

SIGNS OF THE TIMES

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

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Fruit-Bearing.—The purpose of the husbandman in planting grape-vines or almond, apple, or any other fruit trees, is that they may bear fruit. Fruit-bearing in good quality, and quantity is the glory of his vineyard and orchard. The kind of tree determines the kind of fruit. The care and devotion of the husbandman affects its quality. And life in the vine or tree is absolutely necessary that there may be fruit at all.

In Human Character.—All the above is true as respects the disciples of Christ. Jesus says: "I am the True Vine, and my Father is the Husbandman;" "ye are the branches." (John 15:1, 5.) In verse 8 he declares: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." By this we learn that fruit-bearing is the means by which God is glorified by us or in us. It is by fruit-bearing, and by that alone, that we may glorify him on the earth. Furthermore, it is only thus that we may be his disciples. He who bears no fruit to God's glory is not a disciple, a learner of Jesus Christ; for He could say to the Father: "I have glorified thee on the earth, I have finished the work which thou gavest me to do." (John 17:4.) Jesus was the great Fruit-bearer; the One above all others in whom God was glorified.

How Did He Bear Fruit?—It is an all-important question. For as he was the great and perfect Fruit-bearer, and perfectly glorified the Father; and as we are Christ's disciples only as we bear fruit and, like him, glorify the Father, or shew forth to the world, by the fruit we bear, what the glory of the

Father is, it is important that we shall know by what means or power Christ bore fruit; for by that same means we may bear fruit. Well, in the first place, it was not the fruit of the self of Jesus, howsoever righteous that may have been. Christ's fruit-bearing did not reveal himself or his glory, but the Father and the Father's glory. He was the Medium through which the white light from the Great Central Sun could shine upon our world unperverted, unadulterated, undimmed, without aberration. Therefore he said: "Believest thou not that I am in the Father,

broken-hearted, to proclaim liberty to the captives," etc. (See Isa. 61:1-3.)

When Christ came, these predictions were thus fulfilled:—

"And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." Matt. 3:16, 17.

Jesus himself witnessed to the fulfilment of Isa. 61:1, 2 in himself when in the synagogue at Nazareth. (See Luke 4:16-21.) Again we read in Acts 10:38:—

"How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed with the devil; for God was with him."

That Spirit was not given to Christ "by measure" (John 3:34), but in its fullness, so much so that it was his Spirit. And he implies that it was "by the Spirit of God" that he "cast out devils." (Matt. 12:28.) In fact, his works were all wrought, his life-fruit borne, by the Spirit of God which was in him.

How Obtained.—How did Jesus obtain this Spirit? This also is an all-important question; for as we are not his disciples unless we bear fruit, and as we can not bear fruit without his Spirit, and as we must obtain the Spirit in the same way as did our great "Elder Brother" and Exemplar, how important it is that we know how that Spirit is obtained! But upon this the word of God is very explicit. (1) He emptied himself and the Father filled him with his Spirit:—

"Have this mind in you which was also in Christ Jesus; who being originally in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied himself, taking the form of a bond-servant, becoming in the likeness of men; and being found in fashion as a man he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore God highly exalted him." Phil. 2:5-9. R. V., margin.

"For it pleased the Father that in him should all fullness dwell." Col. 1:19.

"For in him dwelleth all the fulness of the God-head bodily." Col. 2:9.

How many times we read in the words of Jesus: "I came down from heaven, not to do mine own will, but the will of Him that sent



and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." (John 14:10.) The means, therefore, by which Jesus Christ bore fruit, the life by which the fruit was produced, the works which he did, was the presence of God in him. And God is present in his followers by his Holy Spirit. So in the prediction concerning Christ it is said:—

"Behold My Servant, whom I uphold; Mine Elect, in whom My soul delighteth; I have put My Spirit upon Him." Isa. 42:1.

"The Spirit of the Lord God is upon Me; because the Lord hath appointed Me to preach good tidings unto the meek; He hath sent Me to bind up the

me." "My meat is to do the will of him that sent me, and to finish his work." (John 6:38; 4:34.) Jesus therefore "emptied himself," renounced all that would have pleased self, gave up all glory and honor for the sake of the Father; and into that vacancy of heart the Father poured of his infinite fullness. The Son humbled himself to the very lowest. God exalted him to the very highest. Jesus gave up all spirit of ambition and self-seeking; the Father gave him his own Spirit without measure. "If any man have not the Spirit of Christ, he is none of his." (Rom. 8:9.) But all may have that Spirit if they will yield up all of self for Christ's sake as Christ yielded up all for our sake.

2. Again, to possess the Spirit of God means such an appreciation of the blessed boon as will lead us to seek for it earnestly. It was when Jesus was praying that the Spirit of God rested upon him and the Father's approval came. (See Luke 3:21, 22.) So Jesus tells us:—

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11:9-13.

"Ask, and receive, that your joy may be full." John 16:24.

3. And yet again, the Spirit comes by feeding upon God's word. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit and they are life." (John 6:63.) God's word is breathed, or inspired, by his Spirit. It is saturated or filled by his Spirit. And he who feeds upon that word, who esteems it more than his daily food, will find in it the Spirit of God in abundant measure. By emptying of self, by earnest seeking of God, by feeding upon God's word, we may obtain his Spirit in its fullness according to our capacity.

What the Possession of the Spirit Means.—

The reception of that Spirit into our hearts means *power*. By that Spirit God created the heavens and earth, brought cosmos out of chaos, and light out of darkness; garnished the heavens, and beautified the earth. (Gen. 1:2; Job 26:13.) By the same Spirit God renews life upon the desolated earth. (Ps. 104:30.) By that same Spirit God regenerates man, cleaves and sanctifies the sinner, upholds and keeps him, instructs him in the way, and raises those from the dead who fall asleep. (1 Cor. 6:11; 2 Thess. 2:13; 1 Peter 1:2; Ps. 51:11, 12; Neh. 9:20; Rom. 8:11.) It brings into our mortal frame the life of God, not in sentiment, or in feeling, or in hope; but in actuality, and in power. All men have life; and that life—all life—comes from God; but in the sinner and in all nature under the sinner that life is perverted by sin, and its possessor eventually dies. He possesses only a perverted life of God, perverted by the transgression of God's law, "the law of sin." But he who opens and empties his heart for the Spirit of God to

come in, who yields all to God, receives the Spirit, or life, of God according to God's law; there is in it all the power of God's "endless life." Its effect is freedom; "for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:2.) It sets free from sin and its power. "The strength of sin is the law," the perverted law which ends in death; but the strength of righteousness is the eternal power of the Spirit of life working in harmony with the unperverted law, as manifest in Christ Jesus, and through him to all who believe. It means that new life shall actuate the mind, the intellect, the aims, the ambitions, the purposes, even the life of God's love; for the love of God is shed abroad in the heart by the Holy Spirit. (Rom. 5:5.) It means that the members of the fleshly man which before were yielded to sinful appetites, lusts, and passions, shall, under the new life, be not only held in check, but controlled and used to God's glory. (Rom. 6:19-22.) It means—the reception of God's Spirit does—separation from sin and the world, and separation unto God. It means new life, new love, new purposes. It means, in short, a fruit-bearing life to God's glory. O reader, whoever you are, professor of religion or the lowest sinner, seek for the Spirit of God. Do not be deceived. Apart from that you are nothing. The Spirit is the life which connects you with the True Vine, which unites you to Christ. "If any man have not the Spirit of Christ, he is none of his;" but if any have the Spirit of Christ he possesses that which brings all the fullness of heaven in its train; and makes the possessor a fruit-bearer to God's glory.

THE PRESENT BABYLONIAN HEAD.*

The Babylonian System.

WE have learned in past studies that the Papacy in its connection with worldly powers is only a phase of that evil system of union of church and state which began with Babylon of old; and that behind it all is Satan, the deceiver, accuser, and adversary. He has deceived the nations by making them believe that this system, in some of its forms, was necessary to salvation, to the maintenance of good order in society, to the perpetuation of civil government, to the preservation of religion in the earth. He has carried on this work of deception in every age, through the great and popular, but apostate, religious bodies. These religious bodies have always in the beginning of their history known the truth, but in departing from the truth and righteousness of God by faith have eternally united with the powers of earth, in order to enforce religious dogmas by law. Through them Satan has always accused those who protested against this great prevailing system of religion, and the accusations have always ended in persecution, unless God interposed. And through this great system, with its various phases, has he always opposed the simple, but, if

received by faith, all-effectual, truth of God's free Gospel of grace.

The System One.

We speak of "system" in the singular; for the system is one, tho the phases of that system are many. There are gods many and lords many in all these phases, but all are founded upon, and all exist by virtue of, the principle of self-salvation apart from God. It is but the repetition, in various forms, of the old Babylonian cry, "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Both ideas—salvation of soul and earthly preservation—are contained in the purpose expressed; but the doers of it all are the *we*, the *us*. And so their monuments tell us, they named the city and the tower, *Bab-il*, "The Gate of God," or "The Gate of Heaven;" but God called it just what it truly was, is, and always shall be, "Babel," confusion. In every phase of the system, from Babylon of old to the present time, is echoed and re-echoed the ambition of Babylon's king of her ages, Lucifer, the once day-star of God: "I will ascend into heaven; I will exalt my throne above the stars of God; . . . I will ascend above the heights of the clouds; I will be like the Most High."* (Isa. 14:13, 14.) This is the spirit of Satan and this is the spirit which has been manifest in all the phases of the great Babylonian system. Jesus Christ came as a teacher from God, assuming no power to rule, dictate, oppress, judge, or condemn those who did not agree with his teachings. He was the Master of humility and meekness, and they clothed him as garments. His ministers were not to be "lords over God's heritage, but ensamples to the flock." They did not possess dominion over faith, but were helpers of the joy of all who believed. But in every phase of the Babylonian, or Satanic, system of religion there has been manifest in creed, in arbitrary decrees, in religious dogmas, in statute law, in a multitude of forms, the principle of religion by dictation, by law, by force.

Protestants in Every Age.

"Protestants" is doubtless too narrow a term. Not only have there been faithful servants of God in all ages who have protested against the Babylonian religion of self-salvation, of union of church and state, of force, but they have held high in their own lives the principles of righteousness and truth. In Israel's day the prophets of God lifted true voices amid the prevailing babel of false worship. When the captivity and travail of the church began in Babylon, Daniel and the three Hebrew children were lights in the center of earth's empire. Faithful servants of God existed in the Medo-Perian and Grecian phases of the system. During the time that Satan was using Pagan Rome John the Baptist, Jesus Christ our Lord, and the apostles lifted the clearest

*This article is No. 9 in the series of "The Controversy of the Ages," which began in the issue of October 8. Altho the articles are connected, each one is, to a sufficient degree, independent to be of interest in itself.

*If the reader will examine the chapter from which the above is quoted—verses 4-14—he will see that Lucifer is "the king of Babylon;" and as Lucifer is the angel who led in the great revolt in heaven, he is none other than Satan, the great adversary. This has been more fully shown in past articles.

light of all the centuries; its blazing beams showing the errors of all the mysteries of iniquity in past and future, and revealing clearly the only way of salvation—personal faith in God through Jesus Christ, with the Scriptures the one divine rule of faith, the true church of Christ as those who are *called out* according to the Gospel, obedient to every known ray of light and precept of truth.

During the reign of the fifth head, the Papacy, God had also his faithful witnesses, some with less, some with more, light in the unnaturally darker ages of superstition which followed the Gospel morning. Many of those who protested and held aloft the torch of truth confirmed their testimony with their life. The darkness increased, the light grew more dim, the darker ages grew more dark, till in the fifteenth century was born the "Morning Star of the Reformation," John of Wycliffe. Following came John Huss and Jerome of Prague. The former escaped death by martyrdom; but, to show the bitterness of the Papacy, his body was exhumed and

trol, and with them no civil ruler as such had anything to do.

Fall of the Papacy.

In 1798 the papal head of the great Babylonian system fell under the deadly wound. (Rev. 13:3, 10.) Its power to persecute, to lord it over the faith and worship of men, was taken away in the controlling kingdoms of earth. The Papacy has not since possessed that power, tho still demanding it. Her enemies declare that she will never again possess that power. She is honored, perhaps, as never before as an ecclesiastical power, but she does not control the nations nor command them under the temporal pains and penalties due to heretics. But has the beast ceased to exist?—In the papal phase, under control of the papal head, yes; but as an existing, continuing system to the end, in the light of prophecy, no. The principles as embodied in the system continue operative; the form in which they are manifest, changes. The underlying principles in Pagan and Papal Rome are the same; it is that of

nect agreement in doctrine or manner of worship with the necessary forms of civil government. Still less ought they to have enforced that agreement by civil penalties; for faith, upon their own showing, had no value save when it was freely given. . . .

But whether it was that men only half saw what they had done, or that, finding it hard enough to unrivet priestly fetters, they welcomed all the aid a temporal prince could give; the result was that religion, or, rather, religious creeds, began to be involved with politics more closely than had ever been the case before. Through the greater part of Christendom wars of religion raged for a century or more, and down to our own days feelings of theological antipathy continue to affect the relations of the powers of Europe. In almost every country the form of doctrine which triumphed associated itself with the state, and maintained the despotic system of the Middle Ages, while it forsook the grounds on which that system had been based.

It was thus that there arose national churches, which were to be the several Protestant countries of Europe that which the Church Catholic had been to the world at large; churches, that is to say, each of which was to be cœxtensive with its respective state, was to enjoy landed wealth and exclusive political privilege, and was to be armed with cœercive powers against recusants. It was not altogether easy to find a set of theoretical principles on which such churches might be made to rest; for they could not, like the old church, point to the historical transmission of their doctrines; they could not claim to have in any one man, or body of men, an infallible organ of divine truth; they could not even fall back upon general councils, or the argument, whatever it may be worth, "*Securus indicat orbis terrarum.*"

But in practice these difficulties were soon got over, for the dominant party in each state, if it was not infallible, was at any rate quite sure that it was right, and could attribute the resistance of other sects to nothing but moral obliquity. The will of the sovereign, as in England, or the will of the majority, as in Holland, Scandinavia, and Scotland, imposed upon each country a peculiar form of worship, and kept up the practices of medieval intolerance without their justification.

Not Protestant Governments.

This is the condition of the eastern world, where has existed the empire of the great beast power, from which empire has gone forth the law to the rest of the world. The sixth head of that fearful system of government is the present phase of church and state governments existing among the nations of Europe, the horns of the beast, the most influential of which profess

to be Protestant. But if these governments were truly Protestant they would not persecute. No church which holds to the principle of Protestantism will in any way unite with the civil power, or solicit aid from the civil power, or permit the civil magistrate to interfere in matters of religion. Her rule will be the Bible and the Bible alone, with no mixture of tradition. Her power will be in the Spirit of God, the life of Christianity. Her means of propagating her belief will be by persuasion and teaching. All recusants and enemies she will in love commend to the mercy and wisdom of God. And when the Protestant churches or any Protestant church turns from these principles to accept of tradition and human creed she brings confusion instead of power, and becomes a part of Babylon, because molded by the principles of Babylon. Her creed may be called "The Gate of God," but God calls it Confusion. And when she unites with the state, to seek to enforce or better to maintain that creed,



READING THE PROTEST AT THE DIET OF SPIRES.

burned after death. Huss and Jerome were burned at the stake. A century later the Protestant Reformation burst forth, based on true Gospel principles. They are thus stated by D'Aubigne:—

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

Here was again set forth the principles of Jesus Christ: The word of God as the rule of faith, and personal, individual faith in that word the means of salvation; and that over these the civil magistrate had no con-

self-salvation, a religion of force; but the forms are widely different; hence they are denoted by different heads.

The Sixth Head.

Satan, the originator and king of the system used his masterpiece, the Papacy, after Pagan Rome; to 1798. When the Papacy passed away another phase took its place. It no longer had one centralized head at Rome; but a phase of church and state governments, similar in form to each other, followed. In the papal system the church was dominant, the state subservient. In the phase which followed, manifest in the church and state governments of Europe, the state was dominant, a modification of the pagan idea among Christian peoples. This phase of the system is so well set forth by Bryce* that we quote:—

The principles which had led the Protestants to sever themselves from the Roman Church should have taught them to bear with the opinions of others, and warned them from the attempt to con-

* "History of the Reformation," book 13, chap. 6, par. 19, 20.

* "Holy Roman Empire," chap. 18.

she commits fornication with the kings of earth, and is a part of the Babylonian family. She is no longer Protestant. She may have true Protestants and Christians in her fold, but all such God will call out. So the Papacy has had within her fold in all ages true Christians, living up to all the light they possessed, but they were Christians not because of the papal system, but in spite of it. Germany, England, France, Denmark, Norway, and Sweden are not Protestant governments or nations in the sense of being Christian. They may be called Protestant, and Christian; there are Christians in them, but the system of government is not Christian, but Babylonian; simply another phase in the great system of which Lucifer was the inventor, Babylon was the head, and the Papacy the masterpiece.

Legitimate Earthly Government.

By this we do not refer to the legitimate rule and sphere of these governments and all civil governments; for civil government is ordained of God. But we refer to the union of church and state, or religion enforced by law, which is a characteristic of all these powers. When this church and state principle is developed into law, it always leads to persecution for conscience' sake. And this has been the case in all these countries. The persecutions under "good Queen Bess" were as truly of Satanic origin as were those under "bloody Mary." The name does not alter the fact; the character of a government determines its author. In a general way "the powers that be are ordained of God," but not to take God's place. Nebuchadnezzar, the heathen king of Babylon, God calls "my servant" (Jer. 27: 5-8; Dan. 2: 37); but when he aspired to take God's place, to direct and control worship, to punish those who would not worship as he decreed, God humbled him and proud Babylon with him (Daniel, chapters 3, 4). And so in all ages the dominant ruling powers of earth are God's servants to restrain evil, and prevent incivility; but not to aid religion or to coerce conscience in any way. And when the powers of Europe revolted against the tyranny of the Vatican authority, they again justified it all by perpetuating the church and state system in another form. It matters not how good the men, how mild the system at first, it logically and inevitably leads to evil. The first step means the second, and the second the third, until the last step is taken, and Jesus Christ is again mocked, maltreated, and put to death in the persons of his saints.

Thus far we have the following heads to the great Babylonian system: Babylon, Medo-Persia, Grecia, Pagan Rome, Papal Rome, Pagan-Papal and Pagan-Protestant governments of Europe. The future heads will be considered in our next.

DECLARATIONS ARE NOT PROOFS.

In the *Sunday Reform Leaflets* for August, the organ of the Sunday League of America, is an article which attempts to prove the change of the Sabbath by divine authority from the instructions found in 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 upon the altar, and your peace-offerings, and I will accept you, saith the Lord God."

We showed in our last, what every reader may know for himself if he will candidly read the chapter in which the above occurs, that "the eighth day" has reference to the *eighth day of the cleansing of the altar*. The seven days previous were days of special ceremony to purify the altar and consecrate the priests, and on the eighth day after that ceremony, and every day to follow, the altar would be ready for the regular offerings. There is no reference to any weekly day or weekly Sabbath, or any other sabbath. It might be well, however, to point out the fact that "*the Sabbath*," a term everywhere applied to the seventh day, and nowhere to the first, is recognized in the prophecy in contradistinction to "the six working days" of which the first day of the week was one. (See Eze. 41: 6.)

The article concludes with the following declarations:—

"1. We have a plain prophecy [Eze. 43: 27] concerning the change of the worship from Saturday to Sunday.

"2. We find its fulfilment under the sanction of Christ and his apostles in the New Testament.

"3. We have apostolical authority to observe the first day of the week as the Christian Sabbath. Paul observed it. See Acts 20: 7.

"4. Christ Jesus, the Lord of the Sabbath, approved of it in commemoration of his triumph over death, hades, and the grave.

"5. The Triune God sanctioned the change by the descension of the Holy Spirit, and by the blessings which rested upon its ordinances."

1. But the context shows that the prophecy has no reference whatever to any day of the week, or weekly Sabbath.

2. We find no sanction of any first-day Sabbath by Christ or his apostles. The whole word of God, from Genesis to Revelation inclusive, mentions no first-day sabbath, or first-day holy day. And, as we have shown many times, this is acknowledged by eminent first-day observers.

3. If the reader will turn to Acts 20: 4-14, he will see that a farewell meeting was held by the apostles on the evening of the first day of the week (answering, according to Bible reckoning, to our Saturday night); that at that time a notable miracle was performed, even the raising of the dead; that that meeting held till Sunday morning; and that that Sunday the apostle spent in the hard labor of journeying nineteen miles to Assos, while Luke and his companions went around the promontory by boat. That is the way the apostle Paul kept Sunday.

4. Inspiration has not given us a syllable which shows that Christ approved of the Sunday sabbath. He kept and taught the Decalogue, and sealed its holiness by his death on the cross. Who has a right to add to his will?

5. The "descension of the Holy Spirit" on Pentecost was to honor the antitype of *that feast and not the day of the week* on which Pentecost fell. This is shown by the fact that Pentecost is mentioned while the day of the week is not referred to, some arguing it to be Saturday.

Declarations are not proofs. The Bible

knows but one weekly Sabbath, namely, the seventh day, the day instituted and kept by Jesus Christ.

ANSWERS TO QUESTIONS

No. 440. The Apostolic Church.

It is claimed by Episcopalians that the Church of England in its service and ritual, comes nearer to the church of Christ in apostolic times than that of any other denomination. Is this true? M. F. S.

The way to know whether this is true or not is to compare the Church of England with the word of God. The instructions given by Christ and his apostles were simple. The offices and gifts placed in the church by Jesus Christ are enumerated in Eph. 4: 8-13; 1 Cor. 12: 8-28; Rom. 12: 3-8. We have also the offices of elder, or bishop, and deacon. These were not "lords over God's heritage," but "ensamples to the flock." The apostles or ministers had no great or stated salary, nor were they paid by the state. The church knew no particular forms except such as were essential to the simple Gospel ordinances, no creeds of men, or human articles of faith, no unwritten, unauthorized traditions. There was no connection with the state. The word of God as it is in Christ Jesus, by the aid of the Holy Spirit, was preached to dying men, and souls were saved. Here are some of the essential and more prominent characteristics of the apostolic church. Does the Church of England have these characteristics? Not what the Church of England claims, or what her opposers claim, but what does the word say? How does that church or any other compare with the word of God? See the "True Church and Its Test," in the Signs of September 24, No. 38.

No. 441. Mode of Burial and Baptism.

It is said that in the days of the apostles the dead were laid away in caves and not buried under the ground; that being buried with Christ in baptism does not necessarily imply immersion; and that the text most frequently quoted by those who believe in immersion, is perverted to suit immersionists' own peculiar views. M. F. S.

Where it was possible the dead were buried in caves and rock-hewn sepulchers; but these were *buried* in the earth nevertheless, and it is so called in the Bible; and by works upon the Bible. See, for instance, Gen. 23: 4-15; 1 Kings 11: 15; Jer. 19: 11; Matt. 27: 7; Mark 14: 8; John 12: 7; Acts 5: 6, 9; 1 Cor. 15: 4, etc. Cemeteries were, it seems, a necessity. 2 Kings 23: 6; Jer. 26: 3; Matt. 27: 7. Jesus died, was buried, rose again. 1 Cor. 15: 3, 4. These three acts are symbolized by baptism, or immersion. Jesus was buried, covered up completely in the earth. Had not rich friends then come forward he would have been buried in a common grave instead of a rock-hewn tomb; but in either case it would have been a burial, just what the Bible calls each; and it also says, "We are buried with him by baptism." Rom. 6: 4. The word "baptize" in its original form means immerse, dip, overwhelm. It is safe to abide by the word. People say many things.

No. 442. Sign of the Son of Man.

Will you please explain Matt. 24: 30: "And then shall appear the sign of the Son of man in heaven." W. F. M.

When Christ went away, a cloud received him out of the disciples' sight. The last thing they saw was the cloud of angels which escorted him on his way. He "shall so come in like manner" as they saw him go into heaven. Acts 1: 11. The first thing which will therefore be seen will be the clouds or great cloud of angels which accompany him on his return. "Behold he cometh with clouds;" "coming in a cloud." See Rev. 1: 7; Luke 21: 27; also "Spirit of Prophecy," vol. 4, page 458, edition 1885.



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

"TILL HE COME."

[The following lines were composed by a blind and deaf girl, who attended the recent Niagara Conference on the Second Advent. A sweet-faced woman sat beside her, and by a rapid movement of the right hand upon the palm, fingers and thumb of her outstretched left hand, communicated to her imprisoned mind every word that was uttered. She had just learned to use a typewriter, and these verses—entirely her own production—were among the first she wrote.]

My heart is filled with a grand, sweet song,
A joyous jubilee;
A song of my Saviour's matchless love,
His love for even me.
I can not put this song in words,
Nor sing its melody;
It far surpasseth human thought,
Or human harmony.

Yet, O! it thrills my inmost soul,
And strikes each tuneful chord;
It tells of hope and joy and peace
In Christ, my risen Lord.

It tells me that amid the strife,
He'll be my Guard and Guide;
Through every change of light and shade,
He's always at my side.

And, O! it tells of rest so sweet
For every laden one;
And says the tears of earthly life
Last only "till he come."

Till then I've just to rest in him,
And trust his Shepherd care;
And lay me down in pastures green,
Where peaceful waters are.

Thus sheltered in this safe retreat,
Tho storms may fiercely blow,
They only sweep the surface waves—
'Tis calm and still below.

Thanks, O my God, for this glad song
Of love so full and free!
Grant me thy help to tell to all
What thou hast told to me.

—Prophetic News.

THE PRAYER THAT GOD APPROVES.

BY MRS. E. G. WHITE.

JESUS taught his disciples that a humble and contrite spirit is an inward principle; that the austere, gloomy countenance is not an index to a humble, submissive spirit. While the heart should have the grace of humility, the countenance should be cheerful, not gloomy and repulsive. His words of instruction to them were: "Moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

Like other observances of a religious character, fasting, when practiced from right motives, will prove a blessing. But this, like almsgiving, had been perverted. The Pharisees put on an outward appearance of great sanctity, of humiliation and contrition, while in their hearts they cherished sins of a revolting character. They made their religion unattractive by their stern, forbidding appear-

ance. But the true Christian will never chill the atmosphere with severe exactions and painful stiffness. He is to have a sweet, subduing, cheerful and saving influence upon those with whom he comes in contact.

The object of the Pharisees in giving publicity to their prayers,—to be exalted in the opinions of men,—was that which Christ condemned. And the same self-righteous prayers he rejects to-day wherever they are offered among the professed people of God. In our day, as in Christ's, unworthy motives often prompt the prayers and almsgivings. These things are done to obtain the approval of men; but they bear the disapproval of the world's Redeemer. God's name is profaned every day in the meaningless prayers of many who profess to be Christians.

This sin is not found alone with the illiterate, but frequently even with men who have ability and influence. They will professedly pray to God, while in truth they are preaching a sermon to him. As though he lacked information, they give him a definite account

walk in it. The religious life is one of conflict and trial; yet of spiritual happiness and joy.

Some professed followers of God utter loud prayers, and exercise the body in a violent manner. The prophets of Baal worked themselves up into a frenzy when praying to their idol gods. These heathen cried, and cut themselves with lancets and knives until they presented a frightful appearance. But they were more sincere than are many who to-day offer prayers in a storm of excitement. Their conduct was in keeping with their ideas of devotion to their gods. But Christians have a living and all-powerful God, whose ear is quick to detect the real needs of the suppliant, and by their excited and unnatural manner they dishonor their prayer-hearing and prayer-answering God.

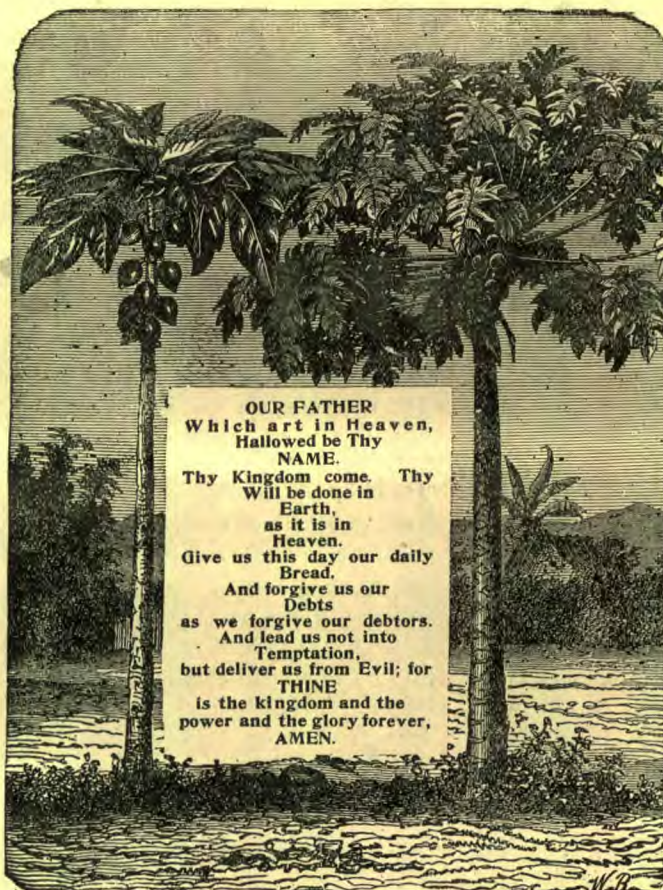
Our hearts have been pained when we have listened to prayers which have been made to men and not to God. Self-righteous, self-confident prayers never rise higher than the lips that utter them. Prayer offered in spasmodic fervor, merely a storm of words, will not be heard and answered by God.

Some think it a mark of humility to pray to God in a common manner, as though talking with human beings. They profane his name by needlessly and irreverently interlarding their prayers with "God Almighty,"—awful and sacred words, that should never pass the human lips except with bated breath and solemn and subdued tones.

The humble, intelligent prayer of faith, that comes from unfeigned lips, is wholly acceptable to God. It is the heart-felt prayer that is heard in heaven and rewarded by an answer on earth. "But to this man will I look, even to him that is poor, and of a contrite spirit, and that trembleth at my word." "For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and a humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

JESUS taught his disciples that only that prayer which arises from unfeigned lips, prompted by the actual wants of the soul, is genuine, and will bring heaven's blessing to the petitioner. He gave a brief, comprehensive prayer to his disciples. This prayer, for its beautiful simplicity, is without a parallel. It is a perfect prayer for public and private life; it is dignified and elevated, yet so simple that the child at its mother's knee can understand it. The children of God have repeated this prayer for centuries, and yet its luster has not dimmed. Like a gem of value it continues to be loved and cherished. This prayer is a wonderful production. None will pray in vain if in their prayers are incorporated the principles contained therein. Our prayers in public should be short, and express only the real wants of the soul, asking in simplicity and simple trusting faith for the very things we need. Prayer from the humble, contrite heart is the vital breath of the soul hungering for righteousness.

God understands the needs of humanity.



of everything. Their prayers are to the people; God scarcely enters their minds. All such prayers are as sounding brass and a tinkling cymbal, with no heart, no purpose, no point. Such prayers will be only a curse to the ones who thus profane this sacred privilege. Nothing is so repulsive to Christ as insincere devotion, voluntary humility, and hypocritical almsgiving. He said, "When thou fastest, anoint thine head, and wash thy face;" appear comfortable and cleanly. It is a great mistake to suppose that the unwashed face and tangled locks proclaim your sanctity.

This lesson to the disciples is applicable to every Christian to the end of time. Devotion to God does not consist in groans and sighs and a sad countenance. Many give to the world wrong impressions in regard to the religion of the Bible by complaining of trials and crosses and hardships. The true servants of the heavenly King are the most happy people in the world. While their service is earnest and sincere, they carry with them the rays of the Sun of Righteousness, to lighten the path heavenward for all those who will

He knows what we desire before we ask him. He sees the soul's conflict with doubt and temptation. He marks the sincerity of the suppliant. If the heart is afflicted, if the spirit is humble before God, he marks it. He will accept the humiliation and affliction of soul, and will reward according to the purity of the motives that prompted the action.

As a faithful physician, the world's Redeemer has his finger upon the pulse of the soul. He marks every beat; he takes note of every throb. Not an emotion thrills it; not a sorrow shades it; not a sin stains it; not a thought or purpose passes through it, with which he is not acquainted. Man was purchased at an infinite cost, and is loved with a devotion exceeding that which a father feels for his child. The prayer that comes from a sincere heart will ever find a response in heaven.

LIVING FAITH.

BY A. T. JONES.

THE term "living faith" is strictly proper, because faith indeed is a living thing. The just live by faith, and no man can live by what has no life in it.

Again, faith is the gift of God (Eph. 2:8), and he is a living God; Jesus is its Author (Heb. 12:2), and in him is life—he is the life. In the nature of things, that which comes from such a source must be of itself imbued with life.

Again, faith comes by hearing the word of God (Rom. 10:17); that word is the "faithful word" (Titus 1:9), that is, the word *full of faith*; and that word is "the word of life" (Phil. 2:16). Therefore as the word of God brings faith, and is full of faith; and as that word is the word of life, it is evident that faith is life.

The Life of Faith.

What life is it, then, which faith brings to men? Coming as it does from God, through Jesus Christ, who is the "Author of life," the only life with which it is imbued, and which it could possibly bring to men, is *the life of God*. The life of God is what men need, and what we must have. And it is the life that God wants us to have; for it is written: "Walk not as other gentiles walk, in the vanity of their mind, having the understanding darkened, being *alienated from the life of God*." Eph. 4:17, 18.

Jesus came that men might have life, and that they might have it more abundantly. John 10:10. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. And Christ is received by faith, and he dwells in the heart by faith. Eph. 3:17. Therefore as the life of God only, eternal life, is in Jesus Christ, and as Christ dwells in the heart *by faith*, it is as plain as anything can be that faith brings the life of God to him who exercises it.

It is the life of Jesus himself that is to be made manifest in our bodies; "for we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." 2 Cor. 4:11. And the life of Jesus is manifested in us by Christ himself living in us; for "Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God." Gal. 2:20. This is living faith.

The Blessing of the Real Presence.

Again He says, "I will dwell in them and walk in them;" "I will not leave you comfortless; I will come to you;" and "because I live, ye shall live also." John 14:18, 19. It is by the Holy Spirit that he dwells in us; for he desires you "to be strengthened with might by his Spirit in the inner man, *that Christ may dwell in your hearts*." Eph. 3:16, 17. And "at that day"—the day that ye receive the gift of the Holy Ghost—"ye shall know that I am in my Father, and ye in me, and I in you." John 14:20. "And hereby we know that he abideth in us, by the Spirit which he hath given us." 1 John 3:24. And we "receive the promise of the Spirit *through faith*." Gal. 3:14.

"Christ hath redeemed us from the curse of the law, that the blessing of Abraham might come on the gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." We must have the blessing of Abraham in order to receive the promise of the Spirit. The blessing of Abraham is righteousness *by faith*. See Rom. 4:1-13. Having this, Abraham "received the sign of circumcision, a seal of the righteousness of the faith which he had." And *we, having this*, can freely receive the promise of the Spirit, circumcising the heart unto holiness and the seal of the righteousness of the faith which we have. Having the blessing of Abraham, and so being sons of God, God sends forth the Spirit of his Son into our hearts. Gal. 3:26; 4:4-6. Having the blessing of Abraham, that you may receive the promise of the Spirit through faith, *then* ask that ye may receive—yea, ask and ye shall receive. For the word of God has promised, and faith cometh by hearing the word of God. Therefore ask in faith, nothing wavering: "for every one that asketh, receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

Such is living faith—the faith that comes from the living God; the faith of which Christ is the Author; the faith which comes by the word of God; the faith which brings life and power from God to men, and which works the works of God in him who exercises it; the faith which receives the Holy Spirit that brings the living presence of Jesus Christ to dwell in the heart and manifest himself still in mortal flesh. This and this alone is living faith. By this Christians live. This is life itself. This is everything. Without this everything is simply nothing or worse; for whatsoever is not of faith is sin.

Living Faith Works.

With such faith as this, that is, with *true* faith, there never can arise any question as to works; for this faith *itself* works, and he who has it necessarily works. It is impossible to have this faith, and not have works. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith *which* worketh by love." Gal. 5:6. This faith being a living thing, can not exist without working. And coming from God, the only works that it can possibly work are the works of God.

Therefore anything that professes to be faith which of itself does not work the salvation of the individual having it, and which then does not work the works of God in him who professes it, is *not faith at all*, but is a fraud that that individual is passing off upon himself, which brings no grace to the heart, and no power to the life. It is dead, and he

is still dead in trespasses and sins, and all his service is only a form without power, and therefore is only a dead formalism.

But on the other hand, the faith which is of God, which comes by the word of God, and brings Christ, the living Word, to dwell in the heart and shine in the life—this is true faith, which through Jesus Christ only lives and works in him who exercises it.

Christ himself living in us; Christ in you the hope of glory; God with us; God manifest in the flesh *now, to-day* in our flesh, by the faith of Jesus Christ—this and this only is living faith. For "every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world." 1 John 4:2-4.

Therefore, "examine yourselves, whether ye be in the faith; prove your own selves." Jesus said unto them and to us all: "Have the faith of God." Mark 11:22, margin.

NOT HEARD OF GOD.

BY J. N. LOUGHBOROUGH.

A MINISTER, who was zealously advocating that there was to be still a preaching of the Gospel to the unconverted after the second coming of Christ, thought he could make that doctrine "very plain" to me. He said there was "one text of scripture that would settle that." I asked him for the text. He said it was in Isaiah, and then turned and read the following: "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the gentiles." Isa. 66:19.

I said to the minister, "When I am reading a scripture that mentions countries I like to know a little of the geography of the text; I can then understand a little better what I am reading about. Won't you show me on the map of ancient countries where those countries are?" "O," said he, "I do not know *where* they are; but this I do know from the text, they are a great way off, and they are nations that *never heard of God*." "Well," I said, "I shall want to find out *where* they are, if possible, and that may help me to decide whether they never yet have *heard of God*."

I took an hour to carefully look over an ancient map, comparing it with a modern map of the same countries; and here are some of my thoughts of the matter, as I, in my imaginations, went to those countries.

Before we report on our search, however, let us see what those people were to do. "They shall declare my glory among the gentiles." God's glory is his character of *love, mercy, and goodness*. See Ex. 33:18, 19; 34:5, 6. If these nations are to proclaim the message of God's love and compassion to the gentiles, they will have to hurry up, or some one hurry the light to them; for the gentile age for the Gospel is almost completed. If those nations have not "heard of God" yet, they will stand a poor chance of doing much

in making known the Gospel to the gentiles. But, according to the words of our Saviour, in Matt. 24:14, the Gospel is to be "preached to *all* nations," "for a witness," before the end should come. And, really, if all nations hear the Gospel before Christ comes, it must be those mentioned by Isaiah must hear it; for they are a *part* of the *ALL*. Then how could it be that after Christ comes these nations have "not heard of God"?

In looking for these nations we will take them in their order. Tarshish, that is the country Jonah started for when the Lord told him to go to Nineveh. I see by comparing an ancient and modern map that Tarshish was the southeastern part of Asia Minor. In that country is the city of Tarsus, where Paul was born. Acts 22:3. He lived there some time after he was converted (Gal. 1:21), and the brethren in Judea heard that he was preaching Christ (Gal. 1:22, 23). He also preached at Lystra, Iconium, and Derbe, which were all in that part of Asia Minor. At Lystra an impotent man was healed, and the people were about to offer sacrifices to Paul and Barnabas as gods. They certainly heard of the true God then. Acts 14:15. It was then that Paul was stoned, and the persecutors supposed he was dead, but he arose and went on his way to Derbe. The news of Paul's coming to life, and his preaching, must have stirred that country. It sounds strange to say that people have not heard of God. They may have forgotten him, but the Lord has not promised a second chance to nations that have forgotten him.

We will notice the second nation mentioned in the prophecy—Pul; that is Pul, or Lybya. There were people from that part of Egypt at Jerusalem on the day of Pentecost, and heard, in a miraculous manner, through the gift of tongues, the "wonderful works of God," in their own language, spoken by men that only understood the language of Galilee. Acts 2:5-11. It would be strange if they never heard of God, and that they did nothing to spread the knowledge of these wonderful manifestations to their own countrymen. But they *did* hear, and proclaim too; for Gospel churches were established in Egypt; so it will not do to say that Pul never has heard of God.

The third nation mentioned is Lud. That is the west part of Asia Minor. There are the seven churches to whom John sent the book of the Revelation. There is also Troas, Assos, and even Antioch, in Pisidia, who all enjoyed the labors of the apostle Paul. In Antioch, one Sabbath, nearly the whole city were out to hear Paul preach. Can it be possible that that country had all these churches in their midst, and all these advantages, and never heard of God's "fame" or were given a knowledge of his character? That sermon of Paul in Antioch (Acts 13) gave the listeners a good opportunity to learn of God, as well as of the power of the resurrection. We see the text will not apply now to Lud, or Lydia, for they had a most glorious opportunity to hear of God in the days of the first churches.

Now let us try the fourth nation mentioned—Tubal. That is Pontus and Galatia. These are in the northern part of eastern Asia Minor. This country was also represented in Jerusalem on the day of Pentecost. There was a time when the Galatians did not know of God, but it seems, from Paul's letter to them, that they had *then* heard of God and knew him, but were in danger of turning back to

the heathen idea of getting godly favor by their own acts; so it will not fit Tubal to say that they never heard of God, and so an extra chance must be provided for them after the time when it will be said in heaven, "He which is filthy let him be filthy still," and, "Behold, I come quickly; and my reward is with me, to give *every man* according as his work shall be." Rev. 22:11, 12.

The fifth place mentioned is Javan. That is Greece and Macedonia. There were Greeks also at Jerusalem on the day of Pentecost, and, with the others, heard of the wonderful works of the Lord. The Greeks had an advantage over some of the other nations in that some three hundred years before our Saviour's first advent, the Old Testament Scriptures were translated into their language. As for Macedonia, in a night vision, Paul had an invitation to go to Macedonia and preach the Gospel (Acts 16), so he and Silas went. True they did not do much preaching before they got into prison. But they sang the truth in the prison. The jailer was converted, and they were set free again. The people in that quarter must have heard how the prison doors flew open when the Lord's worshipers were singing his praise. In the seventeenth chapter of Acts we find Paul down in Athens, the great center of learning of the Greek nation. He was stirred in spirit when he saw they had representations in that city of all the false gods of which they had any knowledge, so that it "was easier for a man from any nation to find his favorite god than to find the residence of his friends in the city." As Paul was looking around, he found his text. He saw an altar inscribed, "To the Unknown God." They were in as much ignorance of the true God as any people; so Paul gave them the truth respecting the creative power of the true God, and the worship acceptable to him.

Then, in Greece there is Corinth. They had heard of God, for there was a large church there, and to them Paul addressed two of his longest letters of counsel and instruction. So I do not see how we can say that Javan never has heard of God.

There is one more place mentioned, "the isles afar off." At that time the islands thus called were what we now call "Great Britain"—England, Scotland, Wales, and Ireland. It is true that in the days of the prophet Isaiah these people were wild, savage heathen, and were worshiping the sun and serpents; but they have certainly heard of God before this time. How would it sound to tell the people of England that they had not yet heard of God, when they organized the first Bible society, in 1804, and now it annually sends out millions of Bibles to all parts of the world.

Seeing we fail to find that any of the six countries in the text have not "heard of God's fame, nor seen his glory," the question arises, What does the text mean? In the days of the prophet Isaiah (between 600 and 700 years before Christ) it was true that those nations mentioned were in ignorance of the true God; but the Saviour has been set as a "sign among them" (see Luke 2:34), and those nations have spread the Gospel to the gentiles. Paul, chosen especially as a gentile minister, was from Troas in Tarshish; Barnabas was from Antioch, and he was Paul's first associate in the work for the gentiles. They were both ordained to the work by a direct testimony from the Lord. Acts 13:2. After a while Paul had Timotheus with

him in his labors, and Timotheus' father was a Greek. Acts 16:1. Then, there was that man who was "an eloquent man, and mighty in the Scriptures." Acts 18:24. He was from Alexandria in Egypt—from Pul. He declared the truth to Jews and gentiles.

What need to trace this further? When we consider what the text *says*, and the countries to which it *applies*, all is plain, and there is no necessity for such unreasoning as that of the minister mentioned at the opening of this article. "Now is the accepted time; now is the day of salvation." Soon the great conflict of the ages will close, and the sinner be left without an advocate. May none of us, in that day, be left to take up the sad lamentation, "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20.

EVERLASTING PUNISHMENT.

BY C. A. WYMAN.

[The previous article closed with the Scripture proof that the devils, or demons, had not yet come to a place of torment. This continues the subject.]

Where Is Hell?

SAYS an inquirer, "Are not the devils in hell?" To this we reply, Yes, but not the hell of the popular creeds, for that has no existence.

The testimony of Peter is sufficient to show that they are in hell: "For if God spared not the angels that sinned, *but cast them down to hell*, and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter 2:4. As to the *place* of hell, John bears witness as follows:—

"And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was *cast out into the earth*, and his angels were cast out with him." Rev. 12:7-9.

Thus the *earth* is seen to be the hell where Satan and his angels are, and to no other place can the Scriptures possibly refer, as here is the only place in the universe where sin exists, and the tempter's work is here *alone*. And since all beyond this earth, and its surrounding envelope of air, is clean, it follows that the *place* of hell is this place where Satan, as "prince of the power of the air, the spirit that now worketh in the children of disobedience," reigns. Eph. 2:2.

The Earth the Place of Final Reward.

"Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11:31. All through the Scriptures the inheritance of the earth is promised to the faithful. "Blessed are the meek," says Jesus, "for they shall inherit the earth." Matt. 5:5. But as that inheritance is not now, *because of sin*, the removal of sin and sinners must precede the inheritance; and thus we read:—

"For evil-doers *shall be cut off*; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; *when the wicked are cut off, thou shalt see it.*" Ps. 37:9-11, 34.

The Time of Cutting Off.

That this cutting off is limited to a time of beginning is abundantly shown from the Scriptures; for at the close of the thousand years succeeding the second advent of our

Lord, the city of God descends upon the earth, and the faithful of every age enter within its walls. Rev. 22:15, 16. With the descent of the city there takes place the resurrection of the unjust of every age, together with those who are "destroyed by the brightness of His coming" at the resurrection of the just. These all come forth, numberless as the sands of the sea, and, with Satan as their leader, make a last desperate attempt to take the seat of empire, and overthrow the government of God. Then fire comes down from God out of heaven and devours them. Rev. 20:9.

This is the time so long foretold, when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Peter 3:10. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea,

dwell with *everlasting burnings*? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." Isa. 33:14, 15. Contrary to the contrary creeds of this world, the righteous are seen to be the ones that are able to *dwell in everlasting burnings* instead of the sinner. Thus the "everlasting fire prepared for the devil and his angels" (Matt. 25:41) is still *future*, and the *place* thereof is this sin-cursed earth.

CHAPTERS IN UNITED STATES HISTORY.* NO. 7.

BY PROF. CHARLES MORRIS.

Life in Old Colony Times.

Slowness of Travel—The Colonial Stage—Postal Facilities

are promising us still greater speed. In Pennsylvania great wagons, known as Conestoga wagons, and drawn by six or eight horses, hauled the produce of the interior to Philadelphia. At a later date it is said that there were more than ten thousand wagons used in the trade with Philadelphia.

The postal system was necessarily very tardy. Benjamin Franklin, when appointed postmaster-general, made a tour of the country in his chaise to perfect the system. It took him five months to complete the journey, but the same route could now be covered in five days. In 1672 a mail route was established between New York and Boston, the round trip being made once a month. As late as 1790 there were only five mails a week between New York and Philadelphia, and a letter was two days on the journey. Between New York and Boston mails were sent three times a week in summer and twice in winter. The mails were usually carried on horseback, a saddle-bag being sufficient to carry the



GOOD OLD DAYS.

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.

The fire of "Tophet," ordained of old, envelops the earth in a sheet of flame, and "the breath of the Lord," like a stream of brimstone, doth kindle it." Isa. 30:33. The whole earth becomes the "lake of fire;" "the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Isa. 34:9.

Who Dwell in Everlasting Burning.

Thus the devouring fire will encompass the earth; and the beloved city, with its ransomed inhabitants, will dwell securely amidst the final destruction. Foreseeing this, the prophet exclaims: "Who among us shall dwell with the devouring fire? who among us shall

Newspapers and Books—Severe Laws and Punishments—Intemperance Common—Farm and Household Labor—Schools and Education.

TRAVEL in those days was an exceedingly tardy process compared with the speed with which we move through space at the present time. The boat and sailing vessel served fairly well for water travel; but on land, travelers were obliged to make their way on foot or horseback. Wheeled vehicles were little used, and the condition of the roads did not invite their rapid increase. It took three days to make a journey by vessel from New York to Philadelphia, if the wind was fair. To traverse the ninety miles overland between these two cities consumed as much time. A wagon made the trip twice a week. In 1766 stages were put on which covered this distance in the unprecedented time of two days. Their remarkable speed gained them the name of "flying machines." To-day this distance is made in two hours, and inventors

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small number of letters and papers sent. Even after 1789, it cost 8 cents to carry a letter 40 miles, 10 cents for 90 miles, and 25 cents for 500 miles. At that time there were 75 post-offices in the country, and 1,875 miles of post routes. There are now over 400,000 miles.

The lack of facilities for travel was paralleled by other deficiencies in colonial life. The newspaper, to us one of the first necessities of existence, was almost unknown to our forefathers. In 1750 there were only seven newspapers in the colonies. These were weeklies, the whole contents of which would not cover a single page of one of our modern sheets. And their circulation was correspondingly small. The first daily newspaper, the *American Daily Advertiser*, of Philadelphia, was issued in 1784. Books were as rare as newspapers. There were few American authors, and the works of these were principally upon theology. Afterwards, during the Revolutionary period, works and

pamphlets upon political subjects came into vogue. Imaginative writings were almost unknown. The only writer upon general subjects whose works are still read, was Dr. Franklin. His "Poor Richard's Almanac," with its pithy sayings and bits of homely wit and wisdom, was one of the favorite works of colonial days, and has stuff in it still worthy of perusal in this book-deluged age. Libraries had been founded in the large cities, but they were as yet far from rich in books. In truth, so far as reading matter is concerned, the life of our forefathers was as barren as in various other directions. A new book now often scarcely serves for a day's reading. It there often had to serve for a year.

The laws in colonial times were very severe. At one time in New England there were twelve crimes for which the penalty was death. In Virginia there were seventeen. Minor offenses were punished in a severe and often brutal manner. The whipping post was in frequent requisition. The stocks and pillory were employed as ordinary punishments. In the former the feet and sometimes the hands also, of the offender, were confined in holes in a sliding frame. In the latter his head and hands were similarly confined. While thus exposed to public derision, it was considered fair sport for the brutal public to pelt the helpless delinquent with mud or rotten eggs, or even with harder and more hurtful missiles. Imprisonment for debt was of every-day occurrence. The poor debtor, who perhaps had just recovered from a long illness, might be thrust in prison for the debts incurred during his sickness, and kept there among the vilest malefactors. The secrecy with which punishment is now inflicted, was then preceded by the utmost publicity. The criminal condemned to death was paraded through the streets as a public spectacle, and then hanged before a dense throng of curious spectators, who flocked to an execution as one of the choice shows of the time.

Among the prominent customs of colonial times, we can not omit that of hard drinking. Drunkenness was so common as scarcely to be noticed, wine and brandy being drunk profusely at genteel tables, while with the common people rum took its place. At every social gathering spirits formed a common beverage, and there could not be a house raising or harvesting without a heavy jug of strong liquor to comfort the laborers. Hard cider was a common drink in the eastern colonies. In the middle and southern colonies, peach brandy was abundantly consumed. In every house of any pretensions the decanter of wine or spirits was a part of the furniture of the sideboard. The jug of rum took its place in humbler mansions. Everybody drank, from laborer to minister, and, to be intoxicated in genteel society, was so common as to excite no comment. To-day, in the best circles, such a habit would lead to social ostracism; then it was viewed as a permissible weakness.

In old colony days men worked hard to produce results far below those now achieved by the same labor. Agriculture was the principal pursuit, manufacture being stringently opposed by the English Government. But the tillage of the field was performed with very rude and imperfect tools compared with those now employed. The plow in use was heavy and clumsy, being made of wood, with thin plates of iron nailed on to form the mold-board. These strips of iron were often obtained by straightening old horseshoes. The grass was cut with a scythe, the grain with a sickle. The threshing was done on the barn floor with a flail, or, in a more primitive period, the grain was trodden out by cattle. Labor-saving agricultural tools and machines were absolutely unknown.

What crude manufactures the country then possessed were mainly the result of household labor. Hats, shoes, clothes, and har-

ness were made at home. Nails were hammered out on a rude anvil in the winter months. Every house had its spinning-wheel, and the loom was a common article of furniture. On these, flax and wool produced on the farm were carded, spun, and woven into the "homespun" cloth, from which the clothing of the day was largely made. While the men were toiling in field and barn, the women were employing the hours that could be spared from household duties in labors of this kind. Leisure from work was almost unknown in the farmhouse, and few hours in the week could be given to entertainment or mental cultivation.

Mental cultivation was, however, not quite neglected, and the colonies had schools, and from the start it was maintained in New England that it was the duty of the state to educate its children. But the schools were few and poor, the text-books crude and imperfect, and the education to be obtained very narrow. Boys were taught to read, write, and "cast accounts." Girls were taught even less. Many were not educated at all, and to read and write were far from universal accomplishments.

Writing-books were usually home-made from foolscap, and ruled by the pupil himself. He also had to whittle out his own slate pencil, while the making of quill pens took up no small part of the teacher's time. Another large fraction was occupied in the use of the switch, then deemed an indispensable aid to education.

This brief epitome of colonial conditions will serve in a measure to show how our forefathers lived in the days before the railroad and labor-saving machinery. It is, indeed, almost impossible to put ourselves in their place, and conceive what a slow and dull process life must have been with none of those conveniences which seem almost a part of the constitution of the universe to us.

“TRY IT ON ME.”

WE were in the midst of an interesting series of meetings in New York. Among those attending from no promising motives was Mr. Olin, a lawyer of marked ability and influence in the town.

One evening at the close of the sermon, when an opportunity was given for remarks, Mr. Olin rose, and in a bold and defiant tone, said:—

“Mr. Earle, I have heard you speak repeatedly in these meetings of the ‘power of prayer,’ and I don’t believe a word of it; but if you want to try a hard case, take me.”

I said, “Mr. Olin, if you will come to the front seat, we will pray for you now.”

He replied, “I will do nothing of the kind; but if you have ‘power in prayer,’ try it on me.”

Before closing the meeting I requested all who were willing, to go to their closets at a given hour, and pray earnestly for Mr. Olin; and I requested him to remember at that hour that we were praying for him.

The second or third evening after this Mr. Olin rose in one meeting, and urged us to pray for him. I asked him if he would come forward and let us pray for him. He said:—

“Yes, anywhere, if God will only have mercy on so great a sinner.”

In a few days he was a rejoicing Christian, and soon after sold his law books, and became a preacher of the Gospel. He is now a presiding elder in the Methodist Church.—*Incidents.*

“THE man who walks with God can not keep step with the devil.”



“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.”

A NOVEMBER SCENE.

BY ROSALIND YOUNG.

OVER the mountains a veil is spread,
A veil of misty blue,
And rain-clouds hang darkly overhead,
Hiding the sun from view.

A frosty sharpness is in the air,
Its chilling effect is seen
On many a tree that now is bare,
Tho once they were robed in green.

The birds are calling from tree to tree,
Warbling their cheery song;
But Winter will hush the rich melody,
And his coming will be ere long.

The fields that of late were with verdure green,
Now are empty, and brown and bare;
A hush as of grief hangs over the scene,
And stillness reigns everywhere.

But behind the dark clouds over the hill,
And beyond the misty blue,
The sun in his glory is shining still,
And his beams will one day break through.

And though stern Winter, the fields and trees
Will bind as with iron chain,
Yet not for long will be days like these,
For Summer will come again.

The earth will wake at the call of Spring,
The flowing streams will obey,
The birds in the tree-tops glad will sing,
The gardens with flowers be gay.

And thus sometimes in this life of ours,
Dark clouds overshadow our way,
And hope, with her cheering, enlivening powers,
Gives scarcely a glimmering ray.

Our sun is behind a dark cloud drawn,
Its light and its warmth depart,
Our hopes are withered, our joys are gone,
And a chill rests on the heart.

We droop, and oft in our sadness pine,
Our senses are numb with pain,
But just one touch of the Hand Divine,
Awakens our joys again.

St. Helena, Cal.

STEPS TO HEALTH. NO. 3.

BY E. H. MATTHEWSON, M. D.

How to Breathe.

If the blood does not freely circulate in all parts of the body we do not get the full benefit of the oxygen it contains. It is therefore necessary to breathe in a way that will stimulate the circulation of the blood. If the shoulders are thrown back, the chest forward, and we use the muscles of both the chest and abdomen, the full regular movements will aid the heart in forcing the blood to all parts.

If we find that we do not use the chest or abdomen sufficiently when we breathe, but are only taking shallow inspirations, it is our duty to make a constant effort to breathe as deeply as possible, always taking the erect position mentioned, and keep the practice up till it becomes natural to us.

One of the valuable results of a brisk walk on a cool winter's morning is the increased breathing which we are compelled to do. Cool bathing also stimulates breathing and

quickens the circulation, while overheated rooms would be detrimental to both.

Deep breathing greatly stimulates the circulation, besides providing us with a much larger quantity of pure air; and if our breathing be shallow, the circulation must of course be feeble, and the poison which would otherwise be thrown out, would be carried again to all parts of the body, and we would be doubly poisoned.

It is the custom in Chili to have no openings in the room for either the escape of smoke, impure air, etc., or for the admission of pure air, with the exception of the kitchen, and during the damp season they use burning charcoal, which renders the air unfit for use, and is a great cause of disease. Our rooms should admit of free circulation, that the air may be carried away after we have received its good quality and a new supply brought to us.

When we first enter a close room, we notice its offensive odor and its stagnating depressing effect; but after a time we become accustomed to it. If the room be warm, we soon feel sleepily and exhausted from the effect of the poison it contains. We can not always therefore depend on our feelings, but should see to it that the circulation is as free as possible.

The temperature of the room should also be looked after, as air above seventy degrees is weakening or debilitating to all parts of the body. We have found, therefore, that deep breathing of pure air, in free circulation and of proper temperature, is essential to our health and vigor.

Having the right quality and quantity of air, we will be somewhat stimulated by it; but the amount of food and air which is carried to all parts of the body, will depend largely on the strength of the circulation. This will be considered next week.

AN ANSWER TO PRAYER.

IGNAUS, an Arctic mail-carrier, whose six dogs died in one night from some poison in the frozen fish which was part of the supplies, was a hundred miles from a trading post and the cold 40 degrees below zero.

Broken-hearted after his dogs, the poor fellow would have given up and died had he not a wife and little babe awaiting him at the end of his route, but even the thought of those who were dear to him failed sometimes to keep his mind from wandering.

Before, he had the variation of talking to the dogs, who seemed almost human. Now, no sound except the crackling of the ice, no sight but snow, snow, snow, in great stretches of dazzling whiteness; its crisp crust, many feet thick, seemed as solid as a glacier.

At last the poor fellow felt that he could not bear it any longer. He had lightened the load on his sledge, and drew it after him by day, and slept in his fur bag on it at night.

He cried to the Great Father in agony of pleading, "O, leave me not alone so long; send some one, O, send some one, or I die!"

Once more at night he lay down in his fur bag and slept. But what was this pushing him over? Ignasus opened his eyes, and there stood over him a great bear. Evidently the brute was curious; he had never seen anything like this before. Strangely enough Ignasus was not frightened. He rose and fed the bear with frozen fish from the sledge, the creature acted like a great wild dog, and when satisfied lay down on his side while Ignasus satisfied his own hunger; then when he started on his walk again the bear trotted beside him.

Surely the Great Father sent him, thought Ignasus. At night again he fed the bear, and the two lay down again side by side, the warmth of the shaggy brute putting new life into Ignasus.

When within five miles of the trading post,

suddenly the bear turned toward a great forest in the distance and Ignasus saw him no more.

When he reached the post, the president, when he heard how Ignasus had come across the vast solitudes of ice and snow without his dogs, said, "He is the bravest man of the north; surely the good God sent the bear to save his reason."—*Home Guard*.

WITH HIM.

Just to leave in His dear hand
Little things,
All we can not understand,
All that stings!
Just to let Him take the care,
Sorely pressing,
Finding all we let Him bear,
Changed to blessing.
This is all, and yet the way
Marked by Him who loves thee best!
Secret of a happy man,
Secret of His promised rest!

—F. R. Havergal.

A REMARKABLE CITY.

CALUMET, Mich., according to a writer in the *Pulpit of the Cross*, is a place of 25,000 people. It is situated on the top of a bleak plateau, 600 feet above Lake Superior. As early as the 19th of October (the date of writing) a snow-storm was in progress, and to all appearance winter had set in after the most approved fashion. The sole industry of the place is mining. Here are located the famous Calumet and Hecla mines, the largest copper mines in the world. Some of the shafts sink to a distance of a mile underground and it is very weird to see a "skip" load of miners shoot down into the bowels of the earth and to watch the fading glimmer of their lamps until a bend in the shaft loses them to sight. The machinery of the company has cost millions of dollars, and all of it is built on a gigantic scale. The output from the mines here controls the copper market of the world.

To the credit of the Calumet and Hecla Mining Co. be it said that they never have had a strike, and their employees are probably the best paid and housed class of miners in the United States. Furthermore, to the credit of the miners be it said that they are very religious and well behaved. Calumet boasts, it is said, of only one policeman and a constable, and neither of them is overworked.

OVERCOMING CIRCUMSTANCES.

THE secret of a happy, useful life is to accept cheerfully what may seem to be adverse circumstances, and then set resolutely to work to get the better of them. The following incident carries its own lesson:—

A physician whose life had been made beautiful with good deeds and a high faith, said once:—

"If I have been happy or useful in the world, it is due largely to the effect on my mind of a chance question from a stranger.

"I was a poor boy and a cripple. One day, standing on a ball field, I was watching the other boys with bitterness and envy. They were strong, healthy, well clothed and well fed. Some of the mothers of the players sat in carriages, waiting to see the game, intending to drive their sons home, when it was over. I looked at them with an angry scowl, sick at heart. A young man standing beside me, and seeing, no doubt, the discontent in my face, touched my arm.

"Say, bub! You wish you were in the place of those boys, eh?" he said.

"Yes, I do!" I broke out. "Why should they have everything, and I nothing?"

"He nodded gravely. 'I reckon God gave

them money and education and health to help them to be of some account in the world. Did it ever strike you that he gave you your lame legs for the same reason—to make a man of you?"

"I did not answer, and he turned away. I never saw him again. But I couldn't get his words out of my mind. My crippled leg—God's gift? To teach me patience and strength?"

"I did not believe it. But I was a thoughtful boy, taught to reverence God, and the more I thought of it the more it seemed to me the stranger had told the truth. I did believe that God pitied me—and at last came to feel that it would please him if I rose above my deformity, and by it were made more manly and true. It worked on my temper, my thoughts, and at last upon my actions. Gradually it influenced my whole life. Whatever came to me I looked upon as God's gift for some especial purpose. If it were a difficulty, he gave it for me to struggle with, to strengthen my mind and faith; if it were a helpless invalid cast on me for support, or even a beggar, I thought—God has given me another chance to do his work.

"The idea has sweetened and helped all of my life. I wish I could find the man who gave me this password which has lifted my life to a higher plane and has led me constantly to the Source of all good."—*Selected*.

A TINY STEAM ENGINE.

It was more than twenty years ago—in 1874—that an ingenious mechanic, D. A. A. Buck, of Worcester, Mass., made his marvelous miniature steam engine. This lilliputian wonder in the line of mechanics was so small, says the *St. Louis Republic*, that its boiler, pumps, governors and all other necessary attachments, occupied a space only seven-sixteenths (7-16) of an inch in diameter, or less than the area of an old-fashioned silver three-cent piece. This little engine was only five-eighths (5/8) of an inch in height, yet it contained 148 distinct parts, nearly all of which were silver and gold. It was held together by 52 screws, the smallest of these being but one one-hundredth of an inch in length. This miniature engine, small as it was, had all the valves, gearing, etc., that are to be found on the ordinary horizontal engine. Three drops of water were sufficient to fill the boiler to overflowing! The entire engine weighed but fifteen grains when rid of its base plate. The diameter of the cylinder was but one-sixteenth of an inch; length of stroke three fifty-seconds of an inch.

Several years ago—in 1868—a mechanic at Hull, England, constructed an engine that weighed three and one-half ounces, and which was at that time thought to be a mechanical marvel. In 1876 Levi Taylor, of Indianola, Iowa, constructed an engine which weighed but twelve grains.—*Selected*.

A BANK OF THE YEAR 600 B. C.

THE very earliest banking firm of which there is any record was that of Egibi & Son, an institution which carried on advance, exchange and general financial business in Babylon in the year 600 B.C. Knowledge of this firm is obtained from certain records on clay tablets which have been found in recent excavations made by a party of English and French archaeologists near the site of the ancient city above mentioned. Bills of credit, drafts, etc., in the form of small burnt clay tablets, each bearing the characteristic signature of Egibi & Son, have been found in many other parts of Asia Minor, and it is believed that close study will prove that some of the clay tablets found in tombs and pyramids in Egypt will finally prove to be Egibi "negotiable notes."—*Selected*.



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

THE PREACHING OF BETSEY LEE.

BETSEY LEE was poor and old;
Through summer's heat and winter's cold,
Like a policeman on his beat,
She daily trod the crowded street.
Sometimes she offered homemade wares
To travelers on the thoroughfares;
Sometimes she asked in stately halls,
Where priceless paintings decked the walls,
For honest work, whereby to earn
A loaf of bread; or she would turn
A willing hand to aid distress;
Thus many lives did Betsey bless.
Year after year 'twas much the same,
Except that she grew deaf and lame;
Yet always honest, faithful, true,
The dwellers on the street all knew
That Betsey Lee would sooner die
Than beg or steal or tell a lie!
Full many gave her kindly word,
Which, I am sure, in heaven was heard;
And many a one who passed her by
Wondered that she should never sigh,
While every day the rich and great
Lamented o'er their bitter fate.
They wondered, too, why Betsey Lee
In everything some good could see.
Some thought it strange that Betsey took
Her chief delight in God's blest book;
Why she on Sabbaths always went
To church, and there, with heart content,
Communed with God; nor had a care
That others passed her with a stare
Because her clothes were not in style.
She heeded not their sneering smile.
I'll tell you why: Long years before,
Down to the river's winding shore,
Where wretched hovels filled the square,
And oaths and curses rent the air,
A missionary came one day,
To sow some seed beside the way.
A thoughtless crowd it may have been,
Of rogues and roughs and river men—
About the same as by the sea
Our Saviour taught in Galilee.
I know not whether many heard,
And learned, that day, to love God's word;
But this is certain; from that hour
Poor Betsey knew the Spirit's power;
From that day lived the Gospel plan
Of love to God and love to man.
Now Betsey wasn't learned at all;
But she could spell out, on the wall,
The golden texts the teachers wrote,
And all those texts could rightly quote;
Tho when the words were hard and long,
She sometimes got the meaning wrong;
And Betsey's heart was warmed and cheered
When short and easy words appeared.
The text she loved the best of all
Was very short—the words were small—
'Twas this: "Go ye and preach." Said Betsey Lee,
'That's plain and simple, just for me.'
So day by day, as Betsey went
About her work, she preached content—
Preached faithfulness and love and hope—
Her every act for Jesus spoke.
She didn't wait for sunny days;
'Mid storm and cloud she sang God's praise.
Her life the sermon was she preached,
And many a heart her Gospel reached.
If poor old Betsey Lee could tell
The story of the cross so well,
With scarce one talent in her power,
With poverty her only dower—
Pray what will Jesus say, when we
Before our Judge meet Betsey Lee?

—Gospel in All Lands.

GOSPEL WORK IN PERU.

THE *Missionary Review of the World* for November, publishes the following in regard to Gospel work in Peru, from Mr. A. R. Stark:—

"During the past twelve months Peru has been traversed by missionaries and colporteurs, north, east, and south, from its center, Lima; and we find that the people are docile, and not only gladly listen to the Gospel, but many will spend their last cent in purchasing a Bible. It is soul-stirring to see many of these poor people living in miserable bamboo-cane huts, searching every corner of their rude dwellings to find a few cents with which they may obtain at least a portion of the Scriptures. There are, however, discouragements and difficulties to meet. Through the influence of priestcraft four men have been expelled from different towns, and another has had his Bibles burnt. Yet we are convinced that the time is opportune for evangelizing. The great difficulties we encounter in the evangelization of Peru lie in the opposition from dominant priestcraft; these recent events show that priestcraft is prepared to make a desperate struggle to maintain its dominancy.

"Perhaps few fully understand the position of the missionary in Peru. The national constitution in its Article IV. declares that 'the nation professes the Roman Catholic religion, the state protects it, and does not permit the *public exercise* of any other.' There is, however, a clause under Article IV. which defines public worship and opens a way for the *private exercise* of it. True, it is ambiguous, but that there is *no law* against *propaganda* or *private worship* was made evident in the case of Rev. F. Penzotti, of the American Bible Society, who was tried for the supposed illegality of worship and propaganda. The trial was carried through all the grades of tribunals, including the Supreme Court of the nation, no law being found under which he could be condemned. This took place in 1890-91. That case settled the fact that there was no law against propaganda or private worship, and now that the Supreme Government of Peru has offered to indemnify us for the outrage we suffered in Cuzco, it is made more evident.

"It has been interesting to notice the effect of the ejection of the missionaries from the ancient capital of the Incas. It has stirred up the public mind on religious subjects more than any other event since the imprisonment of Señor Penzotti; it has opened the eyes of many, as never before, to the abuses of Romanism, and it has led some representatives of the lower house to consider the advisability of reforming the constitution in favor of liberty of worship. . . . If the fires of Smithfield led to the emancipation of England from papal sway, what shall we say of the eight months' imprisonment of Señor Penzotti in Casa Mata, Callao; the riots in Cocachaca, when two colporteurs were on the eve of being stoned to death; the burning of the Bibles, and narrow escape of the men from Ayachcho; the ejection of the first two Protestant missionaries from Cuzco; the banishment of a colporteur from Sicuani; and, lastly, the burning of Bibles and expulsion of colporteurs from San Miguel? One by one these steps are destined to break the power of religious tyranny, hasten the downfall of corrupted priestcraft, and are preparing the way for the spread of the glorious Gospel.

"Perplexing as the outlook may be, a foundation for the Gospel, deep and solid, is being laid, with such a strength that no power shall be able to overthrow. The living, transforming word of God is being scattered in this idolatrous land. In many homes it is being read, and may we not believe that it will make many wise unto salvation? The more we comprehend the situa-

tion the more profoundly are we convinced that Peru's deepest need is not more education or civilization, but living witnesses who will carry the living word of God into the homes and hearts of the people. Nothing can take its place in uprooting the superstition, the cold indifference, and the widespread infidelity, and in introducing righteousness and peace and justice. If Paul's heart was stirred by seeing the idolatry of Athens, should not ours be stirred by the fact that the whole country, yea, the whole continent, is 'wholly given to idolatry'?"

NIAS, EAST INDIES.

REV. EDWARD KREILE, writing of the mission of the Rhenish Society on the island of Nias, a little westward of Sumatra, describes the situation as follows:—

"Notwithstanding the comparatively small size of Nias, it is an important mission field, not only on account of its dense population, but also because the Niassans extend into some of the other islands. Nias promises more and more to become a second Sumatra, and is at present one of the most hopeful territories of the Rhenish missions, having only become so, however, within a very few years. Inspector Schreiber called to mind at the last Barmen anniversary, that when he was still a missionary in Sumatra, a government officer very friendly to missions argued with him at length that the Barmen Board could do nothing more to the purpose than to recall the missionaries from Nias; and, in fact, Nias was formally regarded as one of the most difficult and hopeless fields. Even in 1892, when the mission completed its first quarter of a century, there was little to be heard except admissions of the small results.

"Then it was as if, with the jubilee year, a wholly new spirit from above had begun to breathe over the valley full of dry bones. The number of the Christians has, in the last five years, risen from 706 to 1,813—that is, has almost tripled—and even as we are writing thus, letters come in announcing numerous baptisms of heathen at several stations. Whole heathen villages, which had long closed themselves against all influences of good, now declare that they wish to cast away their idols. It is said that pits are dug in the middle of the village street destined to receive the ancestral gods. This takes place not only in the lately-opened west, in the region of the stations of Fadow and Lahagu, but also in the elder eastern stations, where, for instance, Missionary Cramer, working outward from Gunong Sitoli, can draw one heathen village after another into the net of his activity; where Missionary Sundermann is on the point of establishing a new station, some two leagues to the west of Dahana; where, in particular, Missionary Thomas, working from Gumbuhumene as a center, has won almost the whole region around for the Gospel.

"In the very promising west, where, we may remark by the way, the mission has also contributed largely to secure to the greatly tormented land outward peace and security against its enemies, especially from the south, the attempts to found a third and a fourth station have thus far failed when near accomplishment, among other reasons because no missionary forces were to be had. Here, also, grave and momentous problems await their solution, especially as between the more thinly peopled north and the uncommon density of the population in the south of the island, where a solitary missionary grave reminds one of a fruitless attempt made years ago, and thereby of a painful tragedy in the Nias mission. Thus Nias, in the coming years will call for a very peculiar attention, and therewith also for a special enlargement of the missionary force."

"THE Christian is like the ripening corn; the riper he grows the more lowly he bends."

OUR WORK AND WORKERS.

NOVEMBER 21 nine members were added to the church in San Francisco, making thirty-six since the first of June.

At the recent camp-meeting held at Los Angeles, Cal., seventeen persons were baptized—five more than were at first reported.

The work in Louisville, Ky., is reported to have increased until more extended accommodations are required for the congregations.

ELDER FRANCIS HOPE reports the baptism of six converts in Birmingham, England, October 31. The Baptist chapel was kindly loaned for the occasion.

MEETINGS held in Roseland, La., by Elder Isaac Morrison and Brother J. E. Evans, have resulted in ten converts to the faith in the face of bitter opposition.

ELDER J. S. WASHBURN reports an increasing interest in meetings held in Cardiff, Wales. Two other brethren are assisting in the work there, and a sister is engaged in giving Bible readings.

A LETTER from Prof. W. W. Prescott states that he expected to leave Cape Town, S. Africa, October 26, for London, expecting to arrive in America about the middle of December. In addition to his institute work, Brother Prescott has for a time been holding triweekly meetings in the largest hall in the city of Cape Town, which have been largely attended. In addition to this, synopses of his addresses have been printed and circulated in the community.

SISTER GRACE L. OSTERHOUT, formerly assistant secretary in California Tract Society, has recently connected with the orphanage for colored children at Chattanooga, which originated with, and has been conducted by, Mrs. Almira S. Steele. Sister O. a few years ago was given up to die of tuberculosis, but the Lord marvelously helped her. Having again grown worse more recently, the Lord has wrought to her complete restoration. May God bless her in her new field.

ONE of our missionaries in Calcutta makes a strong appeal for the establishment of an orphanage for boys. "Scores of cases are constantly occurring where little lads are left to the mercies of a cold world, and many of them are taken by the Mohammedans and brought up to a life of practical slavery. Others are being gathered by the Catholics." Aside from a small work which one Baptist minister does on his own account, there is said to be no Protestant effort in behalf of this large helpless class in all that great city. And there are many other great cities in the world which present a like condition.

ELDER W. A. McCUTCHEON, president of Virginia Conference, reports the organization of a church of thirteen members at Lynchburg, Va. From him also, through the *Messenger*, we get the following interesting report:—

"In response to letters from some colored Sabbath-keepers in Danville, who had been furnished my address, I went down to visit them last week, and found a company of twenty-two adults. One of the number having been a regular ordained minister of the Baptist Church, they had formed themselves into a church, choosing this minister as pastor. The wife of this minister got the Sabbath truth from a sister in North Carolina, and carried it to her husband in Danville, where they together conveyed it to others, and they in turn to still others, until the present number have received it. They have been in the truth from one or two to six months, and were found to be quite well informed on most points of the truth, believing in the soon coming of the Lord, having given up the use of tobacco, etc. They needed further instruction on some points, and I remained in Danville three days, holding meetings with them, and giving them what instruction I could. Tho persecuted by others of their race, they are happy in the Lord, and desire to be more closely connected with the work of the conference."

WANTED, INFORMATION

CONCERNING Johnathan Leonard Taylor. Came to California in 1851 or 1852. Was last heard from in 1853, his address at that time being Salinas Valley. He was a painter by trade, also did carpenter work. Had black hair and eyes, and was at that time about thirty years of age. If this notice should fall under the eyes of any one who knew him or what became of him, will they please write to his sister, Mrs. Janette L. Taylor, No. 1319 Stockton Street, Flint City, Mich.?

[N. B. The SIGNS OF THE TIMES publishes this free. Will other California papers please publish?]

THE GENERAL CONFERENCE "BULLETIN."

THE time for our next General Conference is almost here, and the usual arrangements have been made to have full accounts of the business done there printed daily, so that all our people may know of the progress of the work. Many will not be able to attend, but all may keep in touch with the spirit of the meeting by reading the *Bulletin*.

We can not speak too highly of the importance of the paper. It will give the most interesting data in regard to the present condition of the work in Australia, India, Africa, South America, China, and the islands of the sea. We have given of our means to send the truth to these places, let us now avail ourselves of the privilege of knowing what has been accomplished.

The *Bulletin* will also contain full reports of the Bible studies which form such an interesting feature of the meeting. These we may study in our homes, and with hearts hungering for the bread of life, receive a special blessing. The presence of the Lord will not be confined to the place of meeting: "For the eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of them whose heart is perfect toward him."

The price of the *Bulletin* is fifty cents, but this pays for it for two years. During the session of the conference it will be printed daily, after that once each quarter. This matter should receive prompt attention, in order that all names may be entered upon the list in time for the first issue. Let us decide now to take the *Bulletin*, and forthwith send our subscriptions to the secretary of our state tract society, or to the International Tract Society, Battle Creek, Michigan.

It is hoped that many will send the *Bulletin* to friends and relatives, who are interested in the truth. In past years the *Bulletin* has done a large amount of good in this way.

THE CHILDREN'S BOOK.

USEFUL as well as ornamental. Volume 6 of *Our Little Friend* is full of good stories, just such as children like. They can spend many an hour reading, with no danger of their minds being poisoned with such matter as many do read in other books and papers.

The bound volumes of *Our Little Friend* are just the books to place in the hands of our children. If we get books for our children, let us get good books for them. There are none better than the bound volumes of *Our Little Friend*, of which volume 6 is the latest. 416 pp., cloth; profusely illustrated.

It will be sent to any address for \$1.00 postpaid. Address, OUR LITTLE FRIEND, Box 548, Oakland, Cal.

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.

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



"Study to show thyself approved unto God."

LESSON XII.—SABBATH, DECEMBER 19, 1896.

THE MIRACLE DISCUSSED.

Lesson Scripture, John 9 : 13-25, R. V.

13 "THEY bring to the Pharisees him that aforetime was blind.
14 Now it was the Sabbath on the day when Jesus made the
15 clay, and opened his eyes. Again therefore the Pharisees
also asked him how he received his sight. And he said
unto them, He put clay upon mine eyes, and I washed, and
16 do see. Some therefore of the Pharisees said, This man is
not from God, because he keepeth not the Sabbath. But
others said, How can a man that is a sinner do such signs?
17 And there was a division among them. They say therefore
unto the blind man again, What sayest thou of him, in that
18 he opened thine eyes? And he said, He is a prophet. The
Jews therefore did not believe concerning him, that he had
been blind, and had received his sight, until they called the
19 parents of him that had received his sight, and asked them,
saying, Is this your son, who ye say was born blind? how
20 then doth he now see? His parents answered and said, We
21 know that this is our son, and that he was born blind; but
how he now seeth, we know not; or who opened his eyes,
we know not; ask him; he is of age; he shall speak for him-
22 self. These things said his parents, because they feared
the Jews; for the Jews had agreed already, that if any man
should confess him to be Christ, he should be put out of the
23 synagogue. Therefore said his parents, He is of age; ask
24 him. So they called a second time the man that was blind,
and said unto him, Give glory to God; we know that this
25 man is a sinner. He therefore answered, Whether he be a
sinner, I know not; one thing I know, that, whereas I was
blind, now I see."

QUESTIONS.

1. What was done with the man who had received sight?
2. On what day was the miracle performed?
3. What inquiry did the Pharisees make?
4. How did the man reply to them?
5. What conclusion did some of the Pharisees draw?
6. How did others view the matter?
7. What was thus made manifest?
8. How did they continue their questioning of the man?
9. What did he declare his belief to be?
10. What conclusion did the Jews adopt concerning his story?
11. What question did they ask his parents?
12. What did his parents admit that they knew?
13. Of what did they deny any knowledge?
14. What did they recommend the Jews to do?
15. Why did the parents take this course?
16. What caused this feeling on their part?
17. What action was based upon this threat of the Jews?
18. Who was now called again?
19. What did the Jews declare their belief to be concerning the one who had wrought the miracle?
20. Of what did the man admit his ignorance?
21. What did he know?

NOTES.

1. It may have been no special ill feeling which led the neighbors to bring to the Pharisees the man who had been healed of his blindness, "but as work had been done on the Sabbath, they judge it best to refer the matter to these great authorities in matters of religion." The former inquiries are now repeated. "Again, therefore, he was asked and (now) by the Pharisees, how he had recovered his sight." The reply of the man caused a division among his judges, and it is worth while to observe carefully the conclusions arrived at, and the basis of their reasoning. The one party say, This man is not of God, because he keepeth not the Sabbath day. Their course of reasoning is virtually this: We have certain regulations in regard to the observance of the Sabbath, and this Man has gone contrary to them. The fact that a remarkable miracle of mercy has been performed by this Man, does not weigh in our minds against the other fact that he does not keep the Sabbath, in harmony with our well-established rules. This is really saying that God himself must act in harmony with their tradi-

tions if he wishes them to acknowledge him as God. They are exalting themselves above God. But this is only the logical result of putting man's ideas in place of God's ideas, and demanding submission to a man-made creed. We see the same thing being done over again to-day. Then the chief question was whether the Sabbath should be kept as God intended that it should be kept, and so be a blessing to men, or whether it should be a burden grievous to be borne because weighted down with the added exactions of men. Now the question is whether the same day which God blessed, and thus made a blessing to men, shall be observed, or whether a rival day, upon which God has never placed a blessing, shall be foisted into its place under ecclesiastical authority alone. Christ himself was condemned by the religious teachers of his day as a Sabbath-breaker, and some of those who choose to follow him in the matter of Sabbath-keeping are being condemned in the same way to-day. But, according to his own testimony, he kept the commandments of God (John 15:10), and now through his word he bears similar testimony (Rev. 14:12) concerning those who refuse to accept the traditions of men about the Sabbath.

2. The other party among the Pharisees yielded to the evidence, and agreed with Nicodemus (John 3:2) that he exhibited divine credentials. It does not follow that they became believers on Christ, but in view of the nature of the miracle, they were not prepared to accept the logic of their traditions, lest haply they should be "found to fight even against God." They broke away from ecclesiastical bondage far enough to say, "How can a man that is a sinner do such miracles?" This may be a step toward belief on him.

3. Jesus had been among this people, so marked with bigotry and prejudice, and he knew that in healing on the Sabbath day he would be regarded as a transgressor of the law. He was aware that the Pharisees would seize upon such acts with great indignation, and thereby seek to influence the people against him. He knew that they would use these works of mercy as strong arguments to affect the minds of the masses, who had all their lives been bound by the Jewish restrictions and exactions. Nevertheless, he was not prevented by this knowledge from breaking down the senseless wall of superstition that barricaded the Sabbath, and teaching men that charity and benevolence are lawful on all days.

4. "In all his lessons, Jesus presented to men the worthlessness of merely ceremonial obedience. He sought to impress them with the spirituality of the law, unavailing its vital principles, and making plain its eternal obligation. The righteousness of the law was presented to the world in the character of Christ, and the holy, benevolent, and paternal attributes of God were revealed in the Saviour's dealings with mankind."

5. The prophecy stated that Christ would be "numbered with the transgressors" (Isa. 53:12), and so he was, during his ministry (John 9:24), and at his crucifixion (Mark 15:27, 28).

6. The Jews were not seeking for evidence that Jesus was the Christ, for they had not only decided against him themselves already, but had threatened with excommunication any who might believe on him. And this being put out of the synagogue was a "punishment involving the direct consequences socially and religiously. It was, in fact, the lesser excommunication, which lasted thirty days, but might be lengthened for continued impenitence, or curtailed by contrition. It shut a person utterly from the synagogue; for even if he entered it, he was reckoned as not present. No mourning for the dead, and no right of circumcision, could take place in his house, and no one but his wife or child could come within four cubits of him."

Suggestions for Further Study.

1. Jesus made the clay and anointed his eyes; the man went and washed. What lesson is taught in these facts?
2. Every effort to hinder Christ's work only resulted in advancing it. 2 Cor. 13:8. The semi-official and critical examination into this miracle only established its reality beyond a doubt. How is the same principle illustrated in God's work to-day?
3. God treated Christ as a sinner. Why? Men treated Christ as a sinner. Why? What was the difference in their treatment of him?
4. Some now accept the view of the Pharisees

that Jesus broke the Sabbath. Are they prepared to accept the conclusion that he was "not of God"?

5. Were not the Pharisees right in their logic? If a man willfully breaks the Sabbath, can he be "of God"? What is the present application of this principle?

6. Are miracles ever wrought through the instrumentality of "a man that is a sinner"? Will the question be of any special interest to this generation?



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

LESSON XII.—SUNDAY, DECEMBER 20, 1896.

THE BIRTH OF CHRIST.

Lesson Scripture, Matt. 2:1-12.

1. NOW WHEN Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,
2. Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.
3. When Herod the king had heard these things, he was troubled, and all Jerusalem with him.
4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.
5. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet,
6. And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel.
7. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.
8. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.
9. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
10. When they saw the star, they rejoiced with exceeding great joy.
11. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him; and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.
12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Golden Text: "And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people."

NOTE.—This lesson includes Matthew 1, Luke 1, John 1:1-18, besides the lesson texts, and all should be carefully studied. The time of the birth of Christ is about four years before the time known as A.D. 1. The method of reckoning time as we now have it was not devised until about five hundred years this side of Christ, and was not generally used until the fifteenth century. The method used until then dated events from the founding of the city of Rome. The new system placed the birth of Christ in the year of Rome 753, but later historical light shows it should have been 749, four years earlier. This accords with Luke 3:23, which gives the age of Jesus when he began his ministry, in A.D. 27.

SUGGESTIVE QUESTIONS.

- (1) Where and when was Jesus born? Verse 1. Note 1. (2) Who came to Jerusalem? *Ib.* (3) What did the wise men say? Verse 2. Note 2. (4) How did this question affect King Herod? Verse 3. (5) What means did he take to learn more concerning this matter? Verse 4. (6) What answer did the doctors of the law give? Verse 5. (7) How did they know where Christ would be born? Verses 5, 6. See Micah 5:2. Note 3. (8) What inquiry did Herod make of the wise men? Verse 7. Note 4. (9) What message did he then give them? Verse 8. (10) How were they again guided? Verse 9. (11) What effect did the reappearance of the star have upon them? Verse 10. Note 5. (12) When the wise men found the child, how did they honor him? Verse 11. What gifts were made? Note 6. (13) Why did not the wise men return to Herod? Verse 12. To what place did they go? *Ib.*

NOTES.

1. Jesus was born in Bethlehem.—He who was born Jesus and became a man was the Son of God. John calls him the Word, through whom all things were created, and other writers bear a similar testimony to his exalted position. See Heb. 1:1-3; Col. 1:13-17, etc. This was God incarnate,—God in flesh,—God with us,—Emmanuel. The mystery of the incarnation we can not fathom; the fact we may know daily, if we will. One of the evidences that he was the true Messiah is the exact fulfillment of

prophecy in regard to his birth and work. Peter tells us that while the evidence of the senses is certainly very positive, yet the word of prophecy, whereby God spoke through holy men of old, is far surer. 2 Peter 1:16-19. The prophecies began pointing to him from Eden on, through Adam (Gen. 3:15), Abraham (Gen. 22:18), Jacob (Gen. 49:10), David (2 Sam. 7:12-16), Isaiah (9:6; 11:1-9), Daniel (9:24), and others. Herod the Great, the Herod of the lesson, died, according to best light on the subject, B.C. 4, not long after the flight into Egypt.

2. Wise men.—The eastern nations were believers in astrology, and hence a star would, above all things else, attract their attention. But it is evident that these men knew the prophecies concerning the Messiah and his mission, for they believed in him, and worshiped him. What a sad commentary on the moral condition of the chosen people—the Jews—who should have been the foremost in looking for the Messiah, when those considered by them heathen were prepared before them by the Lord to herald the news of the advent of the new King! Those to whom much light has been given are expected to live up to that light, otherwise it will become in them darkness. It is the same now as then. Have we a Christ to herald to the world? Then let us to the work, lest it be given to another, and our crowns be taken from us.

3. Thou Bethlehem.—This quotation from Micah 5:2 is not in the exact words of the Lord through that prophet, but is a free quotation, as tho from memory, which it doubtless was. So we find many references to the Old Testament Scriptures in the New varying slightly from the exact words of the original, altho using the thought. Note that the word "rule" is "to shepherd," or "feed," in the original.

4. What time the star appeared.—The knowledge of how long it had been since the star appeared to them appears to have been used by Herod in his merciless slaughter of the children of Bethlehem. Verse 16. It might not have been two years before, but sufficiently long to cause him to feel assured that his inhuman act would put out of the way one whom he regarded as a menace to his throne.

5. When they saw the star.—When they reached Jerusalem the star for a time disappeared. This was doubtless for the purpose of causing them to make known their mission, and proclaim the wondrous fact to the world. It not only did this, but through the urgent demands of the king, the rulers of the Jews were themselves brought to confess to a knowledge of the prophecy. A belief in it they could not deny. Herod himself believed. Thus at the very outset they were left without excuse, should they fail to follow up the matter and receive the Messiah. The entire silence of the record concerning any thing they may have done to this end shows their indifference to the results of the event, an indifference due solely to wounded pride, in that they were not the first to whom the joyful news came. Instead, it came to humble shepherds, and by the mouth of strangers, and the alleged King himself was born in the humblest manner. The event was not ordered according to their notions, and they would have nothing to do with it. Had they been first informed, they would not have believed it. That this so-called star was not in reality a star is quite evident. First, it displayed intelligence, appearing in such a manner as to attract the attention, then leading the wise men from their homes; then disappearing and reappearing, and finally stopping directly over the spot where the child was. So far as we know stars do not possess this intelligence. Its nearness to the earth also precludes the idea that it may have been a star, as we understand a star to be, altho it were guided by heavenly intelligences. In all probability the light was an angel, or group of angels, presenting at a distance the appearance of a brilliant star. See Ps. 104:4; Job. 38:4; Ex. 23:20, etc.

6. The gifts.—They presented gifts as to a king, according to oriental custom. They were significant, also,—gold, as to a king, frankincense, as to God, myrrh, pointing to the burial and resurrection of Christ. See John 19:39. Joseph was a poor man, and doubtless these valuable gifts were used to defray the expenses of the trip into Egypt, and the return.

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



FOREIGN.

—The new bishop of London (Church of England, of course) is said to be an extreme ritualist, officiating in cope and mitre and all the vestments of the most ultra Roman character.

—Mail advices from China report destructive floods along the Yangtze and Han Rivers. At Hanchuan the water was in some streets ten feet deep, entirely submerging the smaller houses.

—The strike in the gas works at Bordeaux, which necessitated the calling in of the soldiers to assist in the works to save the city from being left in darkness, has ended in a compromise.

—A special despatch from Bombay says that 200 Sepoys looted the bazaar at Pawalpindi on the 23d inst. The police were powerless to control them, and two persons were killed, and several injured in the struggle.

—A despatch from Seoul says that a number of Korean officers have been plotting to seize the king and force him to return to the palace. Three Russian officers and eighty seamen, with a field gun, have entered Seoul.

—The Cuban insurgents are accredited with two successful battles against a large force of Spanish troops last week, in the mountains, within twenty-six miles of Havana. The Spanish wounded are said to number 1,700.

—Official notice is given of the formation of the Greater Republic of Central America, comprising the governments of Nicaragua, Salvador, and Honduras as states of the new union. It is expected that Costa Rica and Guatemala will also join the union.

—It is reported upon authority of British naval officers in Chilean waters, that Chile is on the verge of another revolution. The matter of dispute is said to be the enforcement of an obnoxious law in relation to import duties, which serves as a pretext by political malcontents for fomenting national discord.

—There is quite a wide tract of land producing gold dust in the island of Formosa, up the river Tamsui, where natives have been at work on a small scale. Recently a rich gold field was discovered in the mountains further up the river, and the fame of the hitherto unknown district has spread in all directions.

—The crop of apples in England has been almost a total failure this year. Besides, the unusual storms have greatly damaged the orchards, so that, owing to their condition, the apples will not keep, and must be put on the market at once. Yet the best picked Canadian apples at auction only bring from ten to twelve shillings per barrel.

—A London despatch says that United States Ambassador Bayard and wife were "commanded" by the queen to visit Windsor Castle on Thanksgiving day. They were also to sleep at the Castle that night. In consequence Mr. Bayard was obliged to cancel his engagement to preside at the Thanksgiving dinner of the American colony.

—The emperor of Austria conferred the Order of the Golden Fleece upon the Duc d'Orleans, only to discover that the creation of the Duc a knight of the order was invalid, as the statutes require that the ancestors of every knight must have been Roman Catholic for eight generations on both sides. The grandmother of the Duc was a Protestant.

—The *North China Daily News* announces that the new naval program of the emperor is to build, within five years, six large battle-ships, twelve first-class armored cruisers, twenty second and third class cruisers, and a flotilla of torpedo destroyers. It is further stated that English bankers have promised to advance the money in return for railroad concessions.

—The Hawaiian Government is somewhat independent in the matter of a submarine cable connecting the islands with the outside world. A short time ago almost any proposition would have been accepted, but now, that a franchise is among the desirable boons for which capitalists are seeking, the island republic is not so liberal, having declined to grant exclusive privilege to the Pacific Cable Company.

—The news from the Philippine Islands shows that the Spaniards are making slow progress, if any, in suppressing the insurrection. The reinforcements from Spain are simply raw recruits. The Manila correspondent of the *Hongkong Press*, who was sent out expressly to note the progress of the war, says it will require a large force of the best troops to quell the revolt. This correspondent sends the first adequate account of Spanish torture of natives and half-castes that has been published. He draws a thrilling picture of the cruelties practiced by the Spaniards, and says they have actually revived the tortures of the Inquisition.

—Two torpedo boat destroyers have just been completed at Glasgow for the Spanish Government. They are larger than any vessels of their type heretofore constructed, being 220 feet in length and 22 feet beam, with a trial speed of 28 knots per hour. Their armament consists of two 14-pound Maxim guns, two 16-pounders, and two 37-millimeter automatic Maxims. There are also two 14-inch deck-pivoted torpedo tubes.

—A steamer arrived at St. Johns, N. F., on the 25th ult., from Liverpool, conveying a draft of 800 officers and men to relieve the British garrisons at Halifax, Bermuda, and Esquimaux. This route was adopted in order to test the possibility of despatching troops to Canada rapidly in time of war, and also to see how quickly a garrison could be landed in St. Johns should Great Britain's necessities compel special efforts to retain the island.

—According to Mr. John Morley, there are throughout the British Empire 290,000,000 people who are professedly antichristian. If, then, the majority have a right to enforce their religion upon the minority, and non-Christians should insist upon their right, Christianity would have to hide its head in the British domain. But when professed Christianity undertakes a work of compulsion in any degree, it thereby shows that it is not Christian.

—At Barcelona, Spain, the attorney-general, who is personally conducting the prosecution of the prisoners under arrest for connection with the throwing of a bomb in a crowded street while a religious procession was passing on June 7 last, has announced that he will ask the court that twenty-eight of the prisoners be sentenced to death and fifty-six condemned to penal servitude for life. Great precautions will be taken against disorder when the sentences are published.

—The *San Francisco Chronicle* makes the following pertinent comment: "A despatch from Sydney, New South Wales, suggests that New Hebrides Island be placed under the protection of the British flag, in order that the practice of selling the natives into slavery be abated. It is possible that such an arbitrary procedure might result as intimidated, but the fact that the British tolerate slavery in Zanzibar, where they have full control, suggests the idea that if it proved convenient to perpetuate the system of selling the natives of New Hebrides into slavery after England established a protectorate, the practice might go on indefinitely."

DOMESTIC.

—The rainfall during the storm of the last few days measured about four inches in the region of San Francisco Bay.

—Cornell University Library now numbers 186,000 volumes and 30,000 pamphlets. About four thousand volumes are donated each year.

—As might have been expected, the aggregate divided Prohibition vote in California fell notably short of the united vote of four years ago.

—By the rain-storm of last week, the unharvested sugar beets in Alameda County, Cal., amounting to some three thousand tons, were destroyed.

—A Tacoma, Wash., despatch of date November 26, says that within ten days there had been over twenty hold-ups by footpads in that vicinity, but no arrests.

—A Chicago despatch says that contracts to the amount of \$3,000,000 for lake vessels have been let at the Calumet River shipyards, and employment will soon be given to 3,500 men.

—George Cheshire ended a week's hypnotic sleep in San Francisco on the 22d ult. He had been put to sleep by Professor Kennedy, and had been closely watched all the time. He lost thirteen pounds in weight.

—Last week the Salvation Army brought to the health office in San Francisco a Christian Chinaman who was suffering with leprosy. It was pronounced a genuine case, and the patient was taken to the pest-house.

—The Sacramento County, Cal., Grand Jury reveals the fact that there are 267 licensed places for selling liquors by the glass in that county—one for every thirty-seven voters. This is certainly a heavy tax for hard times.

—The controversy between the coal miners and operators near Terre Haute, Ind., has assumed a serious aspect. The latest move of the operators is to order the houses occupied by employees to be vacated by the 2d inst. Only ten days' notice was given.

—The Central Lumber Company, the great lumber "trust" that went into operation a year ago, is threatened with dissolution. The war of the lumbermen has been revived, and the mill men are about to enter the contest. The "trust" included nearly all the greatest lumber firms and mills on the Pacific Coast, and it has come to pass that these firms which were combined to dictate prices to weaker competitors and the purchasing public can no longer trust each other. So the great combination is expected to expire with the year. The price of lumber is going down, as the Jobbing and Retail Lumber Dealers' Association was dissolved a week ago.

—A press despatch says that Governor-elect Pilgree of Michigan will not resign the office of mayor of Detroit when he becomes governor. He claims that there is no law compelling him to do so, and he can perform the duties of both offices.

—A San Joaquin Valley Citrus Fair is to be held at Fresno, Cal., the present month, commencing on the 14th and closing on the evening of the 19th. Extensive preparations are being made, and it is expected that every county in the valley will be represented.

—The officers of a charitable association in Topeka, Kansas, recently made the statement that there are 400 deserted wives in that city, and that there are daily additions to the list of deserted or divorced women seeking work or bread for themselves and children.

—A press despatch from Guthrie, O. T., says that sixteen persons were burned to death in a raging prairie fire near Rochelle, on the 24th ult. Two Sisters of Charity fought the flames for two hours with blankets, and saved their mission and the lives of twenty Indian children under their care.

—The United States Government is pushing the work of fortifying the seaports on the Southern Atlantic and gulf coasts. Several million dollars was appropriated for coast defense at Charleston, S. C., and when the work is done it is expected that foreign fleets can be kept from coming near enough to bombard the city.

—Rev. Dr. H. C. Bonte, for many years secretary of the board of regents of the University of California, died at Sacramento on the 24th ult., aged 64 years. While acting as secretary he was also professor of legal ethics in the Hastings College of Law, an adjunct of the University. He was an Episcopal clergyman, and at one time chaplain of the House of Representatives of Congress.

—Education is a curious thing. A Russian Nihilist, a graduate of the University of St. Petersburg, was recently pursuing advanced studies in Cornell University. He was professing his great admiration for President Lincoln, when someone chanced to mention his assassination. The Russian's look of astonishment would have made his fortune on the stage. Yet this same man, who did not know Abraham Lincoln was assassinated, had read every one of Cooper's novels in a Russian translation.

—The steamer *San Benito* was beached in a fog off Point Arena, Cal., on the 22nd ult., broke in two and sunk. The crew took refuge in the rigging, which was above the water, but owing to the roughness of the sea, relief could not reach them, until they had been in that perilous position twenty-eight hours, and six of their number succumbed to cold and fatigue and were drowned. The *San Benito* is the fifth steamer that has been lost on the United States Pacific Coast within a few months.

—Southern California reports some disastrous results of last week's rain-storm. For over an hour, on the 25th ult., the water poured down from three elevated points into the business portion of San Pedro, completely flooding the large area at the water front, and many of the streets were covered. Near Redlands, also, a large portion of the Southern Pacific track was washed away. And at San Diego the rain was accompanied by a gale, which uprooted trees and did much damage to shipping.

—John P. Newman, D. D., LL. D., the newly-appointed resident bishop of the Methodist Episcopal Church in California, arrived in San Francisco last week, and took up permanent quarters at the Occidental Hotel. The bishop is quite a noted man, having resided nine years in Washington, D. C., and takes pride in claiming "a personal acquaintance with all the great men of the nation, from Lincoln down." He keeps a daily journal, in which is chronicled all his interviews with great men.

—Secretary of the Interior Francis is reported to have said in a recent letter to political friends: "If some legislation is not enacted to check the growing influence of wealth and circumscribe the powers of the trusts and monopolies there will be an uprising of the people before the century closes which will endanger our institutions." It is a fact, however, that when men, either through logical foresight or a belief of the Scriptures, express the opinion that such a danger really confronts us, they are apt to be accused of advocating such an uprising.

—Rev. Edwards Davis, of the Central Christian Church of this city, has challenged Dr. C. W. Wendte, of the Unitarian Church, to a public discussion of Unitarianism. The latter looks lightly upon the challenge, and says: "When the young man has attained a more thorough acquaintance with Unitarian principles and a larger experimental knowledge of Christianity, he may be better qualified to discuss the issues involved in their reconciliation." As a matter of fact, however, Christianity does not reconcile with anything in this world save a life in harmony with the law of God. It does have charity for all professors of religion, or irreligion, but it recognizes only one principle of reconciliation—the reconciliation, or surrender, of the sinner to his God.

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Editor of the "Youth's Instructor."

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FIGHTING AGAINST GOD

Is the title of a sixteen-page tract just issued as No. 41 of the

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FIGHTING AGAINST GOD.

CAN NATIONS CONTEND WITH GOD?

"At his wrath the earth shall tremble, and the nations shall not be able to abide his indignation."

For a nation to compel a subject to disobey the laws of a foreign nation, when it knows it is powerless to protect him in so doing, is but to murder its citizen in cold blood, and merit international contempt.

Will the government attempt to protect its citizens against the wrath of an offended God? Will it declare war on the King of kings? Can it marshal its hosts and hurl its serried columns against the Eternal City?

"WE OUGHT TO OBEY GOD RATHER THAN MEN."

"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."

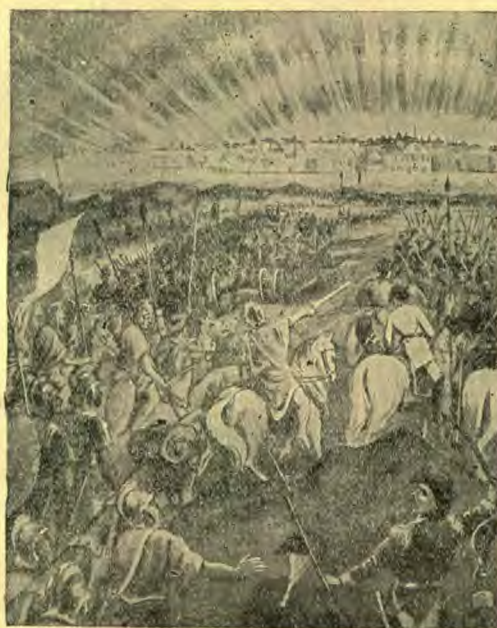
If God had intended that his children should submit to governments in matters of conscience, he would not have protected Daniel in the lions' den, the three Hebrews in the fiery furnace, nor have delivered Peter and John, Paul and Silas, from their prison cells, where they were placed for disobeying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

GOD AND THE POWERS THAT BE.

"RENDER therefore unto Caesar the things that are Caesar'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.



Wilt thou rally thy legions to battle,
And march on the City of Light,
Whence angels exulting in power
Were hurled to the regions of night?

Wilt thou compass the city eternal,
Its towers and battlements raze,
And train thy batteries brazen
On the throne of the Ancient of Days?

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An article next week by Prof. W. W. Prescott, M. A., entitled "Christ or Creed, Which?"

No. 36 of the Apples of Gold Library is entitled "The True Church," with the subtitle, "How May We Know It?" Eight pages.

No. 146 of the Bible Students' Library is entitled "The Rich Man and Lazarus," the author of which is W. H. Littlejohn. The tract will have sixteen pages.

CUBA, Armenia, Madagascar, and history does not record how many other countries and fertile islands, have been depopulated and ravaged because of the lust of power and greed of men. In Cuba and Armenia the work still goes on. The last report from Armenia is the massacre of 500 Armenians near Diarbekir. It is horrible; and yet the great powers of the world know not what to do. They fear if rash moves should be made, they would precipitate a still greater conflict, which would bring untold loss of life. The Christian, torn as heart may be by anguish, knows that at the Great Assize of the Judge of all, every wrong will be made right, and the guilty will receive his just deserts.

Rain, Snow, Cold, and Cyclones.—Fearful and almost unprecedented storms are reported from the middle west. Following on the great floods from the northwest come terrible tales of the severe snow-storms of the east. Throughout South Dakota, Minnesota, Nebraska, and North Dakota relentless blizzards howled and raged the 26th and 27th ult. Trains were blocked, business suspended, and it is estimated that on the great cattle ranges not less than 200,000 head of cattle perished by cold and starvation. Snow has fallen all the way from twelve inches to twenty inches, and in many places drifts are as high as buildings. The mercury is below zero in the storm belt, and communication by wire is cut off in many places by prostrated and broken telegraph poles and wires. In parts of Nebraska not half the corn crop is gathered, and is now covered with a thick coating of ice. Ten-

nessee, Kentucky, and Texas have been visited by cyclones, doing much damage. Severe cold, without a precedent, is reported from Astoria and Pendleton, Oregon, and from Butte, Mont., the mercury registering ten degrees below zero in Astoria, and twenty-four degrees below in the last two places. Great damage is done to water-pipes.

Christian Endeavorers.—No society or organization within Christendom has made such a surprisingly rapid growth as has the society of Christian Endeavor. The total number of societies is now 46,125, and membership 2,750,000. Young people's societies allied to the Christian Endeavor aggregate a membership of 2,000,000 more. What a power for Christianity this force would be for good if used in Gospel lines! But it is a sad fact that this great army is being influenced and mobilized along so-called "Christian Citizenship" lines, and directly contrary to true *Christian Endeavor*. Their whole force is being thrown in favor of a Sunday law for California, an anti-American and anti-Christian measure in every respect.

THE "MORAL AND CIVIL RIGHT" OF A SUNDAY LAW.

SAYS a Christian minister, Mr. James Small:—

"If there comes a time in the history of the Legislature in this state when they see fit to pass a Sunday law for the benefit of the people, I for one would certainly say the Legislature had a moral and civil right to do so."

That is, the Legislature has the right to draw class lines between citizens of this state otherwise equal before the law. By the one act of a Sunday law it makes Sunday-keepers law-abiding citizens, while it declares that thousands of others—Sabbath-keepers, who before the law existed were law-abiding citizens, and who after the law pursue the same course as before—are criminals. This is not done by reason of a change in the Sabbath-keeper or in the Sunday-keeper; the state by religious class legislation exalts one class and abases another.

If it be said that the Sabbath-keeper may rest on Sunday, then we reply: He has already rested on the day which he believes is set apart by divine command. He has as good right to keep this day as the Sunday-keeper has to keep Sunday. And now for the state to step in and demand that he shall keep another day is to compel him to pay a tribute of one-sixth of his time, or sixteen and two-thirds per cent of his income, to the belief of the Sunday-keepers; but the state does not require this of those who keep Sunday. There are still other considerations more far-reaching still. But in the light of these, are Sunday laws *civilly* or *morally* right?

The Sum of the Matter.—It seems to us that the Sabbath question is very easily settled if one will submit it to the word of God. Certainly the Lord instituted the Sabbath. Gen. 2:1-3. He commanded it with nine other unchangeable moral precepts. Ex. 20:1-17. He declares that "all his commandments are sure;" that "they stand fast forever and ever." Ps. 111:7, 8. Jesus Christ, in whose heart was God's law (Ps. 40:7, 8), declared that he came not to destroy the law, and that one jot or one tittle should not pass from the law. Matt. 5:17-20; Luke 16:17. Moreover he kept all God's law, as declared by himself and others (John 15:10; 1 Peter 2:22); and that in all his obedience we are to follow, to walk as he walked (John 21:22; 1 John 2:6). He who would obey God and follow Christ will keep the Sabbath commanded of God. To what other conclusion could we come?

"How Shall the Sabbath Be Kept?"—"According to the commandment;" that is the way the holy women who followed Jesus observed the day. The Lord declares: "Remember the Sabbath day, to keep it holy." This does not mean a lazy rest. The rest is from our own labor for our own profit, or pleasure. The best commentaries on the Sabbath law are those given through the prophet Isaiah and

Jesus Christ. The former reads: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a *delight*, the holy of the Lord, *honorable*; and shalt honor him, not doing *thine own* ways, nor finding *thine own* pleasure, nor speaking *thine own* words; then shalt thou *delight* thyself in the Lord." Self is not to be served, but God. "But are we to do no work, build no fire, cook no food?" asks one. That depends on the purpose, the object for which, and the spirit in which, these things are done. Our Saviour's life is a guide in this. The raving demoniac stood before our Lord on the Sabbath day, and Jesus restored him. He saw, one Sabbath, an impotent man lying at the pool, and he bade him to rise, take up his mat and walk. He goes to the sick bed of Peter's mother-in-law, touches her with divine power, and she rises on that Sabbath day and serves him and his disciples. He places his holy hand on the bowed back of a daughter of Israel, on another Sabbath, and she is made whole. His disciples pluck the heads of wheat, shell out the grain, and eat it on another Sabbath day, and Jesus justifies the act. "It is lawful to do well on the Sabbath days." "The Sabbath was made for man." Works of necessity, of worship, of direct labor for God, have ever been in harmony with the Sabbath law (Matt. 12:3-5); yet works not of necessity, but of presumption and defiant rebellion against God, will be as surely punished as were the same in the wilderness. Num. 15:30-36. He who delights in God will delight in God's commandments.

Restlessness; Turmoil, Strife.—Says the *Christian Work*, Presbyterian:—

"A prominent Presbyterian, an ex-moderator, is quoted by the *Mid-Continent* as saying to a caller the other day, in deep distress: 'I do not know what has come over the Presbyterian Church. Look at my desk. It is literally covered with letters from churches seeking new pastors, and from pastors seeking new churches. There is a spirit of restlessness and dissatisfaction everywhere. I do not know what to make of it.'"

It is a sign of the times, not only in religious circles, but everywhere. A decisive election has just taken place in America, and yet men are unsettled. In the Old World the recent revelations of Prince Bismarck show that no dependence is to be put upon human compacts in the highest relations of life. We see the very condition of things now which the Lord predicted in Isaiah 59, and the reason given there is that men have departed from the Lord and his commandments. It is true. God calls them back by his Gospel. He tells them to prepare for his coming; to return to his word and the keeping of his commandments, and turn away from the traditions and commandments of men. This great message in its threefold aspect is given in Rev. 14:6-14, and elsewhere. Many people long to hear these things, but the pastors will not preach them. Many pastors long to preach simple Bible truth, but fear some of the people. There is "restlessness and dissatisfaction everywhere" in the earth, and men are so because they are hoping in the things of earth. But nevertheless there is one place of rest in all this sea of strife, and that is upon the rock of God's eternal truth as it is in Christ Jesus.

Of the 496,920 inhabitants of Boston, no fewer than 226,752 persons, according to Prof. F. G. Peabody, patronize daily the 606 licensed saloons. In this case each patron is counted every time he enters, and of course there are many "repeaters." It is estimated that an average of ten cents is spent by the average patron every time he enters. This foots up the enormous sum of \$22,675 a day, or in a year of three hundred days, \$6,802,500. This is more than was paid in the year 1894-95 for the total outlay of Boston's public schools (\$2,061,160), total cost of Boston's fire department (\$1,041,296), total cost of Boston's police department (\$1,318,186), total expense of Boston's city park system (\$2,214,814), by \$166,044. Boston is probably no worse than other cities. This is an indication of the power and influence of appetite and the saloon.