

SIGNS OF THE TIMES

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

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EDITORS:
MILTON C. WILCOX, ELLET J. WAGGONER,
Resident Editor. London, Eng.
SPECIAL CONTRIBUTORS:
J. H. DURLAND, S. N. HASKELL, H. P. HOLSER, DAN. T. JONES,
F. M. WILCOX, A. O. TAIT.

MEN VERSUS THINGS.

An Important Lesson for Our Time is found in the following incident in the life of Christ: "And he was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day." (Luke 13:10-14.) In this is drawn the contrast between Jesus Christ and formal, hypocritical professors of religion; and the difference was manifest by one of the tests of the ages—regard for humanity.

The One Precious Object to the mind and heart of God on this sin-cursed earth is *man*, including all mankind. God loves him with an everlasting love; loves him even in sin; loved and loves him so much that he gave his only-begotten Son to save him from sin and death. **Jesus Christ came to save MEN;** let it *never* be forgotten. For here are his own words: "The Son of man came . . . to give his life a ransom for many" (Matt. 20:28); "the Son of man is not come to destroy men's lives, but to save them" (Luke 9:56); "for the Son of man is come to seek and to save that which

was lost" (Luke 19:10). In all this "God is no respecter of persons;" for he "hath made of one blood all nations of men." (Acts 17:26.) All are *men* in his sight, and his love extends to all.

The worth of man is shown in the price which God paid for him—the life, the eternal sacrifice, of the Son of God. For it was not for a period of thirty-three and a half years merely that Jesus took upon him humanity, but for eternity. The giving of self was an eternal sacrifice, that he "might bring many sons unto glory." This is God's estimate of

received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Peter 1:18, 19.)

Jesus Christ ever exalted the man above the thing, howsoever holy man regarded the thing. The Jew regarded the gentile nations as accursed; but Jesus ignored the dear tradition, and took a long journey away up to Sidon, that he might heal the child of the poor Syrophenician woman. What were national traditions and prejudices and laws compared with the poor suffering soul? Jewish traditions had so bound about the Sabbath law as to make it a burden instead of a blessing. These traditions were to them dearer than the lives of their fellow creatures. Rubbing out wheat in the hands was to them threshing, and therefore a violation of the Sabbath. Jesus rebuked not his disciples for relieving their hunger in that way. When the sick were healed by our Lord, on the Sabbath day, not once, but often, the rebukes of the self-righteous Pharisees were similar to that found in the scripture at the beginning of these notes.

To them the thing was more than the man, the human being. Their Sabbath law, their property in sheep and oxen, were more to them than the suffering, bowed woman. Tremendous in its sifting justice was Christ's reply: "Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" (Luke 13:15, 16.) On another similar occasion he asked, before he healed the withered hand:

"What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? **How much then is a man better than a sheep?** Wherefore it is lawful to do well on the Sabbath days." (Matt. 12:11, 12.) No wonder that Luke tells us (13:17) that "when he had said



JUDAS SELLING "THE MAN CHRIST JESUS."

Judas sold his Lord for thirty pieces of money. He preferred the thing to the Man. How many times since then has Christ been sold again in the persons of the weak, the humble, the poor, of earth, sold even by those who profess his name."

"My God! can such things be?
Hast Thou not said that whatsoever is done
Unto Thy weakest and Thy humblest one
Is even done to Thee?"

the worth of man, man perfected in Christ, a perfection made possible unto all; and therefore each man, as an individual, was and is of eternal worth in the sight of God. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [course of life]

these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him." The man was more than the property, more than the institution; the *man* was more than the *thing*.

To-day history repeats itself. The difference is only this: In Christ's time it was the oppression of men by the *wrong* laws and traditions respecting the *right* day; but now it is the oppression of men by the *wrong* traditions and laws respecting the *wrong* day. But the spirit is the same, that of oppression and persecution; the methods are largely the same, spying, trapping, assumption of divine authority; and the result will be the same, the persecution of those who observe the true Sabbath of the Lord in the Lord's way. We know that it is said that the Sunday, or sabbath, laws are in the interest of this class or that class; but the *exaltation* of the *thing* is the *abasement* of the *man*. It draws distinction between class and class; sets man to hunting, hounding, and persecuting his brother, and puts in durance vile as criminals Christians, who observe the same Sabbath as did Jesus Christ, and who endeavor to observe it in the same way, and counts as "Anarchy," all opposition to the unholy tradition and the unrighteous law.

The religious world is not alone. The spirit of the church is leavening the state, even as of old. When this government sprang into being, Civil and Religious Liberty, Equality of Men, Equal Rights to All, and Special Privileges to None, were principles which were emblazoned upon her banners and engraven in the hearts of her founders. They were written in her Charter of Liberty, and in her Bill of Rights, and they brought happiness and prosperity to all classes where they were allowed free exercise. They reached all classes in a general way when the gyves of bondage were struck from the slave one-third of a century ago. But since that time, in ever-increasing measure, the thing has been exalted and the man abased. It is the "sabbath" that must be protected; it is the flag that must be honored; it is the church that must be revered; it is the wealth, and gold, and bonds, of the country that must be protected; while man in soul and body famishes, suffers, perishes. All that the Sabbath—God's Sabbath—stands for, and all that the flag was designed to mean, all that the church and government were to do, are prostituted in the dust, before the things exalted in their place. It is not the Lord's Sabbath that any human law can "promote," "protect," or "preserve;" it is but the hollow counterfeit, the exaltation of which is designed to exalt the class which make it their shibboleth. It is not the honor of the country which men are so anxious to protect when they ignore the impoverished millions and dying thousands. "The Sabbath was made for man," said Jesus Christ; made to be a blessing. But the exaltation of the thing—as interpreted by the formal professors of his day—resulted in the crucifixion of the Man Jesus Christ as a blasphemer, a traitor, albeit he was the truest and holiest Sabbath-keeper

of them all. And so to-day those who keep the same Sabbath that he kept and those who plead for the equal rights of men—all men—are denounced as "Anarchists," and enemies to the government. It is the wine of Babylon which is making drunken alike both church and state, and they do not know it; and the people that look and long and hope that the words of their leaders will be confirmed (Eze. 13:5, 6) have against hope seen their sun sink ever down and down toward the hopeless, coming night when and where the judgments of God will reveal the wretched counterfeits and subterfuges which a world-blinded church and a church-blinded world have substituted for the things, and laws, and methods of righteousness ordained of God. (See Eze. 13:10-16; Isa. 59:2-20.)

But God has foretold it all—all the past and coming religious persecution which results by exalting things above men. Read it in the seventh chapter of Daniel, in the twelfth and thirteenth chapters of the Revelation, in the twenty-fourth chapter of Matthew, and in other scriptures. Read that it all will be fulfilled, because those who do it know neither the Father nor the Son; and yet they believe through it all, even as men perish before them, that they are doing "God-service." (See John 16:1-3.) Read its partial fulfilment in the persecution of Christ and his apostles and his disciples all through the Dark Ages. Its final fulfilment is beginning in the Sunday laws and growing intolerance and persecutions of these present days.

God has foretold the oppression of the poor, even in our days, which comes by exalting the *thing* above the *man*. Said the apostle and prophet James: "Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out; and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous One; he doth not resist you." (James 5:1-6, R. V.) This is not a prophecy against farmers; it embraces all who meet its terms. The persons who have always been among the greatest sufferers are the agriculturalists, the farming community, the products of whose labors sustain the world. Truly they have suffered hard times in the Old World, and are suffering in this. The hoarding of riches, the unequal laws, the "making the ephah [the measure] small and the shekel [the dollar] great" (see Amos 8:4, 5), resulting in depriving the farmer, the laborer, of his hire—all are remembered of God. Thus again the Spirit of God, in sympathy with *men*, voices their cry through the prophet: "O mighty

God, . . . thou art of purer eyes than to behold evil, and canst not look on iniquity; wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he? and makest men as the fishes of the sea, as the creeping things, that have no ruler over them? They take up all of them with the angle, they catch them in their net, and gather them in their drag; therefore they rejoice and are glad." (Hab. 1:12-15.) How graphically is portrayed in the above the work of the overreacher, the covetous, the oppressor! He devours men, he makes them as the fishes of the sea, or the creeping things, for whom none will care. The loss of a thousand dollars is more than men; the money must be saved, the men, compelled to depend upon their employer, may go and starve. If the millions are not increasing fast enough, the wages must come down. What matters it? they are only men; and what are men compared with protected, fostered institutions? If the income is not piling up, increase the price of coal or oil or ice. The discharge of men, or the cut in wages, or the advance prices in the necessities of life, or the unequal law, the "unrighteous decrees" "to turn aside the needy from judgment, and to take away the right from the poor" (Isa. 10:1, 2),—all these are "legal," and expedient, and good business policy. And so it goes, till by such laws and policy the "proud man," drunken with the wine of Babylon, "neither keepeth at home, who enlargeth his desire as hell, and is as death, and can not be satisfied, but gathereth unto him all nations, and heapeth unto him all people." . . . He "increaseth that which is not his," and "ladeth himself with pledges;" that "getteth an evil gain for his house, that he may set his nest on high, that he may be delivered from the hand of evil" (Hab. 2:7, 9, R. V.); "that join house to house, that lay field to field, till there be no place, that they may be placed alone [as rulers] in the midst of the earth" (Isa. 5:8).

Our lesson, O Christian brethren and sisters, wherever you are, by whatever name you may be called, is to regard men as God regards them, more precious than all things else in the earth. Tell the people that God loves *them*. Let the poor, the oppressed, the needy, the destitute, the sin-bound, see God's love in you, in word, in act, and in deed. Let the great sympathy of Christ flow through your life to the longing yet despairing souls of earth. **Men are more than things.** Lowell sings truly:—

"Tho we break our fathers' promise, we have nobler duties first;
The traitor to Humanity is the traitor most accursed.
Man is more than Constitutions; better rot beneath the sod
Than be true to Church and State while we are doubly false to God!
We owe our allegiance to the state; but deeper, truer, more
To the sympathies that God hath set within our spirit's core:—
Our country claims our fealty; we grant it so, but then,
Before Man made us citizens, Great Nature made us *men*."

The message—God's message—to you, O

struggling one, is to come to him. You may not believe it; but taste and see that God is good. Men may have led you to hope in this world; but you have found its fruit Dead Sea apples, ashes and bitterness. You have trusted man, and have found disappointment, trial, oppression, and loss. O come to Christ. He will not disappoint. He does not promise you here the wealth and honor and fame of this world; but he will give you his peace, his rest, his presence. He will not force you; love does not use coercion. He asks you to come. But he does not ask you to take one step that he has not taken before you. He does not ask you to tread one path but what has been marked by his blood-stained footprints. Nay, he will do more. He has not only gone all the way before, but he lived all his life in Jesus of Nazareth, that he might live it all in you once more. The little while here will he abide with you by his Spirit, his power, and then in all the eternity of bliss that knows no sorrow or pain or toil or oppression, you will dwell with him. Never mind what others do; in Christ "be thou the true man thou dost seek." O come, come to him; we know he is true; we invite you again, come to Christ, the Fountain of Life, the Living Water, the Bread of Life, the embodiment of all the exceeding riches of God's grace for you. He says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

—o—o—o—

"Fear not; I am the first and the last; I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

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THE CONTROVERSY OF THE AGES. NO. 4.

The Son of God.

PRE-EMINENTLY He who afterward became Jesus had been declared to be THE SON OF GOD before the world was. He was one with the Father, possessing glory with the Father (John 17:5), of "the very image of His [the Father's] substance" (Heb. 1:3, R. V.); but his claim to the eternal Sonship and equality in counsel and work and honor had been disputed by that being who stood next to the Son, the one above all others who in himself sealed up the sum of all created wisdom and beauty (Eze. 28:12). He not only disputed the right of the Word of God to his position, but he led others to do the same, and a third of heaven's spirits of light revolted. The universe became divided by the entrance of sin.

But the doubts of Satan and his myrmidons did not affect the fact of the Sonship of the Word. He was the eternal Son of God

still. To him the Father said, "Let US make," etc. His omnipotent *power*, his divine *majesty*, might have been vindicated when Lucifer rebelled, by the instant destruction of all the rebel host; but such a course would have sown doubts in the minds of beings who were on probation but were yet loyal. Neither was it God's power that was alone called in question, but God's character. It is that which the adversary has persistently and unremittently assailed from the beginning of sin. If God's creatures can be led to believe that God is *not* love, that he is unjust, partial, implacable, unmerciful, they will not serve him; they fall an easy prey to Satan.

Efforts to Save.

For the reasons that God is merciful, loving, kind, just, he did not destroy Lucifer and the rebellious hosts. He gave him and them the opportunity to repent and turn. He pleaded with them as only God could

when he became Jesus the Man of Nazareth; when he was anointed the Christ, when he died our Sacrifice on Calvary. And during all this time all the hosts of evil, with all the baleful, deceptive, cruel devices of sin, were brought against him, that God's character might be marred, that the Great Vindicator might fail.

But Eternal Love waited and loved still. Right is Might, but it must be manifest in the way of Right. And so Jesus lived the right against all the assaults of the enemy, vindicating the decision of the Father in the councils of eternity, vindicating his right to share with Eternal Love the throne of eternal dominion, and by his eternal sacrifice lifting mankind to heaven's glory. Yet when he died for the sins of others all the hosts of evil rejoiced in hellish triumph.

But sin can not entomb righteousness for aye. Darkness can not abide by the living light. Death can not destroy life. Christ was righteousness and life and light; and the grave, the depth, the nadir, of sin could not hold the Prince of righteousness and life. He died, not for his own sin, but for those of the world, which he voluntarily bore; but he arose because in him was righteousness and therefore life.

The very fact that sin and Satan could not hold him in the grave was a demonstration that he was righteous. Love—justice, mercy, infinite goodness—was personified in him. The motives which sustained him in all his temptations and sufferings were vindicated by his resurrection. And for this reason the apostle declares that Christ Jesus was "determined to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1:4, margin.) God had stated it before, yea, even in the beginning. It was de-

termined by the resurrection. That act demonstrated the truthfulness of God's word in the beginning. It showed that the Eternal Logos embraced within himself the eternal principle—Right is Might; in the absolute righteousness is the absolute power over all opposing forces.

The King of Glory.

Again, God said to Moses that his glory was his goodness; it was all demonstrated in Christ's character and in his resurrection. He was by his triumph shown to be worthy of the everlasting dominion over all God's created works, and how much more over the perversion of those works—sin and death. He won righteousness and life, not alone for himself, but for all those who had before trusted or who would ever trust in him. Therefore when he died, the very earth, responsive to his anguish, opened the graves of righteous ones. (Matt. 27:52,53.) When he ascended up on high he led, to grace his triumph, a multitude of captives, gathered



THE OPENED SEPULCHER.

"He is not here; for He is risen." Matt. 28:6. "Whom God hath raised up, having loosed the pains of death; because it was not possible that He should be holden of it." Acts 2:24.

from the power of sin and Satan. (Eph. 4:8, margin.) Not as did warriors of old did he lead them heavenward; not chained to his chariot wheels, the chains the emblems of hopeless bondage, but captives set free in the wondrous, boundless dominion of love, bound by love's free cords (ever adorning but never confining) to the great heart of Infinite Love. His triumphal entrance to the eternal city, escorted by angelic hosts, is thus prophetically described by the song of victory recorded in the twenty-fourth psalm. As Jesus, with the saints redeemed forever from death's dominion, and the cohort of attending angels, near the heavenly city, the angels break forth in joyous song:—

"Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors;
And the King of Glory shall come in."

The watching messengers of God from within the portals inquire:—

"Who is the King of Glory?"

The triumphant escort return reply in joyous psalm:—

"Jehovah strong and mighty,
Jehovah mighty in battle.
Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors;
And the King of Glory shall come in."

Once more, that they may hear again the new song, the watchers ask:—

"Who is this King of Glory?"

And once more, clearer, stronger, more triumphant, growing gladder with its repetition, comes the joyous reply:—

"Jehovah of Hosts,
He is the King of Glory."

He has demonstrated his right to the name of the Father, by showing forth the glory, the goodness, of the Father in a life of suffering, triumphant over sin. He vindicated the eternal love of the Father to the inhabitants of heaven, forevermore. He demonstrated the power of righteousness over sin, in sinful flesh. He won for all eternity and for all who would yield to him the victory of righteousness and life over sin and death. On the eve of his terrific crowning struggle with the powers of darkness he said: "Now is the judgment [Greek, *crisis*] of this world;" but it was not doubtful to his confident faith, for he continues: "Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." (John 12:31, 32.)

How true it all was! The crisis was met; Satan was cast out; Christ was lifted up, a mark of hatred, obloquy and scorn, to die, but in dying he conquered. Then was fulfilled the scripture:—

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night." (Rev. 12:10.)

Then also did the angels of God learn the riches of his grace as never before, as declared by the apostle Paul (Eph. 3:10, 11):—

"That now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the purpose of the ages which he purposed in Christ Jesus our Lord, in whom we have boldness and access in confidence through our faith in him." (R. V. margin.)

Glorious things has God wrought for us,

and for the universe, through the weakness of the flesh. It has been the power of righteousness manifest in the weakness of a flesh of sin. But the victory is forevermore. What was wrought in Christ was wrought for all. And so the apostle prays, as every one may pray, in all the assurance of faith:—

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

There Christ sits enthroned in eternal power and righteousness and love, for all who will come to him, and, reader, for you.

(To be continued.)

THE SABBATH AND THE SUNDAY. NO. 7.

PROMINENT in the long controversy between the Sabbath of the Lord and its rival, "the wild solar holiday of all pagan times," is the controversy that waged in England during the seventeenth and the beginning of the eighteenth century. Publications were written on all sides of the question. Some of the writers contended, and with truth, that Sunday was only a church day, with no sacredness attached to it; but they said as a church festival it ought to be kept, at least to the extent of attending church, etc. And the great mass of professed Christians so regarded it. Open markets were held even in the church-yards on that day, and all sorts of games and sports were in evidence after the services were over. Those who advocated this sort of Sunday keeping generally held that the seventh-day Sabbath was not binding upon Christians, admitting, at the same time, that the law was not abolished, and that there was no scripture authority for Sunday. Prominent among these writers were Dr. Francis White, Lord Bishop of Ely, of the Church of England, author of "A Treatise of the Sabbath Day, Containing a Defence of the Orthodoxall Doctrine of the Church of England, against Sabbatarian Novelty," 1635; and Peter Heylyn, D.D., a learned clergyman of the Church of England, author of "The History of the Sabbath in Two Books," 1636.

Others took the ground, now advocated by so many, that God only requires "a seventh part of time," which, before Christ, fell on the seventh day, but since on Sunday. This idea was started, or greatly elaborated, by Nicholas Bound, D.D., of Norton, England, a dissenter from the state church. About 1595 he published a work called "The True Doctrine of the Sabbath," in which he contended for a holy observance of Sunday according to the commandment. Other publications followed in the same line.

But this position respecting the law of God did not go far enough, and its effect was to lead men back to the true foundation, the law and word of God, which declare the seventh day to be the Sabbath of the Lord our God. There were at that very time Sabbath-keepers in England, previous to the opening of the seventeenth century, but the controversy had not grown to be widespread. Among the prominent writers in defence of the Sabbath of the Lord were John Trask (1618), Theophilus Brabourne (1628, 1632), Edward Stennett (1658), and others, men eminent for their enlightened zeal and devotion to God's truth. It was to meet Brabourne's work that Heylyn and White wrote their books at the command of the king. Trask, for preaching God's truth,

"was censured in the Star Chamber to be set upon the pillory at Westminster, and from thence to be whipped to the fleet, there to remain a prisoner."

This and the imprisonment of one year broke his spirit and he recanted. His wife, a noble, educated, and virtuous woman, was "a schoolteacher of superior excellence," but it was learned that she taught school

"only five days in the week, and resting upon Saturday, it being known upon what account she did it, she was carried to the new prison in Maiden Lane."

So says Pagitt, in his "Heresiography," page 209, London, 1661. She was counted a criminal because she kept the fourth commandment. She lay in prison for fifteen years, when death came to her release.

Brabourne was a learned minister of the established church. Tyranny and oppression were also brought against him. The same also was true of Stennett. Francis Bampfield, another able minister, was imprisoned in Newgate for life, and all his goods forfeited, for preaching the truth of the law of God. He died a martyr to his faith Feb. 16, 1683. His brother, who had been a speaker in one of Cromwell's Parliaments wrote also in behalf of seventh-day observance, and was imprisoned in Ilchester jail. Mr. James, for preaching the same truth, was, about the middle of this century (1661), sentenced to be hung, drawn, and quartered, which sentence was carried out by professed Christians. It was through such a baptism that the Christian Sabbath-keepers of the seventeenth century came. From such noble stock sprang the Seventh-day Baptists of America, who have bravely held aloft the banner of God's Sabbath truth to the present day.

Before us as we write are nine books written on the Sabbath question, pro and con, bearing the following dates: 1635, two of 1636, 1641, 1654, 1673, 1700, and two of 1724. All of these are bound books, yellow with age. They are silent evidence of the agitation which in that period existed, and faintly prophetic of the wider agitation incident to greater Biblical research in these our days. They also show that God had faithful witnesses for his truth in those days, even as in all preceding times. Now his truth is shining out from his word and the historic page clearer than ever before; and multitudes are in the valley of decision. May they decide aright.



"Thou shalt call his name JESUS; for he shall save his people from their sins."

LET US BE QUIET.

BY R. M. OFFORD.

LET us be quiet. What is there to gain
By fret and worry in this fleeting life?
Alas for all the self-inflicted pain!
Alas for all the self-invited strife!

Let us be quiet. Winds and waters wage
In vain the fiercest conflict ever known;
They can not reach a star, how'er they rage,
Nor touch the base of God's eternal throne.

Let us be quiet when our foes conspire
To do us evil or to thwart our good;
When friends charge ill to all our right desire,
And best of motives are misunderstood.

Let us be quiet when the ghosts arise—
Those phantom creatures of night's levered brain;
They fly when morning's sun illumines the skies,
And we behold the world in light again.

Let us be quiet. Passing years shall prove
Purpose divine upon our welfare bent;
True wisdom, hand in hand with deepest love,
Works out for us the will omnipotent.

—New York Observer.

THE LAW EXALTED BY OBEDIENCE.

BY MRS. E. G. WHITE.

IN speaking of the true doctrines of his kingdom, Jesus said: "No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved."

The priests, rabbis, Sadducees, scribes, and Pharisees, who had hitherto held undisputed authority in matters of religion, and who were unwilling to give place to Christ, and to receive the truths of his kingdom, were represented as old bottles. They were found unfit to contain the new wine of his doctrines, and it was necessary to find depositories for the truth outside of those who were satisfied with their own spiritual attainments. In the teaching of Christ provision was made for a change of heart, for a new development of character. His system was designed for the whole human family. It was founded on faith that works by love, and purifies the soul. The truth received into the heart would make decided changes in the character. Brought into the soul temple, it would cleanse from all moral defilement. Those who profess to receive the truth, and yet who are unchanged in character, make it manifest that they have received but a theory of the truth, and do not know what is the vital influence of its operations. Practical godliness leads its possessor to keep the commandments of God. It lifts the soul out of its moral depravity, and the believing, repenting one realizes not only that his sins are forgiven, but that he is cleansed from all unrighteousness. By faith he beholds the Lamb of God, who taketh away the sins of the world.

These developments were not seen in the

life and character of those who followed the religion of the scribes and Pharisees. Their dry forms and set ceremonies were destitute of vital power, and they were represented as salt that had lost its savor. They did not bless the ones with whom they came in contact. There was no preserving quality in their religion to keep the world from going into complete corruption. Their religion was of no more value than savorless salt, that was only fit to be cast out and trodden under foot of man. It is only those who preserve the saving power of Christianity who coöperate with God in saving the world. Such are represented as the salt of the earth. But if men lose their spirituality, if their piety becomes sickly, if, because iniquity abounds, their love grows cold, then their religion has lost its savor. Their energy and efficiency has gone.

But Christ represents his people who have not lost their vital connection with God, as the light of the world. He says: "Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The Jews had erected a partition wall between themselves and every other people, but this was not after the direction of the Lord. When the Lord gives light and knowledge, it is not that men may exclude themselves from others, that they may hide the light in selfishness, so the divine rays shall not come to the people through the human channel that God has appointed; but he gives light, that it may be diffused, that men may see the good works of his followers, and be led to glorify God.

What Is Necessary.

The scribes and the Pharisees listened to the words of Christ, and decided that he was making light of the law. Instead of this he was showing them distinctly that the law must be enshrined in the heart, and revealed in the character. Outward conformity to the letter of the law was not sufficient. The very principles of the law must be planted in the heart, and love to God and love to man must be revealed in the character, words, and actions. Those who believe in Christ as their personal Saviour would have the faith that works by love, would manifest his Spirit and grace, and coöperate with him in educating and disciplining souls for his heavenly kingdom. In his own life he gave the world an example of what he meant by his sermon on the mount, for he kept his Father's commandments. He stripped from the holy precepts the human inventions and exactions with which men had covered up the true principles of the standard of righteousness. He showed the law of God to be holy, just, and good. He showed that it had power to convert the soul, and that it required from the human race a whole-hearted service to God and to man. Instead of depreciating the law, he showed that the commandments of God are the foundation of his kingdom, a reflection of the divine character. Those who were to be subjects of his kingdom were to reach a higher standard than that of the scribes and Pharisees. He presented the spirituality of the law, and said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." His own life was a

constant expression of the law of God, and he gave to his followers an example that they should walk in his steps.

Christ was the foundation of the whole Jewish system, and he swept aside the maxims, injunctions, traditions, and precepts with which men had encumbered the plan of salvation. When he swept away the rubbish with which men had buried up the truth, they thought he was sweeping away the truth itself. But he met their unspoken thoughts, saying: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." The maxims, traditions, and doctrines of men had served the purpose for which Satan had instigated them, and had eclipsed the dignity and honor of the holy law. Forms and ceremonies had taken the place of vital godliness; but Christ came to exalt the law, to rid it of the rubbish that men had placed upon it, and thus to let it shine forth in its exalted character, and reveal to the world the divine glory of its Author.

The religious teachers of the Jewish age were very jealous of their authority and doctrines, and to condemn the sternness of their exactions, to seek to lighten the intolerable burden which they urged upon the people and failed to lift themselves, was regarded as treasonable and blasphemous. The words of Christ stirred up their hatred. They termed him a meddler, an intruder, one who was seeking to overturn the established customs of the nation. Satan had almost undisputed sway upon the earth, and this was the secret of the enmity manifested against Christ, who, as the Light of the world, was shining amid the moral darkness. Darkness had covered the earth, and gross darkness the people, and the god of this world stirred up the hearts of his subjects to war against him who had come to condemn evil and to exalt righteousness. The time had come when a work must be done upon the earth. When the earth was in such a condition as this, the Lord had promised: "The Lord shall arise upon thee, and his glory shall be seen upon thee. And the gentiles shall come to thy light, and kings to the brightness of thy rising." The prophet said Christ was to come when "judgment was turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity can not enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment. He saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head. . . . So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob."

As in the days of the Jews, so it is in our day. We see the same enmity manifested

against the word of God in our own day as was manifested in the time when Christ was upon the earth. Men still cling to their traditions, and revere their customs, and feel hatred against those who show them that they are in error. In this day, when we are bidden to call attention to the commandments of God and the faith of Jesus, and point out the fact that it is vain to think we are worshipping God in teaching for commandments the traditions of men, we see the same enmity manifested. Of the remnant people of God it is written: "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."

ANOTHER SETBACK TO CHURCH AND STATE RULE IN CALIFORNIA.

BY W. N. GLENN.

THE board of supervisors of Alameda County, Cal., have wisely decided that it is not within the province of that body to ordain how the people shall or shall not spend their Sundays. They were petitioned by a number of ministers, representing the California Sabbath Association, to prohibit the usual Sunday sports, and the petition was backed by a number of addresses. But the members of the board took a decided, manly stand, and unanimously voted to deny the petition.

This action of the Sabbath Association was in harmony with its policy to secure enforced Sunday observance throughout the state by means of county and municipal Sunday ordinances of one kind or another. Its efforts have been successful in several counties, and in a number of municipalities; and its officials and sympathizers have, for several years, been trying to draw the city of Oakland and the county of Alameda into the scheme. They seem to consider this city and county a kind of key to the situation.

The plan was begun in the south, and has been worked northward, but seemingly struck a snag when it reached San Francisco Bay. The friends of the movement have entertained the idea that if this obstacle could be overcome, the wave northward would receive a new impetus, sufficiently strong to secure, in the near future, a state Sunday law.

For the past decade strenuous efforts have been made to have reenacted the state law that was repealed by the Legislature of 1883. The repeal had been a leading issue in the campaign that preceded that session, and the electors favored the repeal by a majority of 17,000. For a few years the matter was allowed to rest, until the American Sabbath Union, which was organized in New York for the purpose of securing a national Sunday law, conceived the idea that it would be a great help to that end if it could be shown that all the states had Sunday laws, whose enforcement was impeded by the lack of a national law. California being at that time the only state without such a law, the Sabbath Union deemed it highly important that one should be secured. So Mr. Crafts, at that time field secretary of the Union, came on, with a great flourish of trumpets, and attempted to carry out the design.

His effort failed, and he was followed by Dr. Edward Thomson, who reorganized the Sunday law forces and began a three years' educational campaign, being quite sanguine that at the end of such a course the coveted

law could be secured. This scheme also failed, when the doctor and his friends conceived the idea of plastering the state with county ordinances, where such could be secured, or, in case of failure with the supervisors, to capture such cities and towns as could be gathered in.

The plan was to "take what we can get." That is, if general Sunday-closing could not be secured, then ask for something easier, for instance, the closing of saloons on Sunday, or a general closing part of the day,—whatever the people would stand. It was anything for an entering wedge, anything that could be called a Sunday ordinance. A San Diego minister advised that "we do not ask too much at first; do not ask for more than the sentiment of the people will stand, and when they have become better educated, then we can demand more." Dr. Thomson remained until this scheme was well inaugurated, and then left the field, and the California Sabbath Association is carrying on the work to the best of its ability.

As most people know the saloons to be an evil, they are apt to be caught with the bait that to close them one day in seven, or even a part of the day, is a great good. Unless their attention is called to the matter, they are likely not to discern the hidden design behind the Sunday-closing screen, namely, a general state law, entailing the enforcement of a religious institution upon all the people. So with the race-tracks, pleasure resorts, and many of the games. A great many people are prejudiced against these institutions, for there are many evils connected with them, and are easily led to believe that they are worse on Sunday than on any other day. So they readily fall in with the move to forbid them on Sunday, never dreaming that it is only a screen to hide a deeper purpose to bind the consciences of the entire populace in the matter of Sunday observance. If these things are evil, how can Christians consistently endorse them six days in the week? for this they logically do by simply deeming them one day in the week. This action shows that those who petition against evil doing on Sunday are not actuated by enmity toward the evil, but by a desire to see Sunday observance enforced. This is further demonstrated by the fact that these Sunday-law advocates openly declare their design to secure a state law prohibiting all classes of business—honest as well as disreputable—on that day.

In order that the people may not be deceived by these local demands in the name of temperance, morality, sanitation, the welfare of the working men, etc., etc., Seventh-day Adventists have not been slow to expose the hidden hand and hidden purpose as opportunity presents itself. For this reason they are continually maligned and purposely misrepresented. They are charged with being saloon sympathizers, by professed Christians—ministers, journalists, and others—who well know that there is no truth in the charge. Every person who knows anything about their faith or practice knows that there is not a more radical temperance people in all Christendom. And now, because a single Adventist addressed the Alameda board of supervisors in a manner to show the unpatriotic character and sinister tendency of all religious legislation, it is charged that the Adventists are advocates of evil resorts.

Well, Seventh-day Adventists can stand all such charges. They have had to bear misrepresentation through all their history as a

people, and expect they will have to do so unto the end. Our Saviour said to his disciples: "If they have called the Master of the house Beelzebub, how much more shall they call them of His household." And it was the professed church of God that misrepresented him in every possible way because he exposed their hypocrisies. It was the professed church that deceived their followers even to demanding that he be crucified. And he was the world's greatest champion of religious liberty, of freedom of conscience, having handed down to us this statement of principle: "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world."

Those who follow in his footsteps and heed his word will not be found seeking the aid of civil law to enforce their ideas of Sabbath observance, or any other religious dogma. If legislative bodies have the right to enforce one religious rite upon the people, they have an equal right to enforce the observance of all others.

"THE IMMACULATE CONCEPTION."

BY A. T. JONES.

THERE is a large number of Protestants as well as other non-Catholics who entertain the mistaken view that the doctrine of the immaculate conception refers to the conception of Jesus by the Virgin Mary. The truth is that it refers not to the conception of Christ by Mary, but to the conception of Mary herself by her mother. The official and "infallible" doctrine of the immaculate conception as solemnly defined as an article of faith by Pope Pius IX., speaking *ex cathedra*, on the 8th of December, 1854, is as follows:—

By the authority of our Lord Jesus Christ, of the blessed apostles Peter and Paul, and by our own authority, we declare, pronounce, and define, that the doctrine which holds that the most blessed Virgin Mary, in the first instant of her conception, by a special grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Saviour of mankind, was preserved free from all stain of original sin, has been revealed by God, and, therefore, is to be firmly and steadfastly believed by all the faithful.

Wherefore if any shall presume, which may God avert, to think in their heart otherwise than has been defined by us, let them know, and moreover understand, that they are condemned by their own judgment, that they have made shipwreck as regards the faith, and have fallen away from the unity of the church.—*Catholic Belief*, p. 214.

What the Dogma Means.

In these days of the general acceptance of Catholicism as Christianity, and of the compromises with the Catholic Church, and apologies for her, it is well that we should study such things as this, that we may know for ourselves what is their real effect upon the doctrine of Christ, and what their consequences in those who accept the dogma. The first consequence of it is to make the Virgin Mary, if not actually divine, then the nearest to it of any creature in the universe; and this, too, in her human nature. In proof of this we have the following statements of Catholic fathers and saints:—

The ancient writer of "De Nativitate Christi," found in St. Cyprian's works, says: Because (Mary) being "very different from the rest of mankind, human nature, but not sin, communicated itself to her."

Theodoret, a father who lived in the fifth century, says that Mary "surpassed by far the cherubim and seraphim in purity."

In the Greek liturgy of St. Chrysostom, a father of the fourth century . . . the following words are directed to be chanted by the choir during the canon of the mass: "It is truly meet that we should

praise thee, O mother of God, . . . thou art the mother of our God, to be venerated in preference to the cherubim; thou art beyond comparison more glorious than the seraphim."

Theodore, patriarch of Jerusalem, said in the second council of Nice, that Mary "is truly the mother of God, and virgin before and after childbirth; and she was created in a condition more sublime and glorious than that of all natures, whether intellectual or corporeal.—*Id.*, pp. 216, 217.

This then puts the nature of Mary infinitely beyond any real likeness or relationship to mankind.

Having this clearly in mind, let us follow to the next step. And here it is in the words of Cardinal Gibbons:—

We affirm that the Second Person of the Blessed Trinity, the Word of God, who, in his Divine nature is, from all eternity, begotten of the Father, consubstantial with him, was in the fulness of time again begotten, by being born of the Virgin, thus taking to himself from her maternal womb, a human nature of the same substance with hers.

As far as the sublime mystery of the incarnation can be reflected in the natural order, the Blessed Virgin, under the overshadowing of the Holy Ghost, by communicating to the Second Person of

the immaculate conception puts Jesus Christ infinitely beyond the reach of mankind; as far beyond our reach indeed as tho he had never offered himself at all. Thus completely does the doctrine of the immaculate conception rob the world of Jesus Christ, the Saviour, to just the extent that the doctrine is received.

We know the answer that "the Church" makes to this—that Mary and Joseph especially, and all the other saints, intercede with him for those who would have his help, and that through these he is enabled to reach mankind tho he himself is so far beyond us. But this is as great a fraud as is all the rest of the scheme. For the Virgin Mary and Joseph and all the rest of the saints *are dead*, and can not intercede for anybody. For the word of God says plainly that "the dead know not anything." Eccl. 9:5. And "in death there is no remembrance of thee." Ps. 6:5. And Jesus said to his disciples all, "Whither I go ye can not come." John 13:33.

CHAPTERS IN UNITED STATES HISTORY.* NO. 4.

BY PROF. CHARLES MORRIS.

War for Colonial Dominion.

Rivalry of England and France—Wars in America—The Struggle for the Valley of the Ohio—Braddock's Defeat—The Taking of Fort Duquesne—Battle of Lake George—The Fort William Henry Massacre—The Assault on Quebec—The Stratagem and Triumph of Wolfe—Canada Ceded to England.

THE middle of the eighteenth century found North America in the possession of three European nations,—Spain in the south, England in the center, and France in the north. Of these three claimants, two were inveterately hostile. There was little trouble between the Spaniards and their English neighbors, but for many years the English and French colonists were at war. Between the western frontier of the English colonies—one or two hundred miles back from the Atlantic coast—and the Mississippi River, held by the French, lay a vast domain, the valley of the Ohio, to which both parties laid claim, and for the possession of which war was inevitable.

Before the date mentioned, there had been three outbreaks of hostility between these rival powers. These were known in this country as King William's War (1689-1697), Queen Anne's War (1702-1713), and King George's War (1744-1748). But none of these, tho they gave rise to much loss and suffering in America, were of American origin. They were merely reflections on this side of the ocean of wars in Europe between England and France. Yet, tho the colonists had no concern with the questions at issue, they sprang like loosened dogs at each other's throats, and the savage allies of France were set loose, with knife and tomahawk, on the English settlements.

No result beyond the misery involved came to America from these wars. They were useless exhibitions of human ferocity. But the war that

broke out in 1754, known in history as the French and Indian War, was widely different in its cause and its results. It had its origin in America, not in Europe. Instead of arising from a European war, it gave rise to one. And its results were vitally important to America, for it deprived France of all her possessions on this continent, and gave England undisputed sway from Florida to the Arctic seas, and from the Atlantic to the Mississippi. It can not be held as part of the history of the United States as an independent nation, yet it had an important mission in clearing the ground for the great struggle which gave birth to the United States. This being the case, a brief review of its general course will be here in place.

About the middle of the century both claimants seemed to wake up to the great value of the Ohio country, and the desirability of taking possession of this rich domain. The French built forts, and launched a fleet

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REJOICINGS THAT MARY IS DECIDED TO BE THE MOTHER OF GOD.

In the fifth century there was great controversy as to the relation of the Virgin Mary to Deity, the two chief disputants being Cyril, bishop of Alexandria, and Nestorius, bishop of Constantinople. Both appealed to Celestine, bishop of Rome, who called a council in 430. At this council it was decided that Mary was the mother of God. Another council was called at Ephesus, 431, which confirmed in a shameful way the former decision. The above picture illustrates the rejoicings in the "city of Diana" over the decision of the council. See "Two Republics," chapter 17.

the adorable Trinity, as mothers do, a true human nature of the same substance with her own, is thereby really and truly his mother.—*Faith of Our Fathers*, pp., 198, 199.

Now put these two things together. First, we have the nature of Mary defined as being not only "very different from the rest of mankind," but "more sublime and glorious than all natures;" thus putting her infinitely beyond any real likeness or relationship to mankind as we really are.

Next, we have Jesus described as taking from her a human nature of the same substance as hers.

Robs the World of a Saviour.

It therefore follows, as certainly as that two and two make four, that in his human nature the Lord Jesus is "very different" from mankind, is farther from us than are the cherubim and the seraphim, and is infinitely beyond any real likeness or relationship to us as we really are in this world. And in this it follows also that the dogma of

Thus with Mary and Joseph and the other saints *all dead*, and consequently unable to intercede for anybody, the fact is doubly demonstrated that the dogma of the immaculate conception puts Jesus Christ infinitely beyond the reach of mankind, and robs the world of the Saviour to the extent that that dogma is received.

The truth is, that the Lord Jesus, in his human nature, was made *lower* than the angels, and took our nature of flesh and blood just as it is, with all its infirmities. The Scriptures are as plain as anything can be on this point, and are worthy to be set down here against this papal invention. Having found that the Papacy puts Christ as far away from men as possible, we will next consider how near to men he really is.

"THE motto of the child of God is, 'Right is might;' the motto of the world is, 'Might is right.' The latter is but temporal; the former is eternal."

of canoes on affluents of the Ohio, and the governor of Virginia sent Major George Washington as an envoy to warn them off the disputed lands.

The French refused to retire. The English maintained their claim. War was the quick result. A party was sent from Virginia to build a fort at the point which Washington had selected as an admirable spot for the purpose, where the Alleghany and Monongahela rivers unite to form the Ohio, and where the city of Pittsburg now stands. But they had only fairly begun when the French came in much greater force down the Alleghany, drove the builders away, and erected a fort at the same locality. This they named Fort Duquesne.

While this was taking place, a regiment of Virginia militia was marching towards that place. Its colonel died on the route, and Major Washington, the second in rank, took command. On his march he met with a party of French skulking in the vicinity of his camp, apparently with hostile intent, fired upon them, and killed their commander. This was the first shot in a long and hotly-contested war, resulting in Washington's defeat.

He was forced to capitulate, and marched his small force back to Virginia, where he gained great credit for his skill and able management.

The contest thus started, if left to the colonists alone, could hardly have failed to terminate soon in favor of the English, since they outnumbered their opponents fifteen to one. There were at that time more than a million people in the English colonies. There were much less than a hundred thousand in the French. But the flames of war quickly extended across the seas. In 1755 both sides sent armies over to take part in the war. In 1756 war between England and France was formally declared, and the contest started in America was continued on European soil.

General Braddock, an officer experienced in civilized warfare, but ignorant as a child of how to deal with the savages of the American forests, crossed to Virginia with a strong body of British regulars, and marched at the head of these and a force of Virginia militia against Fort Duquesne and its defenders. He was to discover by sad experience that he had new lessons to learn in the art of war. He had reached a point about eight miles distant from the fort when, while passing through a ravine, a hot fire was poured upon his troops from the forest on each side. He had disdainfully rejected Washington's advice to send a scouting party in advance, and in consequence had blindly fallen into an ambush of French and Indians.

The British regulars, while seeing no enemy, found themselves swept down by a galling fire from behind bushes and trees, into which they fired uselessly in reply. The blunder which Braddock had made was followed by a worse one. He resisted Washington's suggestion to let his men take to the woods and fight the enemy in their own way. There was but one way to conduct a battle, in his opinion, and he kept the poor fellows rigidly in their ranks, helpless targets to the fire of their foes. For some three hours they were thus held together, victims to discipline and obstinacy, falling in scores before the unseen enemy. Even the colonists, who took to the trees and fought the Indians in their own fashion, were sharply rebuked by Braddock, who called them cowards, and bade them to

"come out into the open field like Englishmen."

There could be but one end to such madness. Braddock, after having four horses shot under him, fell mortally wounded, and his men broke and fled in panic flight. Of all his officers, Washington showed the most courage and judgment. He had two horses shot under him, and his clothes pierced by bullets, but escaped without a wound. Only his courage and coolness checked a murderous pursuit, and saved the army from destruction.

Years afterwards he was told by an old Indian chief that he had fired fifteen times at him during the fight without once hitting him. He desisted at last, thinking that the daring white man bore a charmed life.

The result of this defeat was disastrous to the frontier settlements. For three years they were exposed to the raids of the Indians, and Washington was kept busy fighting in their defense. At length, in 1758, a new army marched against Fort Duquesne. Its commander, General Forbes, spent so much time in cutting a road through the forest that winter was at hand when he was still fifty miles from the fort. He was about to give up the attempt, when Washington urged a rapid forward movement. Leading the advance guard, the young Virginian took care that there should be no more Indian surprises, and was quickly master of the fort, the French flying at his approach. George Washington was thus the one hero of the war in this region. He renamed the stronghold Fort Pitt, after the great English statesman. From this the city, which afterwards rose on its site, received the name of Pittsburg.

Aside from the capture of Fort Duquesne, the most important event of the war took place on the historic waterway of Lake Champlain and Lake George, and the waters of the St. Lawrence. The French had a stronghold at Crown Point, on the western side of Lake Champlain. The nearest English stronghold was Fort Edward, on the headwaters of the Hudson, the scene of many of Putnam's adventures, as given in our last chapter. In 1756 Sir William Johnson, a prominent landholder of the Mohawk region of New York, set out with a strong force of regulars and militia to attack Crown Point. The French, under Dieskau, met him near the head of Lake George. A fierce battle ensued, in which the English were at first driven back. But fortunately Johnson, who was no soldier, retired early to his tent with a slight wound. General Lyman, at the head of the colonial troops, now took command, and drove back the French in complete defeat. Dieskau was severely wounded, and in the pursuit was approached by a soldier, as he reclined against a stump. He felt in his pocket for his watch to give his enemy, when the soldier, thinking he was feeling for his pistol, shot him. In reward for this victory Johnson was made a baronet and given \$25,000. Lyman, to whom the victory was really due, had only his own satisfaction for reward.

The victory was useless. Johnson failed to proceed against Crown Point. All he did was to build a fort at the head of the lake, which he named Fort William Henry. In return the French built Fort Ticonderoga on the neck of land between Lakes George and Champlain.

Two years afterward the English fort was the scene of a terrible event, the story of

which Cooper has made familiar to most readers in his "Last of the Mohicans." The Marquis de Montcalm, at the head of a strong force of French and Indians, swept down the lakes and attacked Fort William Henry, whose commander was forced to capitulate. The English, who had been guaranteed a safe escort to Fort Edward, fourteen miles below, marched unarmed from the fort. But they had but fairly left the gates when the Indians fell upon them with knife and tomahawk, and a fearful massacre ensued, the French offering no protection, or failing to check their savage allies. In addition to the slain, many were carried off as prisoners, and only a miserable fraction of the force escaped.

What followed may be briefly told. In 1758 a strong British army attacked Fort Ticonderoga, but suffered a crushing defeat. In 1759 the tide turned in favor of the English. Forts Ticonderoga, Crown Point, and Niagara were taken, and the French finally driven from English soil. Then the war was carried into French territory, and a vigorous assault made on Quebec. This duty was entrusted to General Wolfe, a young soldier who had shown such energy and daring in the siege of Louisbourg (a French stronghold on Cape Breton Island, which the English had taken), that he was selected for this difficult task.

With a large fleet of 8,000 soldiers, Wolfe sailed up the St. Lawrence and anchored in front of Quebec. Within that stronghold lay Montcalm with 7,000 men. The fortress, seated on a high cliff, and well supplied with cannon, long defied the efforts of its foes. All summer Wolfe bombarded it in vain, and at length began to despair. Montcalm was incessantly vigilant. He kept horses ready, that he might hasten at any moment to any point assailed, and it is said that during the siege he did not once take off his clothes.

At only one point was Quebec open to a land assault. This was upon the northwest side, and there the precipice was so steep as to be deemed inaccessible. But a close observation of this cliff revealed to Wolfe a narrow path winding up among the rocks to the top, and he determined to make a desperate effort to lead his army up this slender track. It was the last resort, and upon it depended the question of victory or defeat.

On the 12th of September, to deceive the enemy, he took his men several miles up the river. Then at nightfall he dropped down silently with the ebb-tide, until opposite the selected place. Wolfe was the first to land. The shore was lined with French sentinels. One near the selected point challenged on hearing the sound. He was answered by a captain who spoke French, and secured before he could give an alarm. The landing was made in a little bay, now known as Wolfe's Cove. Deep silence was preserved. Twenty-four volunteers climbed the steep path, and surprised and dispersed the guard at the summit. The others followed rapidly, aiding their steps by grasping the bushes along the path. On the morning of the 13th, a British force of 5,000 men stood on the Plains of Abraham, the platform upon which the upper city was built. Montcalm could scarcely believe the tale that was brought to his ears. When convinced of its truth, he led his army in haste from the city against the foe. A desperate battle ensued. With the English there was no retreat. They must win or all was lost. They reserved their fire until the French were near, and then poured

in rapid volleys. The French wavered. Wolfe now ordered a bayonet charge, and placed himself at its head. He was twice struck by balls. A third shot gave him a mortal wound. As he was borne to the rear, he heard the cry: "The men—they run!" "Who run?" he asked. "The French." "Now God be praised, I die in peace!" he exclaimed.

Montcalm, too, was mortally wounded. On being told that he might die, he answered, "Thank God, I shall not live to see the surrender of Quebec." Five days afterwards the city fell into English hands.

The fall of Quebec was the fall of Canada. The next year the French tried to recapture it, but in vain. Montreal was soon after taken, and the war in America was at an end. Peace was made in Europe in 1763. With it ceased the French dominion in America. France gave up to England all of her territory east of the Mississippi. Spain ceded Florida to England.



WITH SIGNS AND LYING WONDERS.

Thus it is predicted that Satan will work in the last days. See 2 Thess. 2:9-11. These wonders are wrought to deceive. They are not wrought by true wisdom or knowledge, but by Satanic craft, which exceeds the wisdom of earth's wisest men apart from God. Falsehood in the earth began with Satan. When God declared that disobedience would bring death (Gen. 2:17), Satan declared to our first parents, "Ye shall not surely die; . . . ye shall be as God;" and to perpetuate that falsehood, in order that man may not look to God for salvation, but trust in himself, Satan has, by craft, deceit, lying wonders, and falsehoods, deceived man ever since. He sends his angels in the guise of what are supposed to be the spirits or souls of the dead and deceives and continues in deception those who believe his first lie, who think that man has a conscious intelligent entity that survives the death of the body. From this doctrine we get the hero worship of old, the invocation of martyrs and saints, and finally Modern Spiritualism, whose wonders are claimed to be wrought by "the spirits of the dead." Often these wonders and marvelous tricks are wrought by sleight of hand and exposed. But there are some things which go beyond the mind of grave scientists. The last monthly *World* has an article on the remarkable Eusapia Paladina, the girl medium of Naples, Italy. The *World* article says of her:—

"Subjected to the cold, keen, wholly unsympathetic scrutiny of no less distinguished scientists than Prof. Lombroso, the Turin specialist in mental diseases; Sig. Schiaparelli, the great Italian astronomer; Baron Carl Freiherr du Prel, of Munich; Prof. Charles Richet, of Paris; Dr. Ermacova, of Padua; Prof. Gerosa, of Naples; and Prof. Broffetio, of Milan,—with all this battery of scientific scepticism trained point blank on her and alert to strike at the first move on her part that hinted of charlatanry, this remarkable young woman was able to perform feats which apparently set all known laws of nature at defiance. Not only this, but they set at defiance all efforts of the learned doctors of science to penetrate, to detect any jugglery in their execution, or even any unaccounted for movements on the part of the medium which might cover mere legerdemain.

"It was at Milan in the house of Dr. Giorgio Finzi, in the Via Monte di Pietà, that Miss Paladina performed this extraordinary feat. The experiments were directly due to the czar of Russia, who had seen the young Italian medium, was much interested in what he considered her marvelous powers, and requested her to go to Milan and show the czar's envoy and Counsellor of State, M. Akaboff, who is a believer in Spiritualism, manifestations similar to those which had mystified the czar himself."

The account continues thus:—

"The only condition Miss Paladina required was that the room should be darkened. The medium was then seated in a chair with no less persons than Prof. Lombroso and Dr. Richet each holding one of her hands.

"After a few moments of silence sparks similar to the light of fireflies began to flicker above Eusapia's head, and at the same moment the chair, with the medium seated in it, lifted itself from the floor to a table near by. Then followed a wonderful exhibition of mysterious forces. The medium, with her eyes flashing like diamonds, made the table ascend to the ceiling and flutter about as if it were a scrap of paper, she at the same time groaning and crying, 'Dio mio! Dio mio!' When the scene was over she suffered intensely with pains in the head, back and shoulders, and was so exhausted from the effects that she was unable to appear another time during the week."

At another seance in a darkened room, where one young lady did not believe that the raps came from invisible forms, the medium "jumped up and threw open the windows and blinds, and then, with a wild, excited look, rushed towards the table, her eyes flashing like fire—the most wonderful eyes I have ever seen—spread out her hands with great force over the table, at the same time making three fierce gestures. At this the table went flying all over the room. She kept it suspended near the ceiling for fully three seconds, and when it descended it struck the floor with a bang."

The girl is ignorant, and can neither read or write, but her remarkable powers are admitted by such men as Lombroso and Schiaparelli.

The same writer tells us that Paris has "gone daft" over "palmistry, fortune-telling, and the like." In London is a fortune-teller—Mme. Foweth—"who has been employed by the entire royal household."

These are indications of the working of that power and those evil spirits which go forth to the world to turn men from God, and lead them to destruction. Of it all God has warned the people of earth in his word. Happy is he who finds there his wisdom. He will know that "the dead know not anything," and he will not be deceived.

TURKEY.

[From our own correspondent.]

In the year 1848, the spirit of revolution breaking out in Paris, spread in a few months all over Europe. But as quickly and unaccountably as it broke out and spread, so suddenly and mysteriously was it quelled. To the Bible student it was not unexplainable; for the work of God not being finished, the winds of strife were held. Rev. 7:1-3. The present year has manifested considerable of the spirit of 1848; the winds of strife so suddenly checked at that time seem to be breaking out again, for in many quarters of the earth the spirit of revolution is rife; and of all countries, Turkey and Spain are just now most involved.

During the past year, the Armenian question gave Turkey plenty to do; but scarce had this question reached a temporary lull when the revolution on the island of Crete broke out; then followed the Macedonian trouble, and close on its heels an Armenian massacre in Constantinople, of unprecedented proportions.

It was thought that the horrors of the past year would lead all parties to be quiet for some time; but the Armenians seem desperate. Their leaders have formed what is known as the Armenian Committee. This committee is composed of revolutionists, Anarchists; their only use for religion is to make it serve the state, or political ends. To them, religion and patriotism are synonymous. Of late, they have been advocating the return to the paganism of the nation before it adopted Christianity; this is on the ground that Christianity does not make good warriors, but rather dampens the fighting spirit. They claim that when they worshiped the sword, they were better warriors, and succeeded better in throwing off the yoke of their oppressors, and in maintaining national liberty. These statements do not apply to the masses of the Armenians, but to revolutionary leaders.

This committee is violent in its measures. It

makes demands of wealthy Armenians for large sums of money to be paid by a certain time, threatening death in case of refusal. The money is used for revolutionary purposes. Individuals that have refused the demands for money have been killed. Some such cases are known to our church in Constantinople. Armenians that are friendly to the Turkish Government are considered traitors by the Armenian Committee, and are in danger of their lives. Yesterday, we passed an Armenian house guarded by five soldiers, as the Armenian owner, being friendly to the Turkish Government, has been doomed to death by the Armenian Committee. The committee also addresses frequent notes to the powers, threatening to cause another riot if they do not act in their behalf. The powers have paid little attention to these threats, thinking that they were idle, until the last terrible massacre, which took place the close of August.

Before coming to the city, we could not tell by the reports whether the massacre was caused by Turks or Armenians; but now it seems quite evident that it was by the latter. It broke out simultaneously in two quarters of the city about three miles apart; first in Galata, just north of the Golden Horn, and second in Samatia, a quarter of the old city, occupied chiefly by Armenians. Several of our members living in the latter quarter had a good opportunity to observe the whole affair. The attack began in the afternoon; in the morning many of the Armenians left their homes for safety, knowing that something would take place. Considerable dynamite was found in this quarter.

The boldest part of the whole was the seizure of the Ottoman Bank by some seventeen well-armed men, who held it as a fortress till the next day. Many shots were fired and some dynamite used. The bank and surrounding buildings are well marked with bullets. As soon as the bank was seized, the affair spread all over the city like wild-fire, and Turks began to slaughter Armenians and pillage their houses. Men only were killed. Greeks and their houses were untouched. The Turks took pains to make sure that a house was Armenian before attacking it. The Jews aided considerable in pointing out Armenian houses.

Much of this work of destruction was done by the Kurds. They are the ancient Medes, and have ever been the mortal enemies of the Armenians. This was the case before the latter embraced Christianity.

The city is now strongly garrisoned; and considerable is being done to restore goods stolen from Armenians. The committee claim that the object of the attack on the bank was to stir up the powers to do something; and they have circulated warnings that the same or worse will be repeated if nothing is done for them. This has terrorized the people; large numbers have left the city for safety. Business is dead. The Armenian cause is in bad order; but this may lead them to greater desperation. The government fears much for the future, and employs vigorous measures to prevent another outbreak. The people generally are in a feverish condition, not knowing from day to day what may happen. What turn the course of affairs here may take it is impossible to tell; the indications are that something decisive will soon occur.

Constantinople, Sept. 21.

H. P. H.

Abdul Hamid II.—"Uneasy lies the head that wears a crown," one of Shakespeare's characters is represented as saying. This is just now preëminently true of the Sultan Abdul Hamid II., of Turkey; and in fact it must have been true of his predecessors. It is said that of the thirty-eight sultans who have ruled over the Ottoman Empire since Constantinople was taken by them, thirty-four have died by violence. In six centuries only four sultans have died natural deaths, tho it may be that they count the violent deaths those which are indigenous to the soil. It is asserted that Abdul's mother was an Armenian girl, and it is for this reason that he hates the Armenians. A prominent Russian paper, very near official circles, thus warns the sultan: "The Porte must exhibit a tractable and yielding disposition, and prove by its reasonableness that it can postpone for a considerable time that crisis, when the further existence of Turkish rule in Christian Europe as an independent power shall be recognized as impossible and inconsonant with orderly progress and peace."



"That our sons may be as plants grown up in their youth that our daughters may be as corner-stones, polished after the similitude of a palace."

WHAT DOES IT MATTER?

It matters little where I was born,
Or if my parents were rich or poor,
Whether they shrank at the cold world's scorn,
Or walked in the pride of wealth secure.
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, brother, plain as I am,
It matters much!

It matters little how long I stay
In a world of sorrow, sin and care;
Whether in youth I am called away,
Or live till my bones and pate are bare.
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow man,
It matters much!

It matters little where be my grave,
Or on the land or on the sea,
By purling brook or 'neath stormy wave,
It matters little or naught to me.
But whether at death God's angel calm
Doth mark my brow with his loving touch
As one that shall bear the victor's palm,
It matters much!

—From the Swedish.

THE CHANGE IN THE COTTAGE.

BY FARRIE L. H. ROBERSON.

HEAVY crape hung on the door of the cottage of the weeping Soul. Hope, that patient, trusting maiden, lay dead within.

For a long time she had lingered waiting and watching to see the fulfilment of promises fair. But disappointment succeeded disappointment, and after a time she grew tired and faint, and soon the dark curtains of despair fell before her weary eyes, shutting out the last glimmering ray of light. And then Soul found time to leave her amusements and watch by her dying daughter. With a heavy heart she set about trying various remedies for the restoration of her expiring child; but at last, when she saw that all her efforts were fruitless, she wrung her hands in despair, and cried out: "O, what shall I do to save my precious Hope?"

When Charity heard these words, she in tender sympathy replied: "Mother, send Sister Faith for the Great Physician, while I remain to comfort and assist you."

"Yes," plead little Faith, "I will go and call him, and he will come and heal our Hope."

Soul looked sadly down upon the frail form of her daughter Faith, and when Doubt saw it, he called out: "Faith is a foolish child. She is unable for such a far journey. And should she succeed in reaching the house of the Physician, he would not answer her feeble call."

When Soul heard Doubt's stout words against this proposal, she hid her eyes in deepest sorrow, blind to the fact that this delicate child, Faith, was perishing for the want of exercise, and that should she hasten to the Great Healer, both she and her sister Hope would be saved from fast approaching death.

But while Soul groaned and caressed Doubt, who followed her about professing much sympathy for her in her affliction,

Hope yielded up the ghost, and then the bereaved mother paced back and forth through the chamber of death like one mad, crying out in her anguish: "O, who shall deliver me from the body of this death?"

And Life, the strong man of the house, grew weary of the bitter sound of mourning, and threatened to abandon Soul, leaving her to perish in the little cottage of clay. This brought additional distress to the grief-stricken Soul, and turning to him with eyes aflame with madness, she wildly exclaimed: "Go! thou art panting for thy freedom. When I am in trouble, thou dost only give me pain. I care no longer for thee, and I will even assist thee in thy departure."

And she began to instruct her servants accordingly. But sweet Charity, who was weeping near, lifted up her gentle voice and said: "Mother be not rash. Life has given thee much pleasure also. Remember that he is a gift from our Creator, and let us use him well while he tarries with us."

These timely words from Charity caused Soul to relent, and she began to plead with Life to remain a little longer. "For," said she, "I know not what shall become of me after thou hast gone. I have made no arrangements for the future. I know not mine end." And reaching out her trembling hands, she cried: "Stay, Life, stay, for I love thee well."

In the midst of this distressing confusion a gentle tap was heard at the door of the troubled chamber. And when Charity had opened the door, she beheld the Great Physician standing before her, and in a still small voice he asked admittance. She invited him in, but before he had time to enter, Doubt saw him, and flying forward, tried to shut the door in his face, at the same time exclaiming: "It is of no use, Hope is dead. He is too late."

This struggle at the door aroused the bereaved Soul from her overwhelming sorrow, and in trembling tones she inquired: "What means this strange commotion, my children?"

To which Faith replied: "The Great Physician has come, and tho he is late, please let him in, for it may be that he is able to heal our sorrow."

At this Doubt pushed rudely at the door, saying: "He can do nothing, send him away."

But Charity and reviving Faith cried out: "O mother, this Physician is our Saviour. Let us open wide unto him, giving him an abundant entrance, and ask him to cast out this cruel Doubt; for he has for a long time deprived us of many precious blessings."

And at their request the Great Physician was bidden to enter, and the villainous Doubt was locked outside.

And when Soul saw what had been done, she fell upon her face, and said: "Lord, I am not worthy that thou shouldst come under my roof. For when all beneath were strong and living in health, I refused to allow thee to come in and take up thine abode with me. For I was afraid that thou wouldst restrict the liberty of my household. And tho thou didst warn me that in thee was my only safety, I gave thee no heed; for I believed myself capable of properly caring for my house and family. But I foolishly turned the minds of my daughters to worldly pleasures, and in these we sought happiness. And while I let treacherous Pride entertain me, my house was almost wrecked and my children were but illy cared for, until I found my Hope had fallen sick, and alas! her sickness was unto death. And in my great affliction, Life threatened to desert me, and I became desperately wicked because of my lost Hope, and called to my servants to cast out Life, even before his time. But Charity graciously interposed in his behalf. O, that forgiveness was mine, before I perish in my sins!"

At Soul's lament Faith grew pale and faint; but continued to look upward with earnest

pleading eyes to the face of him, their Lord and Saviour, who had come to their dwelling. And he, looking down with pity upon the prostrate, weeping form before him, said: "Poor Soul, thou hast bitterly repented of all thy folly, and humbly confessed all thy sins, and why shouldst thou die? I have tasted death for thee. Forgiveness is thine. Come unto me, and I will give you rest."

And she said unto him: "Lord, I can not even so much as raise mine eyes to thee, for my Hope is dead, and without her I can see nothing good."

But he said unto her: "Peace be unto this house. I will give thee back thy Hope. Take hold of the hand of thy daughter Faith, and she shall cling to my arm, and in this way thou shalt rise to thy feet."

And when Faith felt Soul feebly holding to her hand, she waxed stronger, and said: "Courage, mother, all things are possible through him, even to the raising up of those who are dead."

And Soul, when she had heard these words, exclaimed: "Lord, I believe!" And he, taking the icy hand of the dead Hope in his, said unto her: "Hope, awake, and in thy beauty and strength arise!"

And straightway she opened her eyes, and when she saw the strong, lovely face of her Redeemer, she arose with a heavenly smile, and ministered unto all that were in the house. And when her mother and sisters beheld this marvelous scene, they with one accord embraced her and worshiped the Mighty Healer, weeping aloud for joy and shouting praises, saying: "This day have our eyes seen thy salvation in our own house. Now know we that thou art the great Giver of every good and perfect gift; and to thee belongs all thanksgiving and praise forevermore." And Life himself leaped for very joy, and caused the house to shake because of his dancing.

When Doubt, who was standing outside, heard the rejoicing, he turned away, saying: "It is of no use to try to get in now; but after a while, when the noise ceases, I will come back and try the door again."

And Soul, kneeling at her Saviour's feet, spake thus unto him: "I perceive that thou art from a brighter world than this, for the light of thy presence has caused my humble dwelling to become as polished silver within, even as the house of a king's daughter. And now tarry with me I pray, and tell me of that wonderful land and its inhabitants, for I am weary of this dark world and its uncertainties."

And he answered her: "The dwellers of that glorious country are pure and immortal, keepers of my Father's law, even as I am. I and my Father are one, and whosoever shall learn to keep this law, shall be made like unto us, and shall be able to enter in through the gates into the city beyond the clouds."

And Soul made this request: "Engrave this law upon my walls in letters of burnished gold, that I may never forget thy requirements, for I would be like thee."

And when he had granted her request, she looked, and said: "Behold, thy law giveth light and liberty, and that others may see thy mercy and goodness, I will stand aside and let Charity remove the window-blinds, that thy light may shine abroad and save other poor souls from ruin."

And when Charity had done this, she appeared exceedingly lovely, and the Prince of Peace looked upon the three daughters, and turning to Soul, he said: "And now abideth Faith, Hope and Charity, but the greatest of these is Charity. For she suffereth long and is kind; is not puffed up, and never faileth. Therefore follow after her and desire spiritual things."

And Soul continued to study the law of him who had become her Lord and Master, and obedience to this law became her delight. And accordingly she brought all her servants

into subjection to its requirements. Life was contented to remain, and gladly gave his support. Doubt sometimes returned, but his pressing at the door for admittance was in vain, for the same power that cast him out, was there to resist all his efforts to enter again.

Many years have passed into the cold unrelenting arms of Time since the resurrection of Hope; but the old house stands yet; and tho its walls are shriveled and the roof storm-beaten and gray, there still comes forth from it the sound of Soul's voice singing in soft, quavering tones sweet melodies of hope and faithful love. And while wintry blasts are blowing hard and dark clouds shut out the moon, bright steady streams of light issue forth from the windows of the dear old cottage, guiding benighted travelers in the way that leads to the realms of the immortal.

St. Helena, Cal.



"AND those who have wisely taught shall shine as the brightness of the firmament; and those who have turned many to righteousness, as the stars forever and ever." Dan. 12:3, *Boothroyd*.

ACT TO-DAY.

BY ROSA A. YOUNG.

In this world's broad field of labor,
Where there is so much to do,
Ours is not to waste the moments,
But to be,—to act,—to do!

O, how oft in idle dreading
Do life's moments slip away!
Glorious deeds lie all before us,
While we slight the work to-day.

And we miss the golden chances
That will never come again;
Then we find neglected duty
Brings a sense of guilt and pain.

O, the need for earnest action,
Ready for the daily strife!
At our post let duty find us
On the battle-field of life.

It may be the task is humble,
Something we would rather shirk;
Not our part to leave for others,
But to do the present work.

Every duty is ennobling
If performed with steady aim,
Not alone for our self pleasing,
Or to win a glorious name—

But to win his approbation
Who our Father is, in heaven,
For to him belongs the service
Of the talents he has given.

Let us not be idly dreaming
And thus waste the hours away,
But with mind and purpose steady,
Do the duty of to-day.

Pitcairn Island.

PERSECUTIONS OF CHINESE CHRISTIANS.

BY REV. DWIGHT GODDARD, OF FOOCHOW.

I WOULD like to describe the peculiar trials to which Chinese Christians are exposed, so that their brethren in America may have more loving sympathy for them, and may often strengthen them in that most wonderful way which is open to all, namely, by secret prayer.

Some of the Christians in China live near

together in the cities and can encourage each other; but most of them are scattered here and there among the myriads of hamlets, on the plains and among the mountains of Sinim. These have to face much opposition, both hidden and open. To understand just what this opposition is, it should be borne in mind that with all her diversities China is homogeneous. The great principles that underlie her life are much the same from Kwang-tung to Kan-sub, and these principles, while seemingly all-controlling, are oftentimes quite adjustable. Arthur Smith characterizes this condition as "flexible inflexibility." Of these laws we need only refer to one which is fundamental and far-reaching in its effects upon the social life of China, namely, the law of the headship of the eldest in descent. Thanks to Confucius and his doctrine of ancestral worship, it would be deemed not only dishonoring one's father and ancestors to act in any way otherwise than they did, but generally the father, or often the grandfather, and even the great-grandfather, has retained authority so long that before it passes to the next in descent, he also has long since passed the age when he wishes or is able to change. So the customs remain unchanged from generation to generation.

This adherence to custom is intensified by another characteristic, and let us not call it laziness, for the Chinese are notably industrious, but a strong disposition to do things in the easiest way for the present emergency. This habit is a result of long and bitter experience, teaching them the futility of excessive effort, either physical or mental. The spirit of enterprise and invention has long since been crushed out of them. If they should plan ahead, or be especially fortunate, they are at once opposed by elder brother or father or relatives, or else the profits are squeezed out of them, if it is a possible thing. That is the reason they are disposed to take things as they come. It would take too much strength and do no good. While traveling recently I put a nice woven cord in my pocket for emergencies. In a short time my cook wanted it to tie up a parcel and used it all, more than he needed. The next hour his load broke down and he patched it up with grass—the first thing at hand, never thinking of the cord. We have occasion very often to say when we observe these silly shifts, "How like a Chinaman!"

By reason of this headship of the eldest in direct descent, everything is tied up in inheritances—lands, goods, and prospects—and this acts as a preventive of all change, demanding as it does concurrent action or at least consent. But this headship also carries with it responsibilities. There are the younger sons and their families to be provided for out of the family estates, who thus form a drag on the main line for generations, and poor relations become the curse of the prosperous, until a man loses all desire to make more than a bare living, for he knows that he will be squeezed until every cash is absorbed.

This is doubly sure to follow if the successful one is a younger son. This kills all individual initiative. If land is to be sold, all relatives must be agreed; if business is to be entered into, consent of relatives must be secured; and if one changes his religion, he is sure to arouse this family opposition. Then when whole villages and even cities are of one surname and descent, the problem is seriously involved. Every little plot of land, or grave, or well, or pond, or open ledge has its group of owners, with varying rights. It is not at all uncommon to find even large tracts of land unused, or practically public domain, because there are so many owners that they can come to no agreement for its sale or use. In Europe and in America, and in fact wherever the Anglo-Saxon is dominant, the individual is the unit, and the proposition that "I have a right to do as I will with my own" is only beginning to be limited.

Laissez faire has been the law of economics, and individualism has run riot. In China it is different. What is one man's concern is every man's. If one shows a disposition to keep something to himself, it is *prima facie* evidence of his dishonesty. Neighbors and relations have rights, that they are not slow to maintain, to a portion of the wealth of the prosperous. Thus there is a family sentiment that opposes a man in doing individualistic things; this broadens out into a clan sentiment and a village sentiment, that is prolific of evil results in feuds and quarrels. There are also, from the same source, trade and guild sentiments that strongly discourage innovations, often on the most foolish grounds. The family, or village, or guild maintain a temple and idolatrous ceremonies to prevent sickness, frighten away the "bogies," etc., toward the expense of which all the villagers or members are expected to contribute. Estates are given or lapse to the ancestral or village temple, and these are managed in turn by the different branches of the family, who pay all expenses from the revenues, if fortunately there are any, and the balance or deficit is their private gain or loss. When a man dies his property is divided among his relatives in fixed proportions, the family, or clan, or village being the executors. In law the great maxim that has come down from the sages for the guidance of all magistrates is: "Pacify the people."

Now let us note the bearings of these facts upon the case of a man who becomes a Christian, and we shall see at once the main lines of public persecution. In doing so he leaves the path of least resistance, a very un-Chinese thing to do, and he does so in the face of family, clan, and village sentiment. He dishonors his ancestors by implying that their religion was false. He disobeys, unless he himself is the head, his father, or elder brother, or uncle. He resists participation in assessments for idolatrous ceremonies. He does that which the rest of the family or village "know" to be the cause of present sickness or calamity. All this must of necessity arouse the intense antagonism of parents, elder brothers, uncles, family, clan, and village. Now when we remember how religious fanaticism everywhere heightens and embitters quarrels, the opportunity it gives vagabonds for plunder, and neighbors for revenge, we are in a way to understand the general nature of persecutions of Chinese Christians. If in enlightened America a man should be converted to the doctrines of "Christian Anarchy," as held by Tolstoi, and receive to his house foreign Anarchists, the sentiment of his neighbors would be much like that of the Chinese toward converts to Christianity, only in China its mode of expression would be more open and brutal.—*Missionary Herald*.

THE VIRGIN OF GUADALUPE.

THE army of Cortez took with it to Mexico a rude representation, in the form of a wooden doll about a foot high, of the mother of our Saviour. On a certain night this image, known as the Virgin de los Remedios, suddenly disappeared, but it was afterward "miraculously" discovered in the heart of a large maguay on the top of a mountain. Later a rival Virgin, "Our Lady of Guadalupe," appeared upon the scene. According to the tradition, the Virgin Mary revealed herself not far from the City of Mexico to one Juan Diego, an Indian, and impressed her image upon his blanket.

These two representations of the Virgin, the one the patroness of the Spaniards, and the other the patroness of the Mexicans, have played a conspicuous part in Mexican history. They have occupied costly shrines; they have been loaded down with jewels; they have been worshiped by untold thousands; they have been carried through the streets in triumphal procession; they have been appealed to in

times of public distress; and they have figured on the standards of contending armies.

Since Mexico achieved her independence the influence of the Spanish Virgin has waned, while that of the Virgin of Guadalupe has been in the ascendant. Every year the anniversary of the supposed appearance of the Mexican Virgin is celebrated at the church of Guadalupe, with the rites which are even more of a travesty upon Christianity than is the gross superstition upon which they are founded. In view of all this it is interesting to learn that Eduardo Sanche Camacho, who has had the honesty and courage to express his disbelief in the reality of the apparition of the Virgin of Guadalupe, has as a consequence been forced to resign the bishopric of Tamaulipas, and that the Catholics of his state are largely sustaining him. An appeal in his behalf has been made to the pope, and unless he is reinstated a serious division in the church may result.—*Central Christian Advocate*.

OUR WORK AND WORKERS.

On the 3d inst. a Sabbath school of thirteen members was organized at Ackley, Iowa, by Brother D. P. Gaede.

Two persons were baptized by Elder C. P. Bollman, at the foot of Fifty-eighth Street, Brooklyn, N. Y., on the 10th inst.

On the 17th inst. six candidates were baptized and united with the church at Burlington, Iowa. Elder John Hoffman officiated.

At North Creek, N. Y., October 11, five persons were baptized in the Hudson River, by Elder A. E. Place, president of New York Conference.

The date of Atlantic Conference annual meeting has been postponed till November 10-15. The place of meeting will be Jersey City, N. J.

ELDER W. A. HENNIG reports the baptism of three persons at St. Joseph, Mo. Also the erection of a new house of worship at Hamilton, Mo.

ELDER S. N. HASKELL left Cape Town, South Africa, for Australia, on the 17th of September, expecting to arrive in time for the camp-meeting at Adelaide.

By the last mailship from Tahiti, Elder Herbert Dexter and wife arrived in San Francisco on the 21st inst. They returned on account of the sickness of Sister Dexter.

ELDER H. K. WILLIS, president of Missouri Conference, notes the recent addition of five to the church in Kansas City. That church is making preparation for active Christian Help work during the winter. Every church should have this important work in mind all the time, but especially as winter approaches.

A TEN days' general meeting for the benefit of the German brethren of Missouri is now in session at Senate Grove. It began on the 23d inst., to continue until November 1. Elder Westphal, of Kansas, is laboring at this meeting. He is now engaged in general work among the Germans of General Conference District No. 5.

THE International Religious Liberty Association has been actively at work with the *American Sentinel*, having sent 10,000 copies of the issue of October 8 to as many prominent people in the southern states. Besides this, over 5,000 copies have been sent into Rutherford County, Tenn., where Brother Philpott was indicted for working on Sunday.

WE learn from the *Atlantic Record* that Elder George B. Wheeler, of Boston, is about to issue a pamphlet address to Baptist ministers on the subject of religious liberty. The *Record* adds: "Brother Wheeler was for fifteen years a Baptist clergyman, and became interested in the truths of the third angel's message, and left a good, united congregation to identify himself with a more humble people. Brother Wheeler has done considerable work with Baptist ministers with results so encouraging that it has been decided by the International Religious Liberty Association to address an appeal to the 27,000 Baptist ministers north and south in the United States. As is well known, the Baptist people have been the defenders of religious liberty from the birth of the denomination, and their literature is filled with strong statements in favor of a total separation of church and state. Brother Wheeler saw a movement to unite church and

state, and his opposition led him into the light of present truth. He believes there are many other Baptist ministers who, rather than surrender this basic principle of Baptist doctrine, will espouse the cause of present truth."

On the 10th inst., as a result of the labors in the Lenox Avenue tent, New York City, six persons were baptized. This tent effort has been closed, owing to the lateness of the season and the impaired health of Elder O. O. Farnsworth. On the 11th inst. five were baptized from the Ninety-fourth Street tent, making twenty-seven in all as a result of this effort. There are others who have accepted the truth at both places, who have not yet been baptized, and some who had previously been baptized in other churches. Arrangements are being made for one meeting place for Sabbath-keepers in New York City, to be under the charge of Elder E. E. Franke. His home address is 210 West Eighty-eighth Street.

By steamer Monowai, which arrived in San Francisco on the 22d inst., from Australia, Elder M. C. Israel, wife, and daughter Jessie, returned to their California home, after an absence of eleven years and a half. They were among the first company of Seventh-day Adventist missionaries to go out to Australia, and have witnessed a great work there and in New Zealand. Sisters E. J. Burnham and Sarah Belden also came from Australia in company with Brother Israel. Sister Burnham has been engaged in the *Bible Echo* office for a number of years, as assistant editor, proof-reader, etc. Sister Belden's husband was also engaged in the *Echo* office until his death. From Honolulu Elder E. H. Gates and wife were also passengers on the Monowai, both of whom return to America on account of failing health.

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LESSON VII.—SABBATH, NOVEMBER 14, 1896.

THE ATTEMPTED ARREST; THE WATER OF LIFE.

Lesson Scripture, John 7: 32-52, R. V.

- 32 "THE Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me. 34 Ye shall seek me, and shall not find me; and where I am, ye can not come. The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks, and teach 36 the Greeks? What is this word that he said, Ye shall seek me, and shall not find me; and where I am, ye can not come? 37 "Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come 38 unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living 39 water. But this spake he of the Spirit, which they that believed on him were to receive; for the Spirit was not yet 40 given; because Jesus was not yet glorified. Some of the multitude therefore, when they heard these words, said, 41 This is of a truth the prophet. Others said, This is the Christ. But some said, What, doth the Christ come out of 42 Galilee? Hath not the Scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village 43 where David was? So there arose a division in the multitude because of him. And some of them would have taken him; but no man laid hands on him. 45 "The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him? 46 The officers answered, Never man so spake. The Pharisees 47 therefore answered them, Are ye also led astray? Hath any 48 of the rulers believed on him, or of the Pharisees? But this 49 multitude which knoweth not the law are accursed. Nicodemus saith unto them (he that came to him before, being 51 one of them), Doth our law judge a man, except it first 52 hear from himself and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet."

QUESTIONS.

1. Who learned of the attitude of the people toward Jesus?
2. To what action did this lead?
3. What was Jesus saying when the officers arrived?
4. What evident reference did he make to their errand?
5. What questions arose among the Jews concerning his departure from them?
6. What other statement of his was also discussed?
7. What time of the feast had now arrived? What lesson did Jesus connect with the principal ceremony of the day?
8. What promise did he make to every believer?
9. What was the real meaning of this figurative statement? Why was the fulfilment of the promise still future?
10. What did some of the people declare? What did others say? What objection was raised to this?
11. What scripture was quoted in the argument?
12. To what did these discussions lead?
13. What did some desire to do? Did they make the attempt?
14. After hearing Christ's teaching, where did the officers go?
15. What question was asked them?
16. What reply did they make?
17. How did the Pharisees express their surprise at the reply?
18. How did they show their regard for the action of the leaders?
19. How did they show their contempt for the action of the people?
20. What former inquirer was present to defend Jesus?
21. What principle of common justice did he urge?
22. By what question did they seek to ridicule him?
23. With what argument did they answer him?

NOTES.

1. "THE words of Jesus found a place in many hearts, and, like seed sown in goodly soil, they afterward bore abundant harvests. The spies scattered throughout the throng now report to the chief priests and elders that Jesus is gaining great influence among the people, and that many are already acknowledging their belief in him. The priests therefore secretly lay their plans to arrest Jesus; but they arrange to take him when he is alone; for they dare not risk the effect upon the people of seizing him while in their presence." Jesus understood their purposes, and replied to them in verses 33, 34. "Soon the Saviour of the world will find a refuge from the persecution of his enemies, where their scorn and hate will be powerless to harm him. He will ascend to his Father, to be again the Adored of angels; and thither his murderers can never come." Believers have no difficulty in finding Christ (Matt. 7:7), and they will soon go to meet him (1 Thess. 4:17), but the world sees him no more (John 14:19).

2. "THE condition of the people made this appeal very forcible. They had been engaged in a continued scene of pomp and festivity, their eyes had been dazzled with light and color, and their ears regaled with the richest music; but there had been nothing to meet the wants of the spirit, nothing to satisfy the thirst of the soul for that which perishes not; Jesus invited them to come and drink of the fountain of life, of that which should be in them a well of water springing up into everlasting life. . . . The words of the divine Teacher present the Gospel in a most impressive figure. . . . Jesus knew the wants of the human soul. . . . Many of those who heard Jesus were mourners over disappointed hopes, some were nourishing a secret grief, some were seeking to satisfy the restless longing of the soul with the things of this world and the praise of men; but when all this was gained, they found that they had toiled to reach only a broken cistern, from which they could not quench their fever thirst. . . . That sudden cry, 'If any man thirst,' startles them from their sorrowful meditation, and as they listen to the words that follow, their minds kindle with a new hope. . . . The cry of Christ to the thirsty soul is still going forth. It appeals to us with even greater power than to those who heard it in the temple on that last day of the feast. The weary and exhausted ones are offered the refreshing draught of eternal life. . . . All who come to Christ receive his love in their hearts, which is the water that springs up into everlasting life. Those who receive it impart it in turn to others, in good works, in right examples, in Christian counsel."

3. "THE church has long been content with little of the blessing of God. They have not felt the need of reaching up to the exalted privileges purchased for them at infinite cost. Their spiritual strength has been feeble, their experience is of a dwarfed and crippled character, and they are disqualified for the work the Lord would have them do. They are not able to present the great and glorious truths of God's holy word, that would convict and convert souls through the agency of the Holy Spirit. The power of God awaits their demand and reception."

4. THE people are believing on Jesus as the Christ, the officers are softened by the power of his teaching, and Nicodemus speaks in his behalf before the Sanhedrin. The Pharisees are furious, but their rage is held in check. "They were startled and chagrined that one of their own number had been so impressed by the power of Jesus as to openly defend him in the council." "Note their bitterness towards their servants, who had presumed to think for themselves; towards the multitude, who were cursed; towards Nicodemus." How characteristic it is of opposers of the truth to resort to sarcasm and ridicule when arguments fail! Thus did the Pharisees.

Suggestions for Further Study.

1. How did it happen that the Pharisees had "officers" of the law at their command? To what extent were they permitted to exercise civil authority? What law did they administer?
2. What daily ceremony of the Feast of Tabernacles would suggest the figure used by Jesus in verses 37 and 38?
3. By what experience is Jesus glorified? How is he glorified by us? 1 Peter 4:12-14.
4. Upon what foundation does Christ rest the promise made in verse 38?

5. How many among the Jews were supposed to know the law? What was included by them in "the law"?

6. The Pharisees had already judged Jesus without a hearing, but the law requires a hearing before it judges. The Pharisees are justifying both of the charges made against them by Jesus. Verse 19.

7. How is life only in Christ taught in this lesson?



"Take heed unto thyself; and unto the doctrine;" "that thy profiting may appear to all."

LESSON VII.—SUNDAY, NOVEMBER 15, 1896.

GOD'S BLESSING UPON SOLOMON.

Lesson Scripture, 1 Kings 9:1-9.

1. AND it came to pass, when Solomon had finished the building of the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to do,
2. That the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon.
3. And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me; I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually.
4. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments;
5. Then I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.
6. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them;
7. Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people;
8. And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house?
9. And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshiped them, and served them; therefore hath the Lord brought upon them all this evil.

Golden Text: "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Prov. 10:22.

SUGGESTIVE QUESTIONS.

- (1) What houses did Solomon build, and how long was he in building them? Verse 1. Note 1. (2) What occurred when these houses were finished? Verse 2. (3) What did the Lord say he had heard? Verse 3. Note 2. (4) What did the Lord say he had done for the temple? Same verse. Note 3. (5) How did the Lord desire Solomon to walk? Verse 4. (6) If he would walk as God wished him to, what blessings would follow? Verse 5. Note 4. (7) What would be a turning from the Lord lead the people to do? Verse 6. (8) What judgments did the Lord say would follow such a course? Verse 7. (9) How would the temple be regarded? What question would be asked? Verse 8. (10) What answer would be given? Verse 9. Note 5.

NOTES.

1. Building.—The houses referred to were the temple,—the "house of the Lord,"—and the king's own palace,—the "king's house." Seven and one-half years were occupied in building the temple, and thirteen years in building his own house, which was erected near the former. 1 Kings 6:37, 38; 8:1; 2 Chron. 8:1. Thus this lesson finds Solomon in the twenty-fifth year of his reign, at the height of his glory.

2. I have heard, etc.—Thirteen years had passed since Solomon made his prayer at the dedication of the temple, but the Lord speaks of it as tho it were recently come before him. This visitation was for a special purpose. Having all the heart desired, there was great danger that Solomon might fall from his integrity and misuse the power entrusted to him as king. So his frame of mind of years before is presented to him again, together with all the Lord had been pleased to do concerning the temple. This illustrates the constant care of the Lord for his children, and that, when needed, admonition, warning, reproof or instruction are faithfully given.

3. Forever.—By the positive promises that he would put his name in the temple forever, and

that his heart would be there perpetually, the Lord shows his intention to fulfil his part of the covenant made with Israel. They would remain as long as the temple remained and the people were true to him.

4. There shall not fail thee a man.—The house of David did not fail, but Mary, the mother of Jesus, descended through Nathan, a brother of Solomon. Joseph, his legal father, was a direct descendant of Solomon.

5. Because they forsook the Lord.—Solomon himself went into idolatry, altho he returned to the Lord before his death. The history of subsequent kings and of the nation is well known. They did what the Lord warned them not to do, the temple was destroyed, and captivity followed. Nevertheless, for his name's sake, the Lord brought them back again, as Solomon had made request in his prayer. But all that had been mentioned concerning the "proverb and a byword among the people" has come upon the Jewish nation. Note that they were told to keep the commandments and statutes of the Lord lest they forget him and turn to other gods. Four hundred years after this the Lord, through Ezekiel, recounted the acts of his chosen people from Egypt on through the centuries, and the particular sin mentioned again and again is that of Sabbath-breaking. Following immediately on this is the utter forgetting of God and relapse into idolatry. The reason for this last result is that the Sabbath was a sign between them and God. Eze. 20:12, etc. Sabbath desecration is pointed to at the present day as the cause of the lack of spirituality the world over. This is undoubtedly true, for the Lord makes himself known as the Creator of heaven and earth in the Sabbath commandment only,—the fourth precept of his great ten-word constitution. But it must not be forgotten that a full turning to the Lord brings us to the Sabbath he has blessed and made holy,—the seventh day of the week, and not to any day men may choose for themselves. If men were justified in choosing Sunday, for instance, which God has never blessed nor made holy, then they can not be condemned for trampling upon the Sabbath of the Lord. But God means what he says, and all who knowingly disregard his holy law as did Israel will part with his favor as surely as they did. But a special spiritual blessing—a blessing through Christ—is promised to every one who honors his holy day, the day he has appointed. Isa. 58:13, 14. Reader, are you coming short in this respect in the observance of that law by which all shall be judged? If so, study most carefully the plain instruction of God's word. Would you desire richer blessings, try God's way. God is worshiped in spirit and in truth, but note that the spirit and the truth always go together.

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FOREIGN.

—A cable despatch announces the wrecking of the British steamer *Luna* by a cyclone in the Gulf of Aden.

—The last steamer from Australia to San Francisco brought ninety-five boxes of English sovereigns, valued at \$2,375,000.

—The town of Kuroff, in the government of Lublin, Russian Poland, was almost totally destroyed by fire last week, and 3,000 people are left homeless.

—The railways from the seaports to upper and central India have reduced their freight rates on grain. This, it is said, will stimulate imports of wheat.

—Late advices from Adelaide say there has been a total failure of the harvest in the northern part of South Australia. Numbers of farmers have been ruined.

—The telegraph reports that a conflict occurred last week at the sultan's palace between the Turkish and Albanian Guards, several men on both sides being killed.

—The board of health of the City of Mexico has issued a circular to the bidders of all nations calling for tenders by November 14 for steam machinery to be used in the drainage of that city.

—A Paris despatch of the 20th inst. states that information from an Armenian correspondent had been received there to the effect that a terrible massacre had occurred at Van, Armenia, on the 3d inst. No details were given.

—A Sydney, N. S. W., cablegram says that the missionary ship *Daispring* has been wrecked near New Caledonia Island. The captain and seven men escaped in a boat, but the remaining nine persons are supposed to have perished.

—It is officially announced that the Venezuelan Government has secured a loan of \$10,000,000 in Germany, and that a German bank is to be established at Caracas. Krupp, the famous gun maker is president of the company making the loan.

—Two young Mormon missionaries, who went to the South Sea Islands in 1892, arrived in San Francisco on the 21st inst. In the four years of their absence they have established thirteen missions in three several groups of islands, where a few years before the Mormons had been banished by the French Government.

—A Paris correspondent states that Great Britain, Russia, and France have agreed upon a basis of policy with reference to Japan and China, while the Turkish, Mediterranean, and African questions are being arranged. The czar is anxious that the results may be obtained without bloodshed, and is supported by Italy and Austria.

—An escaped Chinese political offender was recently inveigled into the Chinese Legation buildings at London, and held for transportation. After much public indignation, the British premier interfered, and Dr. Sun Yat Sen was released. But it is said that the British Government did not dare to act until Russia had been consulted.

—A most sensational trial has just been concluded in Constantinople. Apik Effendi, a millionaire Armenian, has been condemned to three years' seclusion in a fortress. He was accused of being chief of the Revolutionary Committee; this charge was not substantiated, but his connection with the movement was established, and he was given the minimum penalty.

—Late oriental advices state that the insurrection in the Philippines is growing more formidable. The Hongkong papers say the condition of affairs is even more serious than at first reported. The province of Cavite is completely in the hands of the rebels, together with the arsenal and ship slip. The Spanish troops have made futile attempts to oust the rebels, and the effect of the repulses they have received has been direful. The result of these successes has been to strengthen the insurgent forces and to enlist sympathetic movements in other parts of the island.

—The last steamer from the Orient brings news of a disastrous tornado striking Tien-tsin, China. The result was the death of about one hundred natives, and an enormous destruction of property. The storm is described as follows: "At dusk long strips of varicolored clouds, lighted up by the setting sun, suddenly began to bend and twist into fantastic shapes, curling about one another like a nest of green, gray, red, and blue snakes. Gradually the whole mass took the form and shape of a funnel, and with terrific force bored through the atmosphere, the small end forward, toward the city. In sixty seconds it had skimmed the waters of the bay and run amuck over the town of Tien-tsin. All vessels in the path of the tornado were wrecked. In the town, tops of buildings, including corrugated iron, slate, and wooden roofs, were swept miles into the country."

—Reports from the Philippine Islands insurrection give some harrowing details. The rebels attacked the monastery at Cavite, and were stubbornly resisted by the priests; and when at last the attacking party succeeded in breaking in, they took terrible revenge. Several of the inmates were hanged in trees, and roasted to death by burning coal oil, while others were put to death by being cut up by piecemeal. The monastery has been made headquarters of the insurgents. On the other hand, the Spanish troops are said to be torturing their rebel prisoners to extort information from them.

—By the Australian steamer *Monowai* comes the following item of news: "On August 11 Baron von Norbeck, an Austrian scientist, and five companions, were murdered by treacherous natives on the island of Guadalecaner, in the Solomon group. The party had left the coast to explore a mountain in the interior, when they were set upon by a swarm of bushmen. Shortly before the attack the party had divided, and both detachments were surrounded by bloodthirsty cannibals, armed with axes and clubs. Quite a number of the natives were killed, but not until six of the white men had been chopped to death were the attacking party repulsed."

—The New York *Herald's* Constantinople correspondent gives the following particulars of one feature of Turkish troubles: "As regards the troubles at Lemnos, the truth is that while the British fleet was anchored in the port of Mudros, some sailors on liberty hired horses from some sheep-herders and went into the mountains, where they excited the Mussulmans' wrath by the violation of two Turkish women. On returning they met the demands of the shepherds for payment by thrashing them. Three hundred sailors landed at Mudros, ate and drank in the taverns, and then refused payment. They also entered Mussulmans' houses for low purposes, and beat the police and people."

DOMESTIC.

—President Clark, of the Y. P. S. C. E., has appointed the second week in November as a season of prayer for Armenia.

—Hon. Charles F. Crisp, of Georgia, ex-speaker of the House of Representatives of Congress, died at Atlanta on the 23d inst.

—A thirteen-year-old son of George Sontag, now in Folsom state prison for train robbing, was run over by a freight train at Sacramento, on the 21st inst., and killed.

—One indictment for murder has resulted from the recent attack of strikers on the Coronado Mine at Leadville, Colo., in which a fireman named O'Keefe was killed.

—Two thousand miners at Springfield, Illinois, employed at 25 mines in that county, have struck for an advance in wages to 32 and 37½ cents per ton, gross weight, for mining coal.

—On the evening of the 19th inst., fire in Woodburn, Ore., destroyed property valued at \$20,000. The fire was caused by a drug clerk striking a match while he was drawing benzene.

—On discharging the freight of the sunken steamer *Umatilla*, at the entrance to the Straits of Juan de Fuca, it was found that about fifty barrels of sugar consigned to Alaska contained demijohns of whiskey.

—A disastrous fire occurred in Brooklyn, N. Y., on the night of the 22d inst., which resulted in the death of a brave fireman, the injury of several other persons, and the destruction of property of the estimated value of \$250,000.

—A race war is reported in Le Flore County, Miss. On the 21st inst. a white man named Rook was shot and killed by a negro near Sunnyside, when a posse turned out and hanged the murderer. In consequence there were threats of revenge, and great excitement.

—After eluding the U. S. cruisers and revenue cutters for several weeks, and carrying three cargoes of arms and ammunition to the Cuban insurgents, the steamer *Dauntless* was at last captured off the Florida coast, on the 21st inst., by the government steamer *Raleigh*.

—The Salvation Army has established a farm in Contra Costa County, Cal., for the benefit and reclamation of ex-convicts. The colony will be opened November 1, and dedicatory exercises will be held on the 15th. The place is to be known as Knights of Hope Farm.

—During the past few weeks there has been quite a flurry in wheat speculation. There was a rise of some 20 cents a bushel. If the rise had continued, it would have meant a profit of \$90,000,000 on the estimated crop of 450,000,000 bushels in the United States. But it was all an uncertain flurry, going down as it went up, and during such speculative spurts farmers seldom sell; they generally hold on, hoping for further rise, which often means further fall. The buying and selling under such circumstances are mostly gambling speculations on the part of dealers. A New York despatch, referring to the sudden collapse in the market, says: "The natural conditions are favorable for higher prices for American wheat in the future, but the sudden attempt to work the corner has been a signal failure."

—A Leadville, Colo., despatch of the 19th inst. says: "About 125 miners brought from Missouri to work in the Bison Mine, arrived this afternoon. Over 1,000 people about the depot jeered the newcomers. General Brooks had a large force of troops on hand to escort the men to the mine, and prevent an attack on them."

—The Pacific Coast records another steamboat disaster; this time, however, it is not only the steamer and cargo that are damaged, but five passengers and nine of the crew are drowned. The disaster fell upon the steamer *Arago*, which went ashore in a dense fog on the Oregon coast, north of the entrance to Coos Bay.

—There were 180 Armenian steerage passengers on the Hamburg-American line steamer *California*, which arrived in New York on the 22d inst., from Hamburg and Havre. They were shipped in Havre and are booked for various destinations. The captain states that all have some means, and some have as much as \$50. He does not anticipate any difficulty about landing them, as he says they are not likely to become a public charge. There are only a few women and children among them.

—The *Medical Record* says that at the recent meeting of the British Association for the Advancement of Science, Dr. Dawson Tucker stated that the ordinary glowworm emits x-rays which will pass through solid bodies, even a thin sheet of aluminum. It is probably not the visible light from the insect which does this, for Dr. Dawson Tucker in his experiments had a good deal of difficulty in getting the worms to glow, but he found that even when not visibly glowing, they gave off a radiation which affected the photographic plate.

—The British steamer *Linlithgow* left San Francisco, July 31, for Leith, England. On reaching lat. 6° 12' north, lon. 138° 27', the steamer's shaft was broken. The captain reckoned that Acapulco, nearly 1,000 miles distant, was the nearest point where relief could be obtained; and as the steamer's sails were not sufficient of themselves to carry her, the first officer and five sailors volunteered the journey in a life-boat. By sailing and rowing, they made the trip in eighteen days, and telegraphed to the owners the steamer's condition. Arrangements were made to have the vessel taken in tow, and the first officer and his sailors went on to New York by way of Panama.

—A Washington despatch says that Uncle Sam's treasury is still running behind in receipts. The last month or more has shown a deficit growing at a more rapid rate than in 1895. At the rate the deficit has been growing the present fiscal year, it will amount to \$75,000,000 for the entire year. Evidently with the resources of a great country like the United States, in a time of bountiful production and peace with the world, the spectacle of hard times among the masses, and the government treasury running behind, shows that there is something wrong somewhere. It is explained in a number of ways by the politicians, and the political sages prescribe various remedies; but the accumulation of colossal fortunes at the expense of the government and of the producing classes seems to account for a large part of the trouble. Will reformation come through politics? Hardly; for the political motto is always, "To the victors belong the spoils." Governmental expenses, through whatever channel, must eventually come out of the masses of the people, the middle and poorer classes paying more than their share; and great overgrown fortunes are in most cases built up at the expense of corresponding want and suffering. The men who invest in political campaigns, as in other investments, expect remunerative returns. The prophetic word and the signs of the times augur no better times, but rather "worse and worse." The only sure investment today is to "lay up treasure in heaven."

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THERE will be found in this issue that which should arouse in serious minds earnest thought even in these days of election excitement. Elections are temporal; the things of God are eternal.

Religious Liberty Library No. 41.—The title of this number is "Fighting against God," by A. F. Ballenger. It is a nicely printed tract of 16 pages, on fine calendared paper, with six fine cuts illustrating the original poem which the tract contains, together with many notes and telling passages of scripture on man's relation to God. It should have a large circulation. Regular discounts to the trade. Single copies, price 3 cents.

How Long?—How long does it take a lie to become the truth? How long must a counterfeit bill pass before it becomes genuine? How long must black be called white, to make it white? Of course, we know that the common-sense answers to these questions are that the lie remains the lie, the counterfeit remains a counterfeit, black never becomes white. But, reader, this is just as true in religion as in common ethics, commerce, or physics. The Sunday can never become the Sabbath of the Lord by calling it so. It bears not the image and superscription of God. It is not a current coin in the kingdom of heaven. Under-officials may assume power to change it, may conspire with the counterfeiter to despoil and cheat the subjects, but it is counterfeit still; and "when the fulness of the time" has come God will reveal its hollowness.

"The Sabbath and the Sunday."—The articles on this subject will close at present with the one published in this issue, altho much more might be said. We have gleaned but a few of the testimonies of the ages relative to the Sabbath of the Lord and its rival, the pagan Sunday. Do not think the name harsh, dear reader; study the question to see if it be not the proper term to apply to the so-called Lord's day. We grant that good men and women, accepted of God, have kept and are keeping the Sunday, believing it to be taught of God. We are not condemning them; the matter lies between them and God. He accepts them not because of Sunday observance, but in spite of it,—because their hearts are right. Good men and women have passed

counterfeit notes and coins. This did not make them worse, because they did it ignorantly; but did it or does it make the coin better?

THE vicissitudes and incongruities of party politics is well illustrated in the fact that the Democratic candidate for President to-day is traveling through the country quoting and indorsing the sentiments expressed by Abraham Lincoln when he was the Republican candidate for President, and the Republicans of to-day are calling it Anarchy. It seems that the "two great parties" (perhaps inadvertently in the scramble for spoils) have been swapping principles. But such is politics.

A Triple Meteor.—A despatch from Nevada, Cal., of the 22d inst., says:—

"A triple connected meteor was observed in the northern heavens at ten minutes past six o'clock this evening. Three balls of fire, all in a row, and connected like a train of cars, with a long fiery tail, flashed in view just a few degrees above the western horizon and traveled in a direction a little north of east. In half a minute it disappeared from view high in the heavens, apparently somewhere over the great dipper and north star. From all accounts this grand sight was not generally observed, as the hour and time did not find many people on the streets. The sight was magnificent and awe-inspiring, and one long to be remembered, as it did not appear to be over forty or fifty miles above the earth. A splendid view of the triple-connected meteor was taken by W. M. Richards."

The same phenomenon was witnessed in this city, and noted as a remarkable sight.

WHO ARE THE "ANARCHISTS"?

"ANARCHY" is defined by "The Standard" as being "absence or utter disregard of government." The *Christian Citizen*, of Chicago, for October, has the following editorial items on its first page:—

"Sabbath-breaking begins Anarchy."

"A nation of Sabbath-breakers will soon become a nation of Anarchists. The records of the Old World bear out this statement. Germany and France furnish us with examples."

"Who are the enemies of the Christian Sabbath? The Christian who says he remembers it to keep it holy and then breaks it, or the Anarchist who rails at it and then breaks it?"

In view of these statements it is well to ask: (1) Now disregard of what government is Sabbath-breaking? (2) Whose is the Sabbath—the "Christian Sabbath"? and what day is it? (3) Who are the worst Sabbath-breakers, and according to the above, Anarchists? What Christian answers from the Christian Book—the Bible—can be given to these questions?

1. God's government has a Sabbath. The law enjoining it is found in Ex. 20:8-11. It declares, "Remember the Sabbath-day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." That is the original Sabbath law. All others are copies, counterfeits or perversions.

2. The Sabbath is the Lord's. He made it (Gen. 2:2, 3); he commanded it (Ex. 20:8-11); and he did it all in behalf of man, all mankind (Mark 2:27). The Christian Sabbath must be the day that Christ instituted, the Sabbath that he kept, and this was the seventh day. The Sabbath is therefore the Lord's and the day is the seventh day.

3. The worst Sabbath-breakers, therefore, must be those who not only do not observe the day appointed, but presumptuously put another day, concerning which God has not spoken, in its place, and persistently do all in their power to degrade the day given of God. According to the word of God as regards the Sabbath and the above quotations as regards Anarchy, who are the Anarchists?

Rest and Dissipation, or What?—One of the great claims that Sunday-law people put forth is that they are laboring in the interests of the working man, to relieve him from the stress of seven days' toil. On the other hand, it has been pointed out that he who conscientiously desired to observe Sunday could do so. No one can by law be compelled to work on that day; and for him who loses his place for conscience' sake the Lord will work.

But for those who do not regard the observance of the day as a religious duty, the dissipation upon that day will be much worse for the workingman from the standpoint of his pecuniary, physical, and moral interests. This is recognized by those who range themselves on the Sunday side of the question. No less a personage than W. W. Attebury, D.D., for years prominently connected with the Sunday reform movement, writing from Geneva, Switzerland, to the *Independent* of September 24, 1896, says:—

"It should, however, be added that among thoughtful men everywhere, it is recognized that Sunday rest brings its peculiar perils; its leisure may be abused, and, doubtless, often is. A prominent journal that can not be suspected of clericalism, *l'Independence Belge*, warns against the rest of Sunday becoming a pretext for drunkenness and debauchery."

But it will, nevertheless, as another prominent Sunday-law man said: "You take the religion out, and you take the rest out." Exactly; and how may this be remedied?—By another law, which must logically follow in this religious reform-by-law, compelling these men to be religious, attend church, etc., etc. Such a law is a direct sequence of a law-enforced Sunday rest. It will then be Rest and Dissipation or Persecution and Hypocrisy. Our Sunday-law reformers may mean well, but they are entering upon a path which will end only in the renewal of the Inquisition and capital punishment for religion's sake.

The True View.—The Roman Catholic Church is now posing as the champion of religious liberty in the United States. Chancellor Yorke, of San Francisco, said in a recent address: "No matter how we may differ on the money question, no matter whether we are for a gold standard or the free coinage of silver, as Americans, we prize above all the right to worship God according to the dictates of our own consciences." Such utterances are quite the fad in all circles, for it is a sentiment that men of every shade of opinion can truthfully and safely express for themselves without special committal. Every one, even the most bigoted sectarian, prizes such a right for himself; but the true test of patriotism and Christian charity lies in prizing the right for other people. The spirit of true religious liberty acknowledges the right not to worship at all, and ignores all human assumption of right to compel any semblance of worship, or form of observance of any religious institution.

Predictions.—These are days of predictions, especially in politics. Both of the great parties are very sure their candidate will be elected. Each general chairman reckons up his majority of votes in the electoral college. And yet we may venture a prediction that one of them will be disappointed and his candidate defeated. But there are other predictions which are equally sure and much more important. Jesus Christ is coming again to reign over this world. Before his presence the kingdoms of earth will fall to rise no more. Those who are his, who yield submission to his righteous will now, will then be made immortal and reign eternally in a kingdom divided not by political strife or man-made creeds, where no fraud nor oppression e'er comes, but where right rules eternally. To share that coming kingdom and reign he invites all. "These words are true and faithful."

If we love Jesus Christ now, we will love his coming. Think of a child saying, "I love my father," who might be absent, and yet never anxious to have that father return, never inquiring as to when he was coming, and, in fact, becoming offended or afraid if his coming is said to be imminent! Would we not say that such love consisted only in words? that there was no heart in it? And yet this is about the way that many professed children of Christ talk: "O, yes, I love him," we hear on every hand; but if you love him, you will desire to see him. Love longs for the personal presence of the one loved. The two can not be separated. If we truly love Jesus Christ we can truly pray, "Even so, come, Lord Jesus," in response to his—"Surely, I come quickly."