

# 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, DECEMBER 10, 1894.

NUMBER 57.

## 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.-  
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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.

"Saved by Works."—Are we saved by works?—Yes, and no; it depends on whose works. We are not saved by our works, or by the works of man or men. Saved means eternal life and living in the kingdom of God; but man's best and greatest works come short of God's glory, because marred by sin.

"For all have sinned and come short of the glory of God." Man sinned and fell from his highest and perfect plane of creation. When man came from his Maker's hand he was created in righteousness and true holiness. He sinned and fell from the highway of holiness to the low level of sin, misery, suffering, and death. He could go no lower, for sin is the end of death. James 1:15. He can go no higher, for a sinful nature, a nature born in sin, delighting in sin, wedded to sin, holds him down. In fact, he is bound by the cords of his iniquities, a slave of sin, and doomed to death. He is "without strength" so far as his own salvation is concerned, and "none of them can by any means redeem his brother, nor give to God a ransom for him." Ps. 49:7.

THIS is the condition of all men. "All have sinned and come short of the glory of God." Man has never risen from his low plane of sin and death by his own power, and never can. The ceaseless treadmill of human effort has been wheeling its wearied round through all the variations and vicissitudes of ages, but man is still at the bottom. He hopes—he has ever hoped—to rise on the wings of resolve and purpose, on the pedestal of effort or sacrifice, but his "feet still cling to the heavy clay." Through fasting and scourging and beating and isolation and every manner of self-discipline and torture, man has sought to "climb up" to the plane of God's righteousness and life, but has pitifully and pitifully failed. He is still treading the same weary round, and for the most part is unsaved. Of himself he is "without

strength," and therefore without hope. "By the deeds of the law shall no flesh be justified in His sight."

But there is hope. Although man could not in the weakness of the flesh keep the law, God has provided a Law Keeper, who is able to save to the uttermost. "For what the law could not do, in that it was weak through the flesh, God [did by] sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. Christ left heaven, with all its glory, emptied himself of all his majesty, came down to earth as a man, was "made of a woman, made under the law, to redeem them that were under the law." Gal. 4:4, 5. Having taken upon himself the form of man, the likeness of sinful flesh, he became "obedient unto death, even the death of the cross." He came down to the low plane of man's level. But to do this "he emptied himself" (Phil. 2:7, Revised Version), and God filled him with all his fullness (Col. 1:19; 2:9). His coming down to man's level by taking upon himself the nature of man, yet filled with the fullness of God, was God coming down to dwell with man. And that is what Christ came for,—to manifest God to the world. "And they shall call his name EMMANUEL, which being interpreted is, *God with us*." And again, "Thou shalt call his name JESUS; for he shall save his people from their sins." It is God come down to us in order to lift us up to him.

"In him ye are complete," says the apostle. Just as Christ emptied himself and God filled him, so when we renounce self, yield up all our sins, our ambitions, our righteousnesses (which at the best are but filthy rags, webs of garments), our wills, our all to God, subject to his will and his alone, Christ enters the heart yielded to him and fills us with his Spirit, clothes us with the righteousness of God in him, and makes us complete in his completeness. Col. 2:9, 10. Christ was complete with God in him (John 14:10), and we are complete with Christ in us the hope of glory (Col. 1:27; 1 John 4:2, 4; John 17:21). As the life of God was manifest in him, so the life of Jesus is made manifest in our mortal flesh. 2 Cor. 4:10, 11.

But the life of Jesus is what Jesus lived; it is his character while here upon the earth.

Here he went about doing good (Acts 10:38); he did the Father's will (John 6:38); he kept the Father's commandments (John 15:10), in other words, was obedient to all the holy law of God in its absolute perfection and fullness; for he "did no sin, neither was guile found in his mouth" (1 Peter 2:22). That righteousness of Christ, the righteous works of his life, is imputed to the sinner through faith, and God accepts it as though the sinner had, as did Christ, obeyed all the law for all time. Thus we are saved from all past sin and accepted of God, not because of our works, but because we believe in Jesus. See Rom. 4:3-8. Nevertheless, the works have been wrought, the law has been kept, not by us, but by Jesus Christ. We are saved by works, by the works of Christ, wrought in his life.

But Christ's works do not stop here. He is not satisfied by placing to our credit his blameless life of righteousness for our sins of the past. He covers our sins of the past, that he may give us deliverance and victory for the future. Therefore he puts within us his Spirit, his life, that we may live it here even as he lived it here. "A new heart also will I give you, and a new spirit will I put within you. . . . 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." Eze. 36:26, 27. "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4. "That the life also of Jesus might be made manifest in our mortal flesh." 2 Cor. 4:11. And will not the life of Christ, who is "the same yesterday, and to-day, and forever," be manifest in keeping God's commandments now as much as it was nearly nineteen hundred years ago? Will it not observe all of God's commandments now as much as it did then? Of course, this will be no glory to us, no cause of boasting, that we keep his law; it will be all of Christ, only different manifestations of the same life in works. It will be Christ's righteousness covering our past sins; it will be Christ living in us his life of righteousness, willing and working in us to his own pleasure. But it is Christ's work in all. Reader, by whose works are you seeking to be saved? Whose life are you living? Whose will are you doing?

The American Sunday.—The Tacoma School Journal of July has been sent to us containing an article on "The American Sunday," in which the writer contends that, as all of

these traditions of America are in favor of Sunday and Sunday laws, so the friends of the Sabbath should boldly assert themselves against a lawless Sunday. He admits that the first Sunday laws after the birth of Christ were made by Constantine, "for the purpose of giving laborers a rest and a day to attend divine worship. The friends of the sabbath [Sunday] have always insisted that on this day the laborer should have rest; but now there are some philanthropists who have such a burning love for the workingman that they would destroy all laws that the workingman might better enjoy himself on Sunday." The *Journal* concludes:—

It is high time that the friends of the American institutions should stand up and be heard. Here is a field for the A. P. A. Let every American citizen come forward and demand that this, the fairest flower of Christian civilization, should not be trodden beneath the ruthless foot of greed, lawlessness, and infidelity.

But it might be well for the *Journal* to ask itself the question if the laboring men of this country are not *free* men. Have they not the privilege of resting every day of the week if they so desire? or can they be compelled to work seven days in a week by their masters? The workingman is free to rest on Sunday just as long as he wishes. No one can compel him to work. Sometimes it may cost him sacrifice, but if his manhood and religion cannot afford that sacrifice, they certainly are not worth saving. He who has any religious regard for Sunday certainly has the privilege of showing it by observing the day as strictly as he will. He who has no regard for the day cannot be compelled to have it by any number of Sunday laws, howsoever severe they may be. But Sunday laws are in perfect harmony with the day itself. Its origin as a sacred day is human, and it can only be sustained by human laws; and when the *Journal* and all its other friends meet the success which they desire in a universal Sunday law, they will find, not the A. P. A. as masters of the situation in this respect, but that church which they now condemn as an enemy to the Sunday, namely, the Roman Catholic Church, as mistress of the situation. It is that church through which Sunday has come to us as a sacred day, and by which Sunday will be held up through civil laws in the future. It is a mark of the papal beast, the badge of its power, and Protestants who have departed from Protestant principles are simply submitting to its demands instead of following the word of God.

#### OUR CATHOLIC "PROTESTANTISM."

WHAT gave rise to the name "Protestant" was the famous "protest" of the German princes, presented at the Diet of Spire, April 19, 1529.

What really gave rise to the principles of Protestantism was returning to the word of God. As that protest states:—

There is no sure doctrine but such as is conformable to the word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; that this holy Book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness, we are re-

solved, with the grace of God, to maintain the pure and exclusive preaching of his only word, such as it is contained in the biblical books of the Old and New Testament, without adding anything thereto that may be contrary to it. This word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God.

Concerning this protest D'Aubigne, the Protestant historian of the Reformation, says:—

The principles contained in this celebrated protest, the 19th of April, 1529, constitute the very essence of Protestantism. Now this protest opposes two abuses of man in matters of faith; the first is the *intrusion of the civil magistrate*, and the second, the *arbitrary authority of the church*. Instead of these abuses, Protestantism sets the *power of conscience above the magistrate*, and the *authority of the word of God above the visible church*. In the first place, it *rejects the civil power in divine things*, and says, with the prophets and apostles, "*We must obey God rather than man.*" In presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ. But it goes farther; it lays down the principle that all *human teaching should be subordinate to the oracles of God.*—*Book 13, chap. 6.*

This is the origin of the name "Protestant," but the source of Protestantism is in the word of God. Martin Luther found it there when he opened the chained Bible in the monastic cell. Let it be borne in mind that the two principles stated above are the principles of Christianity,—God's word, God's word alone, without any mixture of human error or tradition, or interference of civil power. Says Dowling, in his "History of Romanism," book 2, chap. 1, page 67:—

"The Bible, I say, the Bible only, is the religion of Protestants." Nor is it of any account in the estimation of the genuine Protestant *how early* a doctrine originated, if it is not found in the Bible. . . . If it is not found in the sacred Scriptures, it presents no valid claim to be received as an article of his religious creed. . . . *The great question at issue between Popery and Protestantism is this: Is the Bible only to be received as the rule of faith, or the Bible and tradition together?* Is no doctrine to be received as matter of faith unless it is found in the Bible, or may a doctrine be received upon the mere authority of tradition, when it is confessedly not to be found in the sacred Scriptures? The whole Christian world, both nominal and real, are divided by this question into two great divisions, the consistent and true-hearted Protestant, standing upon this rock—THE BIBLE AND THE BIBLE ONLY—can admit no doctrine upon the authority of tradition; the papist and the Puseyite [the high churchmen] place tradition side by side with the Bible, and listen to its dictates with a reverence equal to or even greater than that which they pay to the Scriptures themselves; and *he who receives a single doctrine on the mere authority of tradition, let him be called by what name he will, by so doing, steps down from the Protestant rock, passes over to the line which separates Protestantism from Popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority.*

But from the above principles Protestantism has departed, and by her acts utterly repudiated them. We have repeatedly shown from her various creeds and authorities that she professes to hold the Bible as the rule of faith, and to repudiate the principles of Church and State union. In other words, she professedly opposes the arbitrary authority of the church, and the intrusion of the civil magistrate. But practically she has accepted both. To say nothing about government aid for religious schools, the Sunday question is sufficient for illustration. While there is no command, nor the semblance of a command, in the word of God for the observance

of Sunday as the Sabbath, the church exalts the day as holy, and demands its observance as a part of Christian conduct. She not only does this, but she demands "the intrusion of the civil magistrate"—that which the Reformation opposed—to enforce Sunday observance upon those who do not regard the day sacred. In both of these principles, which "constitute the very essence of Protestantism," the great mass of Protestants stand on Roman Catholic ground. Protestantism is but a name with them. The word of God is the shuttlecock of exigency and human tradition, and the civil magistrate at the beck of a "Protestant" hierarchy is seated in the throne of God's judgment.

A confession of the unscriptural Sunday-sabbath and the arbitrary authority of the church is furnished by a recent number of the *Christian Work*. That paper, in its issue of November 15, 1894, has an article entitled "Dr. Wallace on Sabbath Keeping." It is a criticism on an article of Dr. Wallace's which appeared in the November *Nineteenth Century*, in which the writer bases Sunday observance on the fourth commandment, and takes to task those who keep their servants at work seven days in the week. Upon this the *Christian Work* says:—

As to all of which, while admitting at the outset the inconsistency of many Christians in exacting a full seven days' service of their servants, we think it will be seen that Mr. Wallace *puts sabbath* [Sunday] *observance on a wrong basis*; for while Sabbath observance in its spirit rests upon the fourth commandment, *it is not accepted by the Christian church as requiring LITERAL obedience* in form and method. This is shown by the *change made to the first day of the week*; by this act the church swept away the literalness of the command to the rest on one day and on one day only, viz., the seventh day.

Now it seems very clear that if Christian people can, under certain exigencies, change the rest day from Saturday to Sunday, *they can by common consent—and common consent was the sole authority of the change*—substitute one part of another day for an equal part of Sunday; in this way the Sabbath rest—one-seventh—will be observed in spirit, just as it is now observed in spirit in the change from Saturday to Sunday.

Now if this is not purely Roman Catholic ground, we do not know what is. What are God's commandments for if not to be literally obeyed in the true spirit of obedience? What did he say "the seventh day" for if he did not mean "the seventh day"? But if the Protestant "church" has authority to change God's command, why has not the Catholic? What more did the Catholic Church ever claim? What regard for the word of God is that which sets it aside "under certain exigencies"? And if by "common consent" the day can be changed, by the same "common consent" all sabbaths may be abolished, the Bible declared a myth, and Christianity a fraud. Out upon such trifling; but it is to this very plane that Protestantism has fallen. Says Romanism ("Abridgment of Christian Doctrine"):—

*Ques.*—How prove you that the church hath power to command feasts and holy days?

*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of.

Says "Protestantism" (*Christian Work*, see above):—

By this act [changing to the first day of the week] the church swept away the literalness of the command

to the rest on the one day and the one day only, viz., the seventh day.

If this is not flat-footed Roman Catholicism, what is? And yet it is only by such methods that Sunday keeping can be justified. It is Roman Catholicism and Sunday keeping on the one hand, or true Protestantism—Christianity—and seventh-day Sabbath keeping on the other. Christian brother or sister, reader, whoever you are, on whose side of this controversy will you stand? Is it on the rock of God's word or in the slough of human tradition?

#### IT IS BAD IN SWITZERLAND.

THE imprisonment of a Seventh-day Adventist minister in Basel, Switzerland, for allowing Sunday labor in his publishing house, when all other classes of people do about as they please on that day, has received quite extended notice by the American press. With few exceptions the comments are adverse to the action of the little republic which poses as a beacon of liberty among the monarchies and semi-monarchies of Europe. The principle is quite generally conceded to be bad for Switzerland. But when the same thing is done in our own country, most of these same journals are reticent, having nothing to say. One leading daily which editorially held up the Switzerland case as an illustration of the "absurdity of Sunday laws," squarely declines any reference to like action in the United States.

While in Switzerland there is one case of partisan tyranny, it is a fact that during the past six or seven years there have been a number of even worse cases—worse in partisan bitterness—in five different States of our own much-lauded American republic. At the present time men who observe the seventh-day Sabbath are in prison for Sunday labor in the States of Maryland and Tennessee, and others are awaiting trial. The fact that these men are singled out for prosecution by their enemies in communities where men of all other classes, church members as well as others, do as they please on Sunday, is illustrative, not only of the absurdity, but of the injustice, of Sunday laws. Their principal use so far is to give opportunity to religious zealots to annoy and persecute, under cover of law, those whose religious opinions and influence they desire to squelch, but cannot otherwise accomplish their vindictive purpose.

Not only are the Sunday laws being enforced upon this special class of orderly citizens in a few States, but in nearly every State such laws are upon the statute books, ready for use whenever the despised sect becomes sufficiently influential in any locality to incur the jealousy or displeasure of rival religionists. About twelve years ago California was haply relieved of its tyrannical Sunday law by repeal. Since that time the advocates of such intolerant measures have been zealously laboring for its reenactment. Failing to secure a State law, they have for several years been endeavoring to accomplish their purpose by piecemeal—that is, by

county and municipal Sunday-closing ordinances. Of course these are aimed ostensibly at saloons, and are sought under the specious plea of temperance. Where no more than the Sunday closing of saloons can be secured, that modicum is accepted as a partial victory. But the closing of all business is urged where it is thought possible to secure so much. The ultimate end in view is to cover the State with these local ordinances, and with this prestige to carry a stringent State law.

Congress having opened its doors to unconstitutional religious legislation, and the popular churches and religious societies having shown a disposition to enter the field of politics as a body, many of the secular papers and many of the politicians are becoming rather fearful of running counter to the demands of the religious element, however intolerant such demands may be. So with this prospect before us, the outlook for freedom of conscience in the United States is little if any better than in the most priest-ridden countries of Europe. What is coming upon us in this respect is the more apparent when we reflect that the Sunday-law forces all over the land are boasting that soon they will see the fulfillment of their purpose to secure a National Sunday law, and then will come the strengthening of all State Sunday laws and their rigid enforcement. And they are counting upon the pliability of the average politician and the power of the church vote to bring about the desired result.

W. N. G.

### Question Corner.

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

[From time to time we will reply under this head, if deemed advisable, to such candid inquiries as may be sent us. Correspondents wishing a reply to their questions must give their full name and address, not for publication unless they wish, but as an evidence of good faith on their part, and to give us opportunity to reply by letter if deemed best. It is always well to inclose stamp. Let the questions be short and pointed, and such as may be answered in limited space. The questions will be numbered continuously.]

#### 166. BUY A SWORD.

WHAT did Christ mean when he said: "He that hath no sword, let him sell his garment, and buy one. . . . And they said, Lord, behold, here are two swords. And he said unto them, It is enough." Luke 22:36-38.

The direction which our Saviour gives concerning the sword, seems to have direct reference to what follows in the latter part of the verse. In the 37th verse, Revised Version, in the margin, the 36th and 37th verses are translated thus: "And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath no sword, let him sell his cloak and buy one. For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors." It seemed necessary that the disciples of our Lord should have a sword among them, not that they were to use it, but that there might be some pretense on the part of his enemies in accusing him and arresting him, "for he was reckoned among the transgressors." And yet he was not a transgressor, and when his bold disciple Peter drew the sword in defense of his Master, Jesus rebuked him, saying, "Put up thy sword," "all they that take the sword shall perish by the sword." In permitting them to carry swords at that time it seems to us that a twofold object was gained: (1) It gave the Jews an additional pretext for their unreasonable charge that he was a transgressor, and (2) it gave our Saviour

an opportunity of inculcating a lesson that would be for all time, that whenever his disciples were arrested or persecuted for the truth's sake, they should not defend themselves with weapons that are carnal. The expression, "It is enough," at the close of the 38th verse, is understood by many as having reference to what the disciples themselves said. It is just as though Jesus replied to them, "Enough has been said about the matter; say no more." Whatever things he might have said to them in regard to the use of the sword, they would not have understood any more than they understood his teachings in regard to his death, burial, and resurrection. They must pass through the actual experience before they could understand the Master's teachings. That he permitted them to do, rebuking Peter for the use of his sword, and healing the wound which he made. The passage at the best is a difficult one, but it certainly does not teach, in connection with what our Saviour himself said on that very occasion (see Matt. 26:52, 53), that the use of the sword is justifiable in connection with the work of God in the earth. "The weapons of our warfare are not carnal." 2 Cor. 10:4.

#### 167. JOHN 11:26.

Will you kindly give me some light on the following text? "And whosoever liveth and believeth in Me shall never die. Believeth thou this?" T. J. S.

The text in question is intimately connected with the three verses which come before. Jesus said to Martha, "Thy brother shall rise again." Martha replied, "I know that he shall rise again in the resurrection at the last day." Evidently the words of our Saviour in response to Martha had reference to that time as well as the present. He declared to her that the One who raised the dead at that time had power to raise the dead in the present, and therefore he replied, "I am the resurrection, and the life; he that believeth in me [that is, in the last day], though he were dead, yet shall he live." All those who sleep in Christ who died in faith will then come forth, and "whosoever liveth and believeth in me [at that time, the righteous living] shall never die." This to us is the simplest meaning of the text. When Christ comes there will be the two classes who will live forever, those who sleep in him, and those who will be looking for him. And He who will give life then can give it now.

#### 168. REMISSION OF SINS.

Will you please explain John 20:23: "Whosoever sins ye remit, they shall be remitted unto them; and whosoever sins ye retain, they are retained." Does not the power to forgive sins belong to God alone? MRS. C. S. P.

Yes, in its fullest sense the power to forgive sins belongs to God alone. We may forgive our brethren their trespasses against us; we cannot forgive sins against God. What the Lord meant here is that to his servants were committed the gospel, the message of man's salvation, and the terms by which man could receive it. Those who accepted that gospel, would be forgiven, and their sins remitted; those who rejected it would remain in their sins, and thus die.

See the article "Rome's Claims of Infallibility," in the Signs of December 3. See also "Spirit of Prophecy," vol. 2, pp. 244-247.

An illustration of the meaning of this scripture is furnished in Jer. 1:10. The Lord says to the prophet, "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, and to build, and to plant." That is, Jeremiah did do that by the message of God. If the kingdoms heard his word and turned from their evil ways, they would be built up; if they rejected his word, they would be destroyed. See Jer. 18:7-10.

#### 169. TRIBULATION TEN DAYS.

Rev. 2:10: "And ye shall have tribulation ten days." Please explain what the ten days signify, and greatly oblige, AN INQUIRER OF THE TRUTH.

The ten days are evidently prophetic days, symbolizing so many literal years, and are generally considered as having reference to the last pagan persecution, from 301 to 311, during which time the people of God suffered greatly.

## General Articles.

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

### RETURNING TO GOD.

BY PRESIDENT J. E. RANKIN, D.D.

[From the German of Louisa Henrietta, Electress of Brandenburg.]

I WOULD from all the ill I've done  
To thee, my God, betake me.  
Thy help bestow, through thy dear Son,  
Thine heir, thy child, to make me.  
A new heart in me do thou form,  
My cold and dying graces warm,  
Nor let thy grace forsake me.

By nature can no man perceive  
His own deep desolation;  
Nor blind and deaf will he, Lord, grieve  
To find from sin, salvation.  
Perverse in will, perverse in deed,  
Thou art my spirit's sorest need;  
Hear thou my lamentation.

Lord, by thy grace awaken me  
To all my grievous sinning;  
Again my soul's Redeemer be,  
My heart to love thee winning.  
Now let me feel thee drawing near,  
My cares and burdens leaving here,  
With tears new life beginning.

Here is my heart; oh, make it clean!  
Of sins give me remission.  
I ask of thee the things I mean,  
Kneeling in deep contrition.  
Oh, ground my soul in thee anew,  
And help me fight faith's battle through,  
Nor heed the world's derision!

—N. Y. Observer.

### THE SENDING OUT OF THE SEVENTY.

BY MRS. E. G. WHITE.

"AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." The seventy were appointed to go on their missionary journeys some months after the twelve had been appointed to visit the lost sheep of the house of Israel. When the twelve were sent forth, they were restricted to the tribes of Israel, lest their missionary efforts should create prejudice among the Jews, whose teaching had been of such a character as to make them narrow in their ideas in regard to the extension of the gospel to other nationalities. The disciples themselves could scarcely comprehend the fact that the blessings of God were for the Gentiles as well as for the Jews, and had to unlearn many lessons that made them conservative in their views concerning the mission and work of the Messiah. But evidences were given them that prepared them to understand that the tidings of the kingdom of Christ were to be preached to all nations. Now that their sympathies were broadening, and their ideas expanding in regard to the purpose of God, Christ desired them to act out their faith before he should be removed from them, that there might be no misunderstanding in regard to the extension of the gospel.

Jesus' great heart of love was filled with longing to proclaim the words of life to all nationalities, and he did this in a large measure. He placed himself in the great thoroughfares of travel, where the crowds passed to and fro, and preached to large concourses of different peoples. But he saw numerous

fields opening up for missionary labor. There was abundant opportunity for the twelve disciples to work, and not only for them, but for a very large number of workers. He educated a larger number to employ in missionary work, and, as he sent forth seventy more laborers into the harvest field, he said, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." In giving his laborers direction as they began this most important work, he said, "Salute no man by the way." The salutation to which he referred was not that of giving a friendly grasp to the hand, but was a long series of ceremonies, that consumed time to no profit, and their business was too urgent to trifle away precious moments in unnecessary forms. They were bearing a message that was to be as a savor of life unto life to those who received it, and as a savor of death unto death to those who rejected it; and all these superstitious positions and ceremonies of salutation, if performed, would lessen the importance of the message, and seem to make it of little moment.

The sending out of the disciples on a missionary tour was a most important movement, as it was a breaking away from the old, narrow conservatism of the Jews, and would have a tendency to lead them away from their prejudices against other nations, and establish them in a larger charity. He wished them to be impressed with the necessity of planting the truth in the hearts of all men, with the thought that all who would come might come to him, and by believing in him have life through his name. The time was approaching when he should leave his followers, but he promised them that the Spirit should come to lead them into all truth, to illuminate to their minds the Scriptures which he had himself given to patriarchs and prophets. No longer were the Gentiles to be kept in heathenism, or, as it were, in the outer courts of the temple.

The Pharisees were daily plotting to stop the spread of the gospel of Christ, and were misinterpreting God's word, by threatening the people, and seeking to intimidate them, and they deepened the darkness that enveloped the souls of men, and bound more firmly the chains of superstition and error that Jesus was breaking from those who believed in him. The Pharisees and rulers and rabbis sought to controvert the truth by their assertions, and manifested great zeal in pursuing their evil course. They hesitated at nothing that would carry out their hatred of Christ. The seventy were sent out with the warning, "Behold, I send you forth as lambs among wolves." But though sent out to meet opposition, they were not to be spiritless, powerless, and feeble. They were to exercise every proper means that was consistent with the commission they were given, and spend and be spent in seeking to win souls to the kingdom of Jesus Christ. A new and mighty movement was to be inaugurated, a new epoch was to be ushered in, advancing the truth to the world.

The world's Redeemer marks out the course the disciples were to pursue. There must be no betraying of sacred trusts on the part of those intrusted with the work, no yielding save to one Guide. Christ laid out before them the rules of action they were to follow, the manner in which they were to pursue their work, and there must be no

swerving from God's word. He sent them forth two and two. This was the order in which the laborers were to go forth. He was about to leave the work, and he determined to put it in the hands of faithful men, who would teach others also to carry forward and proclaim the gospel of the kingdom to all nations, tongues, and peoples. He had revealed to his followers invisible realities, and had told them of coming events, reaching down to the end of earth's history. He had opened up to them principles concerning redemption and moral government by holding forth to them the words of life, and all these great truths which he had communicated to them were not only for their enlightenment, but that they also might communicate truth to others who were in darkness. The seventy were to go forth to do a work similar to that which was being done by the twelve. They were all endowed with supernatural endowments as the seal of their heavenly calling. They were ordained to proclaim that which Jesus at the beginning of his ministry had bidden them to keep secret. Repeatedly Jesus had charged them not to proclaim his Messiahship, but to let the people receive him upon the testimony of his words and works. His works presented the divine credentials that bore sufficient evidence of his claims. But before the close of his earthly ministry, it was his purpose to give men unmistakable evidence of the fact that he was the Sent of God, that he was the center and soul of the kingdom of Israel; and this fact was to be proclaimed throughout all the borders of Judea; and in his last journey toward Jerusalem, prophecy should be so publicly fulfilled that no student of Scripture need be in doubt concerning his character and mission. The specifications of prophecy were to be fulfilled to the letter.

It was the work of the seventy disciples to give publicity to his work. They were his delegated forerunners, sent forth to create an interest in him, and to bear their message heralding his approach. The Saviour gave them special instruction as to how they were to conduct themselves, and what preliminary work must be done by them. The instruction was after the same order as he gave to the twelve when he sent them forth. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." They were not to keep their goods, bind them up in a napkin, and hide them in the earth. The Lord would have them put to use the talents he had given them, and put them out to the exchangers, by using every ability of money, mind, or influence in furthering the communication of the light of truth to souls who sat in darkness.

He said to them, "Where your treasure is, there will your heart be also." "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

The spirit of prophecy had distinctly predicted that God would raise up an inspired Teacher, who should instruct the people. This great Teacher had appeared among men, but they knew him not. Christ, the foundation of the whole Jewish economy, who had been prefigured in sacrifices and offerings, had appeared in the Jewish nation, but their eyes were blinded. He had himself inspired the prophets to testify of the manner of his



coming, and at sundry times and in divers places Christ himself had spoken to man. There had been no time when he was not in communication with his chosen people. The Jewish services all testify of him, pointing out the attributes of his divine character. Important truth concerning him was veiled in types and shadows and symbols, and was to be fulfilled in Christ's mission and ministry. From time to time the veil had been lifted and the mystery had been revealed concerning the plan of salvation. The reality had been made plain, the substance had appeared, explaining the shadow. Jesus Christ was revealed, the One who was to give his life for the redemption of the world. Those who believed in him in the ages before his personal advent, "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." Here is plain evidence that Moses understood the mission of Christ and the work he was to do. He expected the substance to be revealed, and the unfinished economy of the Jewish nation would be completed in perfect fulfillment of every specification that God had given in types and shadows. He would bring his own system of arrangements to perfection. For Moses truly said unto the fathers: "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days."

The work of the chosen twelve, and of the seventy who were sent out, was to proclaim the Messiahship of Jesus, and to herald his personal coming wheresoever they should go. They were to say, "Behold the Lamb of God, which taketh away the sin of the world!"

#### A SOP FOR PROTESTANTS.

"CARDINAL GIBBONS," says the *Catholic News*, "gives great encouragement to those who pray for Christian unity. In a sermon in the Baltimore Cathedral last Sunday (November 11) he said:—

"The conditions of reunion are easier than are generally imagined. Of course there can be no compromise on faith or morals. The doctrine and moral code that Christ has left us must remain unchangeable. But the church can modify her discipline to suit the circumstances of the case. If there are any within the sound of my voice who would wish to share in the inestimable blessings of the reunion, I would affectionately speak to them as to the losses and gains which this union would cause. You lose nothing that is worth possessing. You do not surrender your liberty or independence or moral freedom. The only restraint imposed upon you is the restraint of the moral law. The only yoke put upon you is the yoke of the gospel. To this yoke no reasonable Christian can object. You do not give up one jot or tittle of the positive truths of revelation you already possess."

#### THE TRUE TABERNACLE.

BY ELDER M. H. BROWN.

THE tabernacle of the old dispensation had two apartments and a ministration in each. The first apartment had its seven golden candlesticks, table of showbread, and altar of incense. The second apartment had the ark of the covenant, or testimony, over which was the mercy-seat, and in which were the tables of the covenant, or the tables of the testimony, upon which were written the ten commandments by the finger of God.

Why was the Lord so particular in requiring Moses to make the sanctuary according to the pattern shown him in the mount, and in having the worldly sanctuary and its furniture so carefully described in his word?—Evidently it was that we may learn concerning the tabernacle in heaven and its furniture. This must be so, because it is expressly stated that the worldly sanctuary was a "pattern of things in the heavens" (Heb. 9:23), and that its holy places or apartments "are figures of the true" (verse 24.)

#### The Tabernacle in Heaven as Seen by John.

The true tabernacle was seen by John while in holy vision on the Isle of Patmos. In the Revelation it is called the tabernacle of the testimony (Rev. 15:5); therefore it must contain the tables of the testimony, upon which God engraved his testimony, the ten commandments (Ex. 31:18; 32:15; Deut. 4:12, 13), the great original of those placed in the tabernacle built by Moses. He saw the throne of God and seven lamps of fire burning before the throne (Rev. 4:1, 2, 5), evidently the antitype of the seven golden candlesticks which were placed in the first apartment of the ancient tabernacle. John also saw the altar of incense and the golden censer. Rev. 8:3-5. These were both articles of furniture in the tabernacle of the old dispensation.

Another important statement which John makes is that "the temple of God was open in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. The original word for "testament" in this and every other passage in the New Testament is identical in meaning with "covenant," being always translated from the same Greek word, *diathēkē*. This ark we recognize at once as the antitype of the ark of the covenant, which contained the tables of the covenant upon which God's covenant, the ten commandments, were written. It will be remembered that those tables were placed in the most holy place of the earthly sanctuary. See Deut. 4:12, 13; 9:9, 10; 10:5, 8; Ex. 40:17-21; Heb. 9:2-4.

#### The Use of the Words "Tabernacle," "Sanctuary," and "Temple."

These words are sometimes applied in the Scriptures to other things, but this in no way nullifies or weakens the positive testimony of the scriptures which have been cited. We will refer to a few texts where these words are used in a secondary sense, or are applied to other objects to illustrate the truth of the above statement. On the mount of transfiguration Peter said to his Master, "Let us make here three tabernacles; one for thee, and one for Moses, and one for Elias" (Matt. 17:4); that is, a dwelling place for them. In Isa. 8:13, 14 it is said that the Lord of hosts "shall be for a sanctuary," that is, a dwelling place for his people, who are said to dwell or abide in him. See John 15:4-7. Again

God's people are spoken of collectively and individually as a house or temple of God, because God dwells in and among his people by his Spirit. See 1 Peter 4:17; 2:5; 1 Cor. 3:16, 17; 6:19; 2 Cor. 6:16; Eph. 2:19-22. Because God's people are built up a spiritual house and a holy temple, in which he dwells by his Spirit, is no argument against his having a real literal dwelling place, where his throne is located, for we have the positive declaration that his sanctuary or dwelling place is in heaven (Ps. 102:19), that he has a glorious high throne (Jer. 17:12), and that it is in the heavens (Heb. 8:1, 2).

#### The Two Thrones.

The throne of the Majesty in the heavens is the throne of God the Father. Christ occupies that throne with his Father at the present time (Rev. 3:21), and as Christ rules upon his Father's throne, and is a priest upon his Father's throne (Zech. 6:12, 13), we know that Christ's present office and work is that of a priest-king. The "counsel of peace is between them both," the Father and the Son. While Christ occupies this position as priest-king on the throne of his Father, that throne is called "the throne of grace" (Heb. 4:14-16), but when Christ comes again, "then cometh the end, when he [Christ] shall have delivered up the kingdom to God, even the Father" (1 Cor. 15:23-25). Then Christ's reign as a priest-king on his Father's throne comes to a close, and Christ is crowned King of kings and Lord of lords, and takes his own throne, the throne of his father David, on which he will reign forever, for "of his kingdom there shall be no end." Luke 1:31-33.

#### Christ a Priest after the Order of Melchizedek.

Christ's reign as a priest-king, that is, performing the twofold office of priest and king, was illustrated and set forth in the priesthood of Melchizedek. See Heb. 6:20. Melchizedek was king of Salem, which signifies king of righteousness, and king of peace. Heb. 7:1, 2. Salem, or Jerusalem, often includes God's people as well as the city. See Matt. 23:37; Luke 19:41, 42; Ps. 147:12; Isa. 52:1; 62:1. So Christ reigns as king of Jerusalem, his people, ministering righteousness and peace to them, and as our Advocate he pleads the merits of his shed blood as a propitiation for their sins; and thus God can "be just, and the justifier of him which believeth in Jesus." Rom. 3:24-26. As King he exercises his own power in behalf of his people, giving them life, righteousness, peace, strength to resist temptation, and power to overcome all inward and outward foes. As our Advocate, he exercises his love and mercy in pleading the cause of his people, for "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2:1.

We would again call attention to the statement found in 1 Corinthians 15, in regard to Christ's present reign as priest-king. We read that when Christ comes again "then cometh the end," that is, the end of Christ's reign with the Father as priest-king on the throne of grace. Then the kingdom and throne are delivered up to the Father. "For he [Christ] must reign [with the Father on his throne], till he [the Father] hath put all enemies under his [Christ's] feet." Verses 23-25. When Christ is crowned King at the close of his priestly work, he is given the throne of his father David. Luke 1:32, 33. This is the time when the Father puts all Christ's enemies under his feet, that is, he

gives Christ power and authority to rule the world. In other words, he is set as king, and the heathen are given him as an inheritance, and the uttermost parts of the earth as a possession. Ps. 2:6-8. This kingdom is an everlasting kingdom, and will include the whole earth. Dan. 2:34, 35, 44; 7:13, 14, 27.

His power, as the King or Prince of Peace, to convert and save his enemies while he reigns as a priest-king will be exerted to the uttermost, but some will not yield to his mild scepter; so he lays off the priestly robes, is clothed with kingly attire, and he leads forth the armies of heaven to execute judgments by delivering his people (Dan. 12:1), and destroying his enemies (Rev. 19:11-21). It is at this time that he smites the nations, and rules them with a rod of iron (Rev. 19:15; 12:5; Ps. 2:9), and they are swept away as the chaff (Dan. 2:34, 35, 44), and his enemies are devoured as stubble fully dry (Nahum 1:2-10). Then the saints will inherit the kingdom (Matt. 25:34), and sit down with Christ in his throne, as Christ now sits with his Father in his throne (Rev. 3:21).

#### His Mercy Endureth Forever.

We are not to conclude that after Christ completes his work as our Advocate, and leaves the throne of his Father, and his enemies are placed under his feet, God's throne is no longer a throne of grace, and that God is no longer merciful and gracious, for his mercy endureth forever. His character and his attitude toward all his creatures remain the same. The attitude and character of those who have refused his mercy, slighted his love, trodden underfoot the Son of God, and done despite to the spirit of grace, will have changed.

God will still minister his grace, and pardon the sinner, but his offers of mercy have been rejected. His gracious invitations have been refused, and the gentle pleadings of his Holy Spirit have been resisted and silenced. Thus the finally impenitent are lost and go to perdition simply because they neglect and refuse the great salvation. "Ye will not come to me," says Jesus, "that ye might have life." Hence it is evident that those who will not accept Christ and receive life in him, take the responsibility of deciding their own fate. As they refuse Christ's righteousness and life, they choose sin and death, and God permits them to have their choice.

#### THE GIFT MEASURED BY LOVE.

BY MRS. M. E. DURKEE.

WHEN Jesus was here upon earth he visited all classes of people, the rich and the great, the poor and the lowly. He did not confine himself to those whom he "liked" the best; we do not read that he had any affinities; his love for all caused him to try to benefit all. When he went into the house of Simon, it was not for the purpose of partaking of a great feast, but for the opportunity there presented to teach important lessons. He knew what would there take place, and he wanted Simon to see himself in his true light, as a pardoned sinner, whose gratitude should have called forth generous expressions of praise and admiration of the love that prompted the costly, lavish gift of Mary. Her manner of bestowing it vexed Simon's proud heart. He would have done differently, and no doubt was jeal-

ous because he was condemned by the Master's approval of her conduct. Christ's subsequent rebuke proved this to be true.

Do we ever see a parallel to this case nowadays? How often do we hear the remark that certain persons "are fools for giving so much" to help the cause of God; "they might better help the starving poor, or lay up for a rainy day." There are many Judases yet who feel bad about the ointment.

There was once a dear sister whose love to God had received an awakening. She desired in some way to express her appreciation of the labors of the departed pioneer, Elder ——. On decoration day she placed some of her choicest house plants upon his grave, and covered it with flowers, interspersed with appropriate texts of Scripture cut from the worn leaves of an old Bible, which was of but little value. The motive was all known to the Lord; it was only a loving tribute to the memory of one who had borne and suffered so much for the same dear Master that Mary loved. She did what she could, and felt that it poorly expressed her gratitude, and yet this act was severely criticised by some who had forgotten to bestow even a little tribute to the memory of this dear servant of God.

The gift is measured by the love that prompts it, be it much or little. Man sees the gift, the outward display, but Christ sees the heart, and will reward accordingly.

*Battle Creek, Mich.*

#### MORTAL OR IMMORTAL, WHICH.

BY D. E. SCOLES.

ARE we possessed naturally of an immortal entity, soul or principle?

This is a question of vital importance, though not realized as such by the masses of to-day. The mysteries of life around us but deepen our desires to know the truth upon this momentous question. Without the truth upon it, we are like a vessel at sea having lost its bearings, and without rudder, chart, or compass; for Satan has a thousand snares and delusions for the unwary, which it will be utterly impossible to avoid unless we are settled steadfastly upon the eternal Rock of truth.

Now as to man's nature. All we know of ourselves in this respect must come from the word of God. Science or reason alone can teach us nothing. But "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

God has revealed his character, and such parts of his plan as are necessary for our salvation, in his word—the Bible. Wrong views of God dishonor him, and since it is the studied plan of Satan to misrepresent God and cause us to have wrong views of him, it behooves us to follow Paul's advice, "Take heed unto thyself, and unto the doctrine." 1 Tim. 4:16.

What does God say? What are the teachings of the Bible upon man's nature? These are questions which ought to be given our most careful consideration. Does God say we have "an immortal soul," or a "never-dying spirit"? While such statements are heard frequently from the pulpit, uttered by men who ought to know better, yet we find that the word "immortal" is found but once in *all the Bible*. "Now unto the King eternal, im-

mortal, invisible, the only wise God, be honor and glory forever and ever." 1 Tim. 1:17. Here it is spoken of as an attribute of the great Jehovah, and has no reference whatever to man. The word "immortality" is used *five times* only in the whole Bible, and is spoken of as being something to be sought for "by patient continuance in well-doing." Rom. 2:6, 7. But why seek for that which we already possess? It is to be "put on" at Christ's second coming, for then "this mortal shall put on immortality." 1 Cor. 15:51-54. It is brought "to light through the gospel." 2 Tim. 1:10. And in 1 Tim. 6:15, 16 the statement is plainly made that God "*only hath immortality*." Now if he is the *only* one who has it, we certainly *do not* have it.

Christ tells us that he came down from heaven to bring life to us. "I am come that they might have life." John 10:10. Also in Rom. 6:23: "The wages of sin is death [not life in torment]; but *the gift of God* is eternal life through Jesus Christ our Lord." Hence the evidence is clear that we are not possessed in our natural condition of any eternal or immortal principle, and can only have it when God bestows the gift upon us through Christ.

But let us look at the conditions consequent upon its bestowal. "And this is the record, that God hath given to us eternal life, and *this life is in his Son*. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. And again: "For ye are dead [the carnal nature], and your life is hid with Christ in God. When Christ, *who is our life*, shall appear, then shall ye also appear with him in glory." Col. 3:3, 4. Consequently the only life that can or will endure eternally is the *life of Christ*. This life comes to us through faith in the word of God, which to the believer is the incarnate word, Christ really dwelling in it; hence we are admonished to "let the word of Christ dwell in you richly." Col. 3:16. This is simply another way of saying, "That *Christ* may dwell in your hearts by faith." Eph. 3:17. By this means we lay hold upon him, and "have this treasure in earthen vessels," as it were in trust; then if by "patient continuance" we prove faithful to the trust, we will receive the everlasting reward at the appearing of the Saviour.

Therefore, inasmuch as Christ came to earth, suffered, and died to *bring* this gift to us, how we dishonor him and thwart his plans so far as we as individuals are concerned when we contend that we are already immortal. The fact is that this is only another scheme of Satan, in his long, dark rebellion, to dishonor Christ by making it appear that he came to earth on a useless mission. And the only authority in the Bible—or anywhere else—for natural immortality is the language of Satan himself. God said, "In the day that thou eatest thereof *thou shalt surely die* [not live on an immortal sinner, and never die]." Gen. 2:17. But in Gen. 3:4 Satan calls God a liar, and says to the human family, "Ye shall not surely die." Now which will we believe, God or Satan? If we trust Christ for immortality as a gift through the gospel, to be bestowed at Christ's coming, then we show our faith in God. But if, on the other hand, we believe we already have immortality anyway, and go to our reward at death, then we place our confidence in Satan instead of God. But the Lord says when we do this we trust in a falsehood. "Because with *lies* ye have

made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked . . . by promising him life." Eze. 13:22.

The legitimate result of a belief in natural immortality is a belief in a state of consciousness after death. But to believe this is to become a mere shuttlecock in the hands of Satan, to be tossed about hither and thither by his lying delusions. Satan and his demons have the power to transform themselves into what *seems* to be our dead friends. "And no marvel; for Satan himself is transformed into an angel of light." 2 Cor. 11:14. If we believe them in this form, they will teach us falsehood and lead us contrary to the Bible, for we will believe them because we *think* they are our loved ones, though their very *manifestation* is founded on falsehood. God says, "The dead know not anything." Eccl. 9:5. And when a man dies "he shall return no more to his house." Job. 7:10. Hence the whole thing is a fabrication of error. It is in reality Spiritualism, or sorcery, that great masterpiece of Satan, which is taking captive not only the world, but the churches of the day as well, because of their belief in this Satanic fable of immortality and consciousness in death. And those who do not turn away from these errors to the truth of the living God, will sooner or later be so deceived and ensnared as to join with Satan and his host of demons in battle against the God of heaven. "For these are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

Who will be on the Lord's side?

#### A FORGIVING KAFFIR.

THAT religion is the most practical thing in the world is illustrated by a touching story related by a missionary:—

"A settler in South Africa, who lived some distance up the country, one day found a native lurking about his stable. He accused the man of trying to steal a horse. The captive reiterated his innocence, and explained that he was making home to his kraal. Despite his frantic struggles and efforts to escape, the poor Kaffir was dragged to a tree, and there, with one blow of an ax, his right hand was severed from the wrist.

"It was about three months after this tragic event that the settler found himself benighted while still far away from his home. He came to a Kaffir hut and asked admission. A tall native desired him to enter, and food was placed before him. Next morning when he rose to depart, his host confronted him, and, holding up his right arm, asked the white man if he knew it. The squatter turned pale—the hand was gone! He knew that he had been at the mercy of the man he had treated so cruelly. The Kaffir continued: "You were in my power. I could have killed you. Revenge said, 'Kill the man who has maimed you for life,' but I replied, 'No; I am a Christian, and I will forgive.'"

THAT is not an action of religion which is not an act of the understanding, for that is not a religious act which is not human.—*B. Whichcote.*

"OUTWARD perfection without inward goodness sets but the blacker dye upon the mind's deformity."

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

#### TIME AND ITS STORY.

BY GEO. E. PRICE.

(Continued.)

X.

#### THE FALLING AWAY.

THE falling off from God's most sacred truth Described by Paul, that Wicked<sup>1</sup> soon produced: A church apostate clothed with civil power, To punish all dissenting from her rules With forfeit goods, the dungeon, or the stake;<sup>2</sup> And now arise from all the winds of heaven, Teaching the world will soon converted be, A numerous class, whose sole idea is To aid in hastening on this great event,— The world to ready make for Jesus' reign.<sup>3</sup> With things so mixed in all the affairs of life, Their work makes progress slow upon the hearts Through moral suasion only; but through law They find a shorter road to all they wish. With their religion popular in name, Why not of this avail themselves? The nations all Must be made kingdoms of their Saviour King. A legal basis in the nation's laws For all that Christ commands, would thus secure Their perfect recognition by the world. Satan, great cunning by experience taught, Assumes a seraph's dress and form of speech<sup>4</sup> In his last conflict with the church of God. What wonder then so many are deceived? Strong parties now they form throughout the land To this accomplish, nor of pains do lack— What industry can match a bigot's zeal? But still to make their movement stronger yet They hold out offers to the Church of Rome If she will only aid them in their work. And who more ready to sustain the claims Of institutions founded by herself? Why should she not now nourish her pet child, Though it be fed in part by other hands? And Spiritualism, taking on the form Of dress and speech more godly, now can gain Kind recognition oft before denied; And greater power to lure, deceive, and snare It gets from day to day.<sup>5</sup> As all combine, The churches of our land with spirits foul, And these with Rome,<sup>6</sup> they thus can bring about The changes that they seek with so much zeal, In preparation for the coming day— The thousand years of temporal peace on earth. Blind leaders of the blind, how manifest! Blind guides, conducting those beneath their charge Down to the realms of night, and specious pleas Are whispered in their ears as they descend, To quiet conscience and the truth hush up. But how can pastors that in garb of lambs Grow fat on blood their wolfish soul obtains From God's defenseless and misguided flock, Expect to hide their deeds from his pure eye? How can the stains of gore be wiped away From skirts so spattered with the blood of souls?<sup>7</sup> Great God above! Why does thy Son delay To hurl destruction fierce upon their heads? Why longer lingers their destruction sure, Or slumbers their damnation so deserved?

XI.

#### THE LAST MESSAGE.

Ah, yes, another angel in midheaven flies, And follows where the other two are gone, Proclaiming one more message to the world, The last of love and warning to the race! Such is God's mercy, such his tender love, That it returns whence it was driven back, To plead yet once again and light impart Sufficient to show all the ways of truth. And fitting this to mark probation's close; Most fitting now to ripen well the wheat For heaven's garner, and for Tophet's fires The tares to gather and the stubble dry! No more terrific threatening can be found In all the Book, nor more inducements given To lead a life of fealty to God. "The third them followed,"<sup>8</sup> loud rings out the cry

<sup>1</sup> 2 Thess. 2:8. <sup>2</sup> Rev. 13:14, 15; 17:8-6. <sup>3</sup> 1 Thess. 5:3.

<sup>4</sup> 2 Cor. 11:14; Matt. 24:24; 2 Thess. 2:9, 10.

<sup>5</sup> 2 Cor. 11:13-15; 1 Tim. 4:1, 2; 2 Tim. 3:8; Rev. 16:18.

<sup>6</sup> Rev. 18:1-3, 7. <sup>7</sup> Isa. 28:17, 18; 59:13-17; Eze. 13:3-14.

<sup>8</sup> Rev. 14:9-12.

Against the last defiance wicked men Will hurl against the mighty power of God. "If any man the leopard beast adores, Or image made at second beast's command, Or in his hand, or on his brow engraved, Receives this ten-horned beast's unholy mark, The same shall drink of God's unmingled wrath, Poured to the brim of indignation's cup, And tortured be in Tophet's sulphurous fires, Before the holy angels and the Lamb. And unto ages in the face of heaven Ascends the smoke of their unresting woe." O day of sifting, soon will come the test,<sup>9</sup> Mid great inducements on the side of each, Greater than aught the world has seen before! O conflict most tremendous, when such themes Are agitating every mind and breast,— Satan's last chance to persecute the saints,<sup>10</sup> Christ's saving, keeping power in full displayed!<sup>11</sup> 'Tis surely coming; those who will can see It looming in the distance even now. But how deceived the world on all these things! O bold presumption on the part of man To choose allegiance to the powers of earth, And thus defy almighty power above— And that, too, when the end is now so near! Oh, why give thought to what the beast can do? At most he can withhold but temporal things, Though life itself is forfeit, while above Most glorious crowns await the victor's brow, Placed there by Christ's own hand.<sup>12</sup> But, praise his name, Not one weak saint that trusts his faithful word Will be abandoned to the powers of earth.<sup>13</sup> Oh, why then choose a course that surely ends In that great torment that the message tells?<sup>14</sup>

XII.

#### SUBLIMEST HOUR.

Ah, truly 'tis the grandest hour of time, The most sublime that this old world has seen, The day at which the countless lines converge That, stretching back, inclose creation's life; The glad fruition of the church's hope, The day when sinners rise to meet their doom, The fruit of seed which their own hands have sown! What can compare? The day of Salamis, Of Actium, or yet of Waterloo Decided but a few brief hours of sway When mortals strut in pomp. The conquerors there Had fought for power or liberty. What then, Did not the world still move the same? But now Creation's destiny is balanced high, And God and angels watch the trembling beam. Shall mortals not feel interest? Is earth's doom A smaller matter than a kingdom's fall? Oh, how the countless ages of the past Grow restless in their dust, as now draws near The time of their release!<sup>15</sup> Their voiceless tongues Proclaim their hopes of joy, their fears of wrath, That shall be consummated in that day: And yet their living fellows heed it not. The hills and woods that now so bright appear, The beauteous flowers, and the purling brooks, All shout in exultation of that day That changes their dull charms for Eden's bloom. And yet what dread attaches to that sound In many minds who ought in it delight! O'er all the land the hum and bustle rise Of preparation for that last great day. Satan and all his minions now prepare With mighty power and strong delusion dire For their last struggle 'gainst the King of kings. The Holy Spirit of our blessed Lord Is richly showered upon his people true, And bids them give his message to the world.

(Concluded next week.)

God loves thee not less in the darkness of sorrow; He forgets not his child when the clouds lower dark; Then lift thy head, Christian, and hope for the morrow; 'Tis Jesus, the Faithful, who guides thy frail bark.

<sup>9</sup> Joel 2:1; 3:14-16. <sup>10</sup> Rev. 12:17.

<sup>11</sup> Ps. 91:3-11; Rev. 15:2-4.

<sup>12</sup> James 1:12; 2 Tim. 4:7, 8; Rev. 3:11.

<sup>13</sup> Micah 7:18, 19; Heb. 4:14-16; 13:5, 6.

<sup>14</sup> Eze. 33:11. <sup>15</sup> Rom. 8:19-22.

## LYING VANITIES VS. GOD'S MERCY.

BY WM. J. BOYNTON.

WHILE calling upon a family a short time since, a friend of the lady who was visiting her began to talk against the Bible, introducing point after point which she did not believe, and concluded by saying: "Only an idiot could believe that whale story about Jonah."

I asked her if she did not think that a God who could create the world was able to make a fish that could swallow a man without killing him? She admitted that he was. I then turned to the record in the Bible, and read that God had prepared a great fish to swallow Jonah, and that Jonah's experience drew from him the acknowledgment that "they that observe lying vanities forsake their own mercy." If she could not believe that such an incident occurred, then she must also doubt that Christ ever existed, for he said that the men of Nineveh, who repented at Jonah's preaching, would rise up in the judgment and condemn those who rejected His miracles, because He was "greater than Jonah;" also that all the sign Christ gave the Jews was the sign of the prophet Jonah. "For as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." Matt. 12:40. Further, I said that God had recorded the past "for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

The case of Jonah presents one of the most wonderful examples of God's mercy recorded in the Bible. Here was the prophet Jonah, who had been favored to see God's glory in holy vision, and God had signally blessed his warning messages from time to time.

Men had heeded his warnings, and thus received the benefit which God intended when he sent the messenger. But Satan through his agents had thus, as he is ever wont to do, misrepresented and maligned God's messenger, by saying, "He said destruction was coming, but it did not come." And so they taunted Jonah as he passed by, till poor Jonah lost, in a measure, the true object of God's warning message, viz., that those who are warned may repent, and live God's life among men, and so prepare for a happy future. Jer. 18:7-11; 29:11. And so he desired vengeance upon those upon whom judgment was pronounced, simply to vindicate himself before the maligners of God; and, finally, he decided not to give any more messages, and, therefore, when called to go to Nineveh, he went in an opposite direction from the orders of the Lord.

But God had seen all this in Jonah's heart in its first inception, and had prepared a lesson of mercy for Jonah, as well as for all the rest of mankind, by preparing the fish, and having this fish at hand in the tempest, to catch him when, at his own desire, the men of the ship should cast him into the sea.

God in his mercy preserved this rebellious prophet for three days, till he cried to heaven in faith, and plead God's mercy and also his power to help and deliver him. What, there in the fish at the bottom of the sea did the Lord hear him?—Yes. Jonah says: "I went down to the bottoms of the mountains. . . .

When my soul fainted within me I remembered the Lord; and my prayer came in unto thee, into thine holy temple." Jonah

2:6, 7. Then follows the statement: "They that observe lying vanities forsake their own mercy. But I will sacrifice unto Thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord." Jonah 2:8, 9. Jonah had now learned that it was the salvation of men, not their destruction, that the Lord was seeking.

What a cruel foe is Satan, to tempt men to disbelieve these illustrations of God's great mercy recorded in his word, when the very object of their being written and preserved was to strengthen the faith and hope of mankind when in deep trial and affliction!

I am glad "salvation is of the Lord." Sinner, will you accept this salvation?

Melrose, Mass.

## I HAVE FINISHED MY COURSE.

BY P. GIDDINGS.

"I AM eighty years old to-day. I have exceeded the allotted span, threescore years and ten, by ten years. Much of it has been labor and sorrow. A few moments more and all will have passed, and I shall be gone—gone the way of all the earth." One of God's aged servants thus with solemn pathos began his address to those whom kinship had made most dear, who had gathered around his couch.

"I remember," he continues, "it seems as but yesterday, though sixty years ago, when I reached that point of my school life justifying that happy and ambitiously toiled-for exclamation, 'I have finished my course!' I felt like a man unskilled in the art of swimming, who had plunged from one shore of a river determined to reach the other; and with all the inabilities and obstacles that antagonized my efforts I reached it—much exercised but the happier for it. I was a graduate, and no monarch was prouder of his title than I of mine. The scene presents itself vividly to my mind's eye: A group of forty students, all aglow with evident but unspeakable ecstasy, sit on a platform before an admiring assembly. There are floral adornments, arranged with artistic skill, all around the stand and over our heads. In our hands are wreaths fragrant and beautiful. Laudatory words are eloquently spoken to us, and with a happy satisfaction we receive our diplomas.

"The orchestra starts a strain—and, oh, how I seem to hear the echo swiftly coming back from that distant occasion! The music vibrates from wall to wall, from floor to ceiling, and my whole being, already attuned, answered to the sweet concert of sounds. I thought that I was happy that night, but to-night"—and he paused for a moment—"I am too happy for words.

"Yes, I have finished my course, but the diploma is not to be a perishable parchment, nor the laurels, fading flowers, but a golden crown bejeweled with precious stones, brilliant forever and ever. Ah, the echoes of yonder days are hushed, for even now methinks I hear harpers harping with their golden instruments music which no language on earth can describe!"

His face lighted up with a rapture of joy. For a while he seemed lost to all earthly surroundings. He gazed steadfastly upwards. His lips parted, and he smiled as he murmured: "Oh, the joys that await me there! In his presence there is fullness of joy!"

Recalling his attention to those around him, he continued: "This world is a great schoolhouse. Hard are the lessons, difficult the problems. Disappointments, trials, vexations, are some of the disciplinarians under whom you have to be tutored. Thank God I have learned my lessons. Many are the errors I made, but with a patience that bespoke a heart of unfailing love, my Teacher, Christ, bore and forebore until I had mastered the difficulty. It was inward pride sometimes, it was outward misconduct at others, but over the misdone or undone task, he gently led me back, and in his grace and with his help I mastered.

"'They shall be all taught of God.' Let him be your Teacher. Let duty, under whatever form it comes, be your lesson, and so when life's tasks are over, and you arrive at this point whereat, in the presence of God"—and his voice broke, and the dam of their tears broke through, and streams coursed down the cheeks of all. "Let us not cry," he resumed; "this a solemn but a glad occasion. I was saying, when you arrived at this point, 'having studied to show yourselves approved of God,' you too may say, 'I have finished my course.'

"And now farewell, my kinsfolk, farewell. It is needless on this my death bed to lecture. I have endeavored to do so, by the help of God, by my life's actions, and this occasion closes and ratifies it all. I have endeavored to write my life's essay by a godly life. It is done, thank God, and now I am just dotting the full stop with my death. God has helped me to show others—and he will show you—how a Christian might live, and now I die—and thus, too, may you—to show how a Christian dies. In it all to him be the praise. Farewell, farewell. 'O death, where is thy sting?' he triumphantly exclaimed. 'I have finished my course; . . . henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.'

Then, raising his head to heaven, he chanted in softest melody the tune "Dimittus"—"Lord, now lettest thou thy servant depart in peace," and, bowing his head, he whispered sweetly, "Good-night!" and fell asleep.

May the writer and reader so order their daily walk and conversation as to have their prayer answered: "Let me die the death of the righteous, and let my last end be like his."

Who is it that has made us thus to differ?  
What is it lifts us to such radiant height?  
What greater "joy and crown" than our commission  
To lead them to the Light?  
But if we do not care and do not pity,  
And do not think to send the help they need,  
Will this release us from the obligation,  
Or silence those who plead?

—Selected.

LIFE is a burden—bear it;  
Life is a duty—dare it;  
Life is a thorn-crown—wear it,  
Though it break your heart in twain,  
Though the burden crush you down;  
Close your lips and hide your pain;  
First the cross and then the crown.

—Father Ryan.

God's love runneth faster than our feet,  
To meet us stealing back to him and peace,  
And kisses dumb our shame, nay, and puts on  
The best robe, bidding angels bring it forth.

—Edwin Arnold.



## 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.*

### WHAT SHALL I DO?

BY REV. J. H. MYERS.

"What shall we do?" the children say.  
"Where shall I go? What shall I play?  
I'm tired of the doll; I'm tired of the cat;  
I've lost my ball; I've broken my bat;  
Mamma, what shall I do?"

"What shall I do?" the mother said;  
"I've an aching heart and an aching head;  
The children's noise disturbs me so.  
For a moment's rest where can I go?  
Oh, dear! what shall I do?"

A broken bat, a deserted doll,  
Two empty chairs, and that is all,  
A quiet house—'tis painfully still—  
A monument white on yonder hill,  
No cry, "What shall I do?"

A mother, moaning in grief and pain,  
"Oh, that my lambs would come back again!  
I listen in vain for the hurrying feet;  
Oh, that I might hear their music sweet!  
Alas! what shall I do?"

—Selected.

### COLDS, SORE THROAT, CROUP, ETC.

BY ELDER O. C. GODSMARK.

As THE season for colds, coughs, and sore throats is drawing on, it is well to give some attention to the predisposing causes of these troubles which give so much anxiety at this time of the year; and especially will parents do well to look to the manner of dress and care of the children.

Perhaps the most common cause of this form of disease will be found in the careless exposure of the feet and limbs to the cold and wet. When the lower portion of the limbs is protected by only one, or at best two, thicknesses of thin material, and the feet tightly laced in thin shoes, the blood becomes chilled in its attempt to circulate through these organs, and partial stagnation of the flow takes place. As the result, two very important conditions follow:—

First, the blood, having become heavily charged with the poisons that have been poured into it during its sluggish flow through the chilled extremities, passes in such close proximity to the delicate organs lying in the lower portion of the abdomen that its poisonous condition is reflected, sympathetically, upon these organs, and frequently an almost irreparable injury is done, which manifests itself at the critical period when the child is entering the stage of manhood or womanhood, and frequently through all the after life.

The second unfavorable condition resulting from the exposure of the feet and limbs, is that in which the throat, lungs, and bronchial tubes are affected. The heart, not being able to force the blood through the contracted blood vessels of the extremities as it should, drives it in such large quantities to the lungs, bronchia, and other internal organs, that immediately a state of inflammation, frequently followed by congestion, ensues, and, unless the cause is removed or measures taken to relieve these organs from their engorged condition, serious results are equally liable to follow.

Never permit the feet to remain cold. Habitual coldness of the feet is sure to affect some of the more vital organs. Frequent bathing of the feet in hot water, or alternat-

ing hot and cold, properly clothing the limbs and feet, with careful attention paid to the taking of proper exercise, rest, and care of the general health, will usually relieve any trouble in this direction.

When a cold has settled on the lungs, or the children are coughing and croupy, hot fomentations to the throat and lungs, taken either in connection with, or immediately following, a good warm footbath, is a most excellent remedy. Get the blood to the extremities and relieve the chest and vital organs of their extra load as soon as possible. When the throat is affected, hot fomentations to that organ, in connection with the hot footbath, are proper, and frequently the holding of small pieces of ice as far back in the mouth as possible, in connection with the other treatment mentioned, will give immediate relief. A strong gargle made of salt and vinegar may be used when there is much phlegm collecting in the throat. An excellent gargle is also made by dissolving in clear water as much chlorate of potash as the water will take up. This may be used freely, only that care should be exercised to not swallow more than can be avoided, as the effect upon the stomach is not the best.

Do not invite throat troubles by bundling up the neck at the very beginning of winter. Accustom that organ to the same exposure as the face, and much serious difficulty will be avoided. In cases, however, where persons have suffered severe troubles with the throat and bronchial organs, more care will be required, but in the majority of cases we invite troubles of this nature by bundling up the throat upon every slight exposure.

*Bedford, Mich.*

### "WINE IS A MOCKER."

WHAT is a mocker?—One that imitates in contempt or derision. To pretend to soothe an aching heart, when in fact embittering its pain—that is mocking. To set a table, laden with food and drink, outside the cell of a man who is starving and famishing, but just beyond his reach—that is mocking. To bid a drunken man be strong—that's mockery. To ask his broken-hearted wife to be cheery—that's mockery. But listen: "And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand, and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews! And they spit upon Him, and took the reed, and smote Him on the head." Matt. 27: 29, 30, and also verses 40, 42, 43. They were mockers.

Does wine do like that?—Let us see.

How does it mock?—Just the way a monkey, a man, or a devil does; by imitating, in derision, in the moral world, the physical chemistry of useful and legitimate alcohol. The chemist will tell you that alcohol is a colorless liquid, having very high refractive power, great affinity for water, great solvent power, and great antiseptic power. It has other properties; but these four, its refractive, absorbent, solvent, and antiseptic qualities, are those which distinctly characterize it.

Wine is a pauper and a vagrant in the world of art and science, but in the realm of morals, a sneering, mocking pretender to a throne. Alcohol exhibits great refractive power, that is, the power to make rays of light point wrong. Let me explain that opticians have discovered that when a beam of light travels from a rare medium, such as the pure ether of the upper sky, into a denser medium, such as the atmosphere, it is bent downward. For instance, if we go out to-night into the open air and look up at a star, we would say, "That star is right there." And we would suppose that if we had a rifle of sufficient range, a perfectly true eye, and per-

fectly steady hands, we could send a bullet into its very center. But the astronomer knows he would miss the whole thing by millions of miles, though it was as large as the sun. So when he points his telescope at it, he says, "That is the apparent place of the star." Why apparent?—Because the denser, lower air has broken the rays of light, so that they mislead the eye and project the star upon the sky in a false position. The true position is obtained by calculating the amount of refraction.

Wine mimics this quality in the moral sky, and sets it all awry from zenith to horizon. Alcoholize a man and every ray of truth that shines into his soul will be bent toward falsehood, and the sun of rightness will appear to be where it is not. The wrong will often appear the right, and *vice versa*; the emotional beauty will often change place with mere lust; the false will seem the true, the brutish will seem the manly, the ribald will seem the humorous.

Let me illustrate: Take a man of pure mind, with a keen sense of humor, but no taste for impurity. Can you make him relish a dirty story?—Certainly. Alcoholize him. Isn't that true? Take a young man of clean life, whose ideas of women have been formed by association with his mother and sisters. Can you make him harbor an insulting thought of a young girl passing him unprotected on the streets at night?—Oh, yes! Alcoholize him, and he will think it funny if his drunken companion leers into her face an insult. Sober, he would consider him a cur to guard all women from. Isn't that true? Let a young man marry a woman whom he loves perfectly, and her love will shine into his life straight from her heart to his, and guide his duty sweetly on right lines. Can the star of his love and duty be displaced without any change in her?—Oh, yes! Alcoholize him and the love ray will be bent down toward his baser being, and he will come to think it shines from a baleful and darkling asteroid of selfishness and peevishness; and in his duty he will grow devious, if not false. Isn't that true?

I sat one Sunday night beside the bed of a drunkard who was a scholar and, as the world estimates, a gentleman. He declined to consider Jesus Christ's old-fashioned remedy, but put forth his hand and said, "There's my hand and my promise never to drink again."

"But," I said, "you will break your word."

He flashed, "Do you say I am not a man of my word?"

I answered: "Yes, you are a persistent promise breaker. Your life is one long lie. You promised your wife this morning never to drink again, and steered straight to a saloon, and drank the Sunday through, and now you insult her by appearing to be true, and insult me by expecting me to believe you when I know you would lie now to shield the dram-seller who forfeited his license by selling you drink to-day."

"Do you say I do not love my wife?" he said.

I replied: "No, but I say your lust for drink is greater than your love for anything. You think your wife suspicious and exacting when she is only loving and honest. You have spent her money for drink; that is larceny so mean the law has never thought of defining it. You have been seeing things wrongly. You are a victim of the refractive power of alcohol. Go back twenty years and look at your wife, your word, yourself; then look at them now. Get the parallax, and thank me for being honest with you."

The next morning he came to tell me he had found the Light of the World. Wine has great refractive power in the moral world. It is a mocker.—Selected.

## CURIOUS FACTS ABOUT ANIMALS.

THE greyhound runs by sight only. This is a fact. The carrier pigeon flies his hundred of miles homeward by eyesight, noting from point to point objects that he has marked. This is only conjecture, says the *Philadelphia Times*.

The dragon fly, with twelve thousand lenses in his eye, darts from angle to angle with the rapidity of a flashing sword, and as rapidly darts back, not turning in the air, but with a clash reversing the action of his four wings, and instantaneously calculating the distance of the objects, or he would dash himself to pieces. But in what conformation of the eye does this power consist? No one can answer.

Ten thousand mosquitoes dance up and down in the sun, with the minutest intervals between them, yet no one knocks another headlong on the grass, or breaks a leg or a wing, long and delicate as they are. Suddenly a peculiar, high-shouldered, vicious creature, with long and pendant nose, darts out of the rising and falling crowd, and, settling on your cheek, inserts a poisonous sting. What possessed the little wretch to do this? Did he smell your blood while he was dancing? No one knows.

A carriage comes suddenly upon some geese in a narrow road, and drives straight through the flock. A goose was never yet fairly run over, nor a duck. They are under the very wheels and hoofs, and yet they contrive to flap and waddle safely off. Habitually stupid, heavy, and indolent, they are, nevertheless, equal to any emergency.

Why does the lonely woodpecker, when he descends from his tree and goes to drink, stop several times on his way and listen and look around before he takes his draft? No one knows.—*Selected*.

## THE WOODCOCK AND HER YOUNG.

THE woodcock builds her nest among the dry heather in the woods, and there of course her eggs are hatched. The baby birds are helpless creatures, of no use to themselves till their bills grow hard and their legs and wings become strong. They live chiefly on worms, and want beside a good deal of moisture.

These things can only be had in swampy ground, and as the youngsters cannot go to the marshes, the question is, How are they fed? It would be a wearisome job for the mother to fly to and fro with the large quantity of worms that her hungry infants need. She would have no time to get a meal for herself.

Well, regularly every evening she actually carries her young in her feet from the woods to the marsh and brings them back again before daybreak to the shelter of the wood, where they stay during the day. This habit was doubted for a long time and even denied, but it is now accepted as a well-established fact.—*New York Journal*.

"THERE is not half so much danger in the desperate sword of a known foe as in the smooth insinuations of a pretended friend."

"HE that wanders too far into the wilderness of this world, cannot when he please creep back to the lodge of safety."

God will not share the heart with mammon. He sent no manna till the provision of Egypt was spent.—*Parsons*.

THE best way for a man to get out of a lowly position is to be conspicuously effective in it.—*Rev. Dr. John Hall*.

## Mission Fields.

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

## THE HEART'S GATE.

"Who knocks at the heart's gate?" "I," said Sin. "Will you let me in? Will you let me in?" And I asked of the guerdon that Sin would give, And I learnt that thence I should surely live In joy and in mirth through my world's career, If the pleadings of Sin I would only hear. And I loved the picture, and spake to Sin: "I will let thee in. I will let thee in."

"Who knocks at the heart's gate?" Quoth Virtue, "I."

Will you pass me by? Will you pass me by?" And I asked what boon I might hope to claim If into my heart fair Virtue came; And I learnt that sorrow and care and strife Might perchance be mine through the days of life. And I loathed the picture, and made reply: "I will pass thee by. I will pass thee by."

"Who knocks at the heart's gate?" "I," said Doom

To my heart as it slept in the silent tomb. "Thou hast harbored Sin through thy world's career, And the pleading of Virtue refused to hear. But in life thy conscience assured thee well That Virtue was heaven, and that Sin was hell; So now shall eternity's pains begin. Thou must let me in. Thou must let me in." —*Selected*.

## ASIATIC TURKEY.

THE recent outrages perpetrated upon the nominally Christian people of Armenia, by the Moslem minions of the Turkish Government, with the connivance and in some instances by the orders of both civil and military officials, renders mission work in that country a matter of peculiar interest. The principal Protestant work done in that country is through the instrumentality of the American Board of Foreign Missions. From the "Annual Survey" of the work, published in the *Missionary Herald* of November, we cull the following extracts:—

"In no part of the fields occupied by the board are the contrasted lights and shades of missionary labor more marked than in the Turkish Empire. . . . In all these fields the mission staff is diminished in numbers and weakened in strength to an unusual degree, and the scantiness of the resources at the command of the board has added a peculiar embarrassment. The exactions of the government, the presence of famine in parts of these fields, and outbreaks of lawlessness at many a point, have still further added to the trials and anxieties of the year. As if these were not enough, the Turkish Government seems to be controlled by the steadfast purpose to restrict the evangelical movement, and fetter the freedom of foreign missionaries and native laborers, and to make difficult, if not impossible, the regular prosecution of missionary labor. It is no small proof of the inherent strength of the forces that work with the Christian faith, and of the gracious hand of God over all, that, in spite of these manifold embarrassments within and discouragements without, the work as a whole has not only not gone backward but has made gains in almost every field and in well-nigh every form of missionary effort.

"The attendance upon the colleges and higher schools, both for young men and young women, is more than twenty per cent. in excess of that of last year, and the native contributions for all purposes are twenty-five per cent. in advance of what was reported a year ago. In some places where the pecun-

iary aid from the board was reduced, or even wholly withdrawn, the native community has addressed itself with good courage to the added responsibility, and has, out of its own slender resources, maintained the work at quite its former volume, and in some places with increased efficiency.

"Woman's work, which in these missions forms a more considerable part of the whole work than perhaps in any other field occupied by the board, is in equal measure effective and successful. From the colleges for girls at Constantinople, Harpoot, and Marash, down through boarding schools and common schools to the kindergartens, we have substantially one uniform report of prosperity and growth.

"The diminishing missionary force at some points is becoming a matter demanding serious attention. While it is wise to devolve additional responsibility upon the native agency as that agency increases in number and capacity, there is obviously a limit to the diminution of the foreign force which can wisely be permitted, and that limit in these fields seems to have been reached."

## LETTER FROM CHINA.

NEAR the writer's home in Foo-Choo, China, and in the midst of one of the graveyards with which all the hills near by are covered, is a tower about eight feet high. It is built something like a little pagoda, has a square opening near the top, and at one side there is a shrine in which incense and paper money may be burned. It is one of several such structures that may be found about the city, and is built to facilitate the disposal of babies' bodies. They are wrapped in old pieces of matting or cloth and thrown into the opening at the top, some incense and paper money, perhaps, being burned in the shrine to prevent the spirits of the little ones from coming back to torment those who so unceremoniously dispose of them.

When the tower is so full that no more babies can be put in, some "philanthropist," who wishes to "lay up merit" by "doing good works," has the tower cleaned out, and its contents buried, while the tower is prepared for another filling. A place in the side which is imperfectly filled with bricks proves that this tower has been cleaned at least once, while it is so nearly full again that the wrappings of little bodies can be seen at the opening.

It is said that babies are sometimes thrown into this place before they are quite dead, but probably they are either drowned or smothered before such disposal is made of them. Boy babies are seldom, if ever, killed, but girl babies are frequently gotten rid of by drowning or smothering them, and then, in some cases, they are thrown into the "Baby Tower." To be sure, there is a law against infanticide, but it is never enforced, for, no matter what may be written, custom is law in China.

Older children of the poorer classes, even up to the age of ten or twelve years, are often buried with as little ceremony as attends the disposition of the newborn babes. The coffins are made of the roughest boards, put together in the most careless way, and sold for a few cents each. Sometimes the covers are only tied on, and the coffin buried in a very shallow grave. The writer remembers seeing a little coffin that had been buried in a grave so shallow that the dogs and rain had uncovered it, and the lid, which was only laid on, was misplaced, exposing the partially decomposed body of a child five or six years old.

A missionary recently met two men carrying a box which he found was a coffin containing the body of a child. Instead of using the bamboo pole so common here, they

had thrust their hoes under a rope tied around the box, and were carrying it by their hoe handles. The men said they had no time for any kind of a funeral service, and that they were going to their work in the field, taking the coffin along to bury it, and thus save another trip.

These things seem harsh to us, but they are the legitimate outcome of the religions which have been called "good enough for the Chinese," and when the light regard for human life which is engendered in the Chinese by this sort of thing shows itself in the causeless murder of a missionary or other foreigner, people wonder at the small value placed upon human life in this land. Is it not more truly wonderful that human life is so safe as it is here?

Surely the children who live in America are highly favored by the heavenly Father, and have much reason to thank him for the love that cares for them, and to pray and labor to hasten the time when, even in China, death may be robbed of "its sting" by the knowledge of the brighter life beyond this one.—*Ella Johnson Kinnear, in Union Gospel News.*

NOTES.

THE *chargé d'affaires* of the legation of the United States in Pekin issued, on August 4, the following: "This legation is in receipt of a dispatch from the Tsungle Yamen, dated August 3, stating that the merchants and missionaries of foreign countries, wherever residing in China, will be protected, and that the high provincial authorities have been ordered to issue proclamations warning the people in no manner to disturb them. The Yamen asks this legation to inform the American merchants and missionaries that they are at liberty to pursue their avocations as usual, and requests them to be under no fear or anxiety because of the hostilities now being carried on against Japan."

DR. J. H. DE FOREST writes from Japan: "While there are Japanese who hate foreigners, there is as yet no such national anti-foreign feeling as exists in China. If the present government should announce that the treaty had been revised with any one of the leading powers, and that the honor of Japan was guaranteed, the anti-foreign feeling would disappear largely within a week. It is more accurate, therefore, to speak of the so-called anti-foreign sentiment, since it is as yet superficial."

MANY of the Japanese Christians are saying: "We have learned to distinguish between missionaries. We want no more missionaries to come to Japan with the purpose of showing us how to do it, and of assuming authority over us in any way. But we do want many more broad-minded men and women who understand how to see things from our standpoint, how to sympathize with our ideas, and who are willing to work with us instead of over us."—*Gospel in All Lands.*

IN some places a feeling seems to exist that gifts to foreign missions mean so much less for home work. Even if this were so, it would be no excuse for neglecting the plain command of Christ; but, so far from this being the case, the actual result is usually found to be exactly the opposite. It is a general rule, of which we could give many instances, that earnest support to foreign missions is usually accompanied by increased gifts to home work. The reason of this is the fact that a real interest in foreign missions stirs up the heart, enlarges the sympathies, fosters gratitude for our blessings in a Christian land; and the result is increased liberality towards all God's work, whether at home or abroad. The more people feel their Christian privileges, the more they are inclined to give for them;

and there is no better way to make people feel their privileges than by frequently reminding them of those who have them not,—of those who have the same trials and troubles as ourselves, but are "without Christ," and, therefore, without that blessed hope of eternal life which he alone can give.—*Selected.*

A MISSIONARY in India writes to his home society: "There is one thing which education does not seem to bring to India, and that is moral stamina. The ability to accept and harbor the most debasing social customs of this land is found among Hindus almost as frequently, if not as fully, under the university cap and gown as under the unkempt hair and rags of the village plowman. This is a vast and ghastly factor in the great problem of India's social and religious renovation."

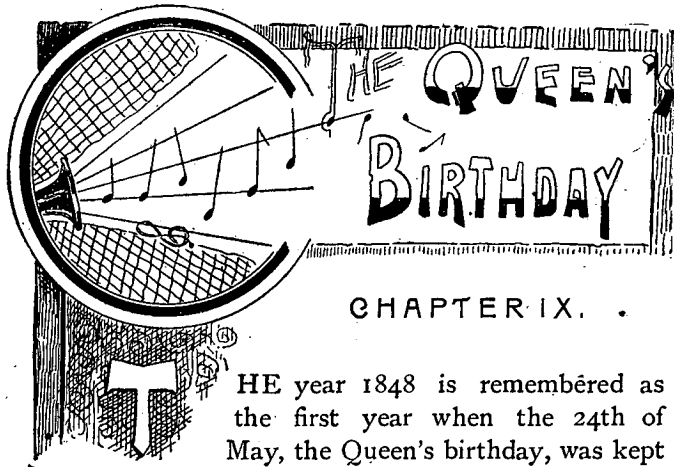
DR. DENNIS says that "the Arabic language is the medium for reaching 40,000,000 souls. It is the spoken tongue of Northern Africa to Eastern Soudan, Arabia, Palestine, Syria, and Mesopotamia. It is the sacred language, although not necessarily the vernacular, of Mohammedans everywhere throughout the world. Consider what Christian missions have put into this one language within a half century. There is the Bible in thirty editions. There are 500 distinct volumes of religious, educational, scientific, historical, and popular literature, issued from the Beirut press of

the American Presbyterian Mission. An average of 25,000,000 pages is printed at that press annually, and the total of pages printed since its establishment is slightly over 508,000,000. The Beirut Mission press has become a distributing center for Arabic literature throughout the world.—*The Occident.*

CONCERNING the provinces of Hunan and Kwong-Sai, China, Rev. W. H. Lingle, Presbyterian missionary, says: "It is well known that these two provinces contain the largest solid mass of heathen in the world to-day untouched by Christianity. It is also known that with their more than 20,000,000 of people they have been the most hostile to Christianity and modern civilization. The most of the vile and slanderous placards and literature issued in recent years against Christianity and Christians have come from Hunan." The Presbyterians have a mission in the province of Canton, on the borders of the provinces above mentioned.

**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.

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



THE year 1848 is remembered as the first year when the 24th of May, the Queen's birthday, was kept as a holiday. The young men, with Mr. Nobbs at their head, started the celebration. The *Bounty's* old gun was made to do duty on the occasion in firing a salute in honor of Her Majesty, and every old musket that could be put to such a use, with as heavy charges as could be carried, was pressed into service to assist the *Bounty's* gun in making all the noise possible. The one bell on the island was kept ringing merrily, while, to add to the other sounds, cheer after cheer rang from the throats of the whole community, who had assembled to show loyalty to their sovereign.

The bell was a gift presented to the islanders in 1844 by the people on board the *Basilisk*, man-of-war, to be used for calling the worshipers to church. For

(96)

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### LIFE'S MISSION.

THOUGH thou shouldst live a thousand years,  
Whatever fate gives,  
Or what refuses,  
Let this support thee in thy fears,  
Let this console thee in thy tears,  
Man loses but the life he lives,  
And only lives the life he loses.  
Longest and shortest are but one;  
The present is the same to all;  
The past is done with and forgot;  
The future is not yet begun;  
Nothing from either can befall,  
For none can lose what he has not.  
All things from all eternity  
Come round and round the whirling spheres;  
It makes no difference if we see  
The same things for a hundred years  
Or for a million. They are here.  
Who longest lives, who shortest dies,  
Loses the same sweet earth and skies,  
For they remain—we disappear.

—R. H. Stoddard.

### A LETTER FROM THE SOCIETY ISLANDS.

EVER since our missionary ship *Pitcairn* first visited this group, our work has been before the people to some extent. From that time a few have been keeping the true Sabbath. Representative missionaries are now in the field, and tracts upon a variety of subjects are published in the native language.

Human nature is the same the world over, and the people here want to be upon the popular side, as well as elsewhere. It was asked in Christ's time if any of the rulers believed on him. This question is frequently asked here, "What do the leading people think of your work?"

This people are called Christian. They believe that they have received great light, and are often heard to pray that God will send the gospel to the heathen in other lands. Yet, while they profess Christianity, their lives are, as a rule, quite foreign to its principles. They will not trust each other, and are continually at law one with another.

In those places where the natives are controlled by their own laws, it is expected that everyone who holds a government office must be a church member. These officers are very zealous in searching out those among the common people who have broken the law. The penalty is simply a fine, banishment being only occasionally added to the fine, and the witness receives about half of the money as a compensation for his services. The remainder goes to the government, and is spent in buying food for the officials, when they have a gathering to talk over government matters. Since I have been here, I have not known the native governments to pay out one cent for public improvements.

In a certain district on Raiatea the attendance at their church had grown very small at one time. So a law was passed that all well persons must attend church twice upon Sunday, or pay a fine of twenty-five cents for each service they failed to attend. When asked what they did with this money, they informed me that it was saved until enough had accumulated to buy food for a feast, when all would enjoy a feast together at the church.

Many of the natives seem to think that when they have paid their fine, they are clear, and the sin stands no more against them. If this theory were true, then the sin would be transferred to the church, as its members

are the ones who receive and use this money.

Sorcerers are plentiful here, and they are also popular church members. A short time ago one sent word to the queen of Raiatea that a part of her name was the name of an old heathen god, which they now call the devil, and that unless that name should be removed, she would sicken and die an untimely death, as her sister, who was queen before her, had done. So her leading men were called together to talk over the matter, and, although they claimed to have no faith in such an idea, she, with them, decided to change the name so as to avoid danger.

It is supposed by them that in many cases of sickness the presence of the devil is the direct cause. They think he is in the person, and to insure recovery he must be driven out. So a stone, weighing about twenty pounds, is heated until it has become exceedingly hot, then wrapped in leaves and tied inside of a cloth. Some assistants then hold the patient, while the sorcerer applies the hot stone to the spot where the pain is felt, as the devil is supposed to be where the pain is. While the patient screams and wriggles around, vainly trying to get away from the instrument of torture, these struggles are attributed to the devil. When the flesh is seen to twitch, the sorcerer cries out that the devil is there, and vigorously applies the heat to that spot. This is continued without mercy until the devil has been driven out, through the feet, head, or some other portion of the body. The sick person is often severely burned by this process.

These few items will suffice to show what kind of Christian people these are, and how little they know of true Christianity.

How hard it is to break away from old habits and ideas! It is so natural for us to follow in the footsteps of our forefathers, taking for granted that a thing must be true because they believed and practiced it!

Some may wonder how they can believe such things, now that they have the Bible, and claim to follow its teachings. But let us not be in too great a hurry to condemn them, because they profess Christianity and do not live up to its standard. It is so easy to set up one's own standard and expect others to live according to it. Are not many in more enlightened countries, who profess to believe and practice the teachings of the Scriptures, holding onto things of heathen origin, and as unwilling to give them up as this people are to abandon some of their heathen notions?

Take, for example, the observance of Sunday as the Sabbath. God in his word has never given a command, or even a hint, either in the Old or New Testaments, that he wishes his followers to observe that day. It was dedicated to the worship of the sun by the sun worshipers; and Constantine, who was more of a heathen than a Christian, passed a law that all should rest on the venerable day of the sun. Other laws were afterward passed which compelled the people to either rest upon Sunday or lose their offices, property, or lives. This condition of things continued until many looked upon this *man-made* institution as coming from God.

Some may think that the south sea islanders who burn poor sick people with hot stones would not be audacious enough to pray over it. But this is a mistake, for they never engage in this work without first reading a portion of Scripture and praying. So it may be with us—we may be obeying some cherished tradition which is contrary to the teachings of Scripture, and trusting to it instead of God's word.

It becomes us to know that we are building on the Rock Christ Jesus, and not on the traditions of men. Christ said, "The word that I have spoken, the same shall judge him in the last day."

It is said that where sickness is treated in this way by the sorcerers, nine out of ten never recover; but *everyone* who knowingly builds on the sands of tradition, and trusts to these things for salvation instead of to the word of God, will die the second death. How carefully we should all study God's holy word, and put into practice its teachings, for by it we are to be judged, and not by our ideas of right and wrong.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

B. J. CADY.

### FIELD NOTES.

A HOUSE of worship is in process of erection at Linton, Ind.

THE attendance at Walla Walla College the current term has reached 120, notwithstanding the hard times.

INCREASING interest in meetings held at Loyaltown, Pa., is reported by Brethren George W. Spies and W. J. Heckman.

SINCE the State camp meeting in Kansas, three churches have been organized,—at Williamsburg, at Pomona, and at Geneva.

THE dedication of the new church at Bern, Kansas, was set for the 9th inst., Elder McReynolds and other ministers to officiate.

AT Connersville, Ind., there is now a company of over twenty members, the result of tent effort the past season, and an early organization is anticipated.

THE protracted meeting season annually observed by our people, and usually denominated "the week of prayer," will be held this year from December 22 to 30.

MEETINGS held in Clinton County, Mo., a few miles from Cameron, by Brother Wm. T. Millman, have resulted in the organization of a church of thirteen members.

ELDER J. W. WATT reports encouragingly of the canvassing work in Indiana, the sales for the last month being greater than for the corresponding month last year.

THE *Kansas Worker* says that Elder S. S. Shrock has been compelled by failing health to give up work for some time, and go to his home, at College View, Neb., for rest.

ELDER O. A. OLSEN, president of the General Conference, is at present in Battle Creek, Mich., where he expects to remain most of the time until after the General Conference.

THE South African Conference began its session November 30, at Claremont, Cape Colony, and a Biblical institute connected with the Conference is to continue until January 8.

ALTHOUGH no official report has yet reached us, other reports speak very encouragingly of the good meetings in connection with the recent session of the Atlantic Conference at Washington, D. C.

ELDER W. J. STONE reports the organization of a Sabbath school of fourteen members at Wicks, Mont. Also the baptism of six persons in Bitter Root Valley, where it is expected soon to organize a church.

THE ministerial force of New York Conference has been augmented by the transfer of Brother George M. Ellis from Missouri. He begins labor at Fulton, where an interest has been created by Bible readings.

A LITTLE company in Bloomsburg, Pa., with a Sabbath school of fifteen members, reports accessions to the faith, although they have had no preaching service. It will be so with all companies whose members are walking in the light.



ELDER J. S. WASHBURN, of Southampton, England, reports large audiences at their meetings. One Sunday evening hundreds were turned away for want of room, although the hall has a seating capacity of 700.

A CANVASSER in the State of New York, writing to the *Indicator*, says: "I have obtained orders for 'Bible Readings' from some who had been canvassed over and over again for it, but would not subscribe. Now they are so eager to get the book that they even pay for it in advance."

ELDER J. H. MORRISON, superintendent of General Conference District No. 6 (Pacific Coast), was called to his home in College View, Neb., a few weeks ago on account of sickness in his family, and arrived just in time to witness the decease of his daughter Mable. He has the sympathy of his wide circle of acquaintances.

AS USUAL during the session of General Conference, the *Conference Bulletin* will be issued daily, and during the preliminary institute it will be three times a week. The institute will begin February 1, from which time the *Bulletin* will be issued. The price during the institute and General Conference session will be 50 cents. Orders should be sent early, to A. O. Tait, Battle Creek, Mich., or to your State Tract Society.

SOMETIMES adversity begets energy. This is why it is permitted to come upon the Lord's people. If their opponents were always kind to them, they would come to rely upon that kindness, instead of trusting in God. This principle has been illustrated recently in Mason City, W. Va. The church in which our brethren met was closed against them, and the next day they started the enterprise of building a house, and report good success in soliciting funds.

EAST LONDON, South Africa, is a seaport on the Indian Ocean. Elders George B. Thompson and Ira J. Hankins have labored there for about a year, having visited nearly every house, talked with the people, and preached in a hall. Elder Thompson writes, under date of October 29, that a "good many are investigating with interest, and a few have commenced to obey." He also states that a native Congregational minister has translated a tract, "Christ Tempted as We Are," into the Kaffir language, and it was then in the printer's hands.

BROTHER RICHARD BROWN, of Ferndale, Humboldt County, Cal., gives us the encouraging assurance that "the word printed in the SIGNS OF THE TIMES has been the means of leading seven persons into the Ferndale church." Our brethren in other churches where they have but little ministerial help may hereby learn a lesson in the matter of utilizing the help at hand. The labor and expense of putting the truth in printed form will be of little avail unless the brethren make use of it. Its usefulness consists, to a great extent, in helping the brethren to work.

A LETTER to the *Union Record* from Brother H. O. Bullen, of Shady Side, Md., shows that the trail of the dragon is there. He had been once tried on a charge of Sunday labor. He writes as follows: "The Sunday after my trial, my boat sails being wet, I went to open them, and a near-by neighbor came to me and said it was a sin to break the Christian sabbath, and said I must stop, and if the law did not compel me to, he would himself by force. He watched my house to see if I did any work, but as my wife was sick I had to be with her, so he did not have to use his power. He did not consider it any harm for him to watch me on the Christian sabbath, but he thought it a sin for me to go quietly and open my sails on that day. Another good Sunday keeper said he thought it a sin for one to dig potatoes Sunday, and said if I did

not stop it he would make me. My house is watched ever Sunday now, and they say they feel bad that I won't keep it nor let them keep it; so I suppose it is very hard for Satan."

PERIODICALS WANTED.

GEORGE NEICE, St. Augustine, Knox County, Ill., desires late copies of the *American Sentinel* for missionary work.

THE Christian Help Bands organized by our student brethren at Ann Arbor, Mich., desire copies of *Our Little Friend* for their kindergarten schools among poor children. Address, Arthur Herr, 21 E. Jefferson Street, Ann Arbor, Mich.

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CHURCH SERVICES.

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

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

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

**Chicago, Illinois.**—Church on Forty-sixth Street between Michigan and Wabash Avenues. Sabbath school 9:30 A. M.; preaching service 11 A. M. Prayer meeting 3:30 P. M. every Sabbath, also Tuesday evening 7 P. M. Missionary meeting Thursday evening 7 P. M. All are cordially invited.

**Los Angeles.**—Church at 145 Carr Street, between Main and Hill Streets. Sabbath school on Sabbath at 9:45 A. M., and preaching service at 11 A. M. Prayer meeting Tuesday evening. Missionary meeting Thursday evening. All are welcome. *926 Hill Street.* BELLE P. BAKER, Clerk.

**East Portland, Oregon.**—Church at corner of Eleventh and East Everett Streets. Services every Sabbath 11:30 A. M. Sabbath school 10 A. M. Missionary meeting evening after Sabbath 7 P. M. Prayer meeting every Wednesday evening 7 o'clock. All welcome. Seats free.

**Washington, D. C.**—Church on Eighth Street between F and G Streets, N. E. Regular preaching service at 11 A. M. Sabbaths. Sabbath school, 9:45 A. M. Sunday, 7:30 P. M., Bible study. Prayer meeting Friday at 7:30 P. M. All are welcome. H. W. HERRELL, Clerk.

**Sacramento.**—Church on G Street between Eighteenth and Nineteenth Streets. Regular services: Sabbath school at 10 A. M., preaching service at 11 A. M., Sunday at 7:30 P. M. Prayer and missionary meeting Wednesday evening at 7:30. Seats free. All are cordially invited.

**Pasadena.**—Church at corner of Summit Ave. and Mountain Street. Sabbath services every Sabbath at 11:30 A. M. Sabbath school 10 A. M. Prayer meeting every Sunday evening 7:30. Missionary meeting Tuesday 7:30 P. M. All are cordially invited. Box 261. O. S. SMYTH, Clerk.

**St. Paul, Minn.**—Church on Greenbriar Avenue, between Jenks and Clawson Streets. Regular preaching services on Sabbath at 11 A. M. Sabbath school at 9:45 A. M. Prayer meeting Tuesday evening at 7:45. All are cordially invited. NETTIE MCSTAY, Clerk.

**Boston, Mass.**—Church worships at United Fellowship Hall, 1371 Washington Street. Regular services: Sabbath school at 10 A. M., preaching at 11 A. M. All are welcome. George B. Wheeler, pastor. Residence at 166½ Ferry Street, Everett, Mass.

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.

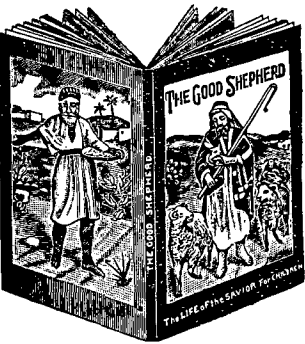
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## International S. S. Lessons.

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

LESSON XII.—SUNDAY, DECEMBER 23, 1894.

### THE PRINCE OF PEACE.

[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, Isaiah 9: 2-7.

2. THE people that walked in darkness have seen a great light; they dwelt in the land of the shadow of death, upon them hath the light shined.

3. Thou hast multiplied the nation, thou hast increased their joy; they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil.

4. For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian.

5. For all the armor of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire.

6. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

7. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth even forever. The zeal of the Lord of hosts shall perform this.

Golden Text: "Of the increase of his government and of peace there shall be no end." Verse 7.

NOTE.—There can be no question but what this prophecy is spoken of our Lord Jesus Christ and his future. It was given probably in the time of Ahaz, about 733 years before Christ. It was delivered in Jerusalem, the prophet's home, to Judah, the prophet's people, at a time when Judah was in great darkness, and therefore in great need of light. This darkness was typical of the greater darkness of the world, and the only light which could lighten that darkness was Christ Jesus, "the Light of the world."

1. In speaking of Christ and his mission, what does the prophet say that the people who walk in great darkness have seen? Verse 2.

2. To what extent had the light shone upon them?

3. What does he say that God had done respecting the nation? Verse 3.

4. What is said of their joy?

5. What caused this joy? Verse 4. Note 1.

6. What is said of the enemies who rise up against God's people? Verse 5.

7. Through whom does this joy come? Verse 6, first part.

8. What relation should this Son sustain to the government of the people of God? Verse 6, second clause.

9. What should his name be called? Verse 6, last part. Note 2.

10. What is said of the increase of his government and of peace?

11. Upon whose throne will he sit? Note 3.

12. By what power will all this be accomplished? Verse 7, last part.

#### NOTES.

1. THE prophet seems to see the bondage in which Israel had been to other nations as symbolical of the bondage of sin, and the joy when release came from Israel's bondage as typical of the joy which comes when delivered from sin. He says that the yoke of Israel's burden has been broken by the Lord, and it is because of this that Israel rejoices. This looks forward not simply to Christ's first coming, but to his second coming, when the rod of the oppressor shall be utterly broken, and he shall enter upon his reign of peace.

2. HIS name shall be called Wonderful, Counselor, etc.—The marginal reading unites the two words, making them Wonderful Counselor. Truly, that is what Christ is to his people. In him dwell eth "all the treasures of wisdom and knowledge," and he bids us, if we lack wisdom, to come to him and obtain it. He is the mighty God; he is one with the Father. When he came he came in the fullness of God. He was "God manifest in the

flesh." When he comes again, it will be the appearing of "the great God and our Saviour Jesus Christ." He is "the Everlasting Father," that is, all those who are born into his kingdom are begotten through his word. The New Jerusalem is the mother. Gal. 4: 26. The union of the two at last, when Christ takes his kingdom, will be the marriage of the Lamb, and those who are saved from sin will be the children and guests. He is the "Prince of Peace," because he is the one who makes peace between the sinner and God. The apostle says, "For he is our peace." Eph. 2: 14. If we accept of him, we have peace with God.

3. THE throne of David.—It will be seen by referring to the 72d Psalm that the promise to David and his seed included the entire world, even as the promise to Abraham included the world. See Rom. 4: 13. To David's seed it was said, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth;" and so we are told in Dan. 7: 27 that the "kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Christ is their King.

LESSON XII.—SABBATH, DECEMBER 22, 1894.

### ON THE WAY TO EMMAUS.

Lesson Scripture, Luke 24: 13-35.

13. AND behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem.

14. And they communed with each other of all these things which had happened.

15. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them.

16. But their eyes were holden that they should not know him.

17. And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad.

18. And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?

19. And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people;

20. And how the chief priests and our rulers delivered him up to be condemned to death, and crucified him.

21. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass.

22. Moreover certain women of our company amazed us, having been early at the tomb;

23. And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24. And certain of them that were with us went to the tomb, and found it even so as the women had said; but him they saw not.

25. And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken!

26. Behooved it not the Christ to suffer these things, and to enter into his glory?

27. And beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself.

28. And they drew nigh unto the village, whither they were going; and he made as though he would go further.

29. And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them.

30. And it came to pass, when he had sat down with them to meat, he took the bread, and blessed it, and brake, and gave to them.

31. And their eyes were opened, and they knew him; and he vanished out of their sight.

32. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the Scriptures?

33. And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34. Saying, The Lord is risen indeed, and hath appeared to Simon.

35. And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

1. ON what day of the week was it that Jesus rose from the dead?

2. To what place did two of the disciples go that same day?

3. How far distant was it from Jerusalem?

4. What did they do as they walked along?

5. As they thus reasoned together, who joined them?

6. Did they recognize him?

7. What question did he put to them?

8. What was their astonished reply?

9. What did they say about Jesus?

10. What did they say that they had hoped?

11. By what did they say they had been astonished?

12. Of what were they still in doubt?

13. How did Jesus then address them?

14. What question did he ask them?

15. What did he then proceed to do?

16. Where did he begin?

17. When they reached the village, what did Jesus seem about to do?

18. What did the two disciples do?

19. When they sat down to supper, what did Jesus do?

20. What immediately took place?

21. What did the two say to each other?

22. What did they do the same hour?

23. What did they find when they reached Jerusalem?

24. What did the eleven say to them as they entered?

25. What did the two then relate?

26. Was their story believed by the eleven? Mark 16: 12, 13.

#### NOTES.

1. JESUS will not force his presence upon anybody. He made as if he would have gone further, and so he would if the two had not asked him to come in. He is willing to come in and sup with everyone, but waits for an invitation. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

2. "AND they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" In this we find out what is meant by expounding the Scriptures. Jesus expounded to them in all the Scriptures the things concerning himself; and this was simply opening the Scriptures to them, and letting the truth that is in them shine forth. "The opening of thy words giveth light." Ps. 119: 130, Revised Version.

3. "DID not our heart burn within us, while he talked with us by the way?" The same experience may be had to-day. Jesus says, "Lo, I am with you always." His presence is as real as when he walked with the two disciples to Emmaus. His Spirit will open the Scriptures to his people now as well as then; and any disciple, however humble, may have that presence, and may have his heart made to glow as he is taught by the Master.

4. THE two disciples went back to Jerusalem the same hour, although it was late. They could not keep the good news to themselves. They found the eleven gathered together, discussing what Peter and the others had told them. Some make the mistake of reading verses 23 and 24 as though it was the two disciples that said, "The Lord is risen indeed, and hath appeared unto Simon;" but it will at once appear that this was not so when we consider that the two did not know that Peter had seen Jesus. All they knew about was "the vision of angels" which the women had seen. Besides, if they had known of what Peter had seen, that would not likely have been the first thing on their lips. They were full of the revelation that had been made to them, and the first thing they told was that which they had come all the way from Emmaus to tell. The difficulty has arisen over the fact that Mark says that the eleven did not believe the story of the two. But their minds were in a whirl of excitement. They had accepted Peter's story, but now when these two came and told them how they had seen Jesus at Emmaus, they were ready to disbelieve everything. They did not yet understand the scriptures which set forth that Christ must needs have suffered, and then enter into glory.

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## News and Notes.

FOR THE WEEK ENDING DECEMBER 3.

## RELIGIOUS.

—General Booth declares that of over ten thousand lost women rescued by the Salvation Army, eight thousand have not relapsed into sin.

—A London paper states that the pope has sent an expression of sympathy to the director of the *Moniteur de Rome*, who was recently expelled from Italy for the expression of treasonable sentiments. From this we suppose the pope is in sympathy with the sentiments expressed by the exile.

—Evangelist S. M. Martin discoursed on the subject, "Why We Keep Sunday," in the Christian Church in this city on the 2d inst. His tirade against those who keep the Sabbath of the Lord was in fulfillment of Rev. 12:17: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

—A missionary in Japan writes that the spirit of war is deeply affecting the Christian bodies, and native preachers are urging their flocks to engage in the conflict with China, to lay down their lives for the flag of their country. But that is not so surprising as the fact that in this country professed Christian ministers and Christian journals point to the Japanese advancement in the art of war as evidence of advanced civilization and Christian progress.

—Miss Frances E. Willard, of the W. C. T. U., despite her efforts to unite politics and religion, emphatically protests against the introduction of militarism in the church. The growing popularity of youthful military organizations in connection with religious work is to be deplored, but it is a logical companion of political religion. The ultimatum of political power is military power, and when the church seeks the support of political influence, it virtually appeals to the power upon which that influence relies. On this subject of militarism in the church the *Baptist Record* says that "the churches that meekly allow it are sowing the wind, soon to reap the whirlwind."

—Chaplain McCabe, known as the great money raiser of the Methodist Church, has evidently been dreaming of late. This is what he says he is going to do: "I am going to induce every member of the Methodist Church to subscribe 25 cents a week to the cause of foreign missions. That will net in one year the pretty sum of \$32,000,000. When I get this money, or the first month's installment of it, I will hire a ship like the *Majestic* or *Lucania* and load it with 2,000 missionaries and start on a tour of the world. I will drop off a missionary wherever they appear to need one, and where they want a church I will leave money for building one. As soon as I have dropped that load of missionaries, I will come back after another cargo of them."

—The Young People's Society of Christian Endeavor seems to be failing in one of its prime objects, that of bringing about a union of churches. And, strange as it may seem, it is the Methodist Episcopal Church that is backing out. The Epworth League, a distinctively Methodist society, has come to the front as a rival, and there is a strong effort being made to induce the Endeavorers of that church to come over to the League. The *California Christian Advocate*, Methodist organ, says: "We have observed that the most successful churches and pastors are those that have employed distinctively Methodist methods in their work. There is a turning again to the old Methodist altar." The Endeavor Society of the First M. E. Church of this city are stoutly resisting the overtures of their pastor, who favors the change to the Epworth League.

—Rev. D. Hanson Irwin, pastor of St. John's Presbyterian Church, San Francisco, is having trouble with hoodlums, who assail him with stones, dirt, and abusive epithets as he returns home from church on Sunday evenings. He was at a loss to account for their persistent enmity, and a couple of policemen followed him at a short distance to note results. When the usual crowd assailed him, two of them were arrested, when one cried out, "You are an A. P. A." Mr. Irwin denies having any connection with that order, but, having been at Metropolitan Hall one evening when Rev. J. Q. A. Henry, an A. P. A. lecturer, was discussing the public-school question, it is now supposed that the assaults are made because of the impression that he is a member of the American Protective Association, and therefore bitterly opposed to the Catholics.

## SECULAR.

—To-day (Dec. 3) is the time for convening the national Congress.

—Late advices from China state that rebellion is rife in the provinces of Kwang Tung and Kiang.

—It is said that Great Britain, France, and Russia will act as a triple alliance in all matters pertaining to oriental affairs.

—The village of Metamore, O., was destroyed by fire last week, leaving twenty-five families homeless.

—In consequence of continued tumults in the Portuguese Cortes, the king has closed the session. He will call it again when he deems it necessary.

—A Brussels dispatch says that three persons were killed and twenty injured by an explosion in a factory at Canelle on the 2d inst. The building was blown to atoms.

—Striking employes of Shelly Brothers' factory, at Holgate, Ohio, became intoxicated on the night of the 27th ult., and twice set fire to the establishment, causing a loss of \$2,000.

—Late press dispatches state that destitution in the western counties of Nebraska, owing to the drought of the past season, is daily increasing, notwithstanding efforts to aid the sufferers.

—John Turpin and Wm. Cassidy, of Franklinville, N. J., are suffering from hydrophobia, and it is feared they cannot recover. They were both bitten by a mad dog about three weeks ago.

—Mrs. Grannis, the noted temperance and social purity reformer, is making war upon the low-cut dresses worn by New York society ladies to the operas. Her crusade is making quite a sensation.

—A San Francisco Committee of Unemployed reports 15,000 men out of employment, with the number constantly increasing, and no prospect of any improvement in the condition of labor the present winter.

—The Southern Pacific Railroad Company, besides reducing its force at every possible point, has begun a general reduction of salaries, which, it is said, is to reach every employe, from the heads of departments down.

—A New York dispatch states that Japan has succeeded in purchasing the Chilean cruiser *Esmeralda*. As a blind it was first nominally sold to Ecuador and by that government to Japan. The price was \$1,000,000 gold.

—A West Point, Miss., dispatch says: "Forest fires are raging in the surrounding bottoms, resulting in large losses of timber, fences, etc. There is scarcely any water, no rain of any consequence having fallen since August last."

—All the plate-glass manufactories now in operation in the United States are represented in a meeting at Pittsburg, called for the purpose of forming a combination. The design is to decrease the production and increase the price.

—Congressman McGuire, of this State, will present, during the present session of that body, a petition signed by 200,000 voters of the Pacific Coast, praying that the government take possession of the subsidized Pacific railroads on the maturity of their mortgage bonds.

—The *Tribune*, of this city, states that wheat is worth fifty cents a bushel in California, and it costs nearly as much more to ship it to New York or Liverpool; yet a larger loaf of bread is made by the bakers of either of those cities than is made here, and sold for less money.

—A press correspondent at Rio Janeiro states that Asiatic cholera has broken out in that city, and that the authorities have been endeavoring to conceal the fact. He also states that yellow fever has appeared in the Brazilian State of Minas Geraes, in a district where it never was known before.

—A New York City dispatch of the 28th ult. says that the American Sugar Refinery has decided to close all the refineries of the company in Boston, New York, and Philadelphia. It is also stated that 50,000 operatives will be affected by the stopping of these works. The reason assigned is that the business does not pay.

—A St. Petersburg dispatch says that the proclamation of amnesty issued by the czar on the occasion of his marriage includes the accused Lutheran clergymen of the Baltic provinces. It is expected that all such prosecutions will be dropped, and that the order for the expulsion of German officials and workmen from Russia will be rescinded.

—The Brazilian Congress has passed a bill allowing foreign residents to engage in the coasting trade free for two years. After that the privilege will be accorded only to vessels flying the Brazilian flag. President Moraes has sent an agent to Portugal to arrange for the restoration of diplomatic relations, which were suspended during the administration of President Peixoto.

—At Tacoma, Wash., on the night of the 28th ult., a long stretch of water front made-land slid into the bay, carrying with it a Northern Pacific Railroad warehouse, office, cattle sheds, and pump house for the hydraulic work of filling in tide land. A boat-house in which a family resided was also upset, and a young girl aged 15 years was drowned. A watchman was also drowned.

—Another of the war governors has closed his account. The death of Hon. Joseph E. Brown, ex-United States Senator, ex-supreme judge, and ex-governor of Georgia, removes another prominent landmark of the civil war. He was governor when Sherman was marching through that State to the sea, and after the war was an ardent participant in the work of reconstruction.

—A daily paper of this city (date, Dec. 1) has the following in display headings: "The poor are in great need. Hundreds of larders are empty. Make these needy ones happy Christmas day." Twenty-five days seems like a long time for people with empty larders to wait for relief. Wouldn't a little provision distributed in the meantime be better than a gorge on Christmas day?

—At Elmira, Cal., on the night of November 28, four tramps were run over by a freight train, and three of them were instantly killed. The fourth, a mulatto boy of 17 years, is thought to be fatally injured. They were warning themselves by a fire at the side of the track, and had fallen asleep. The injured boy gives the name of John Brisco, and says that his mother lives in Davenport, Iowa.

—It is variously rumored that overtures of peace on the part of China are under way, and that a truce will soon be proclaimed. Meantime Japan is following up her victories in quest of further advantage. It is stated that China has negotiated a loan of \$6,000,000 in England; if this be true, it is settled that Great Britain will see that a line is drawn somehow and somewhere on Japanese conquest.

—In regard to the extensive massacre of Armenians by Turks, it is said that Great Britain has warned Turkey that article 61 of the Berlin treaty, which guarantees the security of Armenians, will be enforced, through the intervention of the powers, unless the result of the inquiry commission's labors shall be absolutely satisfactory and the reforms promised in Armenia be effected without delay.

—It is said that Chicago has a greater proportion of pauperism than any other city in the United States. This is partly accounted for by the fact that Chicago has more than 200 millionaires. Such aggregations of wealth by a few cannot fail to beget a corresponding want on the part of others. How the Golden Rule would even up the bounteous supply which the earth produces under the kind providence of our heavenly Father!

—On the 1st inst. Colonel Oates, who, according to the official count, had received 27,000 majority for governor of Georgia, was duly inaugurated, with military display. Captain Kolb, the Populist candidate, claims that the election was fraudulent, and had himself sworn in by a notary public. He attempted to deliver his inaugural on the steps of the Capitol, but was prevented by the military, and delivered his address on the street.

—The assistant attorney general of Siberia arrived in San Francisco last week, en route to St. Petersburg. On his way he is inspecting State and national prisons, having visited those of Japan and Hawaii. He will make a report of his investigations on his arrival at St. Petersburg. He was shy about talking to newspaper reporters, as he said they exaggerated what was said to them, and when the papers were received in Russia the one interviewed was placed in an embarrassing position.

—A New York *World* correspondent reports an interview with the king of Corea. His majesty desires that his country shall be absolutely independent. He appeals to the civilized nations of the world to preserve the integrity of his kingdom, but relies especially upon the United States. This government made the first treaty with Corea, and promised to befriend it. Notwithstanding the fact that the Japanese army of invasion is at his disposal, he would like to have a few United States soldiers to protect his person.

—Not long ago U. S. Attorney General Olney decided that a receiver of an embarrassed railroad company had no right to discharge an employe of the company on account of membership in a labor organization. Now comes U. S. Circuit Judge Dallas, of Philadelphia, and decides that such receiver may discharge employes for the reason assigned. Evidently the conflict between organized labor and organized capital is not yet at an end. Appeals to courts will not be likely to quiet the contention so long as the opinions of leading court officials so widely differ.

—The new czar of Russia is making himself popular by throwing off many of the customary autocratic features of royalty. He has dispensed with the military police body guards of the palace. His order withdrawing the troops from the line of march on his wedding day is said to have produced a wonderful effect. The people could hardly believe that they would be allowed to stand and witness the procession without the usual hedge of soldiers in front of them; and when they saw that it was really true, they were wild with enthusiasm, and manifested their delight by many demonstrations of joy.

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# Signs of the Times

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## CONTENTS OF THIS NUMBER.

<b>Editorial.</b> —Notes and Comments—"Saved by Works"—The American Sunday—Our Catholic—"Protestantism"—It Is Bad in Switzerland.....	897-899, 912
<b>Question Corner.</b> —166, Buy a Sword—167, John 11: 26—168, Remission of Sins—169, Tribulation Ten Days.....	899
<b>General Articles.</b> —Returning to God (verse)—The Sending Out of the Seventy—A Sop for Protestants—The True Tabernacle—The Gift Measured by Love—Mortal or Immortal, Which—A Forgiving Kaffir—Time and Its Story, X-XII (verse)—Lying Vanities vs. God's Mercy—I Have Finished My Course.....	900-904
<b>Home and Health.</b> —What Shall I Do? (verse)—Colds, Sore Throat, Croup, etc.—"Wine Is a Mockery"—Curious Facts about Animals—The Woodcock and Her Young.....	905, 906
<b>Mission Fields.</b> —The Heart's Gate (verse)—Asiatic Turkey—Letter from China—Notes.....	906, 907
<b>Our Work and Workers.</b> —Life's Mission (verse)—A Letter from the Society Islands—Field Notes.....	908, 909
<b>International S. S. Lessons.</b> —The Prince of Peace (Lesson 12, Sunday, December 23, 1894)—On the Way to Emmaus (Lesson 12, Sabbath, December 22, 1894).....	910
<b>News and Notes</b> —Religious—Secular.....	911

DR. S. M. MARTIN, of St. Louis, Mo., the evangelist of the Disciple Church, preached a sermon on Sunday, December 2, in this city, on the subject, "Why We Keep Sunday." In a way—his way—he canvassed the whole Sabbath question, and satisfactorily to himself, we suppose, settled the matter. We will, the Lord willing, refer to some of his positions next week.

"Spirit of Prophecy," Vol. 2.—We would like to inquire if any of our readers have a copy of the above volume in good condition which they will spare. If so, please let us know at once.

"Great Controversy," vol. 2, is the same thing. This will do as well as the book under the former title. Address, THE SIGNS OF THE TIMES, Pacific Press, Oakland, Cal.

**Week of Prayer.**—We hope that our brethren and sisters will not forget that the week of prayer is fast drawing on. At the time when the great world are seeking their own pleasure and spending money and labor for that which does not profit, it is time for the people of God to seek him, and to bring for the spread of the gospel of Christ offerings of gratitude for all his blessings. Let us remember this. See Our Work and Workers department.

"The Sanctuary of the Bible."—The above is the subject of our Sabbath school lessons for the first quarter of 1895. The pamphlet for senior classes is now ready. It is issued as No. 129 of the *Bible Students' Library*. The same subject will be treated in the December number of the *Library*, No. 128. This number will be an illustrated pamphlet, entitled "Christ Our Advocate." It will be a help in the study of the Sabbath school lessons. Price of lesson pamphlet, 5 cents. Order of Pacific Press, Oakland, Cal., or of any of our tract societies.

**Artistic Music.**—The *Occident* has the following true, and in these days ever timely, item:—

"Artistic music in the worship of God is not worship. It does not touch the heart. The object of worship is to praise God, and to lift the soul into fellowship with him; but when we have listened to the rendering of a hymn, divine or human, in such a way as to make us think of the performer and to feel disposed to applaud, we feel sure that no one is drawn to the secret place of the Most High. The voice of the congregation in homely tune, but speaking the praise of the heart, carries us with it into

the holy Presence, and our hearts are there quickened and comforted."

We believe in good music and trained voices, but if devotion, consecration, and true worship must give place to the training, better the former alone than the latter. But it is not necessary for a trained voice to lose the Spirit of God. Let its possessor use it to God's glory.

**Early Apostasy.**—There is one thing that the Christian student of church history should never forget, and that is the rapid growth of apostasy within the church when once germinated. It was less than forty days after Israel had solemnly promised to obey the living God that they were bowing down to gods which their own hands had made. It would be contemptible logic which would cite Israel's act of idolatry under Aaron, the priest, as an evidence of what the worship of God should have been at that time and to interpret God's law by that act. But that is just what Sunday advocates do when they quote the apostate "Fathers" as proof that Sunday is the Bible Lord's day. Aaron said of the golden calf, "These be thy gods, O Israel, which brought thee up out of the land of Egypt" (Ex. 32:4), and Sunday advocates say of the pagan Sunday, "This is the day which the Lord hath made; this is the Lord's day." What is the difference between the two? The question is not, What did an apostate church or people do? but, What does the Lord say? What did Jesus Christ do? The apostasy had already hatched in Paul's day. It had its pinfeathers in the first century. It was full fledged in a very short time afterward.

**The Ultimate Microbe.**—And now Dr. Koch has been discounted by another German physician, Dr. Maximilian Herzog, late of Berlin, more recently of Chicago, but now of Milwaukee. According to the press report he has succeeded in doing what Dr. Koch thus far has not been able to do,—segregating and developing the smallpox microbe, which he calls an ameba, or, according to its nature, a bacterium parasite. He also declares that Koch's bacillus is not the real germ of consumption, but that the disease is due to a little ameba, heretofore called a spore, which lives on the bacillus. In fact, he claims that consumption is an inheritable and inherited disease, and that all diseases are due to ameboid bodies in the blood. He thinks from his discoveries that he will be able to lay the foundation of a curative system far in advance of anything ever known. But may not future investigators find a spore or microbe which lives upon the ameba, which lives upon the bacilli? And as this supposed ultimate germ becomes known, and is found to be a being entitled to more respect than a spore, may not some other bold Koch or Herzog find another parasitic microbe or spore back of that? Possibly not, but the field of speculation is inviting, and room for conjecture is boundless. Where is the ultimate microbe? In the meantime, let us not worry.

## RELIGIOUS LIBERTY LITERATURE.

We have received from the International Tract Society, 271 West Main Street, Battle Creek, Michigan, three important numbers of the *Religious Liberty Library*, all of which deserve a wide circulation. They are as follows:—

No. 25 (August), "The Immaculate Conception of the Blessed Virgin Mary." Price 2 cents. The tract is written by Alonzo T. Jones, and shows conclusively the fraudulent basis of the above doctrine.

No. 26 (September), "The Puritan Sabbath for 'Physical Rest.'" Price 1½ cents. This little tract shows how the real religious object for Sunday laws is hidden by the fraudulent claims, among which is that of the necessity of a physical rest. It also shows that the object of the Sabbath of the Lord is man's spiritual needs.

No. 27 (October), "Religious Persecution; or the 'Blue Laws' Revived." Price 8 cents. In this pamphlet of 56 pages is set before us FORTY-FIVE different cases of religious persecution in this country

under the laws of Arkansas, Tennessee, Maryland, and Georgia, together with the laws of these States under which the persecutions were carried on. Facts speak loud, and this recital of cold facts ought to be circulated in every nook and corner of this broad land.

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