribulation, such as was not since the beginning of the world to this time." In accordance with his instruction, the followers of Christ were enabled to depart from the besieged city, and escape to the mountains, not taking their flight either in the winter, nor upon the Sabbath day. After the death of Christ the disciples "rested the Sabbath day according to the commandment." After the ascension of Christ, Paul, the great apostle to the Gentiles, preached to both Jews and Gentiles "on the Sabbath day."

Then how can we account for the observance of the first day of the week by the majority of professed Christians, when the Bible presents no authority for this change either in the precepts or in the example of Christ or his followers? We can account for it in the fact that the world has followed the traditions of men instead of a "Thus saith the Lord." This has been the work that Satan has always sought to accomplish,—lead men away from the commandments of God to the veneration and obedience of the traditions of the world. Through human instrumentalities he has cast contempt upon the Sabbath of Jehovah, and has stigmatized it as "the old Jewish Sabbath." Thousands have thoughtlessly echoed this reproach, as though it were something to which was attached great weight of argument; but they have lost sight of the fact that the Jewish people were especially chosen of God as the guardians of his truth, the keepers of his law, the depository of his sacred oracles. They received the lively oracles to give unto us. The Old and New Testaments both came through the Jews to us. Every promise in the Bible, every ray of light which has shone upon us from the word of God, has come through the Jewish nation.

Christ was the leader of the Hebrews as they marched from Egypt to Canaan. In union with the Father, Christ proclaimed the law amid the thunders of Sinai to the Jews, and when he appeared on earth as a man among men, he came as a descendant of Abraham. Shall we use the same argument cou-

cerning the Bible and Christ, and reject them as Jewish, as is done in rejecting the Sabbath of the Lord our God? The Sabbath institution is as closely identified with the Jews as is the Bible, and there is the same reason for the rejection of one as of the other. But the Sabbath is not Jewish in its origin. It was instituted in Eden before there were such a people known as the Jews. The Sabbath was made for all mankind, and was instituted in Eden before the fall of man. The Creator called it "my holy day." Christ announced himself as "the Lord of the Sabbath." Beginning with creation, it is as old as the human race, and having been made for man it will exist as long as man shall exist. Hallowed by the Creator's rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden, by Adam fallen, yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs from Abel to Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of the prevailing idolatry, lost their knowledge of God's law; but when the Lord delivered Israel, he proclaimed his law in awful grandeur to the assembled multitude, that they might know his will, and fear and obey him forever.

From that day to this the knowledge of God's law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept. Christ has given no hint that the seventh-day Sabbath has ever been or ever could be changed, and no apostolic example for the change from the seventh to the first day of the week can be cited. The custom of observing the first day of the week instead of the seventh day of divine appointment has no authority save that of tradition, popular custom, and the command of the Church of Rome. The Church of Rome has been the agent by which Satan has made this breach in the law of God, and turned the professed Christian world away from the precepts of Jehovah. Through his insinuation men made the claim that because Christ rose from the dead on the first day of the week, therefore the first day of the week should be celebrated as the Christian sabbath, but the Scriptures give no authority for this manner of reasoning. The prince of evil well knew that could he set aside the true foundation for Sabbath observance, he could make the fourth commandment of no significance in the minds of men. Thus, under the pretense of honoring Christ, Satan succeeds in tearing down God's great memorial, turning the minds of men away from their Creator in a false zeal for a spurious institution. He led the Jews to have a false zeal for the Sabbath, and then induced them to reject Christ, the Lord of the Sabbath.

(Concluded next week.)

NOT CHEATED.

A GENTLEMAN was showing me a piece of land which he had purchased, and telling me what it cost. I said: "You paid too much. It is not worth what you gave for it." He then showed me its real resources, and pictured what it would be when certain improvements were made and the resources developed. "Ah," I said, "you intend to make it worth what you gave for it!"

Christ bought us, sinful though we be, and gave an infinite price for us. Looking at the rough, undeveloped substance as we are, we say: "Surely a bad bargain. He paid

more than he will ever get out of us." But he, looking on into the future, when all the universe will glisten and sparkle with the glory of Christ, can see the glory of himself in us, and can feel the thrill of love which only redeemed souls can give, and can bear the hum of melody of which now no trace appears. He intends to exalt us until we will be worth to him and to the universe all he ever gave for us. Brother, are not you glad?—*J. D. Pegg.*

WHAT HAS BECOME OF THE JESUITS?

BY G. D. BALLOU.

LET the following from "Historical Studies," pages 140-142, answer:—

At last came the final blow that was to shatter into pieces the great army of Loyola. For more than two centuries the Jesuits had been fighting the battle of Rome. To exalt the supremacy of the pope they had died by thousands in English jails and Indian solitudes, had pierced land and sea to carry the strange story of the primacy to heathen millions, and to build anew the medieval church in the heart of oriental idolatry. And now it was the pope and Rome that were to complete their destruction. By a cruel ingratitude the deity on earth, whom they worshiped with a fidelity unequaled among men, was to hurl his anathemas against his most faithful disciples. France and Spain elected Pope Clement XIV. upon his pledge that he would dissolve the order. He issued his bull July 21, 1773, directing that, for the welfare of the church and the good of mankind, the institution of Loyola should be abolished.

The Jesuits protested in vain. Ricci, the general, threw himself at the feet of the cardinals, wept, entreated, recalled the memories of Trent, the exploits of Loyola, and suggested in a whisper that Clement, like Judas, had betrayed the Lord. The pope not long after died in fearful torments; the Jesuits were allowed to preserve a secret unity; but it was reported once more that the horrid custom of the Middle Ages had been revived; that the pope had been carried off by poison.

Driven from their almost ancestral homes in Spain, Italy, Austria, and France, the Jesuits found a liberal welcome in the heart of Protestantism itself. Persecuted like heretics by the Church of Rome, they now sought shelter in the free lands, against which they had once aimed its spiritual and temporal arm. And it is curious to reflect that had the Jesuits succeeded in their early design of subjugating the North, they would have left themselves no place of refuge in their hour of need. To their enemies of the sixteenth century, they came in the close of the eighteenth asking hospitality; and the disciples of Loyola were scattered over every part of Protestant Europe as teachers, professors, men of letters and science, and were everywhere received with friendly consideration. England, charitably overlooking the past, saw Jesuit colleges and schools flourish in her midst without alarm. Frederick the Great opened for them an asylum in Silicia. Catherine II. welcomed them to St. Petersburg, and Greek bishops were often seen mingling in friendly intercourse with the once hostile company. Many Jesuits crossed the sea to the New World. Expelled from Lima and persecuted in Brazil, they founded their schools freely in Louisville and New York, and flourished with vigor under institutions and laws which owed their birth to the teachings of Luther and Calvin. The doctrine of universal toleration alone saved the Jesuits from complete destruction; and we may reasonably trust that, as the army of Loyola recruits its shattered strength in the bosom of Protestantism and freedom, it will show its gratitude by abstaining from all hostile attempts against the institutions by which it is nurtured; that the Jesuit will never suffer his promise of obedience to an Italian potentate to interfere with his obligation to free thought, free schools, and a free press.

Thus fostered by the descendants of Ridley and Cranmer, and sheltered by the arm of schismatic Russia, the fallen society prolonged its existence. At length in 1814 the Bourbons were restored to France, and Pope Pius VII. revived the order of the Jesuits. Their college at Rome was given back to them in nearly the same condition they had left it nearly forty years before; but their magnificent

library and their revenues were cut off. A scanty band of eighty-six Fathers, worn with toil and wandering, made, it is said, a triumphant entry into Rome amidst the acclamations of its people. Yet it can scarcely be doubted that the followers of Loyola are as unpopular with the citizens of the holy city as they seem ever to have been with the people of all Catholic lands. Isolated by their fatal vow of obedience, they are followed everywhere by suspicion and dislike. Russia, which had received them in their hour of need, expelled them again in 1816; France drove them out in 1845; the people of Madrid in 1835 massacred their Jesuits; the pope again exiled them from Rome, and it is only England and America that even in the present day afford a safe asylum to the fallen company.

This was written in 1869. Nearly twenty-five years have passed, and what do we see as to the fruits of their sojourn in America? In every city and town of any note they have flourishing schools, churches, hospitals, and orphan asylums; and thousands of be-guiled Protestants and non-professors are sending their children to these schools, where, in the most subtle manner, the principles of the Papacy are instilled into the minds of the youth.

Their hospitals and asylums increase their church membership by hundreds and thousands annually, while immigration has filled cities and towns until their political and financial influence is such that they can control legislation and abstract money from the public treasury, both State and national, for the support of their sectarian schools.

They build their charitable institutions by extorting money from leading tradesmen under threat of the boycott. This I know from direct testimony. They hold the balance of power in several of our most important cities, and control legislation in our most populous States. So well disciplined are they that their vote is a unit, controlled by the prisoner of the Vatican. Their followers hold the police and many other offices in all our leading cities, and perform most of the labor on the public works.

The thirst for political power is still strong in the Papacy, and growing stronger every year. Pope Leo XIII., seeing the grand opening in America, has not been slow to fill it with a man after his own heart. The new American pope, Satolli, has come to manipulate the affairs of the government, and, by unifying the papal element in America, present an influence in politics and religion which will be little less than irresistible. New and startling developments are constantly being made.

But American Protestantism no longer protests. Her feeble energies are spent in adulations and compliments for the growing papal hierarchy. H. W. Beecher could preach Pius XI. into heaven, and other popular preachers speak in glowing terms of the "mother church." The National Reformers seek alliance with Rome to enforce the papal sabbath by national enactments, while the man who brings up the past history of the Papacy and the Jesuits, and would let their true character appear, is frowned upon as a feeble-minded cynic or a misguided crank. Their famous university in our national capital is designed to polish and mould young men after the model of American statesmen, and thus give them an influence with the masses wherever they may go.

The bonds of union between the Church of Rome and her wayward daughters of America are being strengthened each month that passes. The little commotion between the A. P. A. element and the "mother church"

is only like chemical elements when uniting to form a new compound. Indeed, the union in principle is already complete, for the masses of professed Protestants have fully adopted every fundamental principle of Rome.

Infallibility is assumed by nearly all in their clamors for religious legislation. The union of Church and State, and the right to control the conscience, is proclaimed in the same manner. And Jesuit and priestly and popish intrigue are smoothing the way by soft speeches for the daughters to return, and strengthening the cords with which to bind the American republic to the chariot wheels of Rome. Soon, all too soon, we shall see the image of the beast and hear its dragon voice. Blind indeed are the men who cannot discern the undercurrent everywhere setting Rome-ward.

For those who do see, is it not about time for the loud cry of the Third Angel's Message to begin to sound forth? Yea, do I not already hear it sounding; and what means it that men everywhere are ready to heed the cry? Jesuit intrigue has had a moulding influence on the religions and customs of English-speaking peoples, and the Spirit of God too has been working as in days of old. Happy the men and women who now, in these closing years of earth's dark history, can hear the voice of God, and clearly discern his hand in the message that is going to the earth to make ready a people prepared for the Lord. Such will not fall under the influence of the mystery of iniquity, but will stand like the pillars of heaven and shine with the light of God, and his jewels everywhere will reflect the light, and Jesus will come and gather them to beautify his kingdom of glory. O Lord Jesus, hasten that glad day!

Oxford, N. C.

THE PRIESTHOOD OF THE SANCTUARY.

BY ELDER M. H. BROWN.

IN the patriarchal age the husband and father was the priest of his own household. He erected his altar and brought offerings for himself and his family, and prayer and praise ascended to God every morning and evening. This form of service and worship was customary with God's true people until the erection of the tabernacle in the wilderness in the days of Moses.

The Priesthood of Melchizedek.

The priesthood of Melchizedek stood forth by itself, separate and apart from any other. He had no predecessor or successor as priest, that is, there was no priest before or after him in that line. He was "made like unto the Son of God," and thus "abideth a priest continually." Heb. 7:3. In other words, Christ's work as priest is complete and sufficient in itself, needing no other priest to begin or close the service, because he "ever liveth." Heb. 7:25. He differed from the priests under the Levitical priesthood, "because they were not suffered to continue by reason of death" (verse 23), hence Christ is declared to be a priest after the order of Melchizedek, because, like him, Christ "continueth forever," and "hath an unchangeable priesthood" (verse 24). We are not, however, to understand that the priesthood of Christ will never end, that it will always continue, but that it will continue without interruption from death or any other cause till his work as our advocate is finished.

Christ could not be a priest after the order of Aaron, because he did not belong to the tribe of Levi. Heb. 7:11-17. He belonged to the kingly line, the tribe of Judah, and descended from David, of whose throne and kingdom he is the rightful heir; hence he will be given the throne of his father David. Luke 1:31-33. The kingship and the priesthood were united in the person of Melchizedek, for he was king of Salem and priest of the most high God. Heb. 7:1. Hence, as Christ is a priest after the order of Melchizedek, he unites in himself the kingship and priesthood.

We therefore learn concerning the nature of Christ's *priesthood* by studying the priesthood of Melchizedek, for he was a priest after the order of Melchizedek. We may learn concerning Christ's priestly *service* by studying the service of the priests belonging to the Levitical priesthood, because they "serve unto the example and shadow of heavenly things." Heb. 8:5. Hence, these things that "were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

The Levitical Priesthood.

When the tabernacle was made, the Lord took the tribe of Levi as his own, in place of all the firstborn of the children of Israel. The Lord had claimed all the firstborn of Israel, because he spared them from destruction when he slew all the firstborn of Egypt, just before the exodus. Num. 3:12, 13. "In the days of Abraham the priesthood was regarded as the birthright of the eldest son. Now, instead of the firstborn of all Israel, the Lord accepted the tribe of Levi for the work of the sanctuary. . . . The priesthood, however, was restricted to the family of Aaron. Aaron and his sons alone were permitted to minister before the Lord; the rest of the tribe were intrusted with the charge of the tabernacle and its furniture, and they were to attend upon the priests in their ministration, but they were not to sacrifice, to burn incense, or to see the holy things till they were covered."—*Patriarchs and Prophets*. In Ex. 2:1-10 and 4:14 we learn that Moses and Aaron were of the house of Levi, and hence their descendants were Levites. Aaron and Moses were chosen as priests to minister in the sanctuary. Ex. 28:1.

THE GARMENTS OF THE PRIESTS.

In Exodus 28 we have a description of the garments prepared for the priests, and in the next chapter we have an account of the services connected with their consecration. These should be carefully studied.

In accordance with their office a special dress was appointed for the priests. . . . The robe of the common priest was of white linen, and woven in one piece. It extended nearly to the feet, and was confined about the waist by a white linen girdle, embroidered in blue, purple, and red. A linen turban, or miter, completed his outward costume. Moses at the burning bush was directed to put off his sandals, for the ground whereon he stood was holy. So the priests were not to enter the sanctuary with shoes upon their feet. Particles of dust cleaving to them would desecrate the holy place. They were to leave their shoes in the court before entering the sanctuary, and also to wash both their hands and their feet before ministering in the tabernacle or at the altar of burnt offering. Thus was constantly taught the lesson that all defilement must be put away from those who would approach into the presence of God.

The garments of the high priest were of costly material and beautiful workmanship, befitting his

exalted station. In addition to the linen dress of the common priest he wore a robe of blue, also woven in one piece. Around the skirt it was ornamented with golden bells and pomegranates of blue, purple, and scarlet. Outside of this was the ephod, a shorter garment of gold, blue, purple, scarlet, and white. It was confined by a girdle of the same colors, beautifully wrought. The ephod was sleeveless, and on its gold-embroidered shoulder pieces were set two onyx stones, bearing the names of the twelve tribes of Israel.

Over the ephod was the breastplate, the most sacred of the priestly vestments. This was of the same material as the ephod. It was in the form of a square, measuring a span, and was suspended from the shoulders by a cord of blue from golden rings. The border was formed of a variety of precious stones, the same that form the twelve foundations of the city of God. Within the border were twelve stones set in gold arranged in rows of four, and, like those in the shoulder pieces, engraved with the names of the tribes. The Lord's direction was, "Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually." So Christ, the great High Priest, pleading his blood before the Father in the sinner's behalf, bears upon his heart the name of every repentant, believing soul. Says the Psalmist, "I am poor and needy, yet the Lord thinketh upon me."

At the right and left of the breastplate were two large stones of great brilliancy. These were known as the Urim and Thummim. By them the will of God was made known through the high priest. When questions were brought for decision before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud shadowing the stone at the left was an evidence of denial or disapprobation.

The miter of the high priest consisted of the white linen turban, having attached to it by a lace of blue a gold plate bearing the inscription, "Holiness to Jehovah." Everything connected with the apparel and deportment of the priests was to be such as to impress the beholder with a sense of the holiness of God, the sacredness of his worship, and the purity required of those who came into his presence.—*Patriarchs and Prophets*.

THE FALL OF BABYLON.

BY ELDER WILLIAM COVERT.

A STRIKING likeness of ancient Babylon is given in the book of Revelation. As the prophets in ancient times proclaimed the fall of old Babylon previous to her utter destruction, so does John announce the fall of modern Babylon in advance of her final overthrow. The fall of the Apocalyptic Babylon is, however, more descriptive of her moral degeneracy than prophetic of her destruction, while the fall announced of the Chaldean metropolis was more prophetic of her overthrow by the Medes and Persians than descriptive of her departure from virtue. Yet in each case both points are revealed. In each instance it is her persecution of God's children and the idolatry of her worship which cause her destruction.

It will be instructive to note a few of these points of resemblance. The fall of both is made emphatic by a double announcement,— "Is fallen, is fallen." Isa. 21: 9; Rev. 14: 8. Both have made the nations drunk with their wine. Rev. 14: 8; Jer. 51: 7. Each dwelt alike upon many waters. Jer. 51: 12, 13; Rev. 17: 1, 15. With each her sins have reached unto heaven. Jer. 51: 9; Rev. 18: 5. As the prophet symbolized the destruction of ancient Babylon by throwing a stone into the Euphrates, so the angel emphasized the overthrow and extinction of the modern harlot Babylon, by throwing a mighty stone violently into the sea. Jer. 51: 64; Rev. 18: 21. Against each is charged the blood of the saints.

Jer. 51: 49; Rev. 18: 24. In both ancient and modern times Babylon has boasted of her ladyship, because she has ruled and reveled with the kings of the earth. Isa. 47: 5, 7; Rev. 18: 7. With both the loss of this boasted connection and the sorrow of widowhood were to take place in one day. Isa. 47: 9; Rev. 18: 8. In both cases she led the civil rulers to commit these things by her sorceries. Isa. 47: 9, 10; Rev. 18: 23. It has been through this iniquitous connection, in all the ages, that Baalism and devil or demon worship have befouled the church and persecuted the people of God.

The church has been cursed with this idolatrous union under the rule of Babylon, Medo-Persia, Grecia, Rome,—all polytheistical; and now she is entering the same union for a short space (Rev. 17: 10), under the leadership of professed Protestantism. This is being done by a union of Church and State in this country. It will certainly result in giving the civil rule again to the Papacy among the leading nations, for a very short time. Rev. 17: 11, 12, 17. Babylon will then rule in three parts. Rev. 16: 19. She will be the mother of the Spiritualism which is honeycombing Protestantism, of Mariolatry, saint worship, and popery, which rules in Catholicism, and of all the demoniac devices of the pagan world. Satan will through these agencies make all nations one municipality (Rev. 17: 18; 16: 19), and proceed to make war with the followers of the Lamb (Rev. 17: 13), who keep the commandments of God and the testimony of Jesus Christ (Rev. 12: 17).

Much has been done, and much more will yet be done, to warn all of the impending danger, before the last steps in this great drama have been taken. But enough has already been accomplished to call forth the loud cry of the mighty messenger of Rev. 18: 1-3. Whatever agencies the Lord shall use in this proclamation, must announce to all the world, and in all the world, the facts as to what has taken place in both Church and State, and show where the danger is, and how it all came about. Not only so, but they must also call upon God's people to get out of Babylon, because she has become the hold of every foul spirit, and the cage of every unclean and hateful bird.

The church, which was once a chaste virgin espoused to her Redeemer, has deserted him and committed fornication with the kings and civil rulers of the earth. To receive their power and guidance, she has had to corrupt some by flatteries, and others by threats. She has not refrained from any of these things when she has seen that she could accomplish the desire of her heart by these means. To bring about her unholy object she has even caused some to violate their official oath, and plead with many more to do the same thing. She has counted them good and pure according to the fervor and the degrees of their union with her. She has been playing the part of Potiphar's wife toward them, while the rulers have not possessed the virtue of Joseph; therefore, the church and they have fallen together in their mutual shame.

As Israel was holiness to the Lord when God had separated her from every unholy alliance, and had taken her unto himself, so was the Protestant Church espoused unto the Lord, when she sought his love direct, without the intervention of the State, the pope, the priest, the Virgin Mary, the invocation of saints, demons, or spirits. As Israel left her

Lord, and committed lewdness with Baal, and was carried into Babylon, so it is with the Protestant Church. She has been sliding backward until she stands upon the same Babylonian principles that were rejected by the Christian princes in the days of Luther. Her lamentable condition is described in the following scripture:—

"Be astonished, O ye heavens, at this, and be ye horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." "And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord." Jer. 2: 12, 13, 18, 19.

As the church has, by appealing to Congress and State legislative bodies to enforce the Sunday of Baal, formally rejected both the Lord and his law, she has prepared the way by which every foul spirit can and will come in to override the truth and bear testimony against the Lord, and persecute those who will keep the commandments of God and the faith of Jesus.

As ancient Babylon in her desolation became the playground and lodging place of wild beasts and a court for owls and a dancing place for satyrs, the deities of fable (Isa. 13: 21, 22), so shall modern Babylon, when forsaken of the abiding presence of the Lord, become the sporting ground of Satan, a hold for every foul or unclean spirit, and a cage for everything hateful and loathsome. Rev. 18: 2. It is in this condition that all departments of great Babylon will send forth unclean spirits, which will work miracles in the interest of her idolatrous practices, and by these things the whole world will be deceived (Rev. 16: 13, 14), except those whose names are in the book of life (Rev. 13: 8). The greatest of these miracles will be seen in the two-horned beast power. Rev. 19: 20; 13: 8. The Saviour says that these manifestations shall be so great that if it were possible they shall deceive the very elect. Matt. 24: 24.

These wonders will immediately precede the second coming of Christ, for the apostle writes that the Lord's 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: 8, 9.

Satan has in all ages and places worked in that way which his cunning has thought would best accomplish his purposes. With the lower grades of fallen humanity in the great city of Babylon, fetichism, with its allied demonology, serves his purpose the best. The next department is better satisfied with the invocation of saints, and the worship of the Virgin Mary, led and directed by the priesthood of Catholicism. But nothing less than the sly cunning and the oily smoothness of the latest phases of Modern Spiritualism can be passed upon those who have once professed to believe that the word of God, received by faith in Christ alone, had within it the divine power. This Protestantism will certainly accept. Satan seems to have had in training during the last half of the present century a host of evil angels, who have been studying and practicing the art of *spectral photography* and *spectro-peopling* seance

rooms and darkened chambers, till many have been deceived into believing in the living, tangible existence of those whom God in his word declares to be unconscious in death.

But the substance of all this is incorporated in their creeds already, and will they reject it? In all these theories and appliances it is but the working of Satan and fallen angels. Not one manifestation from the death of Abel to the present moment, in any place, at any time, has been from the soul or spirit of any dead man, woman, or child. Anything that claims to be such a thing is from the same source that drew our first parents into disobedience. Rejecting the word of God, and through the same rejection denying the Spirit of God and the power of God, leaves a desolated church, and desolated hearts. Such cannot help becoming the habitation of devils and the hold or dwelling place of every foul spirit. It was to be expected that when Babylon of old was rejected as a habitation for man, wild beasts and hateful birds would take possession of its courts. Just so it must be with modern Babylon when deserted by the Spirit of the Lord; the spirit of Satan will take full possession of her. God's people will have to flee from her, that they may escape the plagues that are to be the agents of her destruction.

It is when great Babylon is thus divided into three parts (Rev. 16:19) that God is to give unto her the cup of the wine of the fierceness of his wrath. The third division has come in the rejection of the commandments of God and the formal substitution of Baalism, in legislation superintended by the Protestant clergy in behalf of Sunday. They have in doing this placed the State above God. They propose to compel the people to render unto Cæsar the things which belong to God. This is putting Cæsar in the place of God. It is practically making of Cæsar a god. But as Cæsar in this instance puts the Babylonian Sunday in the place of the Sabbath of Jehovah, it is to all intents and purposes Baal worship, demanded and enforced by law. If in the past the Lord rejected both Israel and Judah because of their rejection of his commandments and the worshiping of Baal instead of God, what can those people expect from him now who do practically the same thing? But they are not satisfied with rejecting the Sabbath of the Lord, and the substitution of an idolatrous institution in its stead. They propose to prevent the obedience to God's law which the loyal desire to render to their Creator and Redeemer. They are actually making war upon those who in the remnant church keep the commandments of God and have the testimony of Jesus Christ. Rev. 12:17.

Many in different parts of the country have already been put in jail, and some have been compelled to work as criminals in the chain gang because of the incorporation of Baal's Sunday in the laws of our States. Not only so, but in every place there has arisen a spirit from beneath, which proposes to make universal and more stringent laws and then enforce them in a more fiendish manner than has yet been done.

Should not Zion now put on her beautiful garments, and let the glory of God shine forth in clear beams of righteousness, and fearlessly proclaim the message for the judgment hour which shall call God's people out of Babylon?

"Love is the fulfilling of the law."

TIME AND ITS STORY.

BY GEO. E. PRICE.

I.

'Twas the last night, the last before His death,
And, loving His disciples to the end,
His heart with pity yearned, to leave them here
Surrounded by a world of sin and woe.
"My little children, yet a little while
Can I be here among you." Oh, how sore
Was every heart string made at what He spokel
Yet blessed promise came to soothe their pain:
"I go to make homes ready for you all
Within My Father's house. And if I go,
I will return again and you receive,
That ye may still be with Me, and may share
The glory that I left to come to earth."¹
Oh, blest assurance to the waiting church,
The one bright star that lights this earth's dark
gloom!
Eternal joys will make amends for all
That we may suffer here for Jesus' sake.
Yet promise thus indefinite alone
Has not been given to his waiting ones,
So weary with the wicked ways of sin,
And Satan's troubling arts upon their souls,
Who pant for country² free from sin and woe,
Beneath the reign of Christ, their glorious King.
There had been given to the three most loved
A panoramic view of things to come,
Showing to them as well as scenes could do
His power and coming in the clouds of heaven.³
Yet one narrating this in after time
Has said that prophecy more plain than this
Is given that his people may take heed
As to a light that guides us through the gloom.⁴
Ah, yes, more plain, and yet the world goes on
Unconscious that the hour is now at hand!⁵

II.

The wind goes wailing through the forest trees,
And makes the bosoms heave of all that hear,
It sounds so like the voice of one unseen.
Its mourning cry will almost make the tears
Start from the eyes; and each voice of nature
Swells in the song, as over all is hung
The veil of midnight. In the western sky
Already, only four more hours to shine,
Appears the moon among the fleecy clouds
That scud across its face and oft obscure
Its friendly rays completely. Then the wind
Seems still louder to howl, as if it strove
To force the dimming vapor swiftly past,
And let the light shine down upon the earth
To startle some poor villain at his crime.
All down the ages since the moon first shone
Upon the earth, and lit its beauties up,
Ere man began earth's energies to bend
To his own will, to our own time, when all
Seems made to gratify his needs or lusts,
This scene has common been upon the earth.
Yet when had it such meaning as to us?
Oh, what a history has our old, old world!
What progress, what decay, and how this brings
A contrast of this age with those before!
The same old moon that watched the Pharaohs die,
The same that saw Birs-Nimrod's pile arise!
How long will this continue? What the end
And destiny of all we see around?
Will there be e'er a change? Ah, who can see
The mighty engine roll along the track,
Its one great eye and many lesser lights
Forcing the deep, dark shadows from its track,
Shaking the earth beneath its mighty tread,
In one uniting all the lands of earth,—
A truly good example of the age,—
Nor think of those that Nahum has foretold
Would run with flaming torches in that day,
And running jostle one against the next
As onward like the lightning's flash they speed?⁶

III.

But signs prophetic ne'er had power to rouse
A slumbering world, though given with trumpet
voice

¹ John 14:1-3. ² Heb. 11:14, 16. ³ Luke 9:27-36.
⁴ 2 Peter 1:16-21. ⁵ 1 Thess. 5:2; Matt. 24:36-39.
⁶ Nahum 2:3-6.

That shook the earth and loud proclaimed the end
Of all things as impending at the doors.
Yea, all we see around us only proves
That if, through hardened hearts and unbelief,
The message given in God's holy word
Is spurned, rejected, and accounted false,
So would it be though God should raise the dead,
Who, with a tocsin voice, would warn the world.

IV.

In ages past the only hope that cheered
The saints who sought relief from earthly woe,
Was that of reigning with their Saviour King.
Our Lord's apostles thought so much of this
That all their writings teem with promises
Of future glory, only ushered in
By Christ's appearing in the clouds above,
And taking quick and dead away with him.⁷
But when that wicked one began to work,⁸
And foul the record of God's dealings with
And will to man, this hope was blotted out,
And in its stead was made the specious plea
That when man dies he goes to bliss or woe.

(To be continued.)

SABBATH UNIFORMITY.

Who Is Lord of the Sabbath?

BY LEE S. WHEELER.

(Concluded.)

If any day in seven is all that is required by the commandment, then the one to whom it was given must have been authorized to appoint his own day. Then God must have waited for man to do this before he blessed any day for that purpose. Otherwise man's day might not be the blessed one; or else the blessing must be transferable at the will of man, so that the day could be changed at the resurrection. In fact, if the Sabbath is to be *God's rest day* (for that is all it means), but under man's authority, then God must wait until the day is appointed by man, and man has fixed upon, or separated, a day for this purpose; for when God has rested, sabbatized, it is done forever, and choice and change are cut off, as the *Lord's Sabbath day* cannot be any other than *the Lord's rest day*. Then man must have determined the Lord's rest day, instead of God himself. And this again would be to place man above God. But the Lord avoided all this by himself appointing the day; for that is what the word "sanctify" means in Gen. 2:3. "Sanctify, from the Hebrew *kadash*, to pronounce holy, to appoint."—*Gesenius*. "To separate, set apart."—*Clarke*. "It is by this term that *positive appointment* of the Sabbath as a day of rest to man is expressed."—*Professor Bush, Notes on Gen. 2:3*. By this act God restricted mankind to that particular day, which now contained a blessing, and holy rest, not transferable, and compelled man to begin the week where he did or come into conflict with the divine arrangement.

But if God had not made such appointment, to whom would it be left, the Jews? They did not exist till twenty-four hundred years later. Did he leave the institution unfinished over two millenniums of the time of its obligation, waiting for the Jews? It is absurd. No appointment of the day was granted the Jews; but the weekly Sabbath upon the seventh day of the week was from the first spoken of as a present, existing institution, thus: "To-morrow is the rest of the holy Sabbath unto the Lord." Ex. 16:23. "For to-day is a Sabbath." Verse 25. "The seventh day, which is the Sabbath." Verse 26.

All this was before the giving of the law,

⁷ 1 Thess. 4:15-18.

⁸ 2 Thess. 2:3-8.

and the same is noticeable when the ten commandments were written—"The seventh day is the Sabbath" (Ex. 20:10, 11), yet enjoined with reference to future time: "Remember . . . to keep it holy." "Six days shalt thou labor," but then not—and the seventh shall be a Sabbath unto you—"but the seventh day is the Sabbath." But the sabbaths and holy days peculiar to the Jews, even at the giving of those laws, are spoken of in the future tense: "It shall be unto you a Sabbath." Lev. 23:32. "On the first day [of the feast] shall be a Sabbath, and on the eighth day shall be a Sabbath." Verse 39. "In the seventh year shall be a Sabbath." Lev. 25:4. These distinctions are made in the same chapter, showing that the one was a day of past appointment, while the other was a new institution.

The authority to appoint the day of the Sabbath could not be given to nations, for no nation was in existence when it was instituted; nor would there ever have been any had sin not entered. They are the results of the disunion, of the curse; but all flesh would have been one people, as it will finally be. Zech. 14:9; John 10:16. If it were left to them, it would be left to the results of sin to determine and appoint holy Sabbaths; for civil powers are to protect society, and without sin society would have no more need of them than the heavenly society. Whatever was done was done then, when the Sabbath was made, and if nations do not get it from thence, then they can of right have nothing to do with it.

The church has no such authority; for it did not rise in time to get it. At that time there was no church nor need of one any more than in heaven among the angels. Without the fall man would not have needed salvation in the way he now obtains it. Consequently there would have been no church and no creeds, and dogmas of ecclesiasticism would have bound discordant factions, but innocence and immaculate power would have held them to one head, one King, even Christ.

If neither national power nor churches could have existed in that primeval state, in which and for which the Sabbath was made, then if the one to whom it was given were left to appoint the day for observance, it would fall to the lot of man, not as nations or churches but as individuals, for there was only one man at that time, and to him it was given, because it was made for mankind, and he was a man; *Ἡ σάββατον δια τον ανθρωπον εγενετο*—"The Sabbath was made for the man." Mark 2:27. Then it is not the property of any combination or body of men. They have no exclusive right to its regulation.

It was given to Adam, and hence to his descendants, in the same way that life was, namely, to each individual. If left to anyone to appoint the day, it would be the individual, each individual. Then there would be universal disorder and confusion; the God of order would become the god of confusion. No church could expect all its members to be alike in practice. Every man would be left to his convenience, and no one but a tyrant could think of requiring the stranger within his gates to keep a day just because he did.

There would be no concord of Christian worship. It would destroy Christian fellowship, and produce religious anarchy, which is antichristian. "The intent of the lawmaker is the law," and this intent must have been uniformity, and God's glory in uniformity,

which brings us to the fact so many try to evade, viz., that

THE COMMANDMENT DEMANDS A PARTICULAR DAY,

otherwise there could be no uniformity. If there is no particular day meant by it, there can be no uniformity of rest enforced by it. The one depends upon the other, and if the Sabbath precept does not limit the day, it is defective and imperfect,—a serious charge against God's law, which he himself declares is perfect (Ps. 19:7; James 1:25); yet it is the only conclusion, if the commandment does not restrict us to the particular day, because it is indispensable to a uniformity of practice to have the command restrictive. Men have tried to patch up the law of the Lord, by putting his command into their church books, and incorporating the particular day. But if God's law is sufficient without it, why not their catechisms? If he did not put it in, why dare they, when in the first organization of the church it was strictly forbidden to "add to" or "diminish" from the commandments of the Lord? Deut. 4:2.

Again, if it were not the intent of the Lawgiver, why should the particular day be given? And if God stated his restrictive requirement, how dare they remove it to another day? "Who hath known the mind of the Lord" when it is not revealed? and if it is revealed, who will disregard it?

For four thousand years the people of God saw only one meaning in the commandment, and were united in supposing it to explicitly require a particular day, but after the falling away of the church, and its mixture with paganism, they discovered (?) that the commandment is not explicit (?) in requiring a particular day, and proceed to insert the only one they have,—Sunday,—long venerated by Mother Rome, a kind of terraphim hidden away among the stuff when they came out from her,—behold Rachel hath stolen her father's gods, and is sitting upon them. It is placed in the doctrinal church books under the fourth commandment, but it belongs to Rome.

Did not God know the necessity of uniformity, and that mankind must be restricted to some particular day to insure it? and knowing it did he not provide for it? "Behold the children of this world are wiser in their generation than the children of light;" for what king would make a Sabbath law, and leave the people to the day of their own choice, a law that did not demand "any day in particular," that was "not particular about the day," etc., and then attempt to enforce it on the theory of "any one day in seven"? What would be thought of one accused of desecrating the first day of the week, who would plead not guilty on the ground that the law did not require any particular first day, but only one first day in seven, and that he held Monday to be the first day of the week? Yet men will so misconstrue the law of the God of heaven and earth. Any power that should appoint a day of the week to be remembered and kept, in its numerical order, must also fix the beginning of the week, without which there could be no numerical order. And no man, nor church, nor nation has the right to change God's arrangement to make the first day the seventh. To do so would be to "put bitter for sweet, and sweet for bitter," and, instead of keeping his rest day (Sabbath), make another of our own; instead of

keeping his, render ours in its stead. Reader, have you disposed of God's rest day for your own, or one made by the Catholic Church? God will require it of you again.

FRAGMENTS.

BY P. GIDDINGS.

1. LOVE is the electric wire that connects God to man.

2. Take care of your company. 'Tis better to be the *d* in good than the *d* in devil, and the last place in the one is better than the first place in the other. "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

3. The same alphabet that composes the Bible, composes also the infidel's literature. It is all in the arrangement. The same talents that would make you a competent worker with God may be so diverted as to make you an efficient agent for Satan.

4. It takes just as much strength to lift one hundred and fifteen avoirdupois pounds of gold as one hundred and fifteen pounds of mud. Some men spend their strength in lifting the latter.

5. The person who brings you all the scandal of the neighborhood insults you. He (it is oftener she, however) is using you as the garbage box to empty his dirty trash in. Resent it with Christian dignity. Let him know that you agree with Paul when he says: "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."

6. What we say is the theorem; what we do, the proof.

7. You may not be what the world calls a "great man," but you can be a good man, and all good men, and only they, are heaven's great men.

8. I knew a man who bought with smiles and good manners what other men pay dollars for. I tell you, my young friends, good manners pay. I do not say that they buy everything, but they buy many things, and there are some things most valuable which they purchase that money cannot.

GO AND TELL HIM.

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone."

"I don't want to say anything to him about it."

"Go and tell him."

"I don't want to speak to him."

"Go and tell him."

"I am afraid it will make a bad matter worse."

"Go and tell him."

"I may say something that I shall be sorry for."

"Go and tell him."

"I have made up my mind to say nothing about it."

"Go and tell him."

"I think I shall let the whole matter drop."

"Go and tell him."

"Well, I shall not do anything about it."

"Why call ye me, Lord, Lord, and do not the things which I say?"—Selected.

You must make peace with God before you can make war with Midian.—Matthew Henry.

Home and Health.

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

A STORMY SABBATH.

Not many to thy sacred feasts,
O Zion of our God to-day,
Will upward haste with willing feet
Their early sacrifice to pay!
A few—the strong in manhood's might,
And woman, venturesome for prayer,
And youth, as buoyant as the light—
May mingle in devotion there.

O Sabbath, to my soul most blest,
Though clothed in sadness and in storm,
Thou bringest to the weary, rest,
As if thou cam'st in milder form!
I hailed thee when thy mellow light
Bathed spire and tree, and vale and hill,
When every scene that charmed the sight
In quiet whispered, "Peace, be still."

And now, as howls the angry blast
And thickly falls the drenching rain,
Faith sees the bow of promise cast
Athwart the brow of heaven again;
And something in this hour of strife,
Through all the paths our feet have trod,
Proclaims, amid destruction, life;
Amid the frowns, the smile of God.

—*Henry S. Washburne.*

MOTHER'S WISDOM.

BY SUSAN TEALL PERRY.

"I OFTEN marvel," said a middle-aged man, "at the way my mother used to work out the kinks and knots in our young lives. She had such a faculty of lowering the pitch of our indignations and of placing before us in the true light all sides of our troubles. Instead of fanning the flames of our unjust and unbalanced estimates of the wrongs we thought we had suffered, she calmly judged the case and showed us where we were at fault. She showed us the unwise results of jumping at conclusions, and the wrong we did ourselves and others by forming unjust judgments of them. And I cannot remember that I ever heard her speak an unkind, uncharitable word of anyone. What a pity that we cannot see these wonderful characteristics in our young days, and that they are not revealed to us until so many of our mothers have passed away, and we cannot tell them how they influenced our lives for good?"

When my friend left me I found myself thinking of the wonderful influence of mothers. To the child what mother says and does is always right. Mother's estimate of people and things is conclusive. What opinions she has must be right, for is not mother the wisest and best person in the whole world?

If the boy has a quarrel and comes home to tell her that his mate is the meanest boy in the world, that he has injured him, and he hates him and will not speak to him again—"never as long as he lives"—the unwise mother will take her boy's part; she will depreciate his mate in his hearing, and leave the impression on her son's mind that he is perfectly justifiable in his denunciation of his former friend.

But the wise mother will listen calmly to her boy's statement of the wrongs he thinks he has suffered, and then she will ask him what he did himself to bring about such a state of unpleasantness. She will not magnify the wrong, but make it as light as possi-

ble, and convince her boy that he was somewhat to blame himself, and that it "always takes two to make a quarrel, but one can always end it"—showing that a forgiving, forgetting spirit is the right one to be fostered, and that it is no sign of weakness, but strength, to go more than half way in the making up of quarrels and being good friends again.

Children often come in and tell some stories detrimental to their neighbors, which they have heard unwisely told over in some of their young companions' homes. Oh, how much trouble and unjust prejudices have come from gossip of this kind spoken before children, who have not the discretion to keep it to themselves!

The wise mother never encourages such gossip. She deprecates it, and teaches her children that charity which makes the child and the man and the woman so Christlike all through life. If we mothers could only, as Madam Swetchine says, "employ heavenly forces to keep our balance amid earthly ones!"

Let us try to keep out of our own and our children's hearts all bitterness and irritation and the words that have stings in them and hurt so cruelly. Let us be careful not to talk too much of the burdens of life, and estimate their weight in high figures—rather by patient bearing to show the strength that comes from the help given by the mother's God, in whom she trusts and on whose arm she leans.

The true mother has no time or strength to give to the vanities of life. "Blessed is the memory of a good mother. It floats to us now like the beautiful perfume of some woodland blossom. The music of other voices may be lost, but the entrancing melody of hers will echo in our souls forever. Other faces will fade away and be forgotten, but hers will shine on until the light from heaven's portals shall glorify our own. When in the fitful pauses of our busy life our feet wander back to the old homestead, and, crossing the well-worn threshold, we stand once more in the low, quaint room so hallowed by her presence, how the feeling of childish innocence and dependence comes over us as we kneel down in the evening hour just where we long years ago knelt at mother's knee, lisping 'Our Father!' How many times when the tempter lures us on, the memory of those sacred hours, that mother's words, her faith and prayers, saved us from plunging into the abyss of sin! Years have piled great drifts between her and us, but they have not hidden from our sight the glory of her pure, unselfish love."—*Christian Work.*

SKIN EXERCISE.

BY DR. C. W. LYMAN.

MENTION was made in a preceding article of the importance of a daily exercise or manipulation of the skin and of the body. This was well understood and practiced by the ancients. It is perhaps the leading measure used in training pugilists into perfect condition, next to diet and muscular exercise. The skin is an important adjunct to the lungs, absorbing oxygen and exhaling poisonous gases. It plays an important part in nutrition and the conversion of digested food into blood. Its pores are channels through which various volatile and solid excretions are constantly thrown off, which are not easily or not at all disposed of in other ways, and cause weariness, depression, or stupefaction while retained in the body. In a word, the immediate causes of the sense of fatigue are largely gotten rid of by a healthy and active skin. Hence the daily rubbings with the palms of strong, soft hands, stroking downward always, which so increase the circulation of blood in

the skin of a man in training as to make it seem like rose petals washed over with milk, or a red shawl covered with thin white tulle. When we remember the thousands on thousands of nerve endings in the skin, it is easy to see how much the brain and general consciousness may be influenced by little messages from the skin all over the body, telling of an active, happy business going on at all points between the blood and the air, there brought into an open-life exchange. Hence largely the high spirits and buoyancy of men in training, recalling the ancient belief that the so-called "animal spirits" were "compounded of blood and air."

There are several good ways in which the skin can get a daily working over. A dry flesh brush agrees with some best, a wet brush with others. Hand rubbing with or without cold water does very well indeed. Rubbing with a suitable oil does wonders with some people who find other methods too rough. The writer uses a square of cloth, knit expressly for the purpose out of macrame cord, which is first saturated with soap and water. This brings a high color without irritation, is followed by a cold douche, and, after drying, by a little oil. Guided by their own sensations and the after effects, each person can soon make a good choice of means, if only the end in view is distinctly realized—namely, to work off all impurities and effete matter, and to keep the blood supply at a maximum of amount and activity.—*N. Y. Voice.*

FEEDING THE PIGEONS.

A VERY pretty sight is that which takes place down on the corner of Milk and Hawley Streets, up three flights, on the wide projecting stone window sills, every morning at just 11 o'clock. It is the feeding of town pigeons by President George T. Angell, of the Society for the Prevention of Cruelty to Animals.

This regular feeding has been going on for years, and long ago the birds have learned that if they are there at 11 o'clock they will get a good meal of shelled corn. Some have learned that it is well to come early and sit around on the neighboring eaves of the buildings, watching with an eager eye the window in the office of President Angell.

Some of the old-time "feeders" have grown so tame that they will eat out of President Angell's hands, and one day when he was a little late, and the window was up, he entered the room to find some sitting on his desk, while one was perched on the top of the frame of his picture, which hangs on the wall back of his writing table.—*Boston Globe.*

RUSSIAN JUSTICE.

GENERAL VAN WAHL, chief constable of the police at St. Petersburg, when he was governor at Kieff, received a visit one day from a poor woman, the widow of a police agent who had fallen a victim to his duty. For a long time she had solicited the pension which was due her. The head of the police, to whom she addressed her demand, sent her brutally away. What was to become of her and her children? She took the resolution to go and see the governor, and told him all her story. "Sit down there and write," replied the general, pointing to a writing table. The trembling woman took her seat and wrote, from the general's dictation, a long supplication. "Now address it and wait for me in the next room."

Two or three minutes afterwards the woman was recalled, and the general gave into her hands a sealed letter, saying to her, "Take this letter to the head constable; take care not to open it, and come back to see me as soon as you have the reply." A week passed, at the end of which the woman went to the

palace again, but this time joyfully; her pension had been granted, and she thanked the governor with joy. "It is useless to thank me; I am nothing," said he, "in the affair," and he immediately gave the following order: "The head of the police at Kieff is dismissed from his post and sent into exile. The reason, because he granted a demand after receiving a sum of money for so doing." In the letter which the widow had written to the head of the police, General Wahl had, unknown to her, slipped a bank-note for twenty-five roubles, which accounted for her supplication being granted.—*Our Dumb Animals.*

CHINESE PUNISHMENTS.

IN December, 1891, I was in Canton. One afternoon I visited the principal law court. Two prisoners in chains were introduced, one an old man too infirm to walk, the other a youth tolerably vigorous, but abject and forlorn in demeanor. The presiding mandarin appeared, sat down, and sipped his tea, while an official pattered out a long oration, presumably an indictment, for the prisoners proceeded, as I understood, to plead "not guilty." What followed was this: The old man was held up—not held down—while two stolid Chinamen flogged him, with long, pliant canes, above the knees. The youth was divested of his chains, which were then piled up in front of him. Upon these he was compelled to kneel, while his feet, hands, and pigtail were all attached by a cord to a post behind him and tightly secured.

The cries of the victims and the complete composure of the spectators were alike disgusting. I said as much to my guide, whom I generally regarded as an amiable being. His reply was: "This is very interesting. I never seen this before," though I have no doubt he had. The explanation of the dreadful scene—excuse there could be none—was that by the law of China no man can be executed until he has confessed his guilt. These two individuals had been convicted beyond doubt of heinous crimes; but they refused to confess. The alternative before them was execution or death by torture, and apparently they preferred the latter. The ceremony I witnessed was to be repeated from day to day until either life or resolution gave way. How the end came of course I never knew.—*The Spectator.*

SIX RULES FOR LAMPS.

1. LET the wick always touch the bottom of the lamp, and trim the top square and even, cutting off the corners. In student lamps rub off the crust on the wicks, and never cut them.
2. Fill lamps within half an inch of the top. If too full the oil runs out, and especially when lighted, greasing everything that touches it.
3. In lighting, turn the wick up slowly, that the chimney may heat gradually and thus not crack.
4. Keep the wick turned high enough to burn freely. If too low a poisonous and explosive gas is generated.
5. A free draft is as necessary with a lamp as with a fire, so keep all parts free from dirt.
6. Wash chimneys in hot suds and polish them with old newspapers.

MEN of tender heart and loving sympathy and gentle touch are wanted to give comfort to the world's sorrow, to help other tempted men in their battles, to rescue the perishing out of their bondage.—*J. R. Miller, D.D.*

"LET us not therefore judge one another any more."

Mission Fields.

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

BREAK AWAY.

BY ROSA A. YOUNG.

O THE galling chains that bind you
Fast to sin, and leave behind you
Scarce a ray of light to guide you
Into paths of right.

Break these fetters, break them now,
And, with firmness on your brow,
Lift you from their bondage low—
Rise with all your might.

WHAT THE CHARM WAS.

"WAS she beautiful?" I said,
"That so many hearts were led
To her feet?
Was her mind of rarest kind,
Depth and brilliancy combined,
Thus complete?"

"No, not beautiful, nor wise,
More than thousands whom we prize;
But her smile
Was like sunshine in a room
That before was filled with gloom
All the while."

—*Selected.*

STAMPING OUT THE CHRISTIANS IN KURDISTAN.

BY JOHN H. SHEDD, D.D.

[Missionary of the Presbyterian Board.]

Two of our missionaries have just returned from a three-weeks tour in the border districts under Turkish rule. The sad story of misery and oppression and privation they tell compels us to report that the Nestorian Christians are being stamped out of their ancestral homes. The process is an old one. The people are tenacious and cling to the fields and graveyards and stone churches of their fathers; but village after village is being uprooted by the cruel taxation and misrule of the Turk and the repeating rifle in the hands of the Kurd. In the annals of the past we read how the wild mountain eastward from the plains of Assyria was Christianized, and held in the Christian name for many ages. The strong fortress and town of Arbil was captured by the Moslems six hundred years ago, and the population was driven into the mountains. The many valleys eastward, now possessed by Kurds, were once Christian, as attested by the ruins of churches in many places.

The process of stamping out the Christians has been going on before our eyes in the last thirty years, especially in the districts of Zaboor and Shemisdeen. In the former two large villages were very open to missionary effort. Good schools were taught, and the whole people were being enlightened; but "the Shadow of the Kurd" was over them. Our two preachers were driven out by the Kurdish bandits. One was nearly killed; and now both these villages are deserted by the Christians except a family or two in each, who cling to the church, and are barely tolerated, in deep poverty. In Shemisdeen affairs are nearly as bad. There were eighteen villages in a fairly prosperous condition thirty years ago. At that time Sheik Obaidullah, who later became famous in his raid upon Persia, arose, in fierce hatred of the Christians. He openly proclaimed that the Son of Mary should rule no longer. One of the largest and most ancient churches was named St. Simon, for the son of the tanner, who was a distinguished martyr in the fourth

century. This church was attacked by the Kurds and demolished, not a stone left to show its site. Since then the Christian population has been plundered of their flocks and grain, and every family mourns its young man killed by violence. Fear on every side, the people a prey to their enemies, the Turks practically in partnership with the Kurds—the result is a famished remnant. This beautiful valley is the home of the Mutran—the ecclesiastic next in rank to the patriarch; but the poor man is disheartened, fallen into that despair which yields to the misery upon his people without an effort.

A day's journey north of this district lies the Plain of Gawar, bounded on the west by a wall of rocky ramparts under the snowy peaks of Jelu, and on the east by the hills which form the frontier of Persia. This plain is a real granary under good government, but a dismal desert now. For twenty-five years or more before the Russo-Turkish War there was good government; but since 1877 all justice and security have fled. Since then famine has been added to the terrible cruelties of Kurds and Turks. The people are scattered, or are crouching in their villages in utter destitution.

Just west of Gawar is Jelu. The first valley is Ishtazin, with five Christian villages. Near them is the powerful tribe of Oramer Kurds, but both Kurds and Christians are well within the power of the Turkish Government. With the connivance of the Turkish governor, the Kurds have driven out the Christians from their own villages, and have taken possession. The poor Christians are now in the mountain pastures, unable to return to their homes, and, as winter comes on, must scatter to the world or perish.

The story might go on to other districts; but this is enough to show how Moslem rule crushes the Christian population, and to show how hopeless is any steady missionary work in the midst of such turmoil and misery. How hard it is for the poor Christians, many of whom are Protestants, and all of whom might be as safe and prosperous as their Moslem neighbors are, if they would give up their faith!—*N. Y. Independent.*

THE BIBLE IN RUSSIA.

THE British and Foreign Bible Society is being seriously checked in Russia. About eight months ago the society was informed that its shop in the city of Kieff—the Russian Jerusalem, and a great resort of pilgrims—must be closed for six months, by order of the Minister of the Interior. The governor of Kieff has now gone further. When an effort was recently made to have the shop reopened, he replied by strictly prohibiting colportage in the four large provinces over which he has jurisdiction, and by publishing in the newspapers throughout the empire that he does so because the colporters of the Bible Society are actively engaged as Stundist propagandists. There can be, of course, little doubt that the distribution of the Scriptures among the villages of Russia, has vastly helped the cause of evangelical truth, and that hundreds and thousands of the peasants known as Stundists owe their light to the reading of the Bible; but it is denied absolutely that the colporters have been engaged in the work of preaching or teaching. Their simple duty, as in the case of the colporters of the American Bible Society, which they do not overstep, and which they are strictly forbidden to overstep, is to sell the Bibles and Testaments with which the Bible Society supplies them.—*Christian Cynosure.*

"IF a man be not so happy as he desires, let this be his comfort, that he is not so wretched as he deserves."

HUMAN SACRIFICES IN RUSSIA.

VERY few persons in Europe, or elsewhere, are aware that human sacrifices still exist in a part of the Russian Empire. The fact is, nevertheless, certain. Among the Tchuktchis such sacrifices still take place, and seem likely to be practiced for a long time to come. At the same time, no blame therefor can be attached to the Russian Government or the Orthodox Church, for efforts by both to stop the custom have proved ineffectual. The sacrifices alluded to are those of old people and the sick, who, finding no pleasure in life, resolve to have done with earthly existence, to rejoin their dead relatives, and to go to increase the number of happy spirits.

The Tchuktchi who has made up his mind to die immediately notifies his neighbors and nearest relatives. The news spreads in the circle of his friends, and all of them soon visit the unhappy person, to influence him to change his mind. Prayers, reproaches, complaints, and tears have no effect on the fanatic, who explains his reasons, speaks of the future life, of the dead who appear to him in his sleep, and even when he is awake, calling him to them. His friends, seeing him thus resolved, go away to make the customary preparations.

At the end of from ten to fifteen days they return to the hut of the Tchuktchi, with white mortuary garments and some weapons, which will be used by the man in the other world to fight evil spirits and hunt the reindeer. After making his toilet, the Tchuktchi withdraws into the corner of the hut. His nearest relative stands by his side, holding in his hand the instrument of sacrifice, a knife, a pike, or a rope.

If the Tchuktchi has chosen the knife, two of his friends hold him under the arms and by the wrists, and, at a given signal, the sacrificer thrusts the knife into his breast. If the pike has been chosen, two of his friends hold that weapon, and two others throw the victim on its point. For strangulation the rope is thrown about his neck, and the sacrificers draw it until death ensues.

Then the assistants go to the corpse, red-dens their hands in its blood, and place it on a sledge drawn by reindeer, which draws it to the place of the funeral. Arriving at their destination, the Tchuktchis cut the throat of the reindeer. They then take from the dead body of the person killed its clothing, which is torn in pieces, and place the corpse on a lighted funeral pile. During the incineration the assistants offer up prayer to the happy in the other world, and supplicate these to watch over them and theirs.

These horrible practices are followed to-day with the same exactness as in ancient times. The Iukatchis, the Lamouts, and the Russians, invited to these sacrifices, often take part in them, although there is no example of one of them having taken the same road to reach the other world.—*Literary Digest.*

MISSION WORK IN COREA.

THE kingdom of Corea, at present the scene of a great conflict between China and Japan, has been open to missionary labor but a few years. The American Presbyterian Board began work there in 1884, and the American Methodists in 1885. There are now engaged within the kingdom, the Canadian Society, the Australian Society, the Southern Presbyterian Board, and the English Society for the Propagation of the Gospel. Those who labor in that field say that the work has been carried on under great difficulties, the mass of the people being suspicious and unfriendly. The most efficient means of approaching them has been through medical work. The hospital and dispensary, under the care of the Presbyterian Mission,

has treated over 2,000 cases. The people are represented as desperately poor and corrupt, but, as one missionary says, all the more do they need the gospel of Jesus Christ. The recent war has added much to the difficulties of the work, and for a time there was much anxiety for the safety of the missionaries and the native Christians. But recent advices are reassuring, announcing that the missionaries and their property are for the most part under adequate protection.

SOUTHERN GAZALAND.

THE *Bulletin Missionaire* has a letter from Dr. Liengme, of the Romande Mission, in Southeast Africa, in which he states that Gungunyana's people are not free from the charge of cannibalism. He writes as follows:—

"Lately 10,000 men and between 2,000 and 3,000 women and children in strange costumes went through the royal dance in the king's presence. Nothing could be more savage. Alas! human sacrifices were not lacking. It is the custom on the last day for a young boy and girl to be killed. At night near sunset a young 'beef' is brought by the people of the king's household into a tightly closed kraal. An eager fight is begun between them and the animal, which they must, without any weapon, simply by their strength of arm, harass, throw down, disembowel, and kill, pushing it with savage cries. When they have dispatched the animal, they bring, wrapped in reeds, the bodies of the two children who have been sacrificed. The flesh of the victims is mingled with that of the animal. Then all the young boys are seized and brought, willingly or by force, into the kraal. Some of them escape, unwilling to eat human flesh; others eagerly accept the invitation."

THE BIBLE IN CATHOLIC COUNTRIES.

THAT in the more ignorant countries, and especially among the Spanish peoples, there exists the old-time opposition to the circulation of the Scriptures among the laity, it needs no testimony to establish. But evidence on this point is supplied by the seventy-eighth annual report of the American Bible Society, which has just been issued, and which deals with the obstacles which the agents of the society meet in the countries in which the Roman Catholic religion is in the ascendant. The report says that, although a late encyclical of Leo XIII. proclaims his desire to have the Scriptures "more abundantly opened for the use of the Lord's flock," not a priest or bishop in Mexico or South America is found to approve these commendations. On the contrary, according to the report, "it is at the instigation of ecclesiastics that any edition of the Bible which is not loaded down with notes is stigmatized as corrupt and pernicious, worthy only to be burned, for reading which the simple soul who desires to become enlightened becomes liable to excommunication and the forfeiture of all that church can offer as a help to salvation." It is affirmed, however, that the Bible without note or comment is being read more widely than ever before.—*Christian Work.*

WHAT is done by God's professing people outside of the sanctuary carries more weight than anything said within the sanctuary, even though Paul himself stood in the pulpit. To-day this world's sorest need is for more Christlike men and women. The sermons it needs are sermons in shoes. The preaching that alone can save it is the preaching of a living Christ, illustrated by the holy lives of his followers.—*Dr. Theo. L. Cuyler.*

Take the
"Sunset Limited"

THE NEW TRANSCONTINENTAL FLYER

—OF THE—
SOUTHERN PACIFIC COMPANY—COMMENCING—
Thursday, Nov. 1, 1894—AND—
Running Every Thursday Until Further Notice—BETWEEN—
SAN FRANCISCO AND
79 HOURS NEW ORLEANS—OVER THE POPULAR—
SUNSET ROUTEThe Favorite Route of America for Winter Travel
A SUPERBLY EQUIPPED

Solid Vestibuled Train

—CONSISTING OF—
Pullman Palace Double Drawing-room Sleeping Cars, Dining Cars and Composite Cars, with Buffet, Smoking-room, Bath-room and Barber Shop

BRILLIANTLY LIGHTED BY PINTSCH GAS

NO EXTRA CHARGE

All First-class Tickets, Local and Through, Honored for Passage. Sleeping Car Berths at Regular Rates

Dining Car Service Best Obtainable. Meals a la Carte

Immediate Connections at New Orleans with trains for Chicago, St. Louis, Cincinnati, Louisville and Memphis;

also, with LIMITED TRAINS of the

Piedmont + Air + Line

—FOR—
Atlanta, Charlotte, Danville, Washington, Philadelphia, New York, Boston and Other Eastern Points

THROUGH SCHEDULE:

Leave SAN FRANCISCO, 10:30 A. M.	Thursday
" LOS ANGELES, 4:00 "	Friday
Arrive EL PASO, 5:30 "	Saturday
" NEW ORLEANS, 7:40 P. M.	Sunday
" NEW YORK, 1:25 "	Tuesday

Through Time to NEW YORK CITY - - - 119 Hours

Passengers from Los Angeles will take Berths in Special Sleeping Car Thursday Evening

For Further Information, Inquire of any Agent of the
SOUTHERN PACIFIC COMPANYRICHARD GRAY
Gen. Traffic ManagerT. H. GOODMAN
Gen. Pass Agent

LIFE OF WILLIAM MILLER.

WITH PORTRAIT.

This book contains sketches of the Christian experience and public labors of this remarkable man. No other man in this century has been more widely spoken of, and more generally misunderstood. These sketches were prepared by those who were his co-laborers, and are a true presentation of the leading events of his life and labors. In addition to the life and character of the man, the character of the Great Advent Movement, in which he acted so prominent a part, is clearly set forth. It is shown that Mr. Miller was no mere enthusiast, but a man of calm judgment, and his interpretation of the prophecies was mainly correct, his only mistake being in regard to the nature of the event to take place at the close of the 2300 days, in 1844. No one can consider himself well versed in the history of the advent movement in this country who has not read this book. Contains 408 pp. Price, \$1.00.

Address, PACIFIC PRESS, Oakland, Cal.

Our Work and Workers.

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

ONLY.

ONLY a tiny candle
Lit by Him,
Not lost, though He has many
Lamps to trim.

Only an earthen vessel
Used to-day,
Although in the Master's pathway
Gold ones lay.

Only a cup of water
Given in love,
But the Saviour saw and owned it
From above.

Only the world's derision
Meekly borne,
Yet he notes the word, the action,
Done in scorn.

Only a little service
By the way;
He'll reward the smallest effort
In that day.

Only following Jesus
To the end,
And then his promised glory
He will send.

—The Christian.

BASEL, SWITZERLAND.

ELDER H. P. HOLSER, of Basel, Switzerland, writes to the *Review* of October 30, giving the decision of the Supreme Court in Switzerland in regard to the Sunday fines, the chief items of which are as follows: Last August the publishing house there was fined for the eighth time for Sunday work. The fine was three weeks' imprisonment and \$38.45 for the director, or in default of this forty days' imprisonment. From that decision Elder Holser, the director, appealed to the Court of Appeals of Basel City, and, that court sustaining the decision of the lower court, the case was carried to the Federal Supreme Court. Here appeals must be made in writing. The appeal was made with an introduction, and fifty thousand copies circulated in all parts of Switzerland. Public sentiment was favorable generally, and many articles appeared in the journals in favor of religious liberty, some very decidedly condemning the decision of the Basel courts. Scarcely had this appeal been circulated when the case was set for October 10 by the Supreme Court, the appellant not even being informed by the court, but learning it from a friend of one of our brethren. The clerk stated that the appeal presented a better idea of freedom of conscience than the judges would have who decided the case. The Supreme Court of Switzerland consists of fourteen judges, in two divisions of seven judges each. Nine of these judges are Catholics. The division before whom the appeal came was composed of three Protestants and four Catholics. Each case that comes before this court is referred to one of the judges, who is expected to study it and present it to the court with his opinion. The case of Brother Holser was referred to Judge Blaesi, Old Catholic. He, however, did not present the appeal in full, but gave a summary of it, and read some portions of it, especially those that spoke of its being antichristian and papal to use force

in matters of religion. His presentation of the case was fair, considering his position, but his opinion was that the appeal must be rejected on the ground that rights of conscience were not violated. The law did not punish us for being Adventists, but for violating the Sunday law, which is civil. Judge Cornaz, Protestant, stated as his opinion that Sunday laws did rest on a religious basis, that it was a fact that the State works on Sunday by exercising its soldiers, allows others to work in restaurants, railways, bowling alleys, hunting, etc., and that therefore it should allow the Adventists to work, who, like the Salvation Army, were a quiet, orderly people. He stated that the Adventists were right in their opinion, and were it in their capacity he would move that their rights be sustained, but that this was a question with which the Federal Assembly only could deal.

The sum of the matter was that the appeal was rejected, the cost of which will be borne by the State. The fact that the costs were laid upon the State shows the good will of the court. In the other cases the costs were laid upon the appellant. One gentleman remarked that if the Supreme Court decided to reject the appeal, he would be the first to petition the Federal Assembly in favor of our brethren.

Here is another court decision in a land of boasted religious freedom. The evidences show that we are rapidly nearing the time when Revelation 13 will be filled up. God will use all this to further his work, and that is the chief desire of our workers there. May the Lord bless our brethren who take joyfully the spoiling of their goods, and give them wisdom to know how to use all these means so as to glorify the name of our Lord Jesus Christ.

SOME GOOD WORDS FOR THE "SIGNS."

WE would be glad, had we space, to publish the many letters which we receive in commendation of the SIGNS OF THE TIMES. We are thankful indeed to receive these letters, to know that the precious truths which the SIGNS is bearing to the world, have reached hearts who have responded to them; and we are the more glad of this because we know that these letters are not written with any idea of flattering those who are conducting the SIGNS, but because of gratitude to God for the truths which the SIGNS has brought to them. For all this we say with our readers, "To the Lord be all the praise." Below we give some of the expressions gleaned from the many letters which we have received the last few months.

One subscriber in Portsmouth, Ohio, whose circumstances are very straitened indeed, having to earn her own living, while in ill health, feels that she must have the paper. She says:—

I can only send for six months, and at the end of that time perhaps I can do better, but I must have the paper.

Another writes from Wallace, Washington:—

I am so much pleased with your noble and true paper, the SIGNS, that I wish to say a word just to encourage the publishers. I have been changed from Sunday keeping to the true Sabbath of the Lord through reading this noble little journal. This seems to be a time of general waking up among the Christians throughout the land on the subject of the Sabbath. The SIGNS is doing a wonderful lot of good among the people of this neighborhood, more than the publishers know of. May the good Lord bless his work and keep it in purity as it is now until the Master comes and sets up his kingdom.

Another writes from Nanaimo, B. C.:—

I take pleasure in letting you know that the SIGNS is much prized in this part of the field.

Two others write us from Schell, S. C., in regard to our literature:—

It seems to be the most difficult matter to get the people interested in the plain, simple teachings of the Bible. We trust that your helps may continue to a far greater extent to present the truth in its power and purity, and that you may be blessed of the Lord abundantly in the great work, which has already carried light and blessing to a few hearts rejoicing in the truth.

This is the way one writes from State Run, Pa.:—

A kind friend has been sending me the SIGNS OF THE TIMES for some time, and I like it so well that I wish to subscribe for it myself, and desire one of the books which you send with it, "Prophetic Lights." Inclosed find \$1.75. My husband wishes also to send it to his uncle.

The same person also sends two other subscriptions for six months. Still another, from Waseca, Minn., writes:—

I read the SIGNS in the summer of 1893, and was very much pleased with it, and feel that I can be without it no longer lest I miss some truths of vital importance. Enter my name as a subscriber to the SIGNS. I wish to be one of the fold and worship the true God. What a mighty fortress is our God! How small all else looks beside him! Peace and power be with you in giving meat in due season.

May God bless these dear friends and the many thousand others whom they represent. Pray for the editor.

FIELD NOTES.

ELDER N. C. McCLURE is visiting the churches in Southern California.

ELDER D. A. BALL reports the addition of five members to the church at Brookfield, N. Y.

A NEW house of worship at Schroon Lake, N. Y., was dedicated on the 28th ult., Elder S. H. Lane officiating.

ELDER H. A. ST. JOHN recently made a tour of the four churches in Napa Valley, Cal., and reports them of good courage.

AT Williamstown, N. Y., on the occasion of a recent visit by Elder J. W. Raymond, three members were added to the church:

THE church at North Creek, N. Y., has erected a new house of worship, which was dedicated October 14. Elders S. H. Lane and A. E. Place were present.

AS THE result of the labors of Brethren F. M. Roberts and J. M. Wormich, a church of twenty-two members has been organized at Frankton, Ind., and a house of worship is being erected 28x41 feet.

BROTHER BAXTER HOWE, who has been holding a short series of meetings at Armona, Cal., reports sufficient interest to justify a continuance. Two heads of families have come out on the Lord's side.

AT the recent annual session of the Colorado Tract Society the following officers were elected: President, N. W. Kauble; Vice President, G. W. Anglebarger; Secretary, Chas. T. Shaffer; Auditor, Watson Zeigler.

BROTHER F. C. GILBERT, of Boston, speaks encouragingly of labor for the Hebrews. He says that many are not only glad to accept the New Testament when offered them, but frequently send strong appeals for them.

FROM Lehigh, Indian Territory, Brethren R. H. Brock and W. H. White report interesting meetings. They say: "We have tried to present the truth in a plain and simple way, and the power of God has attended the preaching of his word in a remarkable manner. The interest to hear has been good from the first and still continues the same. Twenty-nine, all adults but four, have decided to follow their Lord and keep the Sabbath."

ELDER O. S. FERREN reports as the result of meetings that were held in Horton, Kansas, since the camp meeting at that place, that seven have accepted the truth and united with the church. Still others are observing the Sabbath.

BRETHREN S. M. COBB and H. L. BRISTOL report that as the result of their labors at Dickenson, N. Y., thirty have decided to follow Christ, keeping the commandments of God. They have begun the erection of a meeting house 26x40 feet.

ELDER H. F. PHELPS reports from Minnesota the baptism of eight persons at St. Cloud and thirteen added to the church. On October 6 six persons united with the church at St. Paul, making twelve which have been added to that church this season.

NOTWITHSTANDING the inclemency of the weather and fearful storms which occurred at the time of the Colorado camp meeting, it is reported to have been one of the best meetings ever held in the State. After the meeting closed services were held in the Delta church by Elders States, Kauble, and Truby. As the result of these meetings six persons were baptized.

ELDER E. W. WEBSTER reports a company of twenty-five Sabbath keepers as the result of his efforts at Bushy Creek, S. C. At Spartansburg, in company with Elders Kilgore and Sharp, August 7 to 10, a church was organized of seventeen members. October 6 and 7, through the labors of Elders Webster and I. E. Kimball, three more were baptized at Spartansburg and four united with the church.

In the *Review* of October 30 Sister White has an article on missionary enterprise and object of Christ's church, which we wish all our workers would read. Here is one sentence: "To misapply means or influence or any intrusted capital of mind or body, is to rob God and rob the world, for it is turning the energies into another channel than that in which God designed they should be for the salvation of the world."

ELDER R. M. KILGORE reports two being added to the church at Atlanta, Ga., largely under the labors of Elder Owen, and nine baptized at Graysville, Tenn., where Brethren Smith Sharp and W. E. Haskell have been laboring. The enrollment of the students at the Graysville Academy now numbers sixty, which, considering the financial depression, is remarkable. He says, "The study and deportment on the part of the students far exceed that of any previous year."

THE camp meeting at Gainesville, Ga., is reported to have been an excellent one. The change of sentiment among the citizens of the place was marked. It will be remembered that it was at this place that our brethren were persecuted for Sunday labor some time ago. It is said that several of the prominent men of the place, including two or three lawyers, "have changed their minds squarely about in the matter of Sunday laws and religious legislation in general."

THERE were 760 persons camped upon the Missouri camp ground at Warrensburg, from September 19 to October 1, and the meeting is reported to have been excellent throughout. The increase in membership in the Conference was 300, and 4 new churches were admitted. Tithes increased about \$2,000. One church of 40 members was organized among the Germans during the past season. There was raised for foreign missions, including Sabbath school donations, \$1,896.70.

THE *Workers' Bulletin*, of Iowa, in giving a summary of the reports of tent labor in that State at seventeen different places, says that one hundred and fifty have embraced the truth during the season. In addition to this

one church building has been erected, another is in process of erection, and considerable money has been raised for the erection of another. The State meeting at Beaman is reported to have been a success in every respect. Brethren P. A. Hansen and N. C. Bergensen report the baptism of six willing souls at Ruthven.

At the recent annual Conference of Michigan the following officers were elected: President, Elder I. H. Evans; secretary, J. S. Hall; Treasurer, Review and Herald; Executive Committee, I. H. Evans, J. Fargo, E. H. Root, H. D. Day, and M. J. Cornell. The treasurer's report showed that the total receipts for the year were \$51,378.26; the disbursements, \$42,815.85, leaving a balance of \$8,562.41 in the treasury. The officers elected for the Tract Society were as follows: President, I. H. Evans; Vice President, C. D. Rhoades; Secretary and Treasurer, J. S. Hall.

ELDER R. S. DONNELL, president of the Upper Columbia Conference, reports some sixteen in Spokane who have embraced the faith, and others are interested. Before the tent was taken down at Medical Lake, a church of seventeen members was organized. Some have taken their stand at Yakima. For the last two and a half years he says there has been a steady growth in this Conference, and its membership has nearly doubled. One hundred and twenty-two were baptized at the last camp meeting, and their present membership is stated to be more than one thousand.

BROTHER F. H. WESTPHAL gives an interesting account in the *Review* of his meeting with German Sabbath keepers in the Argentine Republic, twenty-seven of them having covenanted together to keep the commandments of God at Crespo. After two weeks' work there a church was organized of thirty-six members. At the end of three weeks four more were baptized, and five united with the church, and the next Sunday eleven more decided to keep the Sabbath. He says it seems good to preach to such thirsty souls. At Esperanza, in the Province of Santa Fe, a company of French-speaking people are keeping the Sabbath.

THE International Tract Society sends out an appeal for funds to circulate literature in the States of Delaware and Maryland. Elders Moon and Howard write that our brethren who have been arrested in Maryland, and still others who may be, will probably have to go to jail. Regular church services have been interrupted in our own church building, windows have been broken, the people stoned and rotten-egged, smitten with the fist, dragged through the dust, and even worse things threatened. One brother was saved from being stabbed to death only by the interference of others. And all this hatred and malice simply because men preach and keep the commandments of God. It is not regard for Sunday or State law, for that is violated in many ways without interference. It is the fulfillment of Rev. 12: 17.

The Law of God as Changed by the Papacy

Is the title of a large Chart just issued, which shows in a striking manner the blasphemous pretensions of the Papal power. The testimony of the *Best Catholic Authorities* is given, and shows, by quoting their own words, that Sunday is a child of the Catholic Church. These quotations, together with admissions from standard Catholic works, are arranged in parallel columns on either side of this Chart, while the center column contains the Ten Commandments as taught by the Catholic Church. The whole forms a collection of extracts of incalculable value for every Bible student.

The Charts are three by four feet in size, and are printed on heavy map cloth in bold type, easily read across the largest room.

Price, Post-paid, \$1.00.

A fac-simile edition on thin paper, size 5½x7½ inches, suitable for missionary distribution, has been prepared, and will be sent post-paid at 50 cents per hundred, or \$4.00 per thousand. Address all orders to

PACIFIC PRESS PUBLISHING CO.,

OAKLAND, CAL.

VIEWS OF NATIONAL REFORM.—*Bible Students' Library* No. 3, 13 subjects treated; price, 15 cents, postpaid. Address, Pacific Press, Oakland, Cal.

"**Living by Faith.**" (Spanish.) A translation of *Bible Students' Library* No. 75; 16 pp.; price, 2 cents. Address, PACIFIC PRESS PUBLISHING CO., Oakland, Cal.

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.

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.

"**Jesus Christ Our Righteousness.**" (Spanish.) A translation of *Bible Students' Library* No. 71; 8 pp.; price, 1 cent. Address, PACIFIC PRESS PUBLISHING CO., Oakland, Cal.

HEALTH AND TEMPERANCE BOOKS AND TRACTS.—Assorted Package No. 2; price, 40 cents. Fifteen subjects treated; over 100 pages. Address, Pacific Press, Oakland, Cal.

ANGELS; THEIR NATURE AND MINISTRY. Contains also some hints on the origin, history, and destiny of Satan as gleaned from the Scriptures. *Bible Students' Library*, No. 87. Pacific Press Pub. Co., Oakland, Cal. 140 pp.; 20 cents.

PORK: or the Dangers of Pork Eating Exposed, is the title of a 16-page illustrated tract that is deserving of a large circulation. Get it, read it, and send it to your friends. Price, two cents per copy. Address PACIFIC PRESS, Oakland, Cal.

CHRIST AND THE SABBATH: Or Christ in the Old Testament and the Sabbath. In the New, by Elder James White. Paper covers, fifty-six pages, sent post-paid for ten cents. Address, PACIFIC PRESS, Oakland, Cal.

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.

THE PROHIBITION PARTY AND FREEDOM OF CONSCIENCE. Showing how a political party, on a specially moral pretext, really advocates the religious enslavement of the people. 8 pp.; \$1.00 per hundred. Pacific Press Pub. Co., Oakland, Cal.

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

THE SECOND ADVENT.—Assorted Tract Package No. 8, 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.

RELIGIOUS LIBERTY PAMPHLETS.—"Religious Intolerance in the Republic," price two cents. "Due Process of Law and the Divine Right of Dissent," price 15 cents. "The Captivity of the Republic," by A. T. Jones, price 15 cents, or the three postpaid for 30 cents. Address, Pacific Press, Oakland, Cal.

THE TALENTS. By M. C. Wilcox. A brief essay on "The Parable of the Talents," showing that the talents represent the various gifts of the Spirit which God bestows as he will upon those who are consecrated to him, with the duties and blessed privileges involved therein. *Bible Students' Library*, No. 77; 16 pp., price 2 cents.

"**Angels of God.**" (Spanish.) A collection of five Bible readings on the following subjects: 1. The Angels of God. 2. Satan and His Work. 3. Christ the Resurrection and the Life. 4. The Second Chapter of Daniel. 5. Signs of the Coming of Christ. Two illustrations; paper; price, 5 cents. Address, PACIFIC PRESS PUBLISHING CO., Oakland, Cal.

FACTS FOR THE TIMES.—Containing historical extracts, tracts, candid admissions from authors, ancient and modern. *A Book for the Times.* Revised 1893. A compilation of facts that are astounding, by students of biblical and historical research. 340 pages, white-colored cloth binding. Price, 75 cts., postpaid. Pacific Press Pub. Co., Oakland, California.

THE NATIONAL SUNDAY LAW.—A pamphlet of 190 pages; price, 25 cents. It is the argument of Alonzo T. Jones before the United States Senate Committee on Education and Labor, together with the text of the Blair Sunday Bill introduced in the U. S. Senate. Address orders to your State Tract Society secretary or to Pacific Press Publishing Co., Oakland, Cal.

BIBLE ELECTION. By M. C. Wilcox. A brief presentation of God's plan and purpose concerning man, showing that the doctrine of election, or predestination, according to the Bible, is full of comfort and instruction. It throws new light on old controversies. *Bible Students' Library*, No. 67; 24 pp.; price 3 cents. Address Pacific Press Pub. Co., Oakland, Cal.

"**The Saints' Inheritance.**" (Spanish.) Contents: 1. The Inheritance of the Saints. 2. The Millennium, or the Reign of a Thousand Years. 3. The End of the Wicked. 4. Immortality through Christ. 5. The Importance of the Prophecies. 6. The Hope of the Christian. 7. The Judgment. Paper; price, 6 cents. Address, PACIFIC PRESS PUBLISHING CO., Oakland, Cal.

International S. S. Lessons.

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

LESSON VIII.—SUNDAY, NOVEMBER 25, 1894.

OPPOSITION TO CHRIST.

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

Lesson Scripture, Mark 3: 22-35.

22. AND the scribes which came down from Jerusalem said, He hath Beelzebub, and, By the prince of the devils casteth He out the devils.
 23. And He called them unto Him, and said unto them in parables, How can Satan cast out Satan?
 24. And if a kingdom be divided against itself, that kingdom cannot stand.
 25. And if a house be divided against itself, that house will not be able to stand.
 26. And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end.
 27. But no one can enter into the house of the strong man, and spoil his goods, except he first bind the strong man; and then he will spoil his house.
 28. Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme;
 29. But whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin;
 30. Because they said, He hath an unclean spirit.
 31. And there come His mother and His brethren; and, standing without, they sent unto Him, calling Him.
 32. And a multitude was sitting about Him; and they say unto Him, Behold, Thy mother and Thy brethren without seek for thee.
 33. And he answereth them, and saith, Who is my mother and my brethren?
 34. And looking round on them which sat round about Him, He saith, Behold, My mother and My brethren!
 35. For whosoever shall do the will of God, the same is My brother, and sister, and mother.
- Golden Text: "He came unto His own, and His own received Him not." John 1: 11.

NOTE.—The time of these lessons is supposed to be some weeks after the sermon on the mount. The place is Capernaum, on the Sea of Galilee. Jesus had been teaching and healing the multitude until the common people had come to believe him a great prophet, if not the promised Messiah. The Pharisees began to think that the whole world had gone after him, and they themselves were losing popularity. This aroused great opposition in their minds, and, therefore, every charge which they could bring against them they did. They sought to know how they might accuse him. Our lesson opens with Jesus in Capernaum, in a house, and the multitude surrounding it and hanging upon his words so that he could not get time to eat, his friends thinking that because of his zeal he was beside himself.

1. What did the scribes say of Jesus at this time? Verse 22.
2. What question did Jesus ask them?
3. What did he say of a kingdom or a house divided against itself? Verses 24, 25.
4. What application did he make of this to Satan? Verse 26.
5. What did he say was necessary before the goods of a strong man could be taken away? Verse 27.
6. What sins did he say should be forgiven unto man? Verse 28.
7. What blasphemy should never be forgiven?
8. Of what sin did he say those were guilty who blasphemed against the Holy Spirit? Verse 29, last clause.
9. Why did he thus speak? Verse 30. Note 1.
10. When surrounded by this crowd, what did the mother and friends of Jesus do?
11. As they were calling to him, what did those sitting about him say? Verse 32.
12. What question did he ask in reply?
13. What answer did he give to his own question?
14. On what conditions could all come to these close relations with him? Verse 35. Note 2.

NOTES.

1. "Hath never forgiveness."—The mighty power of God was manifest in the teachings of Jesus and in his miracles. The scribes and Pharisees had before told him that only God could forgive sins. They knew also that only God could create. But Jesus

showed that he had power to forgive sins, and that he could create, for he not only forgave the sins of the sick with the palsy, but bade him to rise and walk. He had cured multitudes of people of every kind of disease before their eyes. He had cast out the unclean spirits which afflicted many, and now the only charge which they could bring against him was in saying that he did all these things by Beelzebub, the prince of devils. In thus saying they ascribed to the Satanic agency the work of the Spirit of God. It was not a mere charge against Jesus as a man. It was a charge against the mighty power of God which wrought through him. Now, the only means which God has of saving men is the power of the Spirit of God. Man is redeemed by the blood of Christ, but he is quickened into new life, and kept from the power of sin by the Spirit of God through faith in Christ. He, therefore, who rejects the only means by which God can save him, makes himself an eternal sinner. He rejects the only means by which he can be saved from sin. It is not an arbitrary act of God to cut him off because he blasphemes against the Holy Ghost. It is his own deliberate rebellion which cuts him off, because he will not be saved by the only power by which God can save him. We learn, therefore, that the sin against the Holy Ghost is in deliberate rejection of the means by which the Lord saves men.

2. "Whosoever shall do the will of God, the same is my brother, and sister, and mother."—The will of God is God's holy law. Jesus, speaking through the Psalmist, says, "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40: 8. Man of himself cannot do this, because the carnal mind is not subject to the law of God, neither indeed can be. He only can do it through faith in the Lord Jesus Christ. Faith in Christ will bring him into the heart, and through the power of his life God's holy law can be kept.

LESSON VIII.—SABBATH, NOVEMBER 24, 1894.

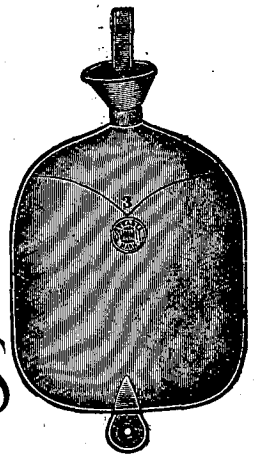
BEFORE THE JUDGMENT SEAT.

Lesson Scripture, Luke 22: 63-71; 23: 1-12.

63. AND the men that held Jesus mocked him, and beat him.
64. And they blindfolded him, and asked him, saying, Prophesy; who is he that struck thee?
65. And many other things spake they against him, reviling him.
66. And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, saying,
67. If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe;
68. And if I ask you, ye will not answer.
69. But from henceforth shall the Son of Man be seated at the right hand of the power of God.
70. And they all said, Art thou then the Son of God? And he said unto them, Ye say that I am.
71. And they said, What further need have we of witness? for we ourselves have heard from his own mouth.
1. And the whole company of them rose up, and brought him before Pilate.
2. And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king.
3. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest.
4. And Pilate said unto the chief priests and the multitudes, I find no fault in this man.
5. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judea, and beginning from Galilee even unto this place.
6. But when Pilate heard it, he asked whether the man were a Galilean.
7. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.
8. Now when Herod saw Jesus, he was exceeding glad; for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him.
9. And he questioned him in many words; but he answered him nothing.
10. And the chief priests and the scribes stood, vehemently accusing him.
11. And Herod with his soldiers set him at naught, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate.
12. And Herod and Pilate became friends with each other that very day; for before they were at enmity between themselves.
1. WHAT did the men that held Jesus do?
2. When they had blindfolded him, what did they do?
3. What was done as soon as it was day?
4. What question did they ask him?
5. What did he say to them?
6. What did he say that they should hereafter see?
7. What direct question did they then ask him?

8. How did he reply?
9. What did they say to this?
10. To what did they then lead him?
11. Of what did they accuse him?
12. What false witness did they bear against him?
13. What had Jesus said about giving tribute to Cæsar?
14. What question did Pilate ask him?
15. What did Jesus say to him?
16. What was Pilate's verdict?
17. How did this affect the Jews?
18. What did they say?
19. As soon as Pilate heard that Jesus was of Galilee, what did he do?
20. How did Herod feel when he saw Jesus?
21. Why did he want to see him?
22. What did Herod draw from Jesus by his questions?
23. What did the chief priests and scribes continue to do?
24. How did Herod and his men of war treat Jesus?
25. What relations had previously existed between Herod and Pilate?
26. What took place that day?
27. What was that day fulfilled? Ps. 2: 1-13.

HOT WATER BOTTLES



These Bottles are made of the best material, and are strong and substantial.

THEY ARE INDISPENSABLE IN THE SICK ROOM

There are cheaper goods than these, but the cheap ones will not be found durable or satisfactory.

PRICES: 3 Quarts—In a Box, - \$1.25, Postpaid.
4 Quarts—In a Box, - \$1.50, Postpaid.

ADDRESS,
PACIFIC PRESS PUBLISHING COMPANY,
OAKLAND, CAL.

CHRIST IN THE GOSPELS,

—OR—
The Life of our Lord in the Words of the Evangelists,

BY JAMES P. CADMAN, A. M.

Is, as its Name Indicates, a Compilation in which the four Narratives of

THE LIFE OF CHRIST

ARE WOVEN INTO ONE CONNECTED STORY, MAKING A COMPLETE HARMONY OF THE GOSPELS IN THE EXACT LANGUAGE OF THE SCRIPTURES.

THE text is that of the Revised Version, and while every word in the four Gospels appears, the work is so arranged that the reader can tell at a glance the words used in each Gospel. Those who have tried to gather all the facts concerning some miracle, or other event, and at the same time properly locate and credit the various parts of the narrative, will appreciate this book, which is the very best of its kind and gives evidence of an immense amount of careful and painstaking labor.

The book is fully indexed so that any text or subject can be readily found; and the maps, notes, and diagrams which it contains are alone well worth the price of the volume. The following partial (less than half) TABLE OF CONTENTS will give an idea of the scope of the work:—

Index to chapter and verses; Life of Our Lord (333 pages); Index of persons, places, and subjects, with dictionary of proper names; Explanation of maps and diagrams; Map of the pathway of Jesus; Diagrams illustrating the principal events of crucifixion week.

This work is invaluable, and all who love the Bible should have a copy. It contains 394 pages, is well printed on good paper, and is neatly and substantially bound in cloth.

Price, post-paid, - - - - - \$1.50
With gilt edges, - - - - - 2.00
Address, PACIFIC PRESS, Oakland, Cal.

News and Notes.

FOR THE WEEK ENDING NOVEMBER 5.

RELIGIOUS.

—The Presbyterian Church of Hempstead, R. I., celebrated its 250th anniversary with a three-days jubilee beginning October 23.

—President Cleveland has appointed Thursday, the 29th inst., "as a day of thanksgiving and prayer, to be kept and observed by all the people of the land."

—Bishop Marty, of South Dakota diocese, has sent out letters to the priests of the State urging them to use their influence for the reelection of Senator Pettigrew.

—Rev. J. Herndon Garnett, of San Jose, Cal., who created quite a sensation some time ago by renouncing the Baptist ministry for that of Unitarianism, has returned to the old fold. The pretext for his former defection was that he wanted greater freedom than he could exercise in the Baptist Church.

—A recent number of the *Outlook*, New York, contained the following advertisement: "WANTED—A minister for a progressive country parish. Must be young and married, a Republican, and interested in social and club work. Salary, \$1,200 and parsonage. An overgraduate preferred. Address Supply Committee, Hartford, Vermont."

—Mr. Vivekananda, the high priest from India, who made a sensation at the World's Parliament of Religions, and who has since remained in this country to expound Brahminism, has found a new pretext for denouncing American Christianity. In the city of Baltimore, recently, he was denied admittance to several hotels on account of his dusky color.

—In defending the American Protective Association, the *Pacific Christian* says: "Many have been informed that the business of the association is to make war on the Catholic religion. There never was a greater mistake. The order stands for religious liberty." But in any representative A. P. A. organ we can find emphasized the slogan that no Roman Catholic is to be elected to any office. If the fact that a man is a Catholic is alone to exclude him from office, what is it but war on the Catholic religion. We personally know a man, an American, in full harmony with the order, who was refused membership because his wife is a nominal Catholic, although she too is an American and never attends the church. Such "religious liberty" is of the very kind that Catholics advocate in countries where they have full sway. The claim of opposing Catholic political methods and not the Catholic religion is the veriest delusion, for Catholic politics is Catholic religion, and intrigue for political prestige is the main shaft in the machinery for propagating the Catholic religion.

SECULAR.

—It is said that the insurrection in Peru has completely paralyzed business.

—The little Central American republic of Salvador has decided to exclude Chinese immigrants.

—At a tenement house fire in New York on the 30th ult. seven people were smothered to death.

—A snowshed on the Union Pacific Railroad, at Sherman, Wyo., 800 feet long, was burned on the 31st ult.

—Some miners from the Yukon country, in Alaska, recently arrived at Tacoma, Wash., with 100 pounds of gold dust.

—The burning of warehouses and 4,000 bales of cotton in New Orleans, on the 4th inst., caused a loss of \$150,000.

—Fourteen Whitecaps were recently arrested in Sevier County, Tenn., on account of a fight in which three men were killed.

—The Oakland Iron Works, this city, were destroyed by fire on the night of the 31st ult. Loss estimated at about \$50,000.

—The American Board of Foreign Missions has a late dispatch stating that a fire in Radjin, in Galicia, Turkey, left 2,000 people homeless.

—A Gibraltar dispatch says that an Italian vessel was recently boarded by pirates off the African coast, and robbed of 1,000 cases of petroleum.

—On the night of October 29 a fire in the trimming goods establishment of Porter & Co., Pittsburg, caused a loss on building and stock of \$350,000.

—It is reported that the San Francisco and Hong-kong steamer *Gaelic* has been seized by the Japanese at Yokohama on a charge of carrying contraband articles.

—The steamer *Toremas* struck Crow Rock, near Milford Haven, Wales, on the 31st ult., and twenty-one men, including all the officers, were drowned. Only seven men were saved.

—The bright hopes that have been entertained for the use of the bicycle by army postmen have been blasted by exhaustive experiments in Germany, France, and Austria.

—The recent fall in the price of wheat may be hard on the farmers, but it is causing the people of some Eastern cities to rejoice because of the corresponding fall in the price of bread.

—A fire on Pine Street, San Francisco, on the 4th inst., destroyed property to the value of \$270,000. The principal loss fell upon the grocery establishment of Goldberg, Bowen & Lebenbaum.

—The Polish papers announce the arrest of an Austrian general on the charge of selling to Russia plans of Austrian fortifications. The paper says that Russia paid the officer 1,000,000 florins for the plans.

—The editor of the *People's Advocate*, of Ripley, Tenn., has been fined \$1,000 for in a sensational manner calling a mass meeting and threatening bloodshed on election day. He was charged with sedition.

—The Chinese Six Companies have issued a notice warning Chinamen throughout California not to give evidence for government in cases involving the exclusion or deportation of Chinese. Otherwise they will be boycotted.

—Workmen of Pullman, Ill., are starting a co-operative car manufacturing company at Hiawatha, Kan., on capital furnished by capitalists of that place and vicinity. Thirty-four families left Pullman for Hiawatha on the 4th inst.

—A severe earthquake shock was experienced in the City of Mexico on the 2d inst. Many houses were damaged, and men and horses fell in the street. The damage to property within the radius of the shock is estimated at \$250,000.

—Anarchists are again reported at work in London. A bomb was exploded in front of the residence of Lord Brett on the night of the 4th inst., the threshold being blown to pieces, and a large concrete slab carried across the street.

—Governor West, of Utah, says that the dumping of the California "industrial army" in that Territory last summer entailed an expense of \$3,000, and unless the Southern Pacific Company reimburses the Territory, suit will be brought to recover that amount.

—The uncertainty of wills is illustrated in the fact that Thaddeus Stevens, an eminent lawyer, made provision in his will for an industrial home for boys in Lancaster, Pa., but the matter has passed through twenty-six years of litigation and the home is not yet built.

—A British fleet of over twenty war ships is being mobilized at Shanghai, and a Russian fleet of twelve vessels is gathered at Che-Foo. It is said that Great Britain has secretly asked the king of Corea to cede Port Hamilton, on condition of reciprocal assistance.

—M. Zola, the noted French author, who has greatly offended the Catholics by his book purporting to give the truth about the famous shrine at Lourdes, recently visited Rome. He was accorded a grand reception by members of the press, but was denied an interview with the pope.

—A press dispatch from Buenos Ayres states that the Argentine Congress has voted \$1,000,000 for the sufferers by the earthquake in the provinces of San Juan and La Rioja. Slight shocks continue to be felt in both provinces. Large quantities of food are being sent for the relief of the sufferers.

—Fifty-seven American-born Chinese have registered in San Francisco, and will vote at the State election. It is said that there are 2,000 in the State that may vote two years hence. As they all vote at the dictation of their bosses, they may become a dangerous factor in politics, especially in the city of San Francisco.

—Ten tons of lead are at Tacoma, Wash., awaiting shipment to Japan, but the collector wants advices from Washington before allowing the freight to be shipped. Both China and Japan have declared lead contraband of war, but it is claimed that this particular lot was contracted for and engaged as freight before the war was declared.

—A recent dispatch from Shanghai states that the empress of China has committed suicide by taking poison. The reason is said to have been a rebuke by her husband, and that he slapped her face. The emperor never loved his wife, whom he was urged by the empress dowager to marry, when he came to the throne, at the age of 18. Thus ended five years of unhappy wedded life amid the splendors of an oriental capital.

—A stage driver named Arthur Meyer was shot and killed by a footpad on the road near Nevada City, Cal., on the 30th ult., for refusing to come down from his seat on demand. The only passenger jumped from the stage and ran away, several shots being fired after him without effect. The robber then ran away also, without disturbing the treasure box. The passenger procured assistance and returned to the stage, when it was driven on to Nevada City.

—President Cleveland is to arbitrate certain differences between Italy and Brazil. The Italian Government claims for certain citizens indemnity for losses to a line of steamers and stoppage of railroad contracts during the late rebellion in Brazil. It is also alleged that Italians were forced to serve in the Brazilian army during the rebellion.

—A Mr. Allen, of Melbourne, Australia, is credited with the invention of a new electric submarine torpedo boat, which can be submerged in the water and run as fast as a surface boat. Naval officers have expressed the opinion that it will in a measure revolutionize naval warfare. It is claimed that the boat may be kept submerged for three days.

—The steamer *Wairapa*, from Sydney, N. S. W., for Auckland, N. Z., was wrecked on the rocks of Great Barrier Island, October 31, and 58 passengers, the captain, and 20 of the crew were drowned while attempting to get ashore. The survivors, 81 passengers and 40 of the crew, report terrible scenes of suffering, both during the wreck and after gaining the shore.

—The czar of Russia, Alexander III., died at Lividia, on the 1st inst. His son, who is now Nicholas II., has been proclaimed czar. The celebration of this event was attended prior to the public mourning for the dead czar. Nicholas II. is but 27 years old, and has just married Princess Alix, granddaughter of Queen Victoria. Of course all Europe will feel uneasy until the young ruler's disposition and policy shall have been developed.

—The Japanese seem to be still marching on to victory. China is making preparations—borrowing money and raising armies—for a prolonged war. The fact that English capital is being loaned to China will no doubt at some time become a pretext for Great Britain to take a hand in the contest, for the protection of the interests of her citizens. As was foreshadowed at the outset, Japan's ultimate success depends upon prompt action, and the little island government is apparently aware of this fact.

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.

HERE AND HEREAFTER.

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

THIRTY-SEVEN CHAPTERS.

All the important texts bearing on man's nature and his condition in death are taken up and critically examined; as are also those which relate to soul and spirit.

THE CLAIMS OF PHILOSOPHY,

in which the immortality of the soul is discussed from a philosophical standpoint.

A chapter is devoted to a HISTORICAL VIEW of the subject, in which the history of the doctrine of the immortality of the soul is traced from the earliest ages down to the present time. The work closes with a chapter on the

INFLUENCE OF THE DOCTRINE,

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

The book contains 443 pages, is bound in extra fine English cloth, and is embossed in black and gold.

Price, postpaid, \$1.00.
Address, Pacific Press Publishing Co., Or 43 Bond St., Oakland, Cal., New York City.

MAN'S NATURE AND DESTINY.—Assorted tract package No. 5. Six subjects or chapters in one; price, 10 cents. Address, Pacific Press, Oakland, Cal.

Signs of the Times

OAKLAND, CAL., MONDAY, NOVEMBER 5, 1894.

We send no papers from this office to individuals without pay in advance.

When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the "Signs" are not indebted to the office, and will not be called upon for pay. Please read the papers you may receive, and hand them to your friends to read.

CONTENTS OF THIS NUMBER.

Editorial. —Notes and Comments—Man's Proper Study—How Man May Learn Himself?—"Side Tracking the Church"—Judge Maguire and Religious Liberty—"Hear Ye Him"—The Deifying of "Science".....	833-835, 848
General Articles. —A Prayer (verse)—A Perpetual Memorial—Not Cheated—What Has Become of the Jesuits?—The Priesthood of the Sanctuary—The Fall of Babylon—Time and Its Story (verse)—Sabbath Uniformity (Concluded)—Fragments—"Go and Tell Him".....	835-840
Home and Health. —A Stormy Sabbath (verse)—Mother's Wisdom—Skin Exercise—Feeding the Pigeons—Russian Justice—Chinese Punishments—Six Rules for Lamps.....	841, 842
Mission Fields. —Break Away (verse)—What the Charm Was (verse)—Stamping out the Christians in Kurdistan—The Bible in Russia—Human Sacrifices in Russia—Mission Work in Corea—Southern Gazaland—The Bible in Catholic Countries.....	842, 843
Our Work and Workers. —Only (verse)—Basel, Switzerland—Some Good Words for the SIGNS—Field Notes.....	844, 845
International S. S. Lessons. —Opposition to Christ (Lesson 8, Sunday, November 25, 1894)—Before the Judgment Seat (Lesson 8, Sabbath, November 24, 1894).....	846
News and Notes. —Religious—Secular.....	847

The article on the Sanctuary in this number considers briefly the priesthood of both dispensations.

The series of articles by Elder Covert on Babylon, concludes with this issue. "The Fall of Babylon" appears in this number. Read it.

We commend to our readers the article entitled "What Has Become of the Jesuits?" It is particularly instructive and timely just now.

"A PERPETUAL MEMORIAL," the article by Mrs. F. G. White, presents strong Biblical meat on the Sabbath question. Read carefully this part, that you may connect with it the latter part, which will be given next week.

The article on "Sabbath Uniformity" concludes in this number. The argument is most conclusive that God himself must have appointed a definite day, in the very nature of the case. All the confusion on the Sabbath question among Jews, Gentiles, and Christians comes from man not God.

NEXT week we give in our Mission Fields department the first installment of a most interesting paper on missionary work in Alaska. The writer, Mrs. Emma H. Adams, learned her facts on the field itself, and has written them up in her own interesting way. We bespeak for them a careful reading by those of our readers interested in missions.

We have received notice that the printing of the second volume of the STANDARD DICTIONARY is now completed. Five years of labor, with two hundred and forty-seven editors, and the expenditure of nearly a million dollars, has been put upon this stupendous work, and it will in all probability be ready for delivery in November. Of course it will take some time to bind the work before it is sent out. As we stated when reviewing the first volume, this dictionary stands at the head and front of all English dictionaries, and is bound to be the Standard throughout the world, and all those who have re-

ceived the first volume will be only too glad to get the second. The two volumes are also bound in one, and the single-volume edition will be ready at the same time the second volume is. Funk & Wagnalls, publishers, 30 La Fayette Place, New York City. Sold by subscription.

"ODD PEOPLE OF THE MOUNTAIN."

We notice in the San Francisco *Examiner* of October 24 a two-column article entitled "Odd People of the Mountain. A Queer Utopian Community in a Quiet Vale near St. Helena Who Care Not for the World. Dance with a Swinging Motion. Men and Women Who Are Like Good Children—without Avarice, Enmity, or Ambition, Yet Prosperous." The article purports to be an interview with Mrs. E. P. Buckingham, of Vacaville, known as the queen of California fruit growers, by a reporter of the *Examiner*, and the institution referred to is the St. Helena Medical and Surgical Sanitarium, known as the Rural Health Retreat, and also as Crystal Springs.

In some respects the description is true to life, especially as regards the kindness, faithfulness, and absolute equality manifested among the managers and employes of the institution, for they are Christians; but the article contains many expressions which convey altogether wrong ideas, and which we fear may do injustice to the sanitarium. We have been there ourself, and we are acquainted with the management of the institution. The community is not Altrurian in the sense in which the word is generally understood. The institution is carried on by a stock company formed for the purpose of treating the sick and furnishing a home for those who desire such rest and treatment as the sanitarium has shown itself thoroughly capable of giving. All the physicians, managers, and employes receive regular wages according to their labor and merits. The treatment is thoroughly first class and according to the most advanced and best established ideas in medical science. Much use is made of various kinds of baths, Swedish movements, electrical movements, and a liberal hygienic diet.

In the surgical line it has had a remarkable record; among the many cases which have been operated upon during the last two years we believe there has not been a single death, and there have been many difficult cases.

While there is a true Altrurianism, founded on the principles of the gospel of Christ, it certainly is not found in the dreams of Howells or Bellamy.

"The dance with the swinging motion" is simply the gymnastic exercises, which are taken for health on the part of students and such patients as need them, and which are found in all of the best established schools of the land.

Taken on the whole, the article will provoke inquiry, but we felt, as a friend to the institution, that it was our duty to correct, so far as our influence goes, some of the wrong ideas that are given in the article in question.

Question Corner.

"If ye will inquire, inquire ye." "But avoid foolish questions."

157. THE SABBATH AND THE FIRST DAY.

Please harmonize Matt. 28:1 with Mark 16:1, also with Luke 24:1. W. H. E.

There is no inharmony expressed in the texts. In fact, God's word is all harmony. We may not be able to see it always, but it is there. Simply because the ear of the student cannot discern the harmony in the most difficult piece of music, he does not reject it and say there is nothing whatever in music. He appreciates the harmony which he can discern, and labors more zealously to train his faculties to discern the higher harmonies. So it is with God's word. We may not be able to discern the harmony between certain classes of texts, but there are many others in which we do see and appreciate the harmony which exists. We should not

be discouraged because of the lack of seeming harmony in others, but seek God for more of his Spirit, until our spiritual nature becomes so attuned with the divine that we may be able to see harmony in all his word and work.

However, we will endeavor to show our correspondent that there is no inharmony existing between these texts of Scripture referred to. Certainly there is none between the statement in Luke 24:1 and that in Mark 16:1, 2. Mark says that when the Sabbath was past the women came very early in the morning of the first day of the week to anoint Jesus. The last verse of Luke 23 and the first verse of Luke 24 state practically the same thing. After keeping "the Sabbath day according to the commandment," on the first day they came to the sepulcher to anoint Jesus. Matthew says, "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." It is thought that this refers to a previous instance to that recorded in Mark and Luke, the women going to the sepulcher on the Sabbath day, or at its close, answering to our Saturday night. But if this were the case, the visit occurred before the resurrection of our Lord; for Mark 16:9 expressly says that Jesus rose on the first day of the week. The Syriac version, by Murdock, reads: "And in the morning of the first day of the week He arose, and appeared first to Mary Magdalene." This would seem to make the expression, "In the end of the Sabbath, as it began to dawn toward the first day of the week," equivalent to that used by Mark, "After the Sabbath was past." So in the Syriac translation Matt. 28:1 reads, "And in the close [or, literally, "evening"] of the Sabbath, as the first of the week began to dawn," etc. That is, the evening after the Sabbath closed. Evidently the expression means just before the dawn of the light part of the first day. The Emphatic Diaglott renders it, "Now after the Sabbath, as it was dawning to the first day of the week, Mary of Magdala and the other Mary went to see the tomb." The expression is a little different from that used by the other evangelists but the idea is the same. Jesus arose early in the morning of the first day of the week, as stated by Mark.

158. KINGDOM OF HEAVEN SUFFERETH VIOLENCE.

What does Matt. 11:12 mean?

The text reads as follows: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force." Revised Version. Rotherham translates: "But from the days of John the immerser until even now, the kingdom of the heavens is being invaded and invaders are seizing upon it." The text seems to have reference to the enthusiasm and earnestness with which the people rejoiced to hear John. As we read in Matt. 3:5, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan." In fact, such a real earnest purpose took hold of the people as induced them to seek so eagerly the teachings of John that it could be likened to an invading army seizing upon a city or kingdom, and those who were earnest were the ones who obtained it. As Luke expresses it, "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." That is, they were anxious to identify themselves with the great movement.

The Signs of the Times

A SIXTEEN-PAGE

WEEKLY RELIGIOUS JOURNAL.

Doctrinal, Practical, Earnest.

Protestant, Scriptural, Christian.

This really \$2.00 paper will be furnished at the following

PRICES OF SUBSCRIPTION:

Single Copy, One Year, Post Free	\$1.50
Single Copy, 6 Months, Post Free	75
In Clubs of Ten or More to One Address, Post Free @	1.25
To Foreign Countries in Postal Union, Post Free	(\$2.00) 85.

Address, *Signs of the Times*,

12TH AND CASTRO STREETS, OAKLAND, CAL., U. S. A.