

"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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The Rich and the Poor.—Hundreds of times in his word the Lord speaks of the rich and the poor. In all these instances divine pity is ever manifest toward the latter. Nay, the merciful Lord identifies himself with them in their sufferings, deprivations, and oppressions by the rich. On the other hand, while the Lord has naught against the rich man as such, loving his soul as well as that of the poor, he is ever warning us against the danger of riches, and denouncing the getting of wealth by injustice, oppression, or fraud. He also points out the danger of money lovers, rich or poor, and places before those who possess this world's goods, the responsibility of using their wealth to his glory.

A Lesson for the Rich.—Our Lord has given us a lesson for the rich and the would-be rich in Luke 12: 15-21. In verse 15 is the emphatic warning: "And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." "Take heed" is a term always used with reference to those things wherein lies the greatest danger. Reader, take heed.

"Beware of Covetousness."—Covetousness is unlawful desire; a desire to possess what is not ours; an overweening desire for the wealth or riches of the world. The evil of it is that it shuts

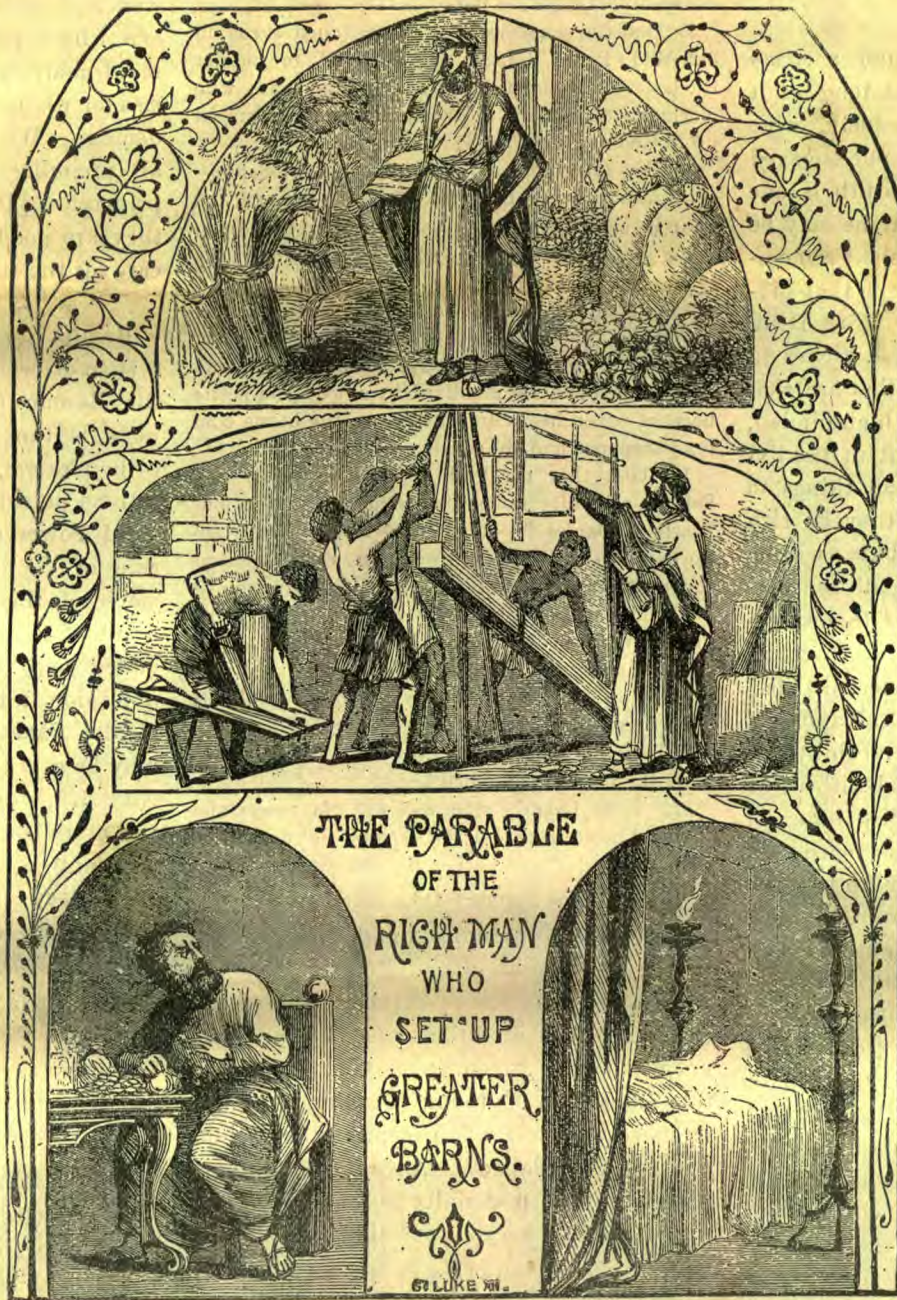
out other things of more value. The little eyelid may shut out the light of the sun. As small a thing as a five-dollar gold piece, or even a smaller coin, may shut from the eye of the soul the eternal riches of God's grace, and blind it to the light of the Sun of Righteousness. Life means more than money. God's design in man's existence is greater than all the riches of earth. But when man's whole being is yielded to the pursuit of gain-getting, he makes a god of gold, and puts himself lower than the god

he worships. In his own life he exalts the thing—gold—above the man—himself—created in the image of God.

Its Effect on Others.—Doing thus in himself, he scruples not to do it as respects others. If he have power to control men, he uses them merely to increase his wealth. The men are of worth only as they increase the commodity. The grinding greed of many of the rich of these days, the great corporations by which men are made so many parts

of a mammoth machine to grind out gold at the expense of blood, are all examples of what comes by not taking heed to our Lord's words, "Beware of covetousness." And yet unheeded are the words of the Master of life, while the grasping greed goes on enthraling nations in the chains of debt and poverty, and arousing envy, the twin sister of covetousness, on the part of the poor. Envy opens the door to malice and vengeful crime, but the root of all the evil lies in the covetousness, the love of money. O, there are better things than the things men may possess here! At the longest this life is as a vapor that appeareth for a little time and vanisheth away. Knowledge, wisdom, righteousness, and love eternal, are of more importance than all the gold of earth. God desires to make man more precious than fine gold, to develop in him a character which shall shine forth to all eternity to the praise of the glory of God's grace. Why, then, should man debase these glorious and eternal possibilities to the possession of the things of this life which perish with the using? An illustration of its folly is given in our combination picture and the scripture below it.

The Lesson.—The scripture and the picture speak for themselves. The parable is



"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

an object lesson which is reenacted by the million, and yet the lesson is unheeded. The Greek god Pluto may not be worshiped as such, but plutocracy, the worship of wealth, has grown apace. It is hated and its power is hated, but it is worshiped still. Gold is not only king, but gold is god, and the next thing to gold to be honored is the man who possesses it. And yet the Rothschild is no more precious in God's sight than the humble laborer at the plow, or the forge, or in the mine, or on the street. Let men hoard their wealth, as did the man in the parable. Let them build larger granaries, bigger banks, stronger vaults. Let them promise themselves leisure, and ease, and pleasure in the years to come. But in the midst of their thus planning, and in a short time, at the longest, God calls to him who has thus prostituted his life to sordid gain: "Fool, this night thy soul [life] shall be required of thee," and then what will you do with the railways, the brick blocks, the marble palaces, the stocks, the bonds, the gold,—the wealth wrung from the brain and blood and brawn of men? To such an one it all perishes with the using. "So is every one that layeth up treasure for *himself*."

"Rich toward God."—It is not a crime to produce or acquire wealth as long as it is done justly, manfully, righteously, with due regard to the rights of every one engaged in it. The ability to acquire wealth is one of the precious gifts of God, that he may be better served thereby. "Thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth." (See Deut. 8:11-19.) The use to put these riches to is thus set forth: "Charge them that are rich in this world that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they **do good**, that they be **rich in good works**, ready to distribute, willing to communicate [ready to sympathize, margin, R. V.]; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." This is the duty, as it is the salvation, of the men whom God has given ability to make money. Let them do good with it, be rich in good works, ready to distribute; let them see Christ in the suffering needy all around them. Let them not lay up treasure for *themselves*, but be "**rich toward God**." In ministering to the poor, in giving liberally to God's cause, in helping the worthy oftentimes at a loss here, they lay up a better foundation than this earth affords; they deposit in a bank that will never fail or be looted or robbed. Let the poor use the gifts that God has given him; mourning not to be rich, envying not. Let God be glorified in all. If thus we do, all may be rich with the exceeding riches of God's grace, and in the eternal inheritance and joy of souls saved to all eternity.

"FAITH makes the Christian. Life proves the Christian. Trial tests the Christian."

EVERY plant which my heavenly Father hath not planted shall be rooted up.—*Jesus*.

THE PAPACY IN PROPHECY.*

The Fifth Head of the Beast of Rev. 13:1-10.

A Brief Review.

BRIEFLY to review the ground over which we have passed, we have learned:—

1. That the woman of Revelation 12 symbolizes the church of Christ;
2. That the Man-child born of that woman is our Lord Jesus Christ;
3. That the dragon is, as expressly declared, a symbol of Satan in his relation to the work and people of God through earthly systems of government under his control;
4. That he at first fell from heaven and "drew after him the third part of heaven's sons," the angels;
5. That in his conflict of the pre-advent ages with Michael our Lord, culminating in the crucifixion and its attendant events, our Lord was not only victorious in himself, but assured eternal victory to all who trust in him;
6. That the dragonic watching and waiting before the travailing church began with her captivity in Babylon; and that with Babylon began that infernal system of church and state government which has intoxicated, perverted, and cursed, with a curse of which there is none heavier, all the nations of the earth; and that the first head in this system of government through which Satan has especially wrought, is Babylon;
7. That the same system was continued throughout Medo-Persia, Grecia, and Pagan Rome, under the latter of which the Man-child was born, who gloriously conquered in the conflict and was caught up to God and his throne;
8. That following this defeat the dragon—Satan—continues his work by persecuting the woman, the church, clear through to the end, he, the devil, being behind every persecuting power and the instigator of all the persecution;
9. That in chapter 13 we have presented before us not the symbol of Satan as the chief instigator of persecution, but his active agent, church and state governments symbolized by a wild composite beast of seven heads and ten horns, the horns contemporaneous and the heads successive;
10. That this beast shows the unity of the Satanic principle and system manifest in the four beasts of Daniel 7,—lion, bear, leopard, and ten-horned beast,—in Daniel they being represented as separate and distinct empires, in the Revelation as one continued system under seven heads, each head giving a distinct character to the beast or system during the time it exists;
11. That the head or form of church and state government which followed Pagan Rome was Papal Rome, during the continuance of which head the beast was a papal beast;
12. That Papal Rome received its power and seat and authority from the dragon, the devil, and exercised it during a period of 1,260 years.

Some Primary Considerations.

But before enlarging upon the specifications given in our last of Rev. 13:1-10 we wish to present before the reader two very important considerations: (1) Why these prophecies are given, and why we present this exposition of them; (2) a definition of terms relative to the Papacy; and the various phases of the Papacy. An understanding of these will help materially to an understanding of the prophecy in question.

1. Object of the Prophecy.

God's object in giving this prophecy is the same as his object in giving all prophecy. It is stated by Peter, who speaks of the "more sure word of prophecy, whereunto ye

do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Peter 1:19); and again, as stated in Rev. 1:1, it is given "to show unto His servants things which must shortly come to pass." God gives light to lead men out of darkness. He points out the evil and good in both principle and practice, that we may shun or refuse the evil and choose the good. He does not present before us the evils of the Jewish nation, the sins of Sodom, or the corruptions and persecutions of apostate Christianity, because he hates any soul in connection with any of them. He reveals the past, with its evil and evil consequences, that by it we may take warning. He has warned us against the development of the Papacy, not because he does not love the men connected therewith, but because the system is evil.

It is for this cause that we expound these prophecies. It is that we may show to those who may be connected with the papal system, both within and without the Roman Catholic Church, that the *system* is evil and tends only to evil ends. Against one soul connected with it we bear no ill will, no malice. We war not with men, but with principles of evil which pervert righteousness and truth, mold characters for evil, elevate *things* above *men* for whom Christ died, and turn men into demons. We entreat the reader to lay aside all prejudice and examine the underlying principles. If they are evil, reject them; if they are good, lay hold of them. God will care for the rest.

2. A Definition of Terms.

By the term "Papacy" we refer to that system of ecclesiastical government known as the Roman Catholic Church, of which the pope is the supreme head. Many of its principles are, however, dominant in organizations outside of that body. By the **Temporal Power of the Papacy** we refer to the rule of the succession of popes over the states of the church which began with the grant of Pepin, king of France, in 755, and ended with the utter taking away of his dominion in 1870. The **Ecclesiastical Power of the Papacy**, or Roman Catholic Church, may be said to have begun at the Council of Nice, 325, when the Roman Catholic Church was established by law, through the Emperor Constantine. The **Spiritual Domination of the Papacy**, the power by which it possessed the means to persecute, began in 538 and ended in 1798, and will again be restored. These phases may, perhaps, best be set forth by the following diagram:—

BEGINNING.	END.
325	Ecclesiastical Authority of Papacy.
538	8 Spiritual Domination. 1,260 days. 1798 1844
755	5 Civil, or Temporal, Authority of Papacy. 1870

The **Ecclesiastical** authority or power of the Papacy, or Roman Catholic Church, is that which she possesses in common with other ecclesiastical organizations. While logically it leads to a union with the state, it can exist and flourish separate from the state. In this condition it holds only that power and influence over its membership which its teachings and threats have upon the con-

* This is Article No. 8 on "The Controversy of the Ages," which began in the issue of October 8. While connected, each article is, to a certain extent, complete in itself.

sciences and fears of its devotees. This power and this authority lie *wholly within itself* apart from civil power. It elects, chooses, or appoints its own rulers and orders from pope to nun. It possessed this power previous to its spiritual domination and temporal dominion and after it lost them, and it is not dependent upon them.

Its **Spiritual Domination** began in 538. This is marked by two important events. In 533 Justinian, emperor of Rome, declared that the bishop of Rome should be "**Head of all the Churches.**" The account of this, says Croly, is "to be found in the 'Annals of Baronius,' vol. 7., p. 194, fol. Antwerpæ." In Justinian's letter, addressed to "the most holy archbishop of our city of Rome, and patriarch," occur the following statements:—

Therefore we have made no delay in subjecting and uniting to your holiness all the priests of the whole East. . . . We can not suffer that anything which relates to the state of the church, however manifest or unquestionable, *should be moved* without the knowledge of your Holiness, who are the **Head of all the Holy Churches.***

The letter also mentions that the incumbent of the rival see, the archbishop of Constantinople, was "desirous in all things to follow the apostolic authority of his Blessedness," the pope of Rome.

The same year, March 25, in a letter to Epiphanius, Justinian refers to his letter to the bishop of Rome, and, says Croly, "repeats his decision, that all affairs touching the church shall be referred to the pope, '**Head of all Bishops, and the True and Effective Corrector of Heretics.**'"

In the same month of the following year, 534, the pope returned an answer repeating the language of the emperor, applauding his homage to the see, and adopting the titles of the imperial mandate. He observes that, among the virtues of Justinian, "one shines as a star, his reverence for the apostolic chair, to which he has subjected and united all the churches, it being truly the **Head of all**; as was testified by the rules of the Fathers, the laws of princes, and the declaration of the emperor's piety."*

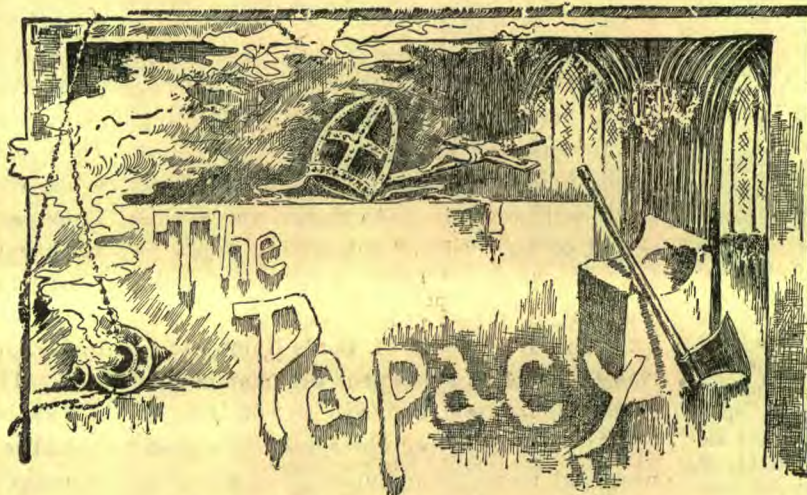
This letter of Justinian is not all the evidence of this action concerning the see of Rome. The 131st edict of the "Novellæ" of the Justinian code, on ecclesiastical titles and privileges, chapter 2, states: "**We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood.**" The archbishop of Constantinople was given second rank. The ninth edict states that in Rome "**was the supremacy of the pontificate.**"*

But this decree could not be carried out at once. Italy was possessed by the Arian Ostrogoths, who believed, at least to a limited extent, in religious liberty. This was pre-eminently true of Theodoric, who reigned till 526. The next year Justinian came upon the stage of action, with the ambition "to unite all men into one faith." As above shown, he elevated to the head of the church the bishop of Rome, the incumbent of which at that time was John II. After

the death of Theodoric the Arian Ostrogoths had become divided. Justinian began his crusade against them by sending Belisarius against the Arian Vandals of Africa, over whom Gelimer was king. This expedition was in the interests of the faith. Belisarius was successful, and Gelimer was captured and the Vandals overthrown in 534. The Arian worship was suppressed, and the Catholic Church established. Having suppressed the Arians and established the Catholic faith in what were the Vandal dominions, in 536 Belisarius entered Italy. He entered Rome December 10 of the same year. But this was not the conquest of Italy. The Gothic nation, aroused, besieged Belisarius in Rome. Says Gibbon:—

The whole nation of the Ostrogoths had been assembled for the attack, and was almost entirely consumed in the siege of Rome.*

One year and nine days after (538), they were utterly defeated, and Rome was in the hands of Belisarius. It was the third kingdom plucked up before the unholy ambitions of the Papacy, as set forth in Dan. 7:8, 24. These were as follows: Heruli, 493; Vandals, 534; Ostrogoths, 538.†



"Avenge, O Lord, thy slaughter'd saints, whose bones
Lie scattered on the Alpine Mountains cold;
In thy book record their groans
Who were thy sheep.
Their martyr'd blood and ashes sow
O'er all the Italian fields,
That from these may grow
A hundred-fold, who, having learned thy way,
Early may fly the Babylonian woe."

—Milton.

Here began the supremacy of the Papacy, or its spiritual domination, as a world power, acknowledged as such by the ruling power of earth. It was then truly "Head over All the Churches" and "the True and Effective Corrector of Heretics." And altho this power was not at once exercised, here it began in decree, and here it began in the prophecy. This acknowledgment was the basis of its persecuting power. Here the papal head came fully into existence as having control of the diabolic system of church and state government. It was formed by this union of church and state. The Papacy was given the power to define heresy and declare what its punishment should be, and its decrees were executed by the civil power, except where God's providence interposed to check her unholy ambition and revengeful spirit.‡

* "Decline and Fall of the Roman Empire," chap. 41, par. 22.
† For a fuller discussion of the overthrow of these powers, showing the hand of the Papacy in it all, see chapter 23, "The Supremacy of the Papacy," in "Two Republics," by A. T. Jones.

‡ The occupant of the bishop's see at Rome at this time was Silverius, altho Vigilius was ordained in 537, and succeeded Silverius in 538, according to Neander, altho counted by Roman Catholic authorities in 540. He was a most unprincipled man, and well worthy of a place in the system.

What Makes a Persecuting Power.

It is in the light of persecuting powers or different phases of one great world-wide persecuting system, that the heads are presented in prophecy; and a persecuting power is always made up of a union of church and state. To this two things are essential:—

1. It must be a religious power or it will not persecute;
2. It must have civil power to enforce its decrees or it can not persecute.

The Roman Catholic Church has no power to persecute in England or Italy to-day. The Papacy exists there, but only as an ecclesiastical power. For a hundred years and more the Federal government of the United States has not persecuted. It would not in the very nature of the case, because it had no connection with the church. But let the civil power acknowledge the claim of the ecclesiastical to define heresy and to declare its punishment, and a persecuting power is immediately formed. As regards the beast, a new head springs into existence.

The destruction of that head—of a persecuting power—may be accomplished either by destroying the ecclesiastical system, which would be nearly equivalent to destroying the people who espouse it; or by the taking away of the civil power, the power to punish heresy. Either would be a deadly blow, but the former would be almost impossible and entirely improbable.

Civil Power of the Papacy.

The third phase of the Papacy, as shown in the diagram, is her civil or temporal authority, which began under grant of Pepin, 755, of the States of the Church, and ended in 1870, when Victor Emmanuel wrested from the pope his last vestige of temporal power. The taking away of this power is thus set forth in Daniel 7: 26:—

"But the judgment shall sit, and they shall take away his dominion,

to consume and to destroy it unto the end."

The spiritual domination of the Papacy, of the 1,260 years, ended in 1798. The "judgment" here referred to is that mentioned in verses 9 and 10, which began in 1844.*

"They shall take away his dominion." "They" evidently refers to the other horns, or the governments symbolized by them. And history upon this point confirms the prophecy. In 1844 the States of the Church had an area of 16,000 square miles, and a population of 3,000,000. Four years afterward began the revolution in France and northern Italy. This greatly affected the Papal States. In the following year they revolted, but through the aid of the French were brought to submission. Peace reigned outwardly till 1859, when the slumbering fires of revolution were again manifest in the revolt of Romagna, which was not opposed. This province was annexed to Sardinia in 1860. The same year the provinces of Um-

* "Croly on the Apocalypse," pp. 167-171, second edition (1828, London).

* See "Christ Our Advocate," Bible Students' Library, No. 128, published at this office. Price 10 cents.

bria and Marches revolted, and placed themselves under Victor Emmanuel. These provinces were also annexed to Sardinia. Thus from 1848 to 1860 the consuming process had reduced the territory of the Papacy from 16,000 square miles to 4,500 and its population from 3,000,000 to 700,000. In 1870 the last vestige of temporal dominion was taken away.

This temporal dominion over a few provinces in Italy must not be confounded with the spiritual domination over the nations for 1,260 years. Having these phases of the Papacy before us, all of which are set forth in the word of God, we need but briefly to consider the specifications of the prophecy of Rev. 13: 5-10, as given in our last. The first four verses of the chapter outline the beast in his entire career, including its deadly wound, and its restoration to power. Verses 5 to 10 read as follows:—

"5. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

"6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

"7. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations.

"8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

"9. If any man have an ear, let him hear.

"10. He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints."

Here are the specifications:—

a. A mouth speaking great things and blasphemies against God and his name. (Verses 5, 6.) It is therefore a religious power, which blasphemes God.

b. It should continue forty and two months. (Verse 5.) The same period is elsewhere called "a time, times and a half," "a thousand two hundred and threescore days." (See Dan. 7: 25; Rev. 11: 2, 3; 12: 6, 14.) As short-lived beasts are used to symbolize long-existing dynasties, kingdoms or systems of government, so to be consistent, short periods of time are used to symbolize longer periods. A year is a "time." (See Dan. 4: 16; 11: 13, margin.) According to the Bible mode of reckoning time there are thirty days in a month (compare Gen 7: 11; 8: 4, 3), and twelve months in a year, making 360 days in a year. A "time," one year, "times," the dual number, two years, and a "half time," three and one half years, equal to forty-two months, 1,260 days; this, according to symbolic time, "a day for a year" (Eze. 4: 6), symbolizes a period of spiritual domination for this head of 1,260 years.

c. It is a power which works against the very truth of God, God's name or character, his dwelling-place, and his angels. (Verse 6.)

d. It makes war with the saints, and overcomes them, killing them with the sword. (Verses 7, 10.)

e. He had power over all nations, tongues, etc. (Verse 7.)

f. All those who are not Christ's will yield to his worship. (Verse 8.)

g. He will finally receive a death stroke, and by violence his power shall be taken away. (Verses 10, 3.)

h. Yet shall the death stroke be cured, and the beast in that form shall live again. (Verse 3.) Still other specifications are given of the same power in Dan. 7: 8, 20-26. There is but one power or system to which these specifications in toto apply, during this period, and that is to that system of church and state government known as the Papacy.

Let us consider them more fully:—

1. **Great Words and Blasphemies.**—There have been blasphemous powers many. The whole beast system, from Babylon to the end, is blasphemous. But that phase of the system above all others which, tho pretending to be a representative of God and of the religion of Jesus Christ, has blasphemed God is the Papacy. To blaspheme is "to speak of God or divine things in terms of

impious irreverence." In no more effectual way can this be done than to attempt to degrade God to the level of man by exalting man to the place of God. The apostle Paul declares that "the Head of every man is Christ" (1 Cor. 11: 3), but in the system of the Papacy the pope is placed at the head, with numerous subheads between. This is manifest in his claim to be the infallible interpreter of the word of God, thus taking the place of the Spirit of God; in the claim of authority to forgive sin, thus assuming the place of God; in the claim of the transmutation of the wafer into the body and blood of Christ, thus making the priest a creator, and Christ subject to him; in his claim to try, judge, and pronounce sentence upon heretics, thereby assuming greater authority than that of Christ (John 12: 47); in the titles arrogated to popes and bishops contrary to God's word and thus blasphemous; and in many other ways has the papal system spoken great things and blasphemies. Among its self-assumed titles are "Arbiter of Heaven and the Lord of the Earth," "the Master of the Universe," "Vicar of Christ," "Most Divine Head of All Heads," "Light of the World," "Lion of the Tribe of Judah," etc., etc.

2. **Period of Continuance.**—The special time when it should exist as a persecuting power, when the saints and law of the Most High should be given into its hand (Dan. 7: 25) is 1,260 years. As shown above, this period of its spiritual domination began in 538, to which if 1,260 years be added we are brought to 1798.

3. **The Blasphemy of God's Name, etc.**—God's name is a symbol of his character of goodness and mercy. (See Ex. 33: 18, 19; 34: 6, 7.) But by no power has God's goodness and mercy been put so far away from man as by the Papacy. In Jesus Christ every soul may approach, boldly approach, the throne of Infinite Grace and find pardon and help. God is not at enmity with us; it is "the carnal mind" that "is enmity against God." (Rom. 8: 7.) He loves us and longs to save us. But the Papacy makes God one afar off, who needs to be placated by purchase or penance, around whom is a cordon of saints and bishops and priests whose good favor the poor soul must solicit before it can approach God's presence. Thus has it blasphemed his name, or character. It has brought into the Christian church the pagan and Satanic doctrine of the inherent immortality of the soul, and thus, before the day of judgment and awards, it has, contrary to the Bible, peopled heaven with intercessory saints, and purgatory and hell with suffering sinners. It is all but a continuance of the old Babylonian demon worship and pagan tartarus translated into an apostate Christianity. It makes man's salvation depend on the good works of men instead of the free grace of Jesus Christ. It makes the saints to whom the intercessory prayers are offered omnipresent, like God, or, rather, deceives those who thus seek the aid of "saints" with the veriest mockery. In almost every imaginable way is the character of God and Christ's priesthood in the sanc-

tuary above, and the ministration of holy angels, perverted by the erroneous doctrines held by many sincere souls, but not the less soul-destroying.

4. **War with the Saints.**—We need not recount the war of the Papacy against the people of God. It is estimated that during the 1,260 years over fifty million souls went to their deaths at the cruel and merciless hand of the Papal phase of that Satanic system. Of course the Papacy did not count them Christians; neither did the Jews count Christ a good man. "He is worthy of death," said they, because "he deceiveth the people" and "subverteth the nation." He is a Samaritan and hath a devil. They are worthy of death, said the Papacy. They are heretics, Jews, infidels, apostates, traitors against civil power. They ought to die. And then she turned them over to the often merciless power of Papal governments to be tortured and executed by methods most ingeniously cruel, Satanic, and inhuman. Even tho those put to death were every one heretics, it is, according to the words of Jesus Christ, greater heresy to put even the *heretic* to death. (See John 12: 47; Luke 9: 53-56.)

5. **Power over All Nations.**—This spiritual domination over the nations represented by the ten horns* is to be considered in a general way, and not in its absolute sense. There never was a time during the 1,260 years when all the kingdoms of western Rome were thoroughly united in upholding and obeying the Roman See. But by promises, persuasion, craft, combinations, threats, and wars, these kingdoms were kept subject to the Papacy during the great part of this period. The completer fulfilment of that prediction is yet to be seen.

6. **The Worship of the Beast.**—The highest worship is not in form or words, but in obedience. This is expressed in the following words of our Saviour: "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6: 46.) "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4: 10.) True service, the doing of God's commandments, is the highest form of worship. As God alone is the only object of worship, it follows that the worship of the beast is a false worship opposed to that of God. And as the highest proof of worship is obedience, it likewise follows that the worship of the beast is obedience to the law of the beast instead of obedience to the law of God. The whole duty of man is summed up in obedience to God's commandments (Eccl. 12: 13), his holy law of liberty (James 2: 8-12), of which Jesus Christ was the exemplification (Ps. 40: 7, 8; John 15: 10), and the Decalogue is the summary. The law of the beast power is opposed to

* These horns primarily of the fourth beast of Daniel—leading governments during the spiritual domination of the Papacy—were originally in their rise as follows: Allemanni, 351, in Suabia, Alsace-Lorraine, perpetuated in the Germans; Franks, 351, in N. E. Gaul; Burgundians, 406 and 420, in Burgundy; Vandals, 406, 409, and 429, in Spain and Africa; Suevi, 406 and 409, in Spain; Visigoths, 408, 419, and 467, in S. W. Gaul and Spain; Saxons, 449, in Britain; Ostrogoths, 453 and 489, in Pannonia and Italy; Lombards, 453, Pannonia and Noricum; Heruli, 475-6, Italy. These ten all existed from 476 to 493. Here the influence and power of the Papacy on the civil authorities began the uprooting of those who opposed its assumptions, and the Heruli were overthrown in 493, the Vandals in 534, and the Ostrogoths in 538. After that there were sometimes more and sometimes less, with dominions expanded or contracted, but they have ever been known as the ten kingdoms.

God's law. Its distinguishing feature is and must be the *difference* between the two laws. The prophet Daniel, speaking of the same power, said: "He shall think to change the times and the law." (Dan. 7:25, R. V.) And this the Papacy has sought to do; it has attempted to change the law of God in that particular which relates to time, not only as regards the day, but as regards the time of beginning of the day. The law of God declares, "**Remember the Sabbath day to keep it holy; . . . the seventh day is the Sabbath of the Lord thy God.**" (See Ex. 20:8-11.) But "Butler's Catechism," of the Roman Catholic Church, declares that what is commanded by the Sabbath law is "**to sanctify the Sunday.**" And that church further declares in numerous works of authority in substance like the following, which we quote from one, the "Doctrinal Catechism," p. 101:—

"*Ques.*—Have you any other way of proving that the church has power to institute festivals of precept?

"*Ans.*—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."

Another Catholic work, called "Abridgement of Christian Doctrine," has the following:—

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

"*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"*Q.*—How prove you that?

"*A.*—Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power."

To worship is to obey. Knowingly to obey the Papacy instead of God is to worship the Papacy instead of God. This Rome by deception and force, has caused all nations to do. And in the crisis now rapidly developing, all will, without excuse, be found on one side or the other. The question is, Shall it be God's word? or tradition, however hoary that tradition may be? Will we accept or continue to pass the well-worn counterfeit bill which will be burned in the fire of just wrath? or will we accept the genuine gold of God's truth?

7. The Death Stroke of the Beast.—Verse 3 of Revelation 13 declares, "I beheld one of its heads as it were wounded to death," literally, "slain unto death." (See R. V., margin.) It was as truly killed or slain as was the Lamb of chapter 5:6. So also in chap. 13:10: "He that leadeth into captivity shall go into captivity; he that killeth with the sword *must be killed with the sword.*" The influence of the Reformation weakened the power of Rome in the German and British dominions; and those powers threw off the yoke of the Papacy, and prospered, notwithstanding the anathemas of popes. In the

persecutions that waged in Catholic countries oftentimes the rulers saw that the best citizens were either slain or forced to flee to Protestant countries or the open arms of the unknown America. In 1776 Maria Therese of Austria issued her decree of toleration, and in 1798 the death stroke was given to that head—the papal—of that Satanic system of earthly rule, by General Berthier, acting under the orders of the French Directory, and Pius VI. was taken prisoner, dying in captivity Aug. 29, 1799.

But it was not the mere captivity of a pope which dealt the death blow. Such things had occurred before. It was the taking away of the spiritual domination, the undoing of the dignity conferred by Justinian, the taking away of the civil power. The Papacy was *no longer acknowledged* the "Head of All the Churches;" "The True and

However desirous the French Republicans might be that Rome should not have another pope when Pius VI. expired, the great bulk of those who professed its religion felt very differently. Austria gave effect to their wishes. The emperor procured a meeting of the dispersed cardinals at Venice, then an appendage to his monarchy, and they elected, on the 14th of March, 1800, Barnabas Chiramonti to fill the papal see. He called himself Pius VII., and within a few weeks of his election he entered his capital as a sovereign prince, the French armies having sustained such reverses in the preceding autumn as left Southern Italy to its ancient masters.

Afterward negotiations were opened with France, Napoleon acting as first consul. But it is noticeable that the spiritual domination of the Papacy had gone, and the pope was obliged to accept the conditions of Napoleon if he would retain any hold upon France at all. This was most manifest immediately after the restoration of the temporal power in the connection of the Papacy with France. Napoleon thought it best to re-establish religion, in order that the religious French might not be governed by foreign bishops. He divided his realms, marked out the bishops' sees, fixed their salaries, brought the pope to his coronation, and then crowned himself, took the management of things into his own hands generally, limited the powers of the Papacy, and the Papacy was obliged to submit. The spiritual domination of the Vatican was gone. That phase of the persecuting system represented by the papal head, was slain. The Papacy, as a persecutor, was killed. All Europe felt the humiliation of the Papacy, and the abject attitude of the pope toward infidel France drove away the last respect or fear which lingered in European governments.

8. The Healing of the Deadly Wound.—Note again that the head was wounded unto death. The R. V. margin reads, "Slain unto death." The word rendered "slain" is the same as is rendered "slain" in Rev. 5:6, 9, 12; 13:8; 18:24. The prophecy declares that "his death stroke was healed." R. V. There must therefore be restored to him just what he lost. The deadly wound was given by taking away one of the essentials of a persecuting agency, control of civil power to enforce its decrees. To heal

that wound that control of civil power must be restored. The governments of earth must again acknowledge the pope of Rome, Head over All Churches, and True and Effective Corrector of Heretics. Then will that phase of the beast again live, and all the world shall wonder and worship. This will be more fully considered in connection with Revelation 17.

In the sermon he spoke of ethics and economics, encyclopedic man, speculative orthodoxy, psychology, isosceles triangle, unifying force from the great Universal Self, elaborate scheme of social organization, Antinous and Apollo, complex realism, sociological expansion, and the old skeleton of a defunct philosophy, etc.,—all of which, while doubtless intelligible to the Lord, was an unknown language to nine-tenths of the congregation. —*Toronto Guardian.*



Effective Corrector of Heretics." Previous to that time no greater honor could be accorded a sovereign than to be crowned by the pope or his envoy, but after that none was so poor as to do him homage. Pope Pius VI. at that time lost his civil power, but the ecclesiastical power of the Papacy was not destroyed; and even to the time of his death, at Valence, France, Aug. 29, 1799, he was the head of the Roman Catholic Church, but not the recognized Head of the Church and Corrector of Heretics *by the governments* of Europe. The French Republicans would have been glad to have overthrown the Papacy entire, but this they could not do. Within itself it possessed the power of perpetuating the ecclesiastical system independent of civil power. Says one historian*:—

*Murdock's translation of Mosheim, vol. 4, pp. 443, 444, edited by Henry Soames, M.A. (London, 1885).



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

"NEARER TO THEE."

THEY were singing, sweetly singing,
And the song melodiously
On the evening air was ringing:
"Nearer, O my God, to thee!"
In my eyes the tear-drops glistened
As it stirred the twilight dim,
And I wondered as I listened
If it brought them nearer him.

Were they like the wanderer, weary,
Song and life in sweet accord,
Resting in the darkness dreary
In that nearness to the Lord?
Had his Spirit ever sought them,
To be slighted or denied?
Had that dear song ever brought them
Closer to the Saviour's side?

I have heard its music often,
Felt its meaning deep and sweet,
And my weary heart would soften
Singing at my Master's feet;
"Nearer thee"—O precious feeling!—
Nearer thee in gain and loss;
Nearer thee when I am kneeling
In the shadow of thy cross!

Nearer thee when love descending
Falls in blessing on my head;
Nearer thee when I am bending
O'er the graves that hide my dead!
Nearer thee in joy, in sorrow,
'Tis the same where'er I roam;
Nearer thee to-day, to-morrow,
O my King, my Christ, my home!

—Frank L. Stanton.

"THE PEACE OF GOD."

BY A. J. MORTON.

THE peace which comes from a knowledge that God for Christ's sake has forgiven us our sins, and has placed his own righteousness upon us, is worth more to us than all the world beside. This is the peace which the world can neither give nor take away. John 16:22. It is not given as the world gives. Chap. 14:27. The world gives only that for which it has received an equivalent. But the Lord gives the "wine and milk" of his peace to the believer "without money and without price." Isa. 55:1. Read also the rest of the chapter.

Those who forsake their wicked ways and thoughts, and return unto the Lord, shall receive an abundant pardon (verse 7), and "be led forth with peace" (verse 12).

The Lord's cry is, "Peace, peace to him that is afar off and to him that is near." Isa. 57:19. He asks: "Have I any pleasure at all that the wicked should die? . . . and not that he should return from his ways and live?" Eze. 18:23. He gives the answer to this question himself in verse 32: "For I have no pleasure in the death of him that dieth, saith the Lord God, wherefore turn yourselves and live ye." Again, in Eze. 33:11, the Lord repeats this thought in more emphatic terms: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?"

If only we knew God as he is here revealed in his tender compassion, calling out to erring man to turn from evil and live, our love for him and peace in him would know no bounds. "Acquaint now thyself with him, and be at peace." Job 22:21. "Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea [never absent or wanting]." Isa. 48:17, 18. All who do thus acquaint themselves with God, will find that his very nature is peace. But the Lord says again (Isa. 57:20, 21): "But the wicked are like the troubled [or stormy] sea, when it can not rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." The reason for this will be apparent when we turn to the Saviour's words in Matt. 12:43-45. The first idea is that of the unclean spirit going out of a man. It would be impossible for that which had never been in a man to go out of him. Satan, therefore, dwells in men's hearts by nature, having been admitted there by the fall of our first parents. While in their hearts he is leading mankind to think evil thoughts and crystallize them into action. Read Eph. 2:1-3; Matt. 12:34, 35; Mark 7:21-23; Gal. 5:19-21. The thought comes first, as the seed of evil; and, when retained, the action follows as a natural outgrowth. This is the philosophy of all action; the thought first, the action next.

Satan works along that line with men, and thus rules in the unregenerate heart, taking peace from the life. But Christ's work is to cast the devil from the heart, and bring the peace of God into the life. How can this be done but by sending his Spirit, which has no concord with Belial, into the heart of the believer? Gal. 4:6. Then it is that the unclean spirit goes out of a man.

The Spirit of Christ carries the power or strength of God. Compare 1 Cor. 6:14 with Rom. 8:11, and read Eph. 3:16, etc. Therefore the Lord says to the repentant sinner, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isa. 27:5. In his desire that man should cease his rebellion and be at peace with his Maker, God offers him his strength, with which to accomplish the change, and promises distinctly that the peace shall be made in this way.

The presence of the enemy in the heart is that which takes away the peace. When the believer takes hold of God's strength by faith, the unclean spirit goes "out of a man," as from a house, leaving the heart's temple purified—"swept and garnished." Matt. 12:43, 44. "The righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe," has been applied to the heart, and it is clean. Rom. 3:22. The result is peace with God. Rom. 5:1, 5.

But how may this peace be retained? In Isa. 26:3, we read, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." To stay in any place is to remain there. So to have our minds stayed on God is to keep our thoughts with God continually. The enemy will come back to the house whence he was cast out, and will strive, by suggesting evil thoughts, to regain an entrance there. Keep the mind stayed on God. Give no place to the evil thought, and its father will find no foothold

in your heart. The Spirit of God will repulse his attack. It is only when we take our minds off from God, and yield them to Satan again, that he re-enters the heart and makes the last state of man worse than the first. Then keep the mind stayed on God, and God will keep you; for he has promised it.

"Be careful [or anxious] for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." Phil. 4:6-9. May it be so with the reader and writer.

Fresno, Cal.

A LESSON FROM ISRAEL'S WISEST KING.

BY MRS. E. G. WHITE.

"Be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself; that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel."

This was David's dying charge to Solomon. The aged monarch had already invested his son with kingly authority, and now he bids him perform faithfully the duties devolving upon him. He counsels him not to show himself merely a warrior, a statesman, or a sovereign, but to reign as a strong, good man. He entreats him to display a noble, manly nature, to show mercy and loving-kindness to his subjects; and he adds, "Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord charged Moses concerning Israel. Be strong, and of good courage; dread not, nor be dismayed."

In his early youth Solomon was a noble character. He was named "Jedidiah," which means "Beloved of the Lord." He was the pride and hope of his father, and "tender and only beloved in the sight of his mother." And during the first years of his reign Solomon fulfilled the promise of his youth. He loved God, and was beloved of God. The Lord appeared to him in a dream, saying, "Ask what I shall give thee." And Solomon answered the Lord in these words, "Give thy servant an understanding heart, . . . that I may discern between good and evil." The Lord granted this request, "and Solomon's wisdom excelled all the wisdom of the children of the east; for he was wiser than all men."

Had Solomon relied continually on the Lord, had he kept the precepts and commandments enjoined upon him, what a history would have been his! But the unerring pen of inspiration, while it records his virtues, also bears faithful witness to his sad downfall. After a morning of promise and a manhood of integrity, Solomon took a course dis-

pleasing to the Lord. He did not continue to walk before God in truth. Raised to the pinnacle of human greatness, and surrounded with the gifts of fortune, he became dizzy. He was extolled by kingly powers for his unsurpassed wisdom, and he could not stand the flattery. Thus the very gift of heaven,—the wisdom which was entrusted to him by God, and which should have reflected honor upon the Giver,—filled Solomon with pride. He built the temple, and it was a marvel of richness and glory, unequalled by any work of human art. A greater than Solomon was the designer of this building; the wisdom and glory of God stood revealed there; but the honor was diverted from God and given to Solomon.

God singled out the children of Israel as his people. He separated them from other people, making them the repository of his law; and it was his design that they should preserve his honor in the earth. They were forbidden to mingle with idolatrous nations, and in no case were they to intermarry with them. A wise barrier was thus erected between them and the rest of the world, and their safety consisted in observing these landmarks. But he who by his loyalty and integrity, could have done much to preserve God's people from backsliding, he who at the dedication of the temple had urged them—"Let your hearts therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments,"—he set the example of apostasy. In his thirst for political power, he cultivated and encouraged alliances with pagan kingdoms, and violated the express command of Jehovah by taking wives from among them.

Solomon thought himself strong enough and wise enough to maintain the purity of his religion and yet deviate from the commands of God. He thought he could convert his wives to the true religion, and that by thus binding himself with idolatrous nations, he could win them all to the service of the true God. But we can not incorporate light with darkness. Christ has no fellowship with Belial. By a union with idolaters, the king's own faith was perverted. The power and purity of true religion lost their influence over him. His conscience became marred and blunted; his finite judgment, in which he placed so much confidence, led him far astray, and wild license was regarded by him as independence and toleration. He lost his connection with God, and no longer realized that God was his wisdom and his strength.

Solomon thought to gain more power by thus allying himself with the heathen nations around him; and he was enriched with the gold and silver which was transported from Ophir and Tarshish, but it was at the cost of sacrificing noble principles and betraying sacred trusts.

One false step leads to another. Solomon's alliance with heathen nations was followed by evils which led the children of Israel to violate the law of God. The people became contaminated with the principles and prac-

tices of the heathen. Polygamy was introduced into Palestine. The pure religious service instituted by God was replaced by idolatry of the darkest hue. Human sacrifices were offered; and the licentious rites practiced by the inhabitants of the Noatic world, were countenanced.

And "it came to pass, when Solomon was old, that his wives turned his heart after other gods; and his heart was not perfect with the Lord his God." From being one of the greatest kings that ever wielded a scepter, whose exalted wisdom made him renowned throughout the world, Solomon became profligate and intemperate, the tool and slave of others. His character, once noble and manly, became enervated and effeminate. His faith in the living God was shaken and supplanted by atheistic doubts. Unbelief marred his happiness, weakened his principles, and degraded his life; gloomy and soul-harassing thoughts troubled him night and day. The justice and magnanimity of his early reign were changed into despotism and tyranny; and his extravagance was sustained by grinding taxes, which were imposed upon the people. Poor, frail human nature! God can do but little for men, because they so

and separate themselves from God. By one false step they place themselves where they can not hope to break the chains that bind them.

I would warn all, both young and old, Be careful what friendships you form and what companions you choose. Take heed lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to throw obstructions in the way of your service to God; and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble. Because of this, many men and women are without hope and without God in the world. Their noble aspirations are dead; by a chain of circumstances they are held in Satan's net.

Beware of following any voice but that of God. Those who call themselves sons and daughters of God, and yet walk contrary to his wise arrangements in order that they may follow the promptings of their own unsanctified hearts, which are ruled by passion and impulse, will have a bitter harvest to reap in this life, and their course may result in the loss of their souls.

Keep your religion pure and untainted.

Worldly interests may tempt you to yield your principles, but "what shall it profit a man if he gain the whole world, and lose his own soul?" Worldly greatness is no equivalent for integrity, honesty, a pure heart, and a noble, unwavering purpose to do right. Even Solomon, in all his glory, was not arrayed like him who possesses the ornament of a meek and quiet spirit, untouched by the tinsel and show of the world.

God would have us learn the solemn lesson that we are working out our own destiny. The characters we form in this life decide whether or not we are fitted to live through the eternal ages. No man can with safety attempt to serve both God and the world.

God is fully able to keep us in the world, but not of the

world. His love is not uncertain and fluctuating. Ever he watches over his children with a care that is measureless and everlasting. But he requires us to give him our undivided allegiance. "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye can not serve God and mammon."

Solomon was endowed with wonderful wisdom, but the world drew him away from God. We need to guard our souls with all diligence, lest the cares and attractions of the world absorb the time that should be given to eternal things. God warned Solomon of his danger, and to-day he warns us not to imperil our souls by affinity with the world, saying, "Come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

"THE poor man has this consolation; a wooden cross is lighter than a cross of gold."



SOLOMON ANOINTED KING.

soon lose their sense of dependence upon him.

The Lord would have all learn a lesson from the record of the life of Solomon. He desires his servants to preserve their holy and peculiar character. "Be ye not unequally yoked together with unbelievers" is his command; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

While we are to be kind and courteous to all, we are not to connect with those who we know are acting in opposition to God. Solomon was estranged from God by the influence of his heathen wives; and God has forbidden his people to unite with unbelievers; for in so doing, they bring untold sorrow upon themselves, and reproach upon the cause of God. They may think, like Solomon, that their influence over those who are in the wrong will be beneficial; but too often they themselves, entrapped and overcome, yield their sacred faith, sacrifice principle,

EVERLASTING PUNISHMENT.

BY C. A. WYMAN.

"AND these shall go away in everlasting punishment; but the righteous into life eternal." Matt. 25:46.

By those who believe in the doctrine of "eternal torment," the above text is taken as conclusive proof that the wicked will live always, suffering the most excruciating tortures that can be invented.

Because it is seen that God will punish for sin, and that only in this life is there an escape offered to those who believe, therefore from the premise that "the soul is immortal and can never die," the wicked are represented as living forever in the torments of the damned.

Were the doctrine true, that "man has inherent immortality," then the logic of the torment theory would be quite invincible. But as a wrong premise always leads to a wrong conclusion logically, it is often safe to test the truth of the premise by the logic of the conclusion.

Who Have Eternal Life.

To live eternally in torment, it will be necessary to have eternal life; but as by the text, the righteous *only* go into life eternal, it follows that the wicked can not have a life to endure an endless suffering.

But the Saviour says again, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. As the wicked do not see eternal life, it follows, scripturally and logically, that they can not have a punishing *eternal* in duration. And since "the wages of sin is death" (Rom. 6:23), it follows that sinners can not live, but must die; for "the soul that sinneth it shall die." Eze. 18:20. But as "the wages" "is death," it follows that the punishment will sever the life of the wicked. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1. With the root and branch obliterated, what can there be for the fire to feed upon?

So strongly is the doctrine of "eternal torment" entrenched in the creeds of Christendom, that the most unscriptural, absurd, and contradictory positions are taken to uphold it. It is represented that the wicked have *endless* life, and that as soon as they die, they go into a burning hell, there to receive endless suffering. Thus man, whom Satan has led into sin, is plunged into torment, while the arch-rebel, with all the fallen angels, yet go about as roaring lions, seeking whom they may devour.

The Devils Not in Torment.

To those who will see it, it is clearly revealed that the devils themselves are not come into torment, for we read that "when he [Jesus] was come to the other side into the country of the Gergesenes, there met him two possessed with devils, . . . and, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us *before* the time?" Matt. 8:28, 29. Thus the instigators of sin are not as yet receiving the reward of *their* deeds. Yet the popular belief consigns their *victims* to endless misery as soon as they close their eyes in death.

By these creeds man is made to suffer longer

than *Satan*, for the first victim has nearly six thousand years the start of his cruel oppressor, and Satan is not bound till the Lord comes. Rev. 20:1-3. What wonder is it that men are made infidels when they hear from thousands of lips and pens, that the wicked are writhing in the pains of hell, and Satan and all his hosts of angels are free to gather in their harvest of victims! Such teachings are too appalling for the common feelings of humanity, and that Being whom we call God, whose very principles are love and justice, is degraded and clothed with Satanic attributes.

CHAPTERS IN UNITED STATES HISTORY.* NO. 7.

BY PROF. CHARLES MORRIS.

Life in Old Colony Times.

Contrast in Conditions—Population in 1763—Colonial Houses—The Kitchen and Its Hearth—The Best Room—Life in the City and on the Plantation—Distinctions in Rank and Dress.

THE year of 1763 was a turning point of much interest in the history of this country. It marked the end of the long struggle with France for dominion in America, and the beginning of the events that led to the struggle with England for American independence. It is therefore a good point to pause and consider the condition of the people of the colonies at that period, observing some of their habits and customs, their comforts and discomforts, their methods of thinking and modes of life. In these days of railroads and trolley cars, electric lights and telegraphs, stoves and furnaces, cheap clothing and furniture, canned food and tropic fruits, and endless labor-saving devices, it is difficult to comprehend the sparseness of life in colonial times. Yet we may console ourselves with the idea that our forefathers of the past century were not troubled seriously about the hardness of their lot, and that they may have looked back with commiseration on the condition of the earlier settlers of America and felt glad of their great advantages.

In 1763 the population of the whole country was probably not much greater than that of New York City to-day. There were probably more than a million and a half of people in the colonies, but less than two millions. About one-sixth of these were negro slaves. These might be found in every colony, but the bulk of them were in the south. Those owned in the north were principally house servants, and were kept in the cities, there being no need for them on the farm. The people were mainly of English origin, though there were many Dutch, Germans, French, Irish, and Scotch. They nearly all lived east of the Alleghany, while the western country was still a wilderness, and in possession of its savage original owners.

Philadelphia, New York, Boston, and Charleston were the chief cities, yet even Philadelphia, the largest of these, had only about twenty thousand inhabitants. Of inland towns, Lancaster, Pa., with perhaps six thousand people, was the largest. There were comfortable brick and stone houses in the cities, but the houses of the farmers were built of rough-hewn timbers. The older ones were of logs cut square and laid together. The later ones were framed in heavy oak timbers, firmly braced together and covered with split clapboards. The roofs were made of split cedar shingles, fastened with large wrought iron nails, the doors of oak plank, doubled and nailed together, the nails or spikes being arranged in diamond shape. They were fastened at night by heavy wooden cross-bars. The windows were small, and contained a few small, diamond-shaped panes of glass, set in lead frames. In the humbler

log houses oiled paper often took the place of glass. The lack of a clock was overcome by making the house itself a timepiece. It faced due south, so that the sun "shone square in" at noon. The earlier and later hours were indicated by the angles made by the sunshine on the floor.

In the interior these houses were far from comfortable, in our sense of comfort. The walls were rough and unfinished, the floors bare, the bedrooms small and poorly provided. Warmth outside the living rooms no one dreamed of, and to go to bed and rise in winter was a severe penance. Toilet appliances were sadly wanting. The morning ablutions were usually made in the kitchen basin or at the outdoor pump. In winter the struggle to escape freezing was one of the chief ends of life.

The chief apartments of a colonial mansion of the north were the kitchen and the "best room." The kitchen was the principal living room, and the only one in which winter comfort was usually to be had. Its center of attraction was the great fireplace, with its roaring fire. The vast chimney into which it opened was about twelve feet square at the base, the fireplace being wide enough for seats to be placed at the side, and for the stars to be seen through its top. A large "back log" formed the foundation of the fire. On the andirons rested a smaller "front log," and heaps of smaller timber were piled between. Over the fire swung an iron crane, with pot-hooks to hold the pots for cooking. Cooking was also done by the aid of spits and skillets, and in a brick oven built in the chimney, which was heated by a fire built in it, then swept clean of ashes, and the bread or beans set in to bake. It retained its heat a long time.

If by chance the fire went out, it was no small matter to rekindle it. Friction matches were not yet dreamed of, and sparks struck into tinder by flint and steel, or live coals borrowed from a neighbor's hearth, were the only means of regaining the vanished flame. For illumination the fire had largely to do duty. Oil had come little into use. Gas and electricity were marvels of the far future. The tallow candle did nightly duty. But this was not the trim factory candle with which we are familiar, but its home-made predecessor, whose thick wick brought the snuffers into constant requisition. As regards the utility of the hearth fire as a warming agent in cold weather, doubtless many of my readers can speak from experience. It meant to roast on one side and freeze on the other, while the eyes were none the better for the smoke which made its way into the room.

From the bare joists overhead, just high enough to let one walk upright, hung bunches of herbs and seed-corn, and strings of drying apples. In the better buildings the walls were plastered and whitewashed, but in many the bare timbers were visible. The furniture was plain and scanty. There might be a tall wooden clock; a dresser adorned with pewter dishes, often considered too good for ordinary use; a spinning wheel; and, less commonly, a loom for weaving. In poorer houses wooden platters were used to serve food upon. This food was greatly lacking in variety. Salt meat or fish, a few garden vegetables, bread of rye and corn, and bean porridge formed the staple dishes. Tea and coffee were rare luxuries in country houses. Many of the vegetables now common were then unknown. Tomatoes—"love-apples" as they were called—were deemed poisonous, and the tropical fruits which we use so abundantly were never seen.

The "best room" was used only on occasions of ceremony. At other times it was kept as dark and damp as a vault. Here was the splendor of the house; brass andirons, polished till they shone like gold; high brass candlesticks, with attendant tray and snuffers; the uncarpeted floor, sanded and marked off

in neat designs; the family portraits on the wall; on a shelf the family's small store of books, including the Bible, with perhaps Fox's "Book of Martyrs," Addison's "Spectator," Young's "Night Thoughts," and similar works for the improvement of the mind. The novel, which forms our daily mental dessert, rarely found its way into this serious company.

Going south we would find differences. The Dutch mansion of New York was usually of brick; its gable end, which receded in steps to the peak of the roof, facing the street, its door adorned with a great brass knocker; the polished floor scrubbed until it fairly shone. Philadelphia, the largest American city, was noted for the elegance of its brick and stone residences, sitting back in the midst of green gardens and orchards. The plantation houses of the great southern estates were grand and spacious, much of their interior woodwork of solid oak and mahogany, richly carved and paneled, while their sideboards shone with gold and silver plate, and their tables groaned with all the luxuries that money could procure. All the labor was done by slaves, menial labor being considered degrading to a white man, and hosts of negroes stood ready to perform any task which the needs of the household demanded.

The distinction of rank of the Old World had been brought over to the New, and the democracy of the present day was but slowly making its way. Only the gentry, including ministers and their wives, were addressed as Mr. and Mrs. Others, above the grade of the servant, were called Goodman and Goodwife. The farmer and his family were dressed in coarse "homespun" cloth, woven on the family loom. Mechanics and working men generally wore red or green baize jackets, and leather breeches and aprons, with shoes of coarse "neat's leather." Calfskin shoes were reserved for the gentry.

The colonial gentleman, when in full dress, far surpassed his successor of the present day in the bravery of his attire. Long velvet coats, knee-breeches, white silk stockings, and shoes with silver buckles made up the essential parts of his attire. His long hair was powdered white, and tied in a twist or queue with a black silk ribbon, while on it rested a three-cornered cocked hat. White lace ruffles fell over his hands. A gold-headed cane, and a gold or silver snuff-box were indispensable marks of gentility. His morning costume was a silk or velvet cap and dressing gown. The embroidered velvet of his evening attire was gay with gold or silver lace and buttons, and glittering knee buckles. Ladies wore dresses of brocade and rich silk.

These distinctions of dress were at an earlier period fixed by law, every one being obliged to dress in conformity with his or her rank and wealth. As an instance may be cited the case of one Alice Flynt, who had ventured to wear a silk hood, and was ordered to appear before the court and show that she possessed the £200 required to entitle her to wear so costly a garment.

Question Corner.

No. 439. Chronology of Isa. 14:2.

WHEN does Isaiah 14:2 find its fulfilment?

E. A. B.

Primarily to the return from the Babylonian captivity, which was a type of the complete and final victory of God's people over all opposing forces. Then, instead of being triumphed over, God's people will triumph over their enemies.



PROGRESS IN THANKSGIVING PROCLAMATIONS.

Nor only is the effort of the church to control political affairs becoming more and more conspicuous, but the disposition of secular officials to regulate the morals of the country and to dip into religious matters in an official way is also looming into prominence. From a mere recommendation that the people observe a certain day for thanksgiving, etc. (which never was the legitimate province of either President or governor, as some of them have recognized), we have arrived at a time when the President arbitrarily designates and sets apart a day for thanksgiving and prayer throughout the land. The next thing will probably be a law forbidding any work on that day. In the President's proclamation setting apart Thursday, the 26th inst., he not only makes an arbitrary appointment, but he enjoins upon the people what they shall do. He says: "On that day let all our people forego their usual work and occupation, and, assembled in their accustomed places of worship, let them, with one accord, render thanks," etc. Why on that day more than on any other day? Is it just because the President says so? By what authority does the President "set apart" a day of worship? People who worship "in spirit and in truth" do so voluntarily; they give thanks every day. If they do not do so, of what avail are the thanks rendered at the behest of the President once a year. Experience has shown that such days are occasions more of gluttony and drunkenness than of thanksgiving and prayer.

Of course the President's proclamation has no legal force, but it is given with all the formality of executive authority, sealed with the seal of the United States and attested by the Secretary of State. The language is strikingly similar to the first Sunday law of Constantine, emperor of Rome, in which by way of command he used the formula, "Let all judges and all city people and all tradesmen rest upon the venerable day of the sun," etc. The National Reformers, who are seeking the enforcement of religious observances by the government, are especially elated over the progress evinced by the language of this latest proclamation. And that they expect still further advancements in this respect, is shown by the following expression by the *Christian Statesman*: "Let us hope that President McKinley's Thanksgiving proclamations, in more senses than one, will begin where President Cleveland's Thanksgiving proclamations end."

W. N. G.

"AND great earthquakes shall be in divers places, and famines," said Christ, speaking of the increase of calamities as the end drew near. The earthquake and tidal wave in Japan, which caused such enormous loss of life, is being followed by the first serious famine that country has ever experienced. "The horrors of it," says a report, "can not be told in language lurid enough to furnish an adequate portrayal." "The Japanese Government is issuing wholesale legal permits to destitute parents to sell their daughters." This abominable traffic is resorted to in the nation which, first of all in the far east, has proudly taken its place as a military power alongside western nations.—*Present Truth* (London).

A LONDON paper states that the Russian law against the Stundists provides that, when thought advisable, "the children of Stundists are to be taken from their parents and are to be confided to the care of such relatives as belong to the Orthodox Church; and if such are not to be found, then the children are to be given into the care of the Orthodox clergy of the place."



"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."

JESUS OUR BURDEN BEARER.

HAST thou a care that weighs thee down,
Pressing on heart and brain?
Bring it to Jesus, tell him all,
Each trouble, grief and pain;
Then cast on him thy every care,
And he will all thy burden bear.

We need not have a single care
With such a faithful Friend,
Who loves with more than mother-love,
And will unto the end;
He knows each secret doubt and fear,
And treasures up each falling tear.

He knows the way, it may be rough—
The path marked out for thee;
But it is hallowed by his feet—
He trod it once for thee;
So every feeling of unrest
Should drive thee closer to his breast.

Leaning on him, we need not dread
The trials of the way,
For grace and strength he'll surely give
According to our day.
Why should we unbelieving sigh,
With such a Saviour always nigh?

And when at home we there retrace
The path he led us here,
Things that we can not now explain
Will then be all made clear.
And in his own bright home above
Fully will he reveal his love.

—Selected.

I N E Z.

A Thanksgiving Day Story.

BY LUCIUS E. CHRISTIAN.

"NEVER!" and he brought his right hand down heavily on the table. "Never!" He almost shouted it.

"But, Elmore,—," said his wife kindly but firmly.

"Never speak her name again," he interrupted, "let her be as tho she were dead."

"But, Elmore," again said his wife, not noticing the interruption, "I must, and will speak."

He bowed his head and looked vacantly at the flames in the stove as they rose and fell like an ocean's tide. In all their married life of forty years had his wife before acted so decidedly. He knew what was coming, and he gathered up all his resources for the battle of words.

"Elmore, I fully know that I am opening an old wound, yet I wish the difficulty settled between us and our daughter to-night, so far as we are concerned. God will help us do it."

She waited a moment for a reply, but as he did not speak, she went on:—

"To-day I was thinking how long ago it was since Inez left our home. It is just thirteen years ago to-night since Inez and her lover, Harry Balingtyne, stole away from our home unknown to us, and were married. Neither of us wanted them to be married, but they did it in spite of our protests. I know he was only a common laborer, and he had quite a name as a drinker and a gam-

bler; but Inez would not believe us, and believed his story."

She stopped a moment, and looked out of the window at the dreary and black night. The pause gave her strength to go on:—

"Seven years passed by and then we received a letter from a friend of hers, saying that Inez had lately become the mother of a little boy; that her husband had left her for good, never to return; and that she was in a dying condition, with nothing hardly to eat or wear; that the home that they once owned had gone to satisfy a gambler's demands, and that she asked us to forgive her and wished to return. I was willing to forgive and forget, and I sent her money, but you said, 'Let her die, she disobeyed; let her reap what she has sown.' Elmore, do you wish those words to remain?"

He groaned, and rising from his chair paced the floor. He clinched his fists, and he looked like a wild animal as he hissed the words through his teeth: "Alice, if I were not a Christian now, I would say so again."

His actions and words did not surprise his wife, and she answered:—

"Is it not as wrong to think them? But let us settle this to-night. Too long it has been a bone of contention, and we have not lived as happily as we should. My heart has always longed for my child. Only last month she wrote you, that she would doubtless soon die of consumption, and that if she did not have rest and help she must soon give up the struggle of life. Will you not for my happiness, your happiness, for her sake, and for the Lord's sake, relent and let her return?"

He had by this time sat down by the table. The Bible was before him. He involuntarily took it, opening the book at random, for his wife's question had cut him to the quick; his eye fell on this verse: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land." This was too direct, so over went the leaves: "Forgive, and thou shalt be forgiven." The book closed and opened again, and there was that well-known verse: "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Looking up, he said rather unwillingly, yet half submissively, "If I must, I must," and again his head fell.

"Elmore, no, I do not wish you to take it in that way. I want you to be willing to receive her with an open heart as well as open arms. So when I write she will know that we both have fully forgiven, and that she need have no doubts about how you will receive her. She does not fear me. It is you only that keeps her away. I am, as I always have been, ready to receive our daughter back! Shall I write it so?"

The wound of the past had been opened to its fullest extent, and as Mr. Burnham sat there thinking deeply, pleasant memories of the past and of God's mercy to him, arose before him, and tears began to course down his cheeks. At this his wife looked surprised; because such a thing was very rare. With a choking voice, he feebly said, "Alice, let us ask God." So the two knelt. It was a pathetic scene. The prayer was a series of sobs and broken sentences. After having asked his wife to forgive him, which she promptly and willingly did, he said:—

"Alice, please get the writing material, I will write a letter to Inez myself—but no, that would hardly do. I want her to get here by Thanksgiving day. Why, it is only a week more. I will send her a telegram, and send some money by telegraph; for she may not have sufficient to come with."

Despite the fact that it was already nine o'clock, he put on his overcoat, and soon was

at the Union Depot. This was the message he sent:—

Come at once. All is forgotten, forgiven. Forgive me. I send money for expenses.

R. E. BURNHAM.

The telegraph operator, as he ticked off the message, thought it a rather strange message. He was right. It was very strange to a stranger. Burnham, as he walked homeward, felt that there flowed in and over his soul such a peace that he could not be mistaken as to its source. He had done what he thought God would have him do, and he was happy.

That very same evening a messenger boy rapped at the door of a tumble-down tenement house. A boy of six opened the door.

"Does Mrs. Balingtyne live here?"

"Yes sir, but mother is not in."

"Will she be in soon, Ralph?"

"My name is not Ralph; it is Wilber."

"Well, Wilber, where is your mother?"

"Over to a friend's, she will be in shortly."

The messenger boy did not let anything escape his eyes. He saw that the mother was a widow, worked in a factory and was extremely poor. To make sure he asked the boy a question,

"Have you a father?"

"No, never had one."

"O, yes, you must be mistaken, Wilber; everyone has a father."

"I haven't anyway," and Wilber's eyes flashed fire.

At that moment the door opened, and a slender and rather delicate woman entered the room.

"Mrs. Harry Balingtyne, I presume," said messenger boy 27, touching his hat.

"Yes, sir, my young man."

"Well, here is a message for you," and with that remark 27 again touched his hat, and returned to the Union Telegraph Office.

"A telegram from whom? who is dead? from husband, father, or mother?" said Mrs. Balingtyne in a breath. With trembling hands, and her heart fluttering, she tore open the envelope, and commenced to read:—

"Come at once;"—that truly was welcome, for her father's name graced the paper. "All is forgotten, forgiven;"—ah! what a burden flew off from her heart. "Forgive me;"—that was more than she could stand, and she sat down and had a good cry. Wilber did not know what to make of it, and going up to his mother, said:—

"Mother, what's the matter? what makes you cry?"

"O, good things, we're going home to grandpa's soon."

"I send money for expenses." "How thoughtful of father, I have enough for the trip, but this extra money will get Wilber and me some decent clothes. Father, I forgive you twice over, and O heavenly Father, I thank thee!"

Mrs. Balingtyne's household goods were few, and these she gave to her neighbors, and the next evening Wilber and she stepped aboard the west bound passenger train for home. They little knew what was in store for them. The night passed, then the next day, and night came again. In the morning they would be home, but that night the passenger train ran into a wild freight train, and what a terrible scene! Steam and smoke escaping, groans and cries from the wounded and dying, and the cars one grand pile. Soon helpers arrived, and the bruised, dead, and dying were tenderly cared for. An extra took all to the next station. Mrs. Balingtyne was only slightly injured, but it so affected her that she could not go home until the day before Thanksgiving. Wilber, the boy, escaped unscathed.

The next day after the accident, Mr. Burnham picked up the morning paper. His eyes caught sight of accident news. Running his eye down the column, he came

to the name, "Balingtyne, Mrs. Inez." That was enough. Mrs. Burnham had gone down town to see some friends. So he wrote a note and left it on the dresser, and left for the station, just in time for the morning train, which was coming in.

The train made a brief stop, and then hurried on to the scene of the accident. As Mr. Burnham stepped off the train, he asked a bystander where his daughter was, and was told that she was in a house near by. Soon he was rapping at the door of that house. Mrs. Henderson, the lady of the house, took him into the parlor where his daughter was lying on the sofa.

"Mrs. Balingtyne, here is your father," said the lady.

"Inez!"

"Father, O father!"

And each rushed into the other's outstretched arms.

Mrs. Henderson left the room quickly, and drew the curtains across the open space. The scene was too holy for the eyes of strangers. What passed between the two we shall never know, save that the father forgave the daughter, and the daughter the father.

That afternoon Mrs. Balingtyne, Wilber, and her father left for home. The mother's welcome was none the less welcome than the father's. "Home," "Peace," were said, the former by the daughter, and the latter by the mother. What a day of gladness it was in the desolate household! Hearts were united; the lost one had returned. It was truly a day of thanksgiving.

Pale and weary was Inez as the evening of that day was reached, and yet how happy was she! She was resting in her home—in the love of father, mother, and God. She was ill and extremely weak; but with good care and skilful nursing she became, after several months, a strong, healthy woman again. The way Mr. Burnham watched over his daughter was good to see. The love of God had renewed the love of the father. Wilber, the boy, is growing every day more like his mother, and Mr. and Mrs. Burnham are growing older in years, but younger in heart. Inez bears the heavier burdens of household duties; for she wishes to return their kindness to her.

Two years afterwards came the announcement through the daily press that Harry Balingtyne had passed the "Great Divide." When Inez read it, a tear coursed down her cheek, and she said:—

"Lord, thy will always, not mine, be done! Amen."

Alta, Iowa.

THE ORIGIN OF ENGLISH, ACCORDING TO THE BOERS.

THE South African Boers have their own ideas as to the origin of the English language. According to the *Westminster Gazette*, they say that when Dame Nature was employed in giving tongues to the various nations she stood at a large table on which lay a piece of meat. She had a knife in her hand, and a pair of scissors lay on the table. With the one she cut the tongue out of the meat, and with the scissors she gave to each tongue its peculiarities. To her came all the nations. "De Fransman," "de Duitcher," and even "de Boesman," were provided for, but "de Engelsman" was not there. He had turned into a canteen on the roadside, it seems, for a drink, and when he arrived the meat was done. "Never mind," said Dame Nature, "there are plenty of snips on the floor; take half a dozen of these, join them together, and make a tongue for yourself."—*Selected.*

MANY a strong-headed man has weak ideas.



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

TIME AND ETERNITY.

BY A. R. WILCOX.

Days are golden, time is fleeting,
Ever, ever it doth glide;
When will cease the onward sweeping
Of the restless, rolling tide?

Praise eternal! blest Redeemer,
Thou wilt give immortal bloom,
Rob this earth of all its sadness,
Casting radiance o'er the tomb.

Blessed thought! the saints in glory
Will behold the silv'ry gleam,
As they float through countless ages,
Down Life's peaceful, shining stream.

Athena, Va.

JAPAN.

JAPAN consists of four large and many small islands on the eastern coast of Asia, with an area of 148,456 square miles (not including Formosa), and a population of over forty millions.

The national flag is a red ball on a white background. The red ball represents the sun rising out of the sea. Japan is "The Empire of the Rising Sun."

The reigning emperor is Mutsuhito, who was born in 1852, and succeeded to the throne on the death of his father, in 1867. The system of government was that of an absolute monarchy until the present emperor established a Parliament in 1890, thus sharing his authority with representatives chosen by the people.

Japan claims a written history of over twenty-five hundred years, and the present emperor is said to be a lineal descendant of the dynasty that was established six hundred and sixty years before Christ.

The women of Japan have more liberty than other Asiatic women, and their position under the rapid development of the country is growing constantly better.

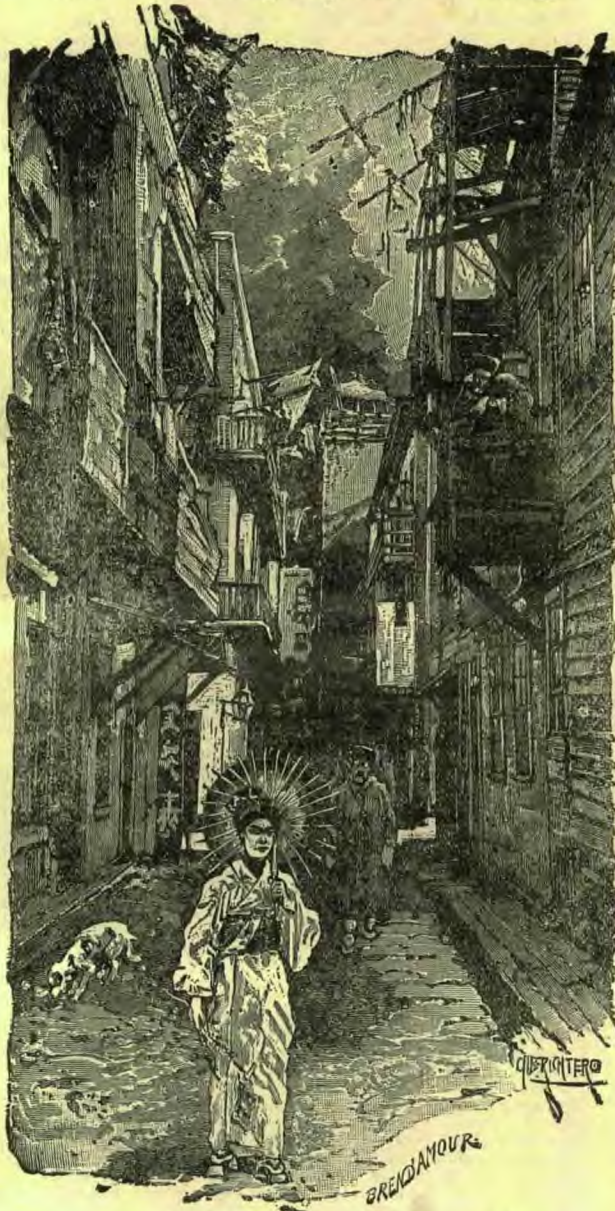
The Japanese babies are not carried in their mothers' arms, as in the United States, but as soon as they are a few weeks old they are placed on the back of an elder child and thus carried from place to place. They are said seldom to cry. Mrs. Chaplin Ayrton has tried to explain the goodness of Japanese children on the theory that the furnitureless condition of Japanese houses leaves nothing for them to break, and they are not always being told not to touch this or that. The boys are fond of playing soldier, and the girls enjoy playing housekeeping and taking care of their dolls.

The adoption of children is quite general in Japan. No family name is ever allowed to run out. If a married man finds himself without children he looks about for a fine male child, and if he can give the promise of bettering its condition he has no trouble in adopting it and giving it his name. The same affection and the same care go out to adopted children, apparently, as to those of consanguinity. The emperor has an adopted brother. The artist may adopt his best pupil, to the end that his work and name may go down to posterity. To permit a family to

become extinct would be a grave offense to the deceased ancestors, and it is not permitted in Japan.

In appearance the Japanese are short in stature, the men five feet and three to five inches, the women about five feet. The men will weigh from one hundred and fifteen to one hundred and thirty pounds, and the women from ninety to one hundred and ten pounds. The face is round, with full cheekbones and prominent brow. The eyes slope, but not with the degree of obliquity common to the Chinese.

During the last thirty years the Japanese have made remarkable progress in civilization, and their system of education, their literature, their manufactures, and their many railroads testify to their marvelous ability in appropriating that which is giving power and strength to other nations. But their civilization greatly needs the strength



A STREET SCENE IN YOKOHAMA, JAPAN.

of Christianity. Nearly all the people are adherents of the Shinto and Buddhist faith. The Shintoists worship spirits. They have no images in their temples, only wooden boxes which the spirit is supposed to inhabit. Prayers are written on paper and hung up in the temple, hoping they may be answered. The spirits of dead relatives, ancestors, and emperors are worshiped. The Buddhists have many gods. The god of money is the favorite.

Christianity was first introduced in Japan in 1549 by the Roman Catholics, but in 1587 a decree banished the missionaries and ordered that all Christians be put to death.

In 1859 Protestant Christianity entered Japan in the person of missionaries from the United States. The work then commenced has grown until now there are in Japan 654 Protestant missionaries, 426 organized churches, with 38,710 adult members.

These Christian missionaries have had much to do in stimulating and developing New Japan, and the time can not be far distant when Christianity will be the controlling religion of Japan.

"Over twenty-five thousand public schools in all grades, from kindergarten to the Imperial University, having under it many colleges, are uprooting superstition and broadening the minds of the rising generation."

In Japan the Greek Church reports 22,576 adherents; the Roman Catholics, 50,302 adherents.

The Japan Mission of the Methodist Episcopal Church was commenced in 1872. It now reports 18 male and 44 female missionaries, 3,369 members, and 1,018 probationers, with 6,310 Sunday school scholars.—*Gospel in All Lands*.

RUSSIA.

BY A. B. LEONARD, D.D.

ONE of the greatest problems of the twentieth century will be the evangelization of Russia. At present no country on earth is farther removed from toleration. But her hermit exclusiveness can not long withstand the progressive spirit of the age. The pressure is becoming very great, and the obstructions must give way. When once open to the free proclamation of the Gospel, it will be one of the most fruitful in spiritual results of any country on earth. Already the Bible is being widely distributed among the people, through the agency of the British Bible Society, which spends one-seventh of its income for that purpose. The peasantry of the country read the New Testament with great interest, and even embrace and kiss it, as tho it were a living personality. The people have great reverence for sacred things, and are readily led into a true spiritual experience.

A few years ago Lord Radstock, of England, visited Russia and led Count Korff and Colonel Pashkoff into a rich religious experience. They in turn led others into the light, but were soon arrested and banished. Many of their converts still hold out, and the good work goes on in a quiet way.

Then there are the Stundists, numbering about 250,000, who, sorely persecuted, are not only continuing to exist, but growing in numbers and influence. They are sometimes called the Methodists of Russia, altho they are Baptists and are a very spiritual people. Here is a description given by an eye-witness of a religious service: "They salute each other with hand-shakes and embraces, the men kissing the men and the women the women. Then they sit down, the men on one side, the women on the other. The elder takes his place at the table and gives out a chant. He then reads and explains a chapter in the Bible, and gives an opportunity for any one else to add a word of explanation. Women are not permitted to teach, but following 1 Cor. 11:5, they are permitted to pray in meeting. After several hymns and prayers the elder closes the service with a sermon."—*Gospel in All Lands*.

OUR WORK AND WORKERS.

UNDER the labors of Brother John S. and Sister Lulu Wightman, at Gas Springs, N. Y., twenty persons have accepted the truth, and a Sabbath school of twenty-two members has been organized.

At Fruitland, Wash., after a discourse by Elder W. W. Steward on the subject of "The Seal of God and the Mark of the Beast," eight persons arose and took their stand in behalf of the commandments of God.

PROF. W. W. PRESCOTT was expected to arrive in London, from South Africa, about the 23d inst.

THE work is about to be opened in Bristol, England, Elder Francis Hope to follow the work of Bible readers with public meetings.

At the quarterly meeting held at Modale, Iowa, October 17 and 18, five members were added to the church, making a total of fifty-one.

TWO SISTERS who had been recently baptized by Elder H. G. Thurston in Tuolumne County, Cal., were admitted to membership in the church at Stockton, on the 14th inst.

ELEVEN persons were recently baptized in Plymouth, England. Laborers report that many are convinced of the truth who are held back by business, friends, and other worldly things.

ELDER C. P. BOLLMAN, who has been connected with the *American Sentinel* for many years, has been transferred to the Southern field, where he will engage in the religious liberty work, filling the position heretofore occupied by Bro. D. W. Reavis. Elder Alonzo T. Jones now has charge of the *Sentinel*.

ELDER WM. HUTCHINSON has erected a portable tabernacle at Portadown, Ireland. There are three towns within a distance of three miles of Portadown, and the tabernacle, which will seat 300 people, can be taken to these or any other places as may be desired. There are many places where it is difficult to secure halls for continuous meetings.

AFTER attending the N. S. W. Conference at Sydney, Elder and Mrs. E. W. Farnsworth are to go, about the last of this month, to New Zealand. After holding a couple of general meetings, they expect to start a series of tent meetings at Christ Church. When last heard from it was expected that Elder S. N. Haskell would also go to New Zealand for a while.

ELDER E. J. WAGGONER has returned to his post in London, after attending meetings and institutes on the continent for about seven months. He reports an excellent institute in Constantinople, tho, owing to the troubles there, the brethren from the provincial districts could not attend. He says that God has wonderfully wrought to protect the work and workers in Turkey.

WITH reference to the position of the SIGNS in our work, Elder A. O. Tait, secretary of the International Tract Society, makes this significant statement: "By statistics that we have carefully gathered, we find that the SIGNS OF THE TIMES is bringing more people into the truth than any other publication that we are circulating; and in view of this important fact, it is incumbent upon each one to do everything he can to increase the circulation of this paper."

ELDER L. R. CONRADI writes as follows to the *Review*, from Hamburg: "Our publishing house is busy preparing the truth in thirteen different tongues, and lately a call has been made to provide Turkish tracts for the Balkan states, as they can not be printed or circulated where the sultan holds sway; but there are good opportunities to carry on this work in Rumania and Bulgaria, where there are still many Turks. Several of our brethren in Germany have been fined and imprisoned for not sending their children to school on the Sabbath. One case has even gone to the higher court at Berlin. Others have secured release, in one case even in a state college, the boy, however, being the first in his class."

CHANGE OF ADDRESS.

ELDER E. W. FARNSWORTH and wife desire that all mail for them be addressed to 57 Troy Street, Wellington, N. Z., for the present.

THOSE who send papers to Sister Lottie Mullin for missionary work will please take notice that her address has been changed from Los Gatos to Morgan Hill, Santa Clara County, Cal.

ANGELS Their Nature and Ministry.

Revised by the late J. H. Waggoner. In two parts. Part Two considers some hints on the Origin, History and Destiny of Satan, as gleaned from the Scriptures. *Bible Students' Library* No. 83. 140 pages. Paper covers. Price, 20 cents.

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New York City, N. Y.

CHURCH SERVICES.

THIS column of church services, especially in our larger towns and cities, will be printed from time to time as we have room, for the benefit of strangers who may read the SIGNS OF THE TIMES, or brethren passing through. We have found it necessary to condense in the smallest possible space. The word "Sabbath" always refers to the seventh day of the week. These services consist of Sabbath school, preaching, Bible study, missionary, and prayer meetings. The first Sabbath service is, with one exception (Detroit), Sabbath school. The first address is that of the church, or place of meeting; the second, if given, that of the pastor or clerk.

Toledo, O.—11th St. Christian Church, bet. Jefferson and Madison Sts., near center of city. Public services: Sabbath, 10 and 11 A.M., Wednesday 7 P.M., at Mission parlors, 1211 Colingwood Ave. E. J. Van Horn, Pastor.

Lynn, Mass.—Lee Hall. Public services: Sabbath 1:30 and 3 P.M.; Tuesday and Friday, 7:30 P.M. A. B. Jernegan, Elder. A. B. Felton, Clerk, 35 Union St.

Denver, Colo.—Cor. W. 11th Ave. and S. 11th St. Public services: Sabbath 10 and 11 A.M., Wednesday and Friday 7:45 P.M. D. H. Soggs, Elder.

Helena, Mont.—Room 8, Denver Block. Public services: Sabbath, 10 and 11 A.M., and Wednesday, 7:30 P.M. C. T. Shaffer, Leader, 818 Breckenridge St.

New Bedford, Mass.—Church at Willow St., west of Cedar. Public services: Sabbath, 10:30 A.M. and 12 M. J. B. Hall, Clerk. Box 72, Acushnet, Mass.

Garden Grove, Cal.—Public services: Sabbath, 10 and 11 A.M., Sunday 3 P.M. Harriet A. Rainey, Clerk.

Wilmington, Del.—Red Men's Hall, 515 Shipley Street. Public services: Sabbath, 10 and 11 A.M., Sunday 2:30 P.M. Edwin F. Eckel, Clerk.

Bradford, Pa.—Ladies' Club Room No. 1 Chautauqua Place. Public services: Sabbath, 2 P.M. H. T. Morian, Clerk.

Louisville, Ky.—Markers' Hall, cor. 17th and Main Sts. Public services: Sabbath 10 and 11 A.M., Sunday 7:30 P.M. J. W. Collier, Pastor, 2481 West Broadway.

Detroit, Mich.—424 Trumbull Ave., bet. Ferry and Baggs Sts. Public services: Sabbath 11:15 A.M., Sunday, 10 and 7:30 P.M., Wednesday 7:30 P.M. A. O. Burrill, Pastor.

Chicago, Ill.—On 46th St. bet. Michigan and Wabash Ave. Public services: Sabbath 9:30 and 11 A.M. and 12:30 P.M., Sunday 7:15 P.M., Tuesday 7 P.M., and Thursday 7:30 P.M.

St. Paul, Minn.—On Wacouta bet. 8th and 9th. Public services: Sabbath 10 and 11 A.M., Sunday 7:30 P.M. H. F. Phelps, Pastor, 470 Martin St.

St. Louis, Mo.—2355 Sheridan Ave. Public services: Sabbath 10 and 11:30 A.M., Wednesday 7:45 P.M. Mary S. Yener, Clerk.

Kansas City, Mo.—Cor. 12th and Woodland Ave. Public services: Sabbath 10 and 11 A.M., Tuesday 7:45 P.M.

St. Joseph, Mo.—Cor. 15th and Locust Sts. Public services: Sabbath 10 and 11 A.M., Wednesday 7:30 P.M. Mrs. Harriet W. Talbert, Clerk.

Omaha, Neb.—Cor. 18th and Cumming Sts. Public services: Sabbath 10:15 and 11 A.M., Sunday 3 P.M. J. H. Rogers, Pastor cor. 27th and Steward Sts.

Salt Lake City, Utah.—Room No. 30 East 4th S. St. Public services: Sabbath 10 and 11 A.M., Sunday 7:45 P.M., Wednesdays and Saturdays 7:45 P.M. J. M. Willoughby, Pastor, 839 E. 9 South St., Salt Lake City.

New Orleans, La.—Pythian Hall, cor. 7th and Magazine Sts. Public services: Sabbath 10 and 11:15 A.M. J. E. Evans, Pastor, 1027 Delachaise St.

Jersey City, N. J.—Public services at church, 27 Oak St. Sabbath 10 and 11 A.M.; at hall, 242 Hancock Ave., Sabbath 2:30 and 3:30, Sunday 7:45 P.M. both places. Amos Mitchell, Elder.

Helena, Mont.—Room 8, Denver Block. Public services: Sabbath, 10 and 11 A.M., Wednesday, 7:30 P.M. C. T. Shaffer, Leader, 818 Breckenridge St.

Boston, Mass.—694 Washington St. Public services: Sabbath 10 and 11 A.M. George B. Wheeler, Pastor.

Richmond Va.—Meetings at 501 North 25th St. Public services: 10 and 11 A.M. J. P. Neff.

Alameda.—Foresters' Hall, cor. Santa Clara Ave. and Park St. Public services: Sabbath 10 and 11 A.M. and 2:45 P.M. W. N. Glenn, Elder.

East Portland, Or.—Cor. 11th and East Everett Sts. Public services: Sabbath 10 and 11:30 A.M. and 7 P.M., Wednesday 7 P.M.

Tacoma, Wash.—2917 S. K St. Public services: Sabbath 10 and 11 A.M., Sunday 6 and 7:30 P.M. Arthur Lister, Clerk.

Washington, D. C.—On 8th bet. F and G Sts., N. E. Public services: Sabbath 10 and 11:15 A.M., Sunday 6 P.M. Wednesday 7:30 P.M.

Brooklyn, N. Y.—Wurzler's Hall, 315 Washington St. near city post office. Public services: Sabbath 10 and 11 A.M.

Worcester, Mass.—118 Austin St. Public services: Sabbath 10 and 11:15 A.M., Wednesday 7:30 P.M. F. C. Bee, Clerk, No. 6 Furnace St.

Providence, R. I.—Olney St. Congregational (Unitarian) church. Public services: Sabbath 2 and 3 P.M., Friday 7:30 P.M. Wm. H. Warfield, Clerk, 27 Susan St., Providence.

Hartford, Conn.—Hall at 302 Asylum St. Sabbath 2 and 3 P.M., Sunday 7:30 P.M. O. M. Hatch, Clerk.

Philadelphia, Penn.—Public services at 1724 N. 15th St., Sabbath 10 (Sabbath school 11:15) A.M., Sunday 7:45 P.M., E. A. Merrill, Pastor, 1724 N. 15th St.

Baltimore, Md.—Bowen's Hall, 1718 Frederick Ave. Public services: Sabbath 9:45 and 11 A.M., Sunday and Friday 7:45 P.M., Wednesday 7:30 P.M. John H. Hunt, Clerk.

Cleveland, Ohio.—249 Cedar Ave., bet. Sterling and Hayward. Public services: Sabbath 10 and 11 A.M. (sun time), Sunday 7:30 P.M., Wednesday 7:30 P.M. Willard H. Saxby, Pastor.

Oakland.—Cor. 12th and Brush Sts. Public services: Sunday at 7:30 P.M., Sabbath 9:30 and 11 A.M., Wednesday 7:30 P.M.

San Francisco.—914 Laguna St. Public services: Sunday 7:30 P.M., Sabbath 9:45 and 11 A.M., Thursday 7:30 P.M.

Los Angeles.—145 Carr St., bet. Main and Hill Sts. Public services: Sabbath 9:45 and 11 A.M., Tuesday 7:30 P.M., Thursday 7:30 P.M. Belle F. Baker, Clerk, 926 Hill St.

Sacramento.—G St. bet. 18th and 19th Sts. Public services: Sunday 7:30 P.M., Sabbath 10 and 11 A.M., Wednesday 7:30 P.M.

Pasadena.—Cor. of Summit Ave. and Mountain St. Public services: Sunday 7:30 P.M., Sabbath 10 and 11:30 A.M. O. S. Smyth, Clerk, Box 261.

San Diego.—Cor. 18th and G Sts. Public services: Sunday 7 P.M., Sabbath 9:45 and 11 A.M., Wednesday 7:30 P.M. Mary J. Dimock, Clerk, National City, Box 136.

Stockton.—Cor. Miner Ave. and Stanislaus St. Public services: Sabbath 10 and 11 A.M., Wednesday 2:30 P.M. H. S. Guilford, Elder.

San Jose, Cal.—Church, San Salvador St., near Delmas Ave.; Sabbath school 10, Bible study 11 A.M.; missionary meeting, Sunday 7 P.M.; prayer meeting Wednesday 7 P.M.

Phoenix, Ariz.—Cor. 4th Ave. and Wash'n St., up stairs. Public services: Sabbath 9:30 and 10:45 A.M.; Wednesday 7:30 P.M. (Elder, C. D. M. Williams, absent) Leader, Eugene A. Browne, 306 N. 2nd St.



"Study to show thyself approved unto God."

LESSON XI.—SABBATH, DECEMBER 12, 1896.

JESUS AND ABRAHAM; JESUS AND THE BLIND MAN.

Lesson Scripture, John 8:52 to 9:1-12, R. V.

- 52 "THE Jews said unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead; whom makest thou thyself? Jesus answered, If I glorify myself, my glory is nothing; it is my Father that glorifieth me; of whom ye say, that he is your God; and ye have not known him, but I know him; and if I should say, I know him not, I shall be like unto you, a liar; but I know him, and keep his word. Your father Abraham rejoiced to see my day; and he saw it, 57 and was glad. The Jews therefore said unto him, Thou art 58 not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before 59 Abraham was, I am. They took up stones therefore to cast at him; but Jesus hid himself, and went out of the temple. 1 "And as he passed by, he saw a man blind from his birth. 2 And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? 3 Jesus answered, Neither did this man sin, nor his parents; but that the works of God should be made manifest in him. 4 We must work the works of him that sent me, while it is 5 day; the night cometh, when no man can work. When I 6 am in the world, I am the Light of the world. When he 7 had thus spoken, he spat on the ground, and made clay of 7 the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. The neighbors therefore, and they which saw him aforetime, that he was a beggar, said, Is not this 9 he that sat and begged? Others said, It is he; others said, 10 No, but he is like him. He said, I am he. They said therefore unto him, How then were thine eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash; so I went away and washed, and I received sight. 12 And they said unto him, Where is he? He saith, I know not."

QUESTIONS.

1. Of what did the Jews regard the last statement of Jesus as proof?
2. By what course of reasoning did they prove his statement to be unreasonable?
3. How did they regard him in comparison with Abraham and the prophets?
4. On what ground did Jesus base his claim to greatness?
5. What did he say to them concerning his acquaintance with God?
6. In what statement did he declare his preëminence over Abraham?
7. How did the Jews show their failure to apprehend the real meaning of Jesus?
8. In what unequivocal terms did Jesus then declare his divinity? With what result?
9. How did Jesus save himself from their attack?
10. As he left the Jews, whom did Jesus meet?
11. What inquiry did the disciples make concerning this man?
12. Did Jesus regard the man's misfortune as the result of sin? What opportunity was afforded by this condition?
13. What did Jesus say concerning his work?
14. What did he declare himself to be?
15. What outward ceremony did Jesus then perform?
16. What did he command the man to do? What was the result of obedience to his directions?
17. What inquiry was made by those who had known of his former condition?
18. What did some of them say? What did others say? What did he say?
19. What question did they ask him?
20. What account did he give of the miracle?
21. For whom did they then inquire? What reply did the man make?

NOTES.

1. Jesus came to be the bearer of eternal life to

the world (John 6:51), but the very assertion of the purpose of his mission became to the darkened minds of the Jews evidence that he was possessed of "a demon." The Jews said, "Now we know that thou hast a devil," but their knowledge was not based upon faith, and so was not fact, but rather falsehood. They were being taught by a liar (chapter 8:44), and were believing a lie (2 Thess. 2:11); but those who are taught of God "may know" through faith that Christ's words are true (1 John 5:13, R. V.). As his words are life (John 6:63) and he is the Word, those who keep his words find him in them, and so find life (Prov. 8:35). What the Jews were thinking of as death was changed into sleep by the work of Christ for man. 1 Cor. 15:22. Death comes later to those who have not laid hold on "the life which is life indeed." 1 Tim. 6:19, R. V.

2. "If I glorify myself, my glory is nothing; it is my Father that glorifieth me." Verse 54, R. V. Christ glorified not himself (Heb. 5:5), but he desired glory, that he might shed it back again upon his Father, who gave it to him.

3. In verse 58 Jesus makes the plainest declaration of his divinity and preëxistence. He declares himself to be the I AM, as he did later in the presence of the high priest. Mark 14:61, 62. "He appropriated the incommunicable name of Jehovah."

4. THE connection between the eighth and ninth chapters is very close, and should not be broken. The Jews were rich and increased with goods and had need of nothing, and so refused the treasures offered to them in Christ. He was driven from them, and so "passed by" them, but in doing so he found the blind beggar, and gave him light.

5. In his reply to the question of the disciples, Jesus "did not mean to suggest that there is no such thing as suffering for individual or hereditary sin. . . . It was our Lord's intention to warn the disciples against a curious and uncharitable scrutiny of any man's life to find the cause of his misfortunes. We have to do rather with the future than with the past; rather with the question how we can help the man out of his difficulties, than with the question how he got himself into them. . . . No matter what has caused the suffering, here it certainly is always with us, and what we have to do with it is to find in it material and opportunity for a work of God. . . . We can cause men to feel that God is thinking of them, and has sent help through us to them. . . . If men can be induced to believe in the love of their fellow men, they are well on the road to belief in the love of God." "It is true that sin brings suffering; but there is some suffering which is not the evidence of special wrong-doing. . . . Suffering is permitted for wise and good reasons, which we shall one day comprehend, and among them is this: That it may provide a platform on which the grace and power of God may manifest themselves, each new phase of evil leading to some new forthputting of the heart of God. . . . If there is need for the works of God to be manifested, we must be at hand, and willing at all costs to manifest them. . . . The unique work of healing blindness and enriching beggary is confined to earth, and we must hasten to do all of this allotted to us before the nightfall."

6. CHRIST, who was the Light of heaven, was sent into the world that he might be "the Light of the world." So dense was the darkness in which men were living, and so glorious was the light which he came to manifest, that it was necessary to veil the light lest men should be destroyed by it. So he clothed his divinity with humanity. If this Light is received and followed as the "Light of life," our path will grow brighter (Prov. 4:18) until we shall be able to endure the vision of his perfect glory (John 17:24) in the world of light. As he is the Light of this world, so he will be of the heavenly city. Rev. 21:23.

7. "THE waters of Siloam by their very name ['Sent'] were a perpetual reminder to the Jews of the water of life which God sent to them in the desert land of their wanderings, and a parable of the true water of life which he would send to them in the desert land of this world's evil. How impressively, as he washed his blindness away, must they have spoken to the blind man of the healing mercy which had been sent to him by the Stranger, with the result that his spiritual vision was likewise restored!"

Suggestions for Further Study.

1. In this lesson we have the plainest statements yet made of Christ's divinity ("My Father . . . is your God"), and his preëxistence ("Before Abraham was I am"), and also the strongest outbreak of unbelief yet noted. The greater the light rejected, the greater the darkness. See Matt. 6:23.
2. How did Abraham see Christ's day?
3. What lesson is taught in the fact that Jesus used some outward means in restoring sight to the blind?
4. What added force is given to this miracle by the statement that the man "was blind from his birth"?
5. Compare this miracle with the one recorded in 2 Kings 5:9-14. Note the similarities and the differences.
6. How is life only in Christ taught in this lesson?
7. The combination, "verily, verily," occurs repeatedly in this Gospel, but not once in any of the others. "Verily" is our word "amen." In Isaiah 65:16 God is called "the God of Amen" (R. V., margin). Compare 2 Cor. 1:20. What is the lesson taught?



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

LESSON XL.—SUNDAY, DECEMBER 13, 1896.

CAUTIONS AGAINST INTemperance.

Lesson Scripture, Prov. 23:15-25.

15. My son, if thine heart be wise, my heart shall rejoice, even mine.
16. Yea, my reins shall rejoice, when thy lips speak right things.
17. Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long.
18. For surely there is an end; and thine expectation shall not be cut off.
19. Hear thou, my son, and be wise, and guide thine heart in the way.
20. Be not among winebibbers; among riotous eaters of flesh;
21. For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.
22. Hearken unto thy father that begat thee, and despise not thy mother when she is old.
23. Buy the truth, and sell it not; also wisdom, and instruction, and understanding.
24. The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him.
25. Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

Golden Text: "For the drunkard and the glutton shall come to poverty." Prov. 23:21.

SUGGESTIVE QUESTIONS.

- (1) What course in a son rejoices a father's heart? Verse 15.
- (2) What is cause for greater rejoicing? Verse 16. (3) What caution is given against sinners? Verse 17. (4) What is much better? *Jb.* (5) What does the teacher say is sure? Verse 18. (6) Is there safety in hoping in the Lord? *Jb.* (7) What three things is the son admonished to do? Verse 19. (8) What company should one avoid? Verse 20. (9) What reason is given? Verse 21. (10) To whom should one go for counsel? Verse 22. (11) What are excellent things to invest in? Verse 23. (12) What class of children brings joy to a parent's heart? Verses 24, 25.

NOTES.

1. **Wisdom.**—Wisdom is urged as the surest and safest guard against departing from a path of rectitude. This is true when the wisdom is from God. To have such guidance it is not necessary for one to be learned as the world counts learning. The poorest educated person, if a child of God, may possess the wisdom that will keep him from erring. This is the wisdom of the heart, or mind, when the mind is in harmony with the Lord. There will then be a disposition to "hear," "be wise," and to "guide" one's course aright. Verse 19. The disposition of such an one is to receive instruction, consequently the heart of the teacher rejoices, and when wisdom leads the lips to speak right things, as it inevitably will, then the deepest joy is experienced, here spoken of as the joy of the "reins," the innermost parts.

2. **Envy and Intemperance.**—Envy goes with selfishness, and is twin sister to covetousness. It is an unlawful desire, and always causes dissatisfac-

tion with one's condition or possessions. When it comes into the heart, wisdom goes out. The individual has then lost his bearings; he is, as it were, without a balance-wheel, a governor, and is liable to go into all sorts of intemperance. This is not necessarily limited to drunkenness with wine. There is plenty of intemperance in other directions,—intemperance in pleasures, dress, eating, ambitions, etc. All intemperance is sin, and in a sense all sin is intemperance, as implying an improper, an uneven, use of one's God-given faculties. The results of winebibbling and gluttony are enlarged upon in this chapter, but the sure results of every kind of intemperance are the same. If the immediate effects are not poverty in earthly possessions, they assuredly are poverty of soul and spiritual drowsiness, with the accompanying clothing of filthy rags righteousness. This is the sure end or reward of the wrong course. But just as surely the results of constancy are life and health and peace unending. Verse 18. How necessary then to keep the heart pure and undefiled, free from envy and covetousness of every description. "Be thou in the fear of the Lord all the day long." Verse 17.

3. **Heed to Parents' Instruction.**—This is in the line of acquisition of true wisdom, for the child that honors its parents will manifest a tendency to honor God and his laws. Wise instruction wisely heeded will indeed result in joy to the father and mother, and all concerned.

4. **Enduring Purchases.**—The truth is that which is real, and it brings with it all the blessings that are found in Christ. These are the waters and the wine and the milk that are bought without money and without price. Yet there is a price, and that is one's self; for the possession of truth, a knowledge of it, can not be obtained without application of the faculties, and that in the right direction. "Also wisdom, and instruction, and understanding," are in like manner to be purchased. But the value received is a thousandfold for the one who does the buying. See also Mark 10:28-30.

Geikie's Life of Christ Withdrawn.—Our stock of the above book is exhausted, and we hereby withdraw our offer to send it in connection with the SIGNS OF THE TIMES for 40 cents.

Lincoln Fountain Pen. We are constantly receiving words of recommendation for this pen, and we are thoroughly convinced that it is just as represented in every way. We are allowing special prices on orders for a dozen or more at one time.

Our offer to send the pen for only 75 cents to any one subscribing for the SIGNS OF THE TIMES for one year, and paying the regular subscription price of \$1.00 still holds good. Both the SIGNS and the pen for \$1.75.

"Will A Man Rob God?" This excellent pamphlet on the tithing system is now in press, and we will be ready to fill orders by the first of December.

It will appear as Bible Students' Library No. 145, and not as No. 146, as has been advertised in the order sheets.

Pacific Press Pub. Co., Oakland, Cal.
New York City. Kansas City, Mo.

"Origin, Progress and Principles of S. D. Adventists." Illustrated. Will not appear as Bible Students' Library No. 145, as has been advertised, on account of delay in getting cuts to suitably illustrate its pages. It will be some time before it will be ready.

"Will A Man Rob God?" will appear as No. 145, and all orders we now have for No. 145 will be filled with "Origin, Progress," etc. In ordering these pamphlets mention name as well as number.

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FOREIGN.

—A fire-damp explosion occurred in the colliery of Retcklinghausen, Westphalia, on the 19th inst., and thirty men were killed.

—Subscriptions to the new Spanish loan have run up to 591,180,000 pesetas, of which over half was subscribed in the provinces. Only 400,000,000 pesetas was called for.

—According to the official report the yield of the principal cereals in European Russia, and the Caucasus in 1896 is 16,250,000 quarters below the average of the last thirteen years.

—A Singapore despatch says that Li Hung Chang has become disgusted with the treatment he has received at the hands of his government since his return from a tour of the world, and has threatened to retire to private life.

—A press despatch from Managua says that the Nicaraguan Government has signed a contract with two Americans to build a railroad from Lake Nicaragua to a port on the Atlantic Coast. A large land concession has been granted.

—The steamer Memphis, from Montreal, was stranded on the rocks in Dunlough Bay, Ireland, and nine men were drowned. The steamer was sunk till only the upper masts were visible. A number of cattle were washed ashore.

—Rev. R. P. McKay, foreign secretary of the Canadian Presbyterian Church, reports a letter from a missionary in India which tells of great distress and suffering because of the failure of the wheat crop in that country. He says that people are on the point of starvation, parents are selling their children for bread, while some are leaving them to perish for want.

—The latest reports from the Philippine Islands state that the rebels against Spanish rule are gaining ground. The Spanish troops now in the islands number 3,000, but it is said they are not equipped for field service, as the commissary and medical departments are the merest formality. A large estate within ten miles of Manila, the capital, had been occupied by the rebels.

—While counseling American missionaries to remain at their posts in Anatolia, Turkey, Minister Terrell has induced the removal of the children of missionaries to places of safety. The official summary of reforms to be put into execution by the Turkish Government in accordance with its promise to the powers has been published, and it is announced that the provincial authorities have received instructions to execute them immediately.

—There is said to be alarm in the government circles of Spain that if the campaign against the Cuban insurrection prove a failure, there will be rebellion at home, and the possible overthrow of the queen regent's administration. There is also said to be a fear lest President-elect McKinley will carry out the declaration of the Republican platform in favor of recognizing the Cubans as belligerents, which would virtually mean their eventual success.

—A St. Petersburg telegram states that several prelates of the Orthodox Church are urging the government to prohibit Jews, both in towns and villages, from carrying on trade on Christian holidays. Their efforts are believed to have every prospect of success, in view of the great influence which the high clergy at present exercise upon the government. When we have succeeded in fully establishing Sunday observance by law in the United States, how long will it be before the other "Christian holidays" will demand a like recognition?

—The Vatican official journal prints the text of the letter recently received by the pope from King Menelik, of Abyssinia, which was brought to his Holiness by Mgr. Macaire. In his letter King Menelik protests his devotion to the pope, and maintains that since the Italian Government continues in its attitude of hostility towards Abyssinia he is unable to sacrifice the sole guarantee of peace he holds by restoring to liberty the Italian prisoners he has taken and now holds. Menelik also expresses the hope that the pope will intervene in the interest of peace and thus accelerate the liberation of the prisoners.

—The action of the Russian newspapers in appealing for the relief of the starving Hindus is received in London with suspicion, especially as it is suggested that the Russian Government should superintend the buying and dispatching of grain to India. There is suspicion that politics rather than charity is at the bottom of the movement. And a Berlin paper professes to see the situation in the same light. The *Zeitung* says: "The famine has given the Russians the opportunity of recommending themselves to the Hindus as helpers in time of need and as generous friends, whereas Great Britain must seem impotent, as soliciting aid from Russia."

—The National Armenian Relief Committee is just in receipt of the following cable despatch from Philippopolis, November 14, signed by W. W. Peet, treasurer, from the International Armenian Relief Committee at Constantinople, Sir Philip Currie, Chairman:—"Spencer Trask, 63 Bible House, N. Y. Harpoot, the center of the desolated district, estimates forty thousand people destitute; needs twenty thousand pounds for food, twenty-five thousand more for bedding, clothing, cooking utensils. We fed eighty thousand people in this district last year. Preparing careful estimates of other districts. Our committee expects calls for one hundred thousand pounds for the winter's needs."

—A Rome despatch of the 15th inst. says that it is officially stated that King Humbert has received a telegram from Menelik, Emperor of Abyssinia, stating that a treaty of peace between Abyssinia and Italy was signed on October 26. The new convention abrogates the Ucciali treaty, by the terms of which Italy claims a protectorate over Abyssinia and recognizes the complete independence of Ethiopia. Menelik declares free all Italians taken prisoner by his forces in the campaign, but Italy will indemnify him for their support while in captivity. Major Nerazzi, the special envoy sent to Menelik by General Baldissera, governor of Erythraea and commander-in-chief of the Italian forces in that colony, signed the treaty on behalf of Italy.

—The subject of dueling in the German army has been the subject of recent discussion in the Reichstag. The minister of justice said, in the debate, that "it is most difficult to draft new statutes against dueling, as the sentiment underlying the practice is stronger than kings or laws. Religion alone can overcome dueling." Count Von Mirbach declared that "there are cases where it is impossible to follow religion." This last remark is worthy of consideration by people who hold that Christians may occupy any position made necessary by the conditions of this sinful world. It is simply impossible to follow the Christian religion into the army at all. The Christian religion may follow a man into the army, or anywhere else, and pluck him "as a brand from the burning," but if a man follows that religion he never will be led into the use of carnal weapons.

DOMESTIC.

—Hon. Alexander Stephens Clay has been elected United States senator by the Georgia Legislature.

—At Columbus, Miss., on the 18th inst., a negro charged with assaulting a white girl was taken from the constable by a mob and hanged.

—Dr. H. Maxwell gives it as the result of fifty years' investigation and experience that cancer is chiefly caused by eating too much meat, and especially pork.

—Captain John D. Hart, whose alleged connection with the steamship Laurada has made him conspicuous, has been indicted by the Grand Jury of the U. S. District Court of Philadelphia for alleged aid rendered the insurgents in Cuba.

—An effort is to be made in the next Congress to levy an additional tax of \$30,000,000 on beer. The proponents of the measure argue that the traffic can stand it, and that it will not add any extra expense to the government to collect it.

—Rev. O. Miller recently told the Presbyterian Union of San Francisco that money raised by fairs, bazaars, entertainments, and suppers has not the blessing of God upon it. He contended that these things are demoralizing, and destroy the spirituality of the churches.

—The New York *World* says: "The famine in India has not yet reached the acute stage, but at Sholapur the police have been compelled to fire on a mob of 5,000 starving victims who attempted to seize a stock of grain. It is to be feared that there is a great deal of suffering ahead for the poor people in the famine district."

—Western Washington has suffered great destruction of property by floods during the past two weeks. The floods were caused by a heavy snowfall in the Cascades, followed by copious rains. There has been much suffering by residents of the mountain regions. The railroads and ranches have been greatly damaged by washouts.

—The town of Wallace, Idaho, was badly damaged by floods last week. A very heavy snowfall in the mountains was succeeded by warm rains, which caused the disastrous floods. Of six railroads running into the town, only one could send out trains on the 17th inst. Buildings were swept away and their places occupied by driftwood, while on two blocks the soil was washed off to bedrock.

—The steamer Alameda, which arrived in San Francisco from Australia on the 19th inst., brought \$2,068,262.50 in gold to the San Francisco mint. There have been two previous shipments, amounting to \$4,500,000. This will probably be the last for a while, as the assistant U. S. treasurer at San Francisco has been authorized to accept not more than \$7,000,000. All this gold comes in English sovereigns, and will be recoined into United States double eagles, and then deposited in the sub-treasury.

—A New York press despatch says that at a revival meeting in that city last week, Mr. Moody attacked mission churches, and said that "were all the churches swept away it might not be a misfortune, for then we could begin anew with more of the Holy Spirit in our souls. I don't believe in mission churches. I want to see one vast mission church all over the world. Roman Catholics, at all events, make no distinction between the rich and the poor—they have no mission churches."

—The National Armenian Relief Committee have sent another appeal throughout the United States and Canada for contributions. The circular says: "It is the testimony of the 170 American missionaries throughout Turkey, of the foreign consuls, and of Miss Clara Barton and her Red Cross agents, who personally investigated the situation, that the suffering and death by starvation and exposure during the coming severe Armenian winter will equal that of last year unless the funds already sent be equalled by fresh contributions." Donations may be sent to Brown Bros. & Co., bankers, 59 Wall Street, New York City.

—Schrader, the "divine healer," turned up at Bayonne, N. J., on the 2d inst. Great crowds flocked to see him and to receive his "blessing." Among the number was a representative of the *Sunday World*, who proposed an interview of the "healer" with a minister, a lawyer, and a physician. Schrader consented, but his "manager" did so rather reluctantly, saying that it would be impossible, on account of the crowds, until two days later. The design of the newspaper man was to have the "healer" submitted to a thorough test; but when the time for the interview arrived, the reporter and his committee found that Schrader and his manager had left the town. The reason for the departure was that the Lord had called them away.

—During the great railroad strike in 1894, S. D. Worden was charged with wrecking a train, causing the death of an engineer and several soldiers. He was tried in Woodland, Cal., and sentenced to be hanged; but, on account of appeal to the Supreme Court and other characteristic California legal delays, the sentence is not yet executed. Petitions are now being sent to the governor asking that sentence be commuted to life imprisonment. Among the petitioners are President Cleveland, who was formerly a personal friend of Worden's mother, and C. P. Huntington, president of the Southern Pacific Company, under whose auspices the prosecution was vigorously assisted; also U. S. Senator White and Congressman Maguire. A reprieve has been granted until next April, and it is probable the convict will not be hanged at all.

—The Presbyterian Board of Home Missions has issued a circular letter to presbyteries regretfully announcing a reduction of ten per cent on the basis of last year's appropriations. This causes considerable comment on the part of Presbyterian journals, inasmuch as the Methodists, Baptists, and Episcopalians have been enabled to overcome the hard times through the special help of their more generous members. The New York *Evening Post* accredits Dr. Ellinwood with the statement that "the financial decline is due to the Dr. Briggs trouble, and various other matters—perhaps the new Presbyterian building on Fifth Avenue for one thing." It is freely admitted in many circles that the "higher criticism" leaven in the church has worked a great deal of disaffection, which, though comparatively quiet just now, has made deep inroads on the contributions to the work of the church. It must be that any influence which creates doubt as to the inspiration of the Bible will have a disparaging effect upon missionary labor.

—General Miles, in his annual report to the Secretary of War, renews his former recommendations for an increase of the army on the grounds that it has not kept pace with the increased wealth of public and private interests, and he suggests that the enlisted strength of the army be fixed at one soldier to every 2,000 people as a minimum, the maximum strength not to exceed one soldier for every 1,000 of population. But if "this is a Christian nation," as is asserted by the Supreme Court, what does it want with any army at all? Christianity's motto is, "All things whatsoever ye would that men should do to you, do ye even so to them." Surely the nation does not want any other nation to fight it; shall it then fight any other? And no part of the nation wants any other part to fight against it; shall it then fight? Christianity says: "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." What use, then, has a Christian nation for an army? Or, rather, is not the "Christian nation" theory a bald absurdity?

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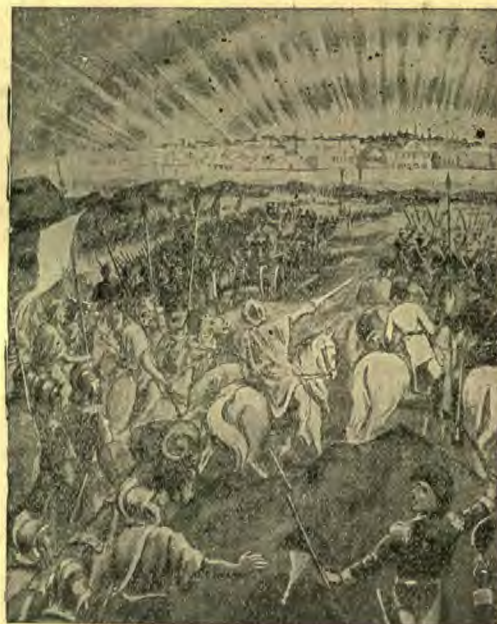
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"WHEN they went from nation to nation, and from one kingdom to another people; he suffered no man to do them wrong: . . . saying, Touch not mine anointed, and do my prophets no harm."

If God had intended that his children should submit to governments in matters of conscience, he would not have protected Daniel in the lions' den, the three Hebrews in the fiery furnace, nor have delivered Peter and John, Paul and Silas, from their prison cells, where they were placed for disobeying human enactments.

GOD AND THE POWERS THAT BE.

"RENDER therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's."

God has ordained that governments should exist among men. To these governments he has commanded his people to render tribute, honor, and respect. He has commanded them to be obedient to every ordinance of man, not for fear of punishment, but for the Lord's sake. So long as a government enforces ordinances of men,—such laws only as are necessary for the protection of men in the enjoyment of their equal, natural rights,—they will not come in conflict with the Christian.

* Jer. 10: 10. * Acts 5: 29. * 1 Chron. 16: 20-22. * Matt. 22: 21.

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Read the notices concerning Bible Students' Library numbers in Our Work and Workers department.

CARDINAL SATOLLI writes a flattering letter from Rome to Archbishop Ireland, telling him that he had had an "audience with the Holy Father," and sends his congratulations over the election of McKinley to the Presidency. Rome has great interest in the United States.

"The Sabbath Observance Movement will be greatly aided in its work by the Christian Endeavor societies of the state, who have determined to make a fight for a Sunday law. Their great desire is to have such a law before their great National Convention meets here next year, so the next Legislature will be besieged by them asking for a Sabbath law." So says the *Pacific Ensign*. We wonder if the people of California are ready for a Sunday law. It behooves the friends of religious liberty to awake.

How long will it be before we have as many National "holy days" as were in vogue during the medieval ages? Elsewhere is set forth the progress in Thanksgiving-day proclamations. In connection with that an exchange notes that "the Methodist ministers of Chicago have petitioned the ones in authority, asking that no arrangements will be made for match baseball and football games on Thanksgiving day, and that if such games are held the hours will be such as not to inflict with divine service." The church which has lost power with God always seeks the aid of the state.

THE article on "The Papacy in Prophecy" is rather long, but we did not wish to break it, and thus destroy its connection. As stated in that article, we do not war with Roman Catholics, or with those who believe in the systems and principles under review. It is against these principles and the system of which the Papacy is a part that we warn our readers. That there are many honest, sincere people connected with the system we doubt not, and who are not honest and sincere does not rest with us to say. The judgment of all rests with

God. But we may know that the principles are evil and tend only to evil. As opposed to these we raise the Gospel standard, free salvation by faith in our Lord Jesus Christ, a personal, precious, present Saviour.

THE results of the great Parkhurst crusade against the New York police force, and the subsequent investigation by the Lexow Committee of the Senate, have dwindled to small proportions as compared with the great ado that was made about the affair. The *World* says:—

"Of the thirty-one men indicted only one, Captain Carpenter, has been punished through the process of criminal proceedings. He pleaded guilty and was sentenced to pay a fine of \$1,000 and serve a month in the penitentiary, which he did. Only six of the thirty-one indicted men, an inspector and five captains, have ever been tried. Seventeen of the thirty-one accused men are now on duty, occupying the same rank as before, five of these being captains, five sergeants, and seven patrolmen. Only five of the indicted men, two captains and three patrolmen, have actually been dismissed from the force. Two of the indicted men, a captain and a patrolman, have been retired on pension. The cases against three of the indicted patrolmen are still pending."

A FALSE WITNESS.

It is said of the witnesses who testified against our Lord, "But neither so did their witness agree together." Mark 15:59. This was proof that they testified falsely. We have before us the testimony of but one who is in the same condition as were those who witnessed against Jesus. But neither so does his witness agree together.

We refer to an article, entitled "The Day Changed from Saturday to Sunday—the Prophecy fulfilled," in the *Sunday Reform Leaflets*, of August, 1896, published by the Sunday League of America, at Columbus, Ohio. The proof which the writer brings for this change is Eze. 43:27, which reads: "And when these days are expired, it shall be that upon the eighth day and so forward, the priests shall make your burnt-offerings on the altar, and your peace offerings, and I will accept you saith the Lord." Upon this the *Leaflets* remarks:—

"Here is a plain statement that the offerings should be made on the eighth day, corresponding with our Sunday, the first day of the week; and unless the worship on the eighth day refers to the Christian dispensation it has not been fulfilled. In no where do we find it fulfilled in the services of the Jewish temple. In no where do we read of the Jewish nation changing the day and their worship from the seventh to the eighth day."

If the reader will turn to Ezekiel 43 and read from verses 18 to 27 he will see that the directions given are not for any weekly worship whatsoever, but are instructions for dedication and purification of the altar in the proposed temple. It gives specific instruction as to what was to be done, not on each day of the week, but on each day of that ceremony. "Seven days shall they purge the altar and purify it; and they shall consecrate themselves," and then follows the verse above, which simply states that on the eighth day and thenceforth the altar was ready for the usual daily offerings. That eighth day, so far as that altar was concerned, was to be just like the days which followed it. The only reason why that text was taken that we can see is that the term "eighth day" is spoken of, and some early "father" refers to Sunday as "the eighth day." But the two have no more connection with each other than the Fourth of July has with Wednesday of this week.

Then this *Leaflets*, after showing, we presume, to its own satisfaction, if a leaflet can be satisfied, that the Sabbath was changed "from Sabbath to Sunday." It says:—

"The merits of a lawsuit is the same whether it is tried on Monday or on Tuesday, and the merits of the Sabbath is the same altho the day is transmitted by the divine Lawgiver from Saturday to Sunday. 'Ah, but we are commanded,' says one, 'to keep the seventh day of the week.' We are commanded to keep the seventh day; but in no where in the Bible are we commanded to keep the seventh day of the

week. And as the Bible does not tell us on what day to commence to count, then we commence to count on Monday, and when we come to Sunday it will be the seventh day."

Wonderful logic! The express command is nothing, but our count of the days as applied to Sunday is all-sufficient! Well, let us see. The Sabbath is expressly mentioned in connection with "the first day of the week," in three of the Gospels (Matt. 28:1; Mark 16:1, 2; Luke 23:56; 24:1), and in every case the Sabbath "according to the commandment" is the day just before "the first day of the week." Is it not then the seventh day of the week? But neither "the first day" nor "the first day of the week" is anywhere commanded in the word of God. The seventh day of the seven, which the passages above referred to show to be the seventh day of the week, is commanded over and over again, was kept by patriarch, prophet, and apostle, and by our Lord Jesus Christ. What more can be asked?

The witness of the *Leaflets* agree not together. It is yea and nay. Not so the word of God and the example of Christ.

The Devil's Signature.—Two prominent Catholics of Europe, the editor of the Cologne *Volkszeitung*, the second leading Catholic paper of Germany, and the Catholic Director Künzle, of Feldberg, in the Tyrol, the editor of the *Pelikan*, are quarreling over the genuineness of an alleged signature of the devil. Künzle believes it genuine and the *Volkszeitung* declares it to be superstition to believe such a thing. According to a pamphlet published at the office of the *Pelikan*, "the devil Vitru appeared Oct. 18, 1883, in a Freemasons' lodge room in Rome, and, accompanied by prominent members of the lodge, such as Crispi, Lemmi, and others, he made public declaration that Sophi Sapho, who was then present, would on the 29th of September following, give birth to the grandmother of the antichrist. In testimony of these facts a document was then and there drawn up and signed by those present, on which document the devil then and there present signed himself as 'Sanctus Daemon Primarius Praesens' (first presiding holy demon)." Whether it be the signature of the devil or not we have no means of knowing, nor do we care. We do know this, that Satan has written his signature all over this sin-cursed earth, in the faces and lives of the vicious, the vile, the falsehearted, upon and in all who will yield to him, as well as upon every system of false religion. But we also thank God that the blood of Jesus Christ will obliterate it all if the sinner will but let it be cleansed, and in its place he will write the name—the blessed character—of Eternal Righteousness. For this we contend. Is it not worth contending for?

Invading the Rights of Conscience.—In support of Sunday laws the *Christian Statesman* quotes Judge Cooley, author of "Constitutional Limitations," as saying that "no one can complain that his rights of conscience are invaded by enforced respect to a prevailing religious sentiment." Inasmuch as this expression is quoted approvingly, the editor as well as the judge thereby logically endorse all the religious persecutions of the past, as also all that may come in the future. "Prevailing religious sentiment" is the only power that ever did invade the rights of conscience by enforced respect to its behests. When a recognized legal text-book, the judges of most of the state courts and of the United States courts, and the masses of the church element in the country, endorse such a sentiment as this from Judge Cooley, is it too much to expect that the prevailing religious sentiment will yet succeed in enforcing its pet dogmas by law? But the ideas of the Sunday law advocates in regard to invading the rights of conscience are quite variable. They have all along been claiming that their rights of conscience are invaded because everybody will not keep Sunday. If it should happen that the prevailing religious sentiment insisted that all should observe some other day, we would soon hear a different cry about the invasion of the rights of conscience.

W. N. G.