

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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MILTON C. WILCOX, EDITOR.

JESUS CHRIST, the Son of God, was with the Father before the world was. He himself says: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5.

JESUS CHRIST was the direct Creator of the heavens and earth. "Without him was not anything made that was made." John 1:3. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." Col. 1:16. "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. 8:6. The world was therefore created by God through Jesus Christ.

CREATIVE power is preëminently the distinguishing mark of the true God. The Psalmist contrasts the idols worshiped by the nations with the true God in the following language: "Our God is in the heavens; he hath done whatsoever he hath pleased. Their idols are silver and gold, the work of men's hands." "Ye are blessed of the Lord which made heaven and earth." Ps. 115:3, 4, 15. "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He [the true God] hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jer. 10:11, 12.

THE same thought is emphasized in the New Testament. When Paul and Barnabas would turn men from idolatry to the worship of the one true God, they appeal to the creative works of God as evidence of his existence. When the men of Lystra were about to render them worship, the apostles exclaimed: "Sirs,

why do you these things? We also are men of like passions with you [and so were the heathen gods], and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein," and the same God had not left himself without witness, but had given rain from heaven, with fruitful seasons. See Acts 14:11-17. And also at Athens Paul proclaimed the true God with the same characteristics. It was the "God that made the world and all things therein," the "Lord of heaven and earth," who "giveth to all life and breath and all things," in contrast to the multitude of gods worshiped by the Athenians. Throughout the Scriptures it is the same,—the God who created the heavens and the earth is the only true God.

IT would be most natural that this characteristic of the true God should be embodied in some memorial or institution which would constantly keep before his people and the world his true character. And such we have. Says the Psalmist, "He hath made his wonderful works to be remembered" (Ps. 111:4); and this memorial, we are told, is "throughout all generations." Ps. 135:13. But what is this memorial by which God has made his wonderful works to be remembered, which calls to mind the only true God, the Creator of the heaven and the earth? It is his holy Sabbath, the law of which shows its memorial character, as also the characteristics of the God who gave it:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day [the day of the Sabbath, the seventh] and hallowed it."

HERE was the memorial of God. Around and in that institution as it came from his hand in the beginning (Gen. 2:1-3) clustered all of the great facts of creation, all of the attributes of the Godhead—his love to man, and his wisdom and power exercised because of his love. Every recurring Sabbath would bring to man in an especial sense God's wondrous goodness in the life, home, and blessings which God had given; would reveal the wondrous wisdom of means to end, of perfect adaption of part to part, manifested in the unfolding revelation of God's will; would continually impress man with the wondrous power bestowed in creating and upholding all the rolling worlds: and this not only on the

Sabbath day; for God is ever the same, and his immutable law demands a remembrance of the Sabbath day all through the week. As soon as one Sabbath was past the next one was to be remembered, and all plans laid with that in view, in order that it might be kept holy. And therefore all the days of the week were named or numbered with respect to the Sabbath, "Day One to [or into] the Sabbath," "Day Two to the Sabbath," etc. The Sabbath was the crown of the week, and the only reason for the week's existence.

THUS much for creation, the Creator and the memorial of his work. Man sinned, and lost his dominion, his purity, his life. Only Divine power, only Creative power, can restore what has been lost through sin; and therefore we have the two thoughts so frequently conjoined in Scripture. "In six days Jehovah made the heaven and the earth." Ex. 20:11. "I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens." "Israel shall be saved in Jehovah with an everlasting salvation; ye shall not be ashamed nor confounded world without end. For thus saith Jehovah that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am Jehovah, and there is none else." "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." "In Jehovah shall all the seed of Israel be justified, and shall glory." Isa. 45:12, 17, 18, 22, 25. "For I am Jehovah thy God, the Holy One of Israel, thy Saviour." Isa. 43:3. "Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb, I am Jehovah that maketh all things." Isa. 44:24. The above passages unmistakably declare that Creator and Redeemer and Saviour are one, and that God's creative power is pledged to redeem and save his people. Such proofs could be multiplied indefinitely.

THAT the salvation of man demands creative power is further evident from the fact that those who are saved are recreated, or created anew, by the very One who created the heavens and the earth. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10); "And that ye put on the new man, which after God is created in righteousness and true holiness [or sanctification]" (4:24); "If any man be in Christ, he is a new creature [creation]" (2 Cor. 5:17). Therefore redemption is crea-

tion; the same power which was exercised to bring man into existence is exercised to redeem and save; for the gospel is "the power of God unto salvation." Rom. 1:16.

THEREFORE as God has "made his wonderful works to be remembered" (Ps. 111:4), as the memorial of those works is the seventh day, his Sabbath day (Ex. 20:8-11), as that memorial is "throughout all generations" (Ps. 135:13), and as a part of the wonderful works of God is the recreation and restoration of what has been lost through sin, it follows that the Sabbath is the sign-token of God's power in redemption; the ever-present memorial of regeneration in him, "a delight, the holy of the Lord, honorable." And this the Lord expressly declares: "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am Jehovah your God." "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctify them." Eze. 20:20, 12. Here again is presented not only the thought that the Lord, the Creator, is the sanctifier of his people, but that he who sanctified the Sabbath also sanctifies his people. Christ sanctifies his people by dwelling within them (Eph. 3:17; Gal. 2:20; John 17:17-19), and he sanctifies the seventh day by putting into it in an especial manner his own presence, making it holy unto the Lord (Isa. 58:13; Ex. 20:11). The Sabbath is, therefore, not only a memorial of creation but of recreation, a sign-token not only of the Lord Jesus Christ the Creator, but of the Lord Jesus Christ the Redeemer. And he who comes to know Christ for what Christ wants to be to his people will observe the memorial which Christ has given, and will turn from every counterfeit which Satan has sought to pass current. Reader, how do you stand?

THE BIBLE AND SPIRITUALISM.

A LEADING Spiritualist paper has the following:—

The only essential part of Spiritualism is the belief that the so-called dead can communicate with the living and really do so—the rest is accessory and may be admitted or not. Now, if there is anything in the Bible which is positively taught it is that part of Spiritualism. It teaches that the spirits of "the dead" return and manifest themselves to the living; it teaches clairvoyance in the ecstatic state; it teaches of healing by the spirit and finally the materialization of spirits. And indeed certain Spiritualists allege that the Bible is filled with Spiritualism and if you were to suppress this there would be nothing remaining but the covers of the Bible.

Without going so far as this, we say that the Bible contains a great proportion of Spiritualism, and surely those who believe as the orthodox do, that the Bible is the word of God addressed to man, would be forced to become Spiritualists. . . . Take in the first place the Old Testament and see what a role the angels play in their descent upon the earth. Angels came to the side of Adam and Eve, Abraham and Sarah. An angel saved Hagar and Ishmael, her child, in the desert.

Now right here is where Spiritualists entirely misapprehend the entire question. The Bible does teach spirit communication, or, as we prefer to state it, ministration of angels, but the spirits are *not* the spirits "of the dead." Angels, whether good or evil, for there are both.

are not dead people. They are a distinct order of beings, and existed before man and the earth were created, before man sinned or a soul died. See Job 38:4-7; Gen. 3:24. Some of these spiritual beings, led by Lucifer, "kept not their first estate," and they are those which come to us in the guise of the dead to deceive. These in all past paganism have deified, deceived, deluded, and blinded millions to their own doom. The Bible clearly intimates that those who worship the dead, or engage in supposed ancestral worship, worship devils and not God. See Ps. 106:28, 36, 37; 1 Cor. 10:20. Against these deceptions God expressly warns his people and has ever warned them. See 1 Tim. 4:1-3; Rev. 16:13, 14; 2 Thess. 2:9; Deut. 18:9-11. Saul, the rejected king, failed to heed God's warning and was deceived by the demon which came in the guise of Samuel.

That so-called "orthodox" people will inevitably do one of two things is evident. If they hold to the soul's immortality and its conscious existence apart from the body, they will eventually become Spiritualists, and in fact many are already; though they deny the name, they hold the essential belief, and will inevitably be led to reject the religion of Christ for the religion of self. But if the Bible doctrine of man's nature be accepted in truth, Modern Spiritualism must surely be rejected.

The whole doctrine is based on one utterance and one motive. The utterance is Satan's falsehood, "Ye shall not surely die." The motive is thoroughly selfish, "Ye shall be as God." Gen. 3:4, Revised Version. This was the motive that actuated Satan in his rebellion against God. He said: "I will ascend into heaven, I will exalt my throne above the stars of God, . . . I will be like the Most High." Isa. 14:13, 14. It is by the same devilish ambition instilled into the hearts of men, the same principle of selfishness, that he has brought all the evil, woe, misery, and death into the world. It is by that first falsehood that every false system of religion, from the ancient sun worship to Roman Catholicism, has lived and does live to-day. It exalts man to deceive him. It dethrones, as far as wish can do, God, and exalts Satan and self in his place.

But the opposite exalts God and Christ Jesus, who revealed God as the One above all others, the Source of all good, of all life, of all righteousness, of all felicity and blessedness; and all these he will freely impart to him who simply trusts. He is "the Way, the Truth, and the LIFE."

It is thus that Rev. W. W. Faris, D.D., one of the editors of the *Occident*, speaks of the Parliament of Religions:—

"I have been asked these questions: 'Will the Parliament of Religions in your judgment prove to have been beneficial or injurious to the world?' Answer—Injurious. 'In what do you look for this injury?' Answer—The Parliament of Religions has done somewhat to obscure the majestic exclusiveness of Christianity; to give currency to the pernicious notion that information about religion has inherent moral force, apart from the sacred functions of appointed gospel agencies, the broadest and most important of all broad churchism, and thus to so conceal Christ in the disguise of an esoteric force that men will less easily find him as a personal Saviour.

The Watch Tower.

"Watchman, what of the night? The watchman said, The morning cometh, and also the night." Isa. 21:11, 12.

A WRITER in the *Religio-Philosophical Journal*, in stating the position of Spiritualists, or the Secular Union, to which many of them belong, says: "The undersigned believes in secular Sunday laws for the protection of labor from the grasping exactions of capital, and, judging from the demands of our secular societies, as above presented, he finds himself in very good company, and the day is far distant when all Sunday laws will be repealed." Yes, it is; for all those who desire "secular Sunday laws" will please the "religious Sunday law" people. It is Sunday laws which are demanded, let them be called what they will, but when obtained they will ever be found to be religious and to be enforced by religious bigotry. Our Sunday-law friends have accused Adventists of being associated with infidels, Spiritualists, etc., but all except those who truly revere God's word will be found at last on the Sunday side. They will receive the mark either in the forehead or in the hand.

JOTTINGS FROM EUROPE.

[FROM OUR OWN CORRESPONDENT.]

IN many respects, this has been a remarkable year for Europe. In the physical world the season started out very promisingly; but in many places the high hopes of a bountiful harvest were blasted by unusually heavy late frosts. This disaster was quickly followed by a general and severe drought; thousands of cattle were sold at less than one-fifth the usual value.

The social and industrial world have been even more disturbed. Long-continued coal miners' strikes in England and on the Continent reached such a pass that the national governments had to interfere. During the first part of the year, the German Army Bill held the attention of all Europe; then the commercial treaty between France and Switzerland, and later that between Germany and Russia, gave rise to many unpleasant experiences, and led to commercial wars.

After a long and doubtful discussion, the military bill which increased the German army was barely passed; and scarce was this struggle over when the remarkable demonstration between Russia and France took place, making the insecurity of Germany seem more apparent than ever. And while at present struggling with the financial problem of how to support the present army, Germany is brought face to face with the hard question of another increase in her military forces. The empire is full of malcontents. The burden is already too heavy. Social Democrats and Anarchists are increasing, and the great question is, How can these elements be tamed and corrected?

Recently the synod of the national church met at Hannover. Emperor William was there a portion of the time, and gave audience to a committee from the synod. To this committee he expressed the belief that the attacks of the Anarchists on existing institutions could be combated only by the church, and expressed the hope that the State church would stand by him in this sense. Thus the history of the fourth century is very plainly repeating itself.

Just now the German Empire is occupied with the repeal of the law of '72 excluding foreign Jesuits. Last week the Reichstag took action on the question, and decided by a vote of 173 against 136 to repeal the law, and thus open the country once more to the Jesuits. This action is not final; it must yet pass the Imperial Council; but the probabilities are that it will pass. The feelings of the emperor, as expressed at Hannover, reveal the reason why.

The long-continued crisis of Italy is not yet ended. Last week a new cabinet was reported, but scarce was the news out when its fall was announced. Military expenses present the great obstacle so difficult to surmount. It seems almost impossible to do otherwise than lessen the army, but this the Triple Alliance will not suffer.

All these perplexities are the opportunity of the Papacy. While professing to be the only one capable of restoring peace, the pope is really encouraging some of the troublesome factors. It is generally believed that the pope is at the bottom of the recent Franco-Russian demonstration, his object being to weaken the Triple Alliance. He has by no means given up his long-cherished hope of temporal sovereignty.

Not long ago he gave audience to a deputation of one hundred, who presented to him a gold cross set with jewels. In the pope's remarks to the deputation are the following words: "May this cross be a witness of our never-faltering zeal to regain our freedom and independence. However great the number of our enemies may be, they can do nothing against the foundation stone on which the scepter of the Cæsars was dashed to pieces. The church will triumph through her martyrdom and patience." At the present rate of development the Papacy will not have long to wait to see the accomplishment of her long-cherished hope. On all hands she is gaining ground.

Affairs in Russia have also been on the steady march towards contributing their part of the last-day troubles. In consequence of the commercial war with Germany, the price of coal in Russia has been increased 70 per cent, making it impossible for factories to continue business. In addition to this the country has by no means recovered from the effects of the great famine, in consequence of which, in 47 governments, the farmers owe to the crown 183,619,723 rubles, and 16,000,000 quarts of grain. To this must be added unpaid taxes, which continue to accumulate. For the first time in three years the people had a fair harvest, and now they must sell their products at about half price, as exportation to Germany is closed. There is little hope for the farmers unless the government cancels a part of their debt and unpaid taxes.

These are but a few jottings of the many facts which one sees in Europe to-day. As stated at the beginning, this has been a most remarkable year for this part of the globe. Should matters continue in the same direction and at the same speed, who knows what another day may bring forth? Professor Palmieri, of the observatory on the side of Mt. Vesuvius, who has observed the volcano for forty years, believes that we may soon look for another remarkable eruption, perhaps in the year 1894. What he expects of Vesuvius we may expect of the nations; all things seem to be ready, except the sealing of the servants of God, and as soon as that shall

have been accomplished, we may look for the great eruption. All these gathering elements of uncertainty, which cause men's hearts to fail them for fear of what is coming, cause the child of God to lift up his head and rejoice, for he knows by them that the great and glorious event, the appearing of the Son of Man, is at hand.
H. P. HOLSER.

WHY THE LABORING MAN DOES NOT ATTEND CHURCH.

BY W. E. CORNELL.

THERE is a marked class distinction between the rich and the poor in the popular churches of to-day. The equality of the gospel, which the Master proclaimed should exist between his followers, is there only in theory. The working people of the middle classes are losing their interest in the church, and the church is fast losing its hold on these people. The natural result is just what we see about us on every hand,—a disposition on the part of the professed Christians to compel these people to do unwillingly what they will not do of their own free will.

A case in point occurred in Milwaukee, Wis., lately, where the pastor of the Farwell Avenue Methodist Church invited Ex-Congressman Smith, as a leading representative of the laboring classes of that city, to state his opinion freely as to why the laboring men were not in sympathy with the church. The congregation was four times its wonted size. The meeting was opened by the pastor, Rev. Naylor, who read the sermon on the mount, and then introduced Mr. Smith, who said:—

I have listened with pleasure to the reading of that wonderful sermon on the mount, and the old question has come to me, as it comes to the working people daily, and as it has come to me whenever I've read that—for I read it often, I assure you—Why has the church not lived up to the teachings of that sermon?

It is strange, is it not, that, after preaching the Nazarene for 1,800 years, the church has to ask why the laboring men are not in sympathy with it. My friends, the laboring classes have not left the church, but the church has left the laboring classes. I've been in the church myself. You may not think it true, but I have taught a Sunday school class in this city, though for thirty-five years I have not attended church. Fifty years ago, when I first came here, we all attended church on an equal footing. After a few years, when some men grew wealthy in the churches, this equality disappeared. I felt myself gradually shoved to the wall and finally out of the church door. The laboring classes know this spirit of inequality exists, and they have little respect for the results of your churchly (I say churchly instead of Christian) teachings. What are the results? I'll tell you—here Mr. Smith held up his left hand and with his right he dramatically counted off the results on his fingers—they are a Rockefeller, a 36-foot gun, and the tramp.

It is not in this country alone that these results of churchly teaching were seen. In Europe there are 10,000,000 men training for war, learning how skillfully to take the lives of their fellows. Is that following the teachings of the Nazarene? When Peter smote off an ear from the servant of the high priest, Christ bade him put up his sword. He did not teach war and bloodshed; but with every regiment of those armed nations there is a clergyman who prays that his side may be successful in murdering the enemy. It is plain that the church has gone far away from the teachings of its Master, and in so far as they have, they have got out of sympathy with the laboring man.

And thus for nearly an hour Mr. Smith poured hot shot into the camp. At its close the pastor said that he could not agree with Mr. Smith in all he said, but must admit that he had pointed out some existing evils; and he hoped his church would meet the laboring man on the equality that was the ground of simple Christianity.

General Articles.

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

GOD'S SPECIAL MESSAGE FOR TO-DAY.

BY ELIZA H. MORTON.

To-day God has a special truth for men,
E'en as in days before the flood, e'en as
When John the Baptist preached with power, e'en
as
When Luther charged against the hosts of sin.

The law divine must be restored and kept,
And Christ must live his life within the hearts
Of men. And, lo! we see the message speed,
Going to all the earth with wondrous power.
It gathers in its wake the humble ones,
The earnest souls who long to see the light,
And angels work with men and point the way
To those who hunger for the bread of life.
E'en like an avalanche, which gathers strength
As on it rushes to the vale, so swells
The mighty cry which heralds Christ to come;
So moves the great reform which just precedes
The end of time. The work is not of men.
And men, though wrought upon by Satan and
His hosts, cannot prevent, cannot retard,
That which was long ago foretold. We gaze
With awe, we tremble, we adore, and yet
We sing a song of praise. Our hearts are touched
As we are led, perchance, by unseen hands,
To thirsty souls who welcome us with tears.
Oh, blessed privilege to work with God!
Oh, blessed labor, though we see not here
In full the fruits of toil! We soon shall see,
We soon shall know. We soon shall strike a note
Of gladness sweeter far than we have dreamed.
Fare, earthly joys. Grow dim, O fleeting years!
We cast our all into the ark of faith.

A REVIEW OF SUNDAY LEGISLATION IN CENTURY NINETEEN. NO. 8.

BY PERCY T. MAGAN.

WHAT THE PAPACY HAS DONE FOR SPAIN.

I SAID in a previous number of this paper that Rome ruined every country she ever ruled. This is even so. In no land on earth has Rome enjoyed such enormous power as in Spain. Of her power over the race of Israel in that peninsula, I have already spoken, and of her power over the Saracen invaders of Spain, I will speak later. Suffice to say at present that both of these unfortunate people were, by cruelties untold and unspeakable, driven out or killed. The last of the heretics was exterminated in 1612. Then says Buckle, the prince of historians:—

Now, for the first time, the church was really triumphant. For the first time there was not a heretic to be seen between the Pyrenees and the Straits of Gibraltar. All were orthodox, and all were loyal. Every inhabitant of that great country obeyed the church, and feared the king. And from this happy combination, it was believed that the prosperity and grandeur of Spain were sure to follow. The name of Philip III. was to be immortal, and posterity would never weary of admiring that heroic act by which the last remains of an infidel race were cast out from the land. Those who had even remotely participated in the glorious consummation, were to be rewarded by the choicest blessings. Themselves and their families were under the immediate protection of heaven. The earth should bear more fruit and the trees should clap their hands. Instead of the thorn should come up the fir tree, and instead of the brier, the myrtle. A new era was now inaugurated, in which Spain, purged of her heresy, was to be at ease, and men living in safety, were to sleep under the shade of their own vineyards, sow their gardens in peace, and eat the fruit of the trees they had planted.*

These were the promises held out by the church, and believed by the people. It was

* Buckle, "Hist. of Civilization in England," Vol. 2, chap. 1, par. 39.

told how that now the arts, the commerce, the wealth and magnificence of Spain would flourish and increase as never before, ridden of the heretical Jew and the idolatrous Mohammedan. Her ships were to plow the seas and crowd the ports of other shores, her soldiers were to wreath themselves with laurels of victory, till the sun should never set on her dominions, and all earth should do homage at the feet of her scepter of greatness.

But 1613 was the apex of the pinnacle of her power. In that boasted hour of her might—all heretics dead or driven out—the lowly Christian can hear, even at this late day, the death knell of her prestige and glory. Intolerance in religion was the policy of Rome. But “intolerance in religion” is a dire disease which eats into the vitals of all truth and progress, religious, industrial, commercial, and intellectual.

It was even so with Spain; from that very day her glory waned away till naught is left to-day but the mistiest shade of a shadow. The church had driven out the men who cultivated her rice and her cotton, and not being cultivated they grew no more. She had expelled from her borders those who had manufactured her silk and paper, and the ceaseless humming of the looms and buzzing of the mills no longer reverberated upon the breezes. The olives and the vines ceased to yield their increase, for they were neglected.

In the sixteenth century and early in the seventeenth, Spain enjoyed great repute for the manufacture of gloves, which were made in enormous quantities and shipped to many parts, being particularly valued in England and in France, and being also exported to the Indies. But Martinez de Mata, who wrote in the year 1655, assures us that at that time this source of wealth had disappeared, the manufacture of gloves having quite ceased, though formerly, he says, it had existed in every city in Spain.

In every department all power and life disappeared. The Spanish troops were defeated at Rocroy in 1643; and several writers ascribe to that battle the destruction of the military reputation of Spain. This however was only one of many symptoms. In 1556 it was proposed to fit out a small fleet; but the fisheries on the coasts had so declined that it was found impossible to find sailors enough to man even the few ships which were required. The charts which had been made were either lost or neglected; and the ignorance of the Spanish pilots became so notorious that no one was willing to trust them. As to the military service, it is stated, in an account of Spain, late in the seventeenth century, that most of the troops had deserted their colors, and that the few who were faithful were clothed in rags, and were dying of hunger. Another account describes that once mighty kingdom as utterly unprotected; the frontier towns ungarrisoned; the fortifications delapidated and crumbling away; the magazines without ammunition; the arsenals empty; the workshops unemployed; and even the art of building ships entirely lost.*

I might go on interminably, to show what papal power has done for Spain. It was ruin, ruin, ruin on every hand. To this condition was Spain brought by Roman Catholicism and the Inquisition. And in this terrible condition she is to-day. What news have the cables brought us from Spain during the last few months?—National bankruptcy, talk of a dictator and anarchy, her flag is almost unknown on the seas, her wares and fabrics crowd not the marts of the world. Not a solitary ring is heard from her intellectual anvils, if she has any; only a deathlike silence answers when her name is called in any department of knowledge.

I know of no more fitting words with which to close this sketch of Spain, the most finished product of the Roman Catholic machine,

than those of Buckle in his superb portrayal of her deathlike lethargy:—

Content with what has been already bequeathed, they [the Spaniards] are excluded from that great European movement, which, first clearly perceptible in the sixteenth century, has ever since been steadily advancing, upsetting old opinions, destroying old follies, reforming and improving on every side, influencing even such barbarous countries as Russia and Turkey, but leaving Spain unscathed. While the human intellect has been making the most prodigious unheard-of strides, while discoveries in every quarter are simultaneously pressing upon us, and coming in such rapid and bewildering succession that the strongest sight, dazzled by the glare of their splendor, is unable to contemplate as a whole; while other discoveries still more important, and still more remote from ordinary experience, are manifestly approaching, and may be seen looming in the distance, whence they are now obscurely working on the advanced thinkers who are nearest to them, filling their minds with those ill-defined, restless, and almost uneasy feelings which are the invariable harbingers of future triumph; while the veil is being rudely torn, and nature, violated at all points, is forced to disclose her secrets, and reveal her structure, her economy, and her laws to the indomitable energy of man; while Europe is ringing with the noise of intellectual achievements; . . . while, amidst this general din and excitement, the public mind, swayed to and fro, is tossed and agitated,—Spain sleeps on, untroubled, unheeding, impassive, receiving no impressions from the rest of the world, and making no impressions upon it. There she lies at the further extremity of the Continent, a huge and torpid mass, the sole representative now remaining of the feelings and knowledge of the Middle Ages. And what is the worst symptom of all she is satisfied with her own condition. . . . All these things conspiring together, produce in their aggregate that melancholy exhibition to which we give the collective name of Spain.*

This is what Rome has done for Spain, and, as I intend to show in the next number of this paper, this is what she will most certainly do for the United States.

UNION OF PROTESTANTISM AND CATHOLICISM BECOMING MORE APPARENT.

BY ELDER H. J. FARMAN.

THE statements of National Reformers that a union of Protestantism and Catholicism would be effected by the Sunday-law movement is becoming more apparent every day. From the political and religious press we see a growing tendency to tone down the differences that have existed in years past between these two great religious bodies. However, there are a few exceptions. But most of our large daily papers are catering very strongly towards Catholicism, and the words of prophecy are being fast fulfilled which state that the people of this country shall “make an image to the beast [the Papacy], which had the wound by a sword, and did live.”

The annual meeting of the International Christian Endeavor Society was held in Montreal, P. Q., last July, and reported in the Providence (R. I.) *Daily Journal*. This meeting, according to the report, was the largest ever held but one, there being over sixteen thousand delegates present. This was a very enthusiastic meeting, and very fully reported in the above-named paper, from which I quote:—

Montreal's welcome to her American guests has been anything but scanty. In his address on Thursday the mayor of the city said: “While I am a Roman Catholic myself, and while Montreal is a Roman Catholic city, that is, the greater portion of her citizens profess that faith, none will extend a heartier welcome than we will.”

But how was this welcome received? Says

the editor: “A speech of this kind addressed to the representatives of a great Protestant society, could not fail to be greeted with enthusiasm by the Convention.” And all this is from Protestants, so called. Is not this a fulfillment of what is stated in “Great Controversy,” pages 571, 576, edition 1891?

As the Protestant churches have been seeking the favor of the world, false charity has blinded their eyes. . . . Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, apologizing to Rome for their uncharitable opinion of her, begging pardon for their bigotry. Romanism is now regarded by Protestants with far greater favor than in former years. . . . The opinion is gaining ground that, after all, we do not differ so widely on vital points as has been supposed, that a little concession on our part will bring us into a better understanding with Rome.

And this is just what the editor of the *Journal* says the Christian Endeavor Society is doing:—

It is in this direction that the Christian Endeavor Society has done its greatest work, certainly one of its greatest works. It has accustomed its members to look outside of its own narrow church lines and see good in other denominations, and without doubt it has contributed its full share to the ultimate Christian union, of which so much has been said in the last few years; and so when the Roman Catholic executive of the city of Montreal appealed to them on Thursday, as *colaborers*, it is no wonder they cheered him, as one report puts it, “into astonishment.”

“Cheered him into astonishment”! This is just what the Lord has said Protestants would do. Protestants have tampered with and patronized popery; they have made compromises and concessions which papists themselves are surprised to see, and fail to understand. Says the editor, It is in the line of “Christian union” that the Endeavorers have done their “greatest work,” that is, in bringing together Protestantism and Catholicism, so that the Roman Catholic mayor could recognize them as “colaborers.”

“Colaborers” in what? Says the mayor, “It is not a battle of creeds nowadays, but a battle between belief and unbelief.” At this statement the crowd expressed its approval by breaking into vehement applause. “A battle not of creeds, but of belief and unbelief.” Is not this just what the *Northwestern Christian Advocate*, of Chicago, Ill., in December, 1867, said would come?

We warn them further [evidently speaking of those who keep the Sabbath, Saturday] that in the contest for the sabbath [Sunday], it may so fall out that Roman Catholicism . . . and Protestantism will be found side by side, for neither of them will consent to be marshaled by German atheists.

By “German atheists” is meant all who do not believe in Sunday legislation. But what has Sunday legislation to do with the mayor's statement that it “is not a battle of creeds nowadays, but a battle between belief and unbelief”? We shall see a little later. To these words of the mayor “the great crowd expressed its approval by breaking into vehement applause. Then everybody sang, ‘God Save the Queen,’ and ‘My Country, ‘Tis of Thee,’ and then there was another great outburst, which almost stunned the sparrows flying beneath the lofty roof.” Surely all can see that here is a grand union of these two great bodies, both in sentiment and spirit. Says the editor: “A meeting of this sort, whatever its primary purpose, cannot fail to broaden the sympathies of all those who participate in it, and imbue them with a sense of *interdenominational* and *international* community of interests.” Thus the *Journal* sees which way the current is tending.

*Id., par. 42-44.

*Id., par. 98, 99.

Among one of the first and most enthusiastic resolutions passed by the Endeavorers was a protest against the opening of the World's Columbian Exposition on Sunday. This act, they claim, was a violation of "the will of the people expressed through their representatives in Congress," and, moreover, a violation of the consciences of all the (good) people in the world. They declare that the Exposition "is national and not local, and should therefore represent the sentiments of the whole people." When the resolutions and protests against Sunday desecration were read, says the editor, "Enthusiastic Endeavorers got up in their chairs and hurraed, . . . while the ladies waved their handkerchiefs." By this is seen how Protestants are uniting with Roman Catholics in "resisting political atheism." "Political atheism" is Sunday desecration, and, as the mayor said, in "a battle not of creeds, but of belief and unbelief."

There is another feature in this union of Protestantism with Catholicism which we wish to notice, namely, that Protestants are making "compromises and concessions which the papists themselves are surprised to see and fail to understand." This the Young People's Christian Endeavor Society did last summer in Montreal. Rev. Dr. Douglass, of that city, was to speak upon "Social Purity," and, as the *Journal* says, he "has a habit of coming out strongly on any subject he takes up, and is a determined opponent to the Roman Catholic Church. The committee running the convention, however, had the doctor submit his manuscript to censors. The result was a mighty cutting down of the address, and the official copy contained nothing to hurt the feelings of Roman Catholic citizens." Thus we see that the sentiment of union has become so strong that a minister has not the privilege of speaking out his own convictions of Catholicism in a Protestant meeting if it will in any way "hurt the feelings of Roman Catholic citizens." In this we cannot fail to see fulfilled just what the "Great Controversy" said years ago would come: "When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, . . . then we may know that the time has come for the marvelous working of Satan, and that the end is near." Reader, do you not see in this a sign of the end, and an evidence of the soon coming of Christ? Do not the words of Christ apply here, "What I say unto you I say unto all, Watch"?

CHRIST THE FRIEND.

If you wear the livery of Christ, you will find him so meek and lowly of heart that you will find rest unto your souls. He is the most magnanimous of captains. There never was his like among the choicest of princes. He is always to be found in the thickest part of the battle. When the wind blows cold, he always takes the bleak side of the hill. The heaviest end of the cross lies ever on his shoulders. If he bids us carry a burden, he carries it also. If there is any that is gracious, generous, kind, and tender, yea, lavish and superabundant in love, you always find it in him. His service is life, peace, joy. Oh, that you would enter on it at once! God help you to enlist under the banner of Jesus Christ.—*Last words of Rev. C. H. Spurgeon.*

"To PERSEVERE in one's duty and be silent is the best answer to calumny."

OPEN THE DOOR.

BY JULIA H. DUFFIE.

"If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

LIKE panting hart with parching throat
No longer search the dusty moat.
Lo, Christ himself now gives us food!
Oh, taste and see the Lord is good!

Now at the door he stands and waits.
Oh, why are closed these human gates,
While glory's portals open wide
To welcome in the Crucified!

Dear Lord, come in and sup to-day;
We know thou wilt not say us nay.
We yield ourselves, our doubt, our sin,
And Christ, our gracious Guest, comes in.

"THIS MAN RECEIVETH SINNERS."

BY MRS. E. G. WHITE.

"THEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

The scribes and Pharisees prided themselves upon the idea that they were God's chosen people, and they were filled with self-righteousness. "Christ came unto his own, and his own received him not." He did not flatter the Pharisees or exalt them in any way. He received the publicans and sinners whom the Jews heartily despised, and, because his lessons of humility, compassion, and love rebuked their selfishness and pride, they would none of him, but turned from him in scorn. They made great ostentation, wore long robes, and stood praying on the corners of the streets, but none of these pretensions to piety awed the great Teacher or drew from him one word of approval. They flattered themselves, but he did not flatter them. The teaching of Christ was against all vanity and pride, for these were abhorrent to the Most High. It is the humble and the contrite whose prayers are heard in heaven. The Lord declares that he knoweth the proud afar off. He says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

When the scribes and Pharisees saw the publicans and sinners following Christ and listening with living interest to his teaching, they could not tolerate either teacher or listeners. They hated Christ and said, "This man receiveth sinners, and eateth with them." By this accusation they thought to make the false impression that Jesus loved the association of those who were sinful and defiled, and was insensible to their wickedness. To this reproach Jesus replied by the parable of the lost sheep. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The parable of the lost sheep places man in the position of one who is helpless and undone. All are lost unless they are transformed in character. The lost condition of the sheep necessitates the coming of the True

Shepherd, that, at any cost to himself, he may seek and save those that are perishing. Those who are wise in their own conceit do not realize the position in which they are placed by this parable. The Son of Man came to seek and to save that which is lost. Doth not the shepherd leave the ninety and nine in the wilderness and go after that which is lost until he find it?

In giving his only-begotten Son to save us, the Lord God shows what is the estimate he puts upon man. To the question, What is the price of the soul of man? the answer is, The life of the only-begotten Son of God. And as Christ came to save man, high or low, rich or poor, white or black, are any to be treated with contempt? Satan has studied to lay in ruins the image of God, and, through intemperance and sin, obliterate all trace of his character in man. Christ came, clothing his divinity with humanity, that he might meet humanity and not extinguish humanity by divinity. He came to save the lost sheep, and became a servant in lowly ministry to lift up the lowly.

The science of salvation is a grand theme, and all the glory of restoring the image of God in man is to be laid at the feet of the Eternal. Holy angels have left the royal courts, and have come down to earth to encamp in the valleys in chariots of fire, a vast army, not to despise, not to rule, or require man to worship them, but to minister unto those who shall be heirs of salvation. Could human eyes be opened, they would see in times of danger when Satan goes forth as a roaring lion, seeking whom he may devour, that heavenly beings encamp around the little flock who love and fear God.

The heavenly Shepherd left the ninety and nine to seek the lost one. However dark the night, however severe the tempest, the Shepherd goes forth, at every step calling by name his lost sheep, until he hears its terrified, faint, and dying cry. Then he hunts amid the dangerous places, crosses the tangled briers, and finds his sheep. He rescues it from peril, places it on his shoulder, and with rejoicing returns to the fold. At every step he cries, "Rejoice with me; for I have found my sheep which was lost." "And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost."

Could we see the heavenly angels watching with intense interest the steps of the Shepherd as he goes into the desert to seek and to save the lost, what wonder would fill our hearts! "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons [in their own estimation], which need no repentance." It is he who is sick who feels the need of a physician, and the mission of Christ to the world was to seek and to save those who were perishing. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

NIGHTLY rest and daily bread, the ordinary use of our limbs and senses and understanding, are gifts which admit of no comparison with any other; yet because almost every man we meet possesses these, we leave them out of our enumeration of blessings.—*Paley.*

MAN'S SINCERITY IN BELIEF CANNOT SAVE HIM.

BY WM. PENNIMAN.

SINCERITY comes from the Latin word *sincerus*, from *sine*, "without," and *cera*, "wax," signifying *without wax*, as pure honey, which is not mixed with any wax. Says Bucks Theological Dictionary:—

The Greek word *elikrineia*, translated sincerity (2 Cor. 1:12), signifies a judgment made of things by the light and splendor of the sun, as, in traffic, men hold up goods they are buying, to the light of the sun, to see if they can discover any defect in them. Thus those who are truly sincere can bear the test of light, and are not afraid of having their principles and practices examined by it. This word, however, like many others, is abused, and often becomes a subterfuge for the ungodly and indolent, who think that their *practice* is nothing, but that sincerity, or a *good heart*, as they call it, is all in all. But such deceive themselves, for a tree is known by its fruits; and true godly sincerity will evidence itself by serious inquiry, impartial examination, desire for instruction, unprejudiced judgment, devotedness of spirit, and uniformity of conduct.

It is not in the providence of this article to show the importance of sincerity in Christian character, but mostly to show that sincerity, or a supposed honesty, in believing an untruth will not save or shield the sinner in the judgment. While it is true that one cannot be saved without "*godly sincerity*" (2 Cor. 1:12), it is equally true that one cannot be saved with a sincerity which is not godly. The Lord commands us (Joshua 24:14), to fear and serve him in sincerity and truth. If we do this, we are safe, but if we persist in serving Satan in sincerity and in falsehood, we are lost. Many texts might be quoted to show how essential sincerity is to the Christian, but sufficient is already given to prove this point.

In the outset we will say that we know not what allowance the Judge of all the world will make for education and circumstances, but this we do know, that God not only holds men responsible for what light they have, but also for what they might have; not only for what they know, but also for what they might know; not only for what they do, but for what they might and should do. And can we not just as truthfully say that men are not only responsible for what they believe, but also for what they might and should believe? The idea that it makes no difference what a man believes if he is only sincere, is one of the strong devices of Satan. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and *belief of the truth*." 2 Thess. 2:13.

It is said that the drunkard and the insane are not responsible for what they do. Why not, if they have become drunk and insane by the violation of God's laws? Is it not just so with those who suffer themselves to be taken captive by Satan by going onto forbidden or enchanted ground, as "Satan leads to bewilder, and dazzles to blind," until they become sincerely and willingly his subjects?

The idea that it matters not what a man believes if he is only sincere, is one of the greatest errors that the father of lies has disseminated through the world, and great have been the evil results of this position. This evil has thrown a false charity over the most corrupt and dangerous doctrines, and men of intelligence have argued that the time has come to do away with "doctrinal differences," just as though God does not hold one responsible for the principles he holds. Paul says (Rom. 10:2), "For I bear them record that

they have a zeal of God, but not according to knowledge." Our Saviour, speaking of the zealous Jews, said that they would compass sea and land to make one proselyte, "and when ye have made him, ye make him twofold more the child of hell than yourselves." Thus we have the most intense sincerity, yet it did not save these teachers nor their proselytes.

Again, the Lord exclaimed as he wept over Jerusalem, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:42. Were they not sincere in their ignorance and in their blind unbelief, and does not the language of Christ, that the things which belonged to their peace were hid from their eyes, accord with the text, "But if our gospel be hid, it is hid to them that are lost" (2 Cor. 4:3)? If Jerusalem or the Jewish nation had known the things which belonged to their peace, they might have been saved, yet it was their privilege to have known. Sincerity in darkness or ignorance did not save them. Peter also charges the Jews with ignorance: "And now, brethren, I wot that through ignorance ye did it, as did also your rulers." Acts 3:17. Did their sincere belief that Christ was a blasphemer make them not guilty of the sin of putting him to death?—No, for they were "murderers." Again, did Paul's sincerity and zeal in persecuting the saints, and in consenting to their death (Acts 26:9, 10) release him from accountability? If so, why does he speak of himself years after his conversion as the chief of sinners, and "the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God" (1 Cor. 15:9)?

The above proves conclusively that it is not a thing of "no consequence" whether a man does or does not believe the truth. Christ says, "He that believeth not the Son shall not see life." John 3:36. Sinful man says, He that believeth not shall be saved if he is only sincere. The reader can judge which is right. It is everyone's duty to weigh evidence, to prove all things, and to hold fast that which is good; "to try the spirits, for many false prophets are gone out into the world."

We read that "as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law . . . (their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another); in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:12-16. See also Rom. 1:18-20. These scriptures plainly prove that the heathen are accountable, and "without excuse," although as sincere in their belief as the more enlightened. Then how much more responsible are those who have seen the blazing light of the Third Angel's Message? As faith reveals the light, we must come to the logical conclusion that the man who is not responsible for his faith, is also not responsible for his conduct. This conclusion must inevitably follow.

The man who sincerely believes or thinks (it is doubtful if a rational being can disbelieve in the existence of God) there is no God, is an atheist, and, in Bible language, is a fool, yet his sincere folly will not save him.

The prophets of Baal who "cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them" (1 Kings 18:28), to bring down

fire upon their offerings, were doubtless "sincere." Some in this enlightened age are more foolish and wicked than the prophets of Baal, for they only tried to call down the fire upon the sacrifice, but these would-be National Reform prophets would, in their blind and sincere zeal, not only shed the blood, but call down fire and the judgments of God upon men, as they have recently tried to do upon the Sunday openers of the World's Fair.

Christ says now, just as much as he did when on earth (Matt. 7:21-23), "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will [keepeth the law, Ps. 40:7, 8] of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity [lawlessness]." This is just what the people in their false sincerity are doing now. They cry out, Lord, Lord, the gospel, the gospel, but ignore the law, or do not the will of God, or keep his commandments. Many may say in that day, Lord, was I not sincere in persecuting, imprisoning, and banishing the Seventh-day Adventists, and in compelling them to observe the Sunday?

I live between two villages, called Carlinville and Alton. If a man wishes to go to Alton, which is south, and I tell him he will get to Alton by going north on the Carlinville road, he will never get to Alton by going in that direction. He may sincerely believe when he starts that he will get to Alton, but he will be just as much mistaken as the ones who cry out, "Have we not prophesied in Thy name?" If the one who directs in the wrong road knows no better, it is the "blind leading the blind," therefore "both will fall into the ditch." Luke 6:39. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:19.

Many do not believe in prayer. Many think the ordinances are not essential, and that, so far as baptism is concerned, a drop is as good as a fountain. They are sincere believers in Sunday keeping, the immortality of the soul, and all of the errors of Spiritualism. Believers are found in Mormonism and all the isms, transubstantiation, and the power of the priest to forgive sins, and to pray souls out of purgatory; yet their sincerity in believing those things will not save them when they know and reject the light. Many have no consciousness of sin, their consciences having, as it were, become "seared as with a hot iron." 1 Tim. 4:2.

The would-be National Reformers, who are so zealous and "sincere" in working up Sunday laws, thus giving "life to the image of the beast," and hindering the progress of the Third Angel's Message, may yet suffer the awful consequences of rejecting this message. Rev. 14:9-11. May God in great mercy save many from that "strong delusion;" for those who fall under its power "believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. 2:11, 12.

"God's people are travelers. Sometimes they are in dark lanes and deep valleys, sometimes on the hills of joy, where all is light and cheerful."

OUR DANGER.

BY ELDER I. E. KIMBALL.

BLIND, deaf, and dead men are, in varying degrees, insensible to danger.

Professors of the gospel are characterized as blind, deaf, and dead, according to the way they deny the power of God, narrow down their lives to self-serving, and become oblivious to the gospel mandates.

The danger of the salt losing its savor, and the light growing dim and going quite out in darkness, is very great.

One would hardly suppose that the light so brilliantly flashing out in the times of Moses and Joshua, could have been so quenched as it was soon after in the times of the judges, or that the glory of Christ and the early church could have given place to the terrible night of the Dark Ages. Everywhere and always in the sacred word God's people are charged with perpetual backslidings. "My people are bent to backsliding from me."

But he who grieves and quenches the Spirit becomes insensible to the strivings of the Spirit. It requires more than mortal power to move him.

Now the gospel is a living issue, or it is nothing. Its life and its works are in the Spirit of the eternal God, and by his power, and where such life and works are not manifest, there is, of necessity, apostasy. Those who are cut off and "alienated from the life of God" have to carry their own burdens, and continually know sorrow and misery.

Now as the perpetual trend of the ages has been toward darkness and unbelief and final delusion, is it not well for us to anxiously consider, and to know our true state before God?

It is a notorious fact that many amongst God's people to-day are indifferent and careless, and darkness is shutting them in completely. Many whom we love are sealed for destruction. Unless someone puts forth the hand to snatch them from the fire, they will never be saved.

Nothing but a living faith will amount to anything at all, for Christ will not, cannot, bear your burdens unless you give them into his hands. The less we trust, the less can he do for us; the more we trust, the more he carries us and our burdens. All trust makes all things possible. A living faith says, "My Heavenly Father will help me personally, according to his promise." The language of faith is, "I will trust and not be afraid; for the Lord Jehovah is my strength." The moment we lose sight of God, strength gives place to weakness, light to darkness, righteousness to sin. Peace has flown. Why?—Because the courage born of the fact that Jehovah is our strength is all gone; we limit our efforts according to our own strength. But we forget that one of two spirits will have to do with us. If the Lord's strength does not give us liberty, we must be bound with the steel manacles of Satan.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Hear, ye deaf, and look, ye blind; let the dead hear the voice of the Son of God, that they may live.

What shall we do?—The only answer is, "Let them take hold of My strength, that they may make peace with Me, and they shall make peace;" for "the fruit of righteousness shall be peace," and God's Spirit and power will give to everybody righteousness. We

hear those in the dark say, "Pray for us." Very well, this we will do; but, in the meantime, do not trust to our faith. God would have you to know how to exercise faith, and, unless you do this, and yourself draw from the wells of salvation, you must surely fall.

Let the poor, weak, trembling, fearful soul first settle it that God surely wishes to save him and has strength to do it. Secondly, let him by the aid of the Spirit of God understand his weaknesses, wherein Satan gets advantage of him. Are you lacking in will power? Then take hold of God's strength to strengthen your will.

Never, never say, "I will do what I can and trust the rest to God." (But how commonly we find this sentiment.) Rather say, "I can do all things through the Lord who strengthens me; I can do all things, bear all things." Do not say, "I will trust self as far as I am able, and then leave the rest with God," but trust all to God from the first. Let the Lord do all, and remember the flesh profiteth nothing, but the Spirit is all powerful. Are you feelingless? Ask and take hold upon God to shed abroad his love in your hearts. Are you ignorant? Ask to have God's wisdom given you, and ask in faith, nothing wavering. Have God put his invincible will, his loving and his everlasting strength into you, and you will yourself be invincible through God. Heed the voice of the Spirit and take hold of those things that may be had simply by your taking them, without money.

There is no one who may not be "strong in the Lord and the power of his might."

Resist the wiles of Satan while ye may;
Hear the voice of Jesus, and obey.

Jamaica, Vt.

"SPEAKING THE TRUTH IN LOVE."

(Eph. 4:15.)

BY HELEN A. STEINHAEUER.

SOMEONE has aptly said: "It is a bad plan to make friends with a sarcastic man; it is like trying to shave with a bad razor,—you never know when you are going to get the next cut." And, doubtless, not merely my own heart but the hearts of many other learners in the school of Christ, who are striving to be like him, have been pained by the vein of sarcasm which occasionally crops out in some of the best articles of our best writers on religious subjects. From an intellectual standpoint we may, indeed, enjoy them, for they are ably written, but the tender spirit of Christ cannot approve of them; and it is a question in my mind whether this objectionable feature does not neutralize the good which they might otherwise do.

As the old proverb hath it, "Flies are not caught by vinegar," and, just as truly, sarcasm never wins. It may, indeed, set forth facts with sharp distinctness, as when Job said, "Doubtless ye are the people," etc., but it does not soften the heart, as when our Saviour, with tear-wet eyes, exclaimed, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together!" etc.

If we would exemplify Christ in our words and lives, we must have more of his melting Spirit. Sharp, cutting sarcasm may serve a purpose in the speeches of a political campaign, but when the cause of Christ is con-

cerned, it certainly is out of place, for it never wounds to heal, its bitter is never bitter-sweet, nor is it at all likely to bring forth "the peaceable fruits of righteousness."

Even in everyday life sarcasm is a most undesirable gift. The sarcastic man is feared—possibly admired, but if he is loved it is notwithstanding the quality, never because of it. I have in mind an entire family that, with one exception, are noted for their skillful use of this verbal weapon; and, although in many respects most estimable people, their cruel, reckless tongues cause them to be held in honest dread by all with whom they come in contact.

Surely then we who are Christians—"ambassadors for Christ"—should eschew sarcastic speech. Let us not refrain from declaring the whole council of God; but let us see to it that we ever "speak the truth in love," as then, and then only, shall we "grow up unto Him in all things, which is the Head, even Christ."

"First-class advice for preachers and writers," I hear some of my readers remark, "but it does not touch us who are farmers, merchants, and business men generally," while a harsh, rasping voice adds, "As for me, sarcasm is not in my line; I say what I mean, and mean what I say, every time; and my employes know it."

But is it said gently and kindly, my friend? Are you patient, and forbearing, withal, tempering justice with mercy? If not, I fear that you come short of "speaking the truth in love."

To every one of us does the admonition apply,—to the farmer with his "hired men," the storekeeper with his clerks, the master builder with his workmen, the teacher with his (or her) pupils; yea, and to heads of families in their homes. Let us all not merely uniformly speak the truth, but "speak it in love," doing as we fain would be done by were our positions reversed, and so fulfil the law of Christ, for "love is the fulfilling of the law."

Father, how much love rang out in the tones of your voice as you rebuked James last night for his late hours? Mother, will your fretful chiding of your little daughter this morning for neglected household tasks win her to more faithful observance of them in future? Doubtless in both cases the truth was spoken, but not lovingly. This injunction covers much. Is it possible that you, O husband, ever find fault with and criticise your wife (the woman whom you chose among all the women in the world, promising to love and cherish her) in the presence of strangers or before her children, weakening the respect and confidence which it should be your constant aim to deepen and to strengthen? God forgive you for this thoughtless act. It may, indeed, as one man said in self-extenuation, be "every word true," but to say it then and there was not "speaking it in love," as you owe it her to do.

How about the solitary one, set, perhaps, in a family where natural affection does not seal her lips, the single woman, on whom everyone lays claim, because, forsooth, she has "only herself to look after," yet who may by virtue of the fact have a wider sphere of

influence than the women whose arms are filled with babies of their own? The wise man has said, "He that refraineth his lips is wise," and, "Be not witness against thy neighbor without cause," for "in the multitude of words there wanteth not sin." Do you, therefore, carefully refrain from spreading the discreditable facts or items of personal history which come to your knowledge as you pass behind the many doors which open to admit you, on one errand or another? Loving silence is often the counterpart of speaking the truth in love, for it is not necessary always to tell all that we know; but if facts must be mentioned, do you "speak of them in love"?

Boys and girls, young people, as you chat with each other in social gatherings, as you meet upon the street, or in cozy nooks at home, are your words always true, and spoken with tender feelings toward the absent? "Love worketh no ill to his neighbor," "thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things [that are good], hopeth all things, endureth all things," "suffereth long and is kind." Therefore speech seasoned with "love" precludes thoughtless or ill-natured gossip.

Friends, young and old, let us, one and all, make a point of never speaking ill as long as we can find anything good of which to speak. And so we shall be found "speaking the truth in love."

CHRISTIANITY VERSUS OTHER RELIGIONS.

BY ELDER C. M. KINNY.

THE SIGNS OF THE TIMES is not recreant to its name and mission in pointing out the signs of the times in this age of the world's history,—the status and drift of religious thought and action. This it feels itself compelled to do as a faithful sentinel upon the walls of Zion,—to "cry aloud and spare not," that the world may be warned of the dangers which are inimical to the life eternal through faith in the Lord Jesus Christ as revealed in the Bible.

The "Congress of Religions" recently held at the World's Fair in Chicago presents matter for grave reflections.

Christianity joining arms with, if not actually embracing, other religions! That there may result political, commercial, intellectual, and social advantages from the "Parliament" to all concerned, will not be questioned, but that true Christianity will gain anything by the "comparison," is to be seriously doubted.

The relation that true Christianity sustains to all other religious systems is pointedly stated by Moses in Deut. 32: 31-33:—

"For their rock is not as our Rock, even our enemies themselves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter; their wine is the poison of dragons, and the cruel venom of asps."

The relation is not mutual but antagonistic. It asks no favors, it makes no compromises, but demands voluntary, unconditional surrender and absolute submission of all. In this it declares itself the *only true religion*. As evidence of this claim it willingly stands upon its own intrinsic merits,—its superior moral principles,—faith, love, and righteousness, thus appealing for reasonable recognition to the highest faculties of the human mind, the intellectual, the affections, and the moral. Blind

superstition, coercion, or force, and the gratification of selfish desires, has no part in its constitution. With its holy principles Christianity has become the religion of the civilized world, thus proving itself to be the religion of reason, science, education, enlightened progress, refinement, and culture.

That to which Christianity appeals for its origin and authenticity is the sacred book, the Bible. The Bible is the foundation upon which the faith and eternal destiny of all of its believers stand, not upon a continual oracular revelation and visible manifestation in proof of its divine authorship, but upon the inherent power of its ideas, its grand, self-evident truths, the living power of its words. The Bible itself is the greatest and highest evidence of the truth of Christianity. Occupying over four thousand years in its production, containing sixty-six books, and written by about thirty different writers, the variety of its style and subject matter, the sublime simplicity of its narrations, the beauty and elegance of its sentiments, its impartial delineation of character, the purity of its moral teachings, the glory of its promises, its wonderful preservation and present, exalted position, challenge the admiration and commendation of the civilized world, and stamp it as divine.

It has stood the tests of ages; it has not been affected by the wrecks of time, nor yielded to the "higher criticism" of the present skeptical age, and its past and present achievements indicate without doubt the final accomplishment of its *divine mission*,—the saving of all to eternal life who will voluntarily yield in faith and love to its requirements.

But while the spectacle of a backslidden Protestantism "in conference," grasping the band of Roman Catholicism, Paganism, and Spiritualism, is an ominous sign of the times, true Christianity has nothing to fear, but is rather thereby assured of its own speedy and final triumph to the glory of God our Father, and our Lord and Saviour Jesus Christ.

LOYALTY.

BY A. R. CURRY.

"MABEL, why do you persist in such folly?" "What folly, aunt?"

"Why, setting yourself up in opposition to all your friends and to old, established rules, as though you knew more than anyone else."

Mabel could not trust herself to answer, and continued her work as though she did not hear the sarcastic words, but it was not so to be.

"Mabel, do you intend to answer me?" angrily this time and in a louder key.

Mabel raised her earnest eyes and announced quietly that she did not intend to offend anyone, but dare not offend God.

"Oh, how can you act so, Mabel? You know Mr. Brown said last Sunday that it was not the custom in this enlightened age to follow the literal word, that the Spirit was all that was needed, and all the Jewish practices were annulled under this dispensation. And you know your dear father died justified, and he never kept the Jewish Sabbath. Why do you not hear to your friends? People now are beginning to call you fanatical, and what would they say if they knew you contemplated giving up your office as postmistress? O Mabel, Mabel, do not be so foolish!" pleaded her aunt, nearly in tears.

"Auntie, do not think it is hard for me to follow the word as the Spirit enlightens me; please do not worry so about me. I must do what I think is right."

"Yes, but why are you right and all the rest wrong on this question?"

"Because, dear aunt, there does not happen to be any one of our friends who has been led to see this truth, but surely there are more of this doctrine, and I will try to find them."

"And will you leave old and tried friends and go to strangers for a mere whim? Are you crazy?"

"No, Aunt Mary, I am not crazy, but determined with the help of God to find a home among the people of God."

"Mabel, Mabel, what an aggravating girl! Who are the people of God if they do not include Mr. Brown and the Christian friends of your lifetime?"

"Dear aunt, the people of God are those who love him and keep his commandments, and walk in all the light they see. The seventh day should be kept as a memorial of our God and a sign of our citizenship. As an officer of the United States, I am obliged to labor in the post office on the seventh day and close up on the first day. I am resolved to assert my loyalty to my King by showing my colors; and as I find I must give up my office or hide my colors by working on the day that God sanctified for an everlasting Sabbath, I am really driven to the choice between God and mammon. For some time this passage has been ringing in my ears: 'What shall it profit a man, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?' and Mabel's earnest eyes were again riveted on her aunt.

Years previous both her parents had died, and this aunt had been both father and mother to Mabel, and they dearly loved each other, although, as Mabel grew into womanhood, she developed a strength of character never possessed by her aunt, who consequently could not understand it. Mabel had been appointed assistant postmistress, and fulfilled the post so well that on the death of the postmaster she had been elected to the chief place, with the good wishes of all who knew her. An earnest Christian was Mabel Graham, and in her searchings of the Book she loved, she found to her amazement that there was no authority of the Scriptures for the sanctification of the first day of the week, that the words "Christian sabbath" were of clay, and her feet were on sand instead of resting on the Rock. Mabel prayed earnestly and sought diligently, like the noble Bereans of old, and found the pearl of great price, the truth as it is in Jesus. But she found, too, that her foes were of her own household. Her aunt strongly opposed her *whims*, as she called them. Why must Mabel set herself at defiance? why not worship the same as their friends and neighbors?

Loyalty to her God required Mabel to give up all her living, and, despite the tears and entreaties of her aunt, and the sneers of her friends, she sacrificed all to her principles. When she was entirely free from her postal duties, she realized as she never had before that her sole dependence was on the Lord for daily bread. Her aunt was too deeply incensed at her foolishness to assist her, and Mabel left her home and friends and sought employment in a neighboring town.

Oh, how Mabel prayed on that journey! And the Lord heard her and prospered her accordingly; for when a child of God asks him for bread, will he receive a stone? Mabel had a school friend in that town, and on her arrival she was astonished to find that she too had come to the light on this question, and was just entering business, in fact, had already advertised for a helper who was also a Sabbath keeper. And here was just what she needed—a companion and friend, as well as the help needed in her business.

The two friends gained the confidence and good will they so much merited. Some time afterwards Mabel's aunt acknowledged that Mabel was correct, and to her niece's great delight yielded her heart to observe the Lord's day.

God rewarded Mabel richly for her loyalty, and in after life success crowned her efforts. The friends formed a partnership in the business, and conducted it on the gospel plan, by being diligent in business, serving the Lord.

Loyalty pays both in spiritual and temporal matters, as Mabel often declared. And her aunt thanked her niece for so staunchly avowing her citizenship by obeying the law of God.

Hudson, Pa.

THE BABY'S HAMMER.

In a certain city lives a family which, until quite recently, consisted of a father and mother, and a strong, healthy boy, just two years old at the time of which I write. Ever since he has been able to use playthings, his main source of joy has been a hammer. Indeed, he usually has two or three of them among his belongings. Nothing pleases him more than to drive tacks into a board, or to mend the furniture with repeated blows.

He sleeps with his hammers. When he was photographed, he insisted upon holding one in his hand. Some time ago, while at his grandmother's house, he found a large carpenter's mallet. This was the biggest and heaviest hammer he had ever seen, and at once it became his chief treasure. It was carried about by day and taken to bed at night.

Not long ago a little sister was born into his world, and the boy was finally taken to see her. His parents wondered how he would receive the little stranger. He gazed upon her for a few minutes, while they told him who she was, and then went to the nursery and tumbled over his toys. Soon he returned, bearing his "heavy hammer," as he calls it, and presented it to the little girl. It was his most precious possession, and he showed his love by giving it to her.

Would that we were more childlike in our love! Would that we who bear the name of Christians might show our love by being willing to give up our most precious things for Him whom we profess to love! It may be that the things we value most highly are really of as little worth as the baby's hammer, but we can use them to show that we sincerely love Him who died for us.—William D. Murray.

"By nature we are all weavers and spinners. We shut our eyes against the garment ready wrought, and, like silkworms, we shall die and perish in our web if the Spirit of God does not unravel it for us, and lead us to the righteousness of Christ."

Home and Health.

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

DAILY BREAD.

BY EMILY TOLMAN.

"Give us this day our daily bread"—
What need have I to pray this prayer
Whose table every day is spread
With bounteous fare?

"Hast thou no hunger, then?" one said.
"Is every want quite satisfied?
And for thy mind's sustaining bread
Hast never cried?"

"Or, if thy mind has all its share,
Is there no hunger of the heart
For love, that in this daily prayer
May have a part?"

"Are body, mind, and heart all fed?
Yet surely then thy soul hast need;
'Give us this day our daily bread,'
Thou still mayst plead.

"Whatever hungry want be thine,
Thy Father's house hath bread to spare.
Oh, then thou canst no longer pine;
Enough is there!"

—Selected.

HOW TO MAKE THE SABBATH A DELIGHT TO CHILDREN.

BY MRS. Z. A. ADAMS.

I HAVE frequently been asked the question, "How do you manage to make the Sabbath a delight to your children?" and have also been asked to give some suggestions upon this point, to which I have replied, "I scarcely know what to suggest, for, although I have four children, I have never had any occasion for perplexity on this score, for the Sabbath is, and always has been to me and my children, 'a chief delight,' a precious boon, its advent always hailed with a glad welcome. Day of all days the best."

On one occasion, upon being asked this question, I replied, "When I have opportunity to do so—for I was then absent from home—I will ask my children how it is or why it is they love the Sabbath so much; then I will be better prepared to answer your question in their own words."

Accordingly, at the first favorable opportunity, I called them into my presence and said: "Children, I have been requested to tell why it is you take such delight in the Sabbath, why you enjoy it so much. I thought you could best answer for yourselves. I wish you to give me your own reason. *Why is the Sabbath such a delight to you?*" After a moment's pause, the eldest, in a reverential manner replied, "Because the especial blessing of God always comes with it in our home, our Sabbath evening devotions, our Sabbath school, our meetings, and all through our pleasant study and talks and walks heaven seems so near." Six-year-old Delbert then said: "I know; 'cause we are doing just what the Lord did. He kept the Sabbath." "Yes," said eight-year-old, "that is it. And he made it so nice, and blessed it and sanctified it." Then twelve-year-old daughter said in a quiet, solemn manner, "I cannot give the whole reason, but it is so sacred and blissful and peaceful and happy and so delightful."

These answers, though short and containing but few words, expressed much, though perhaps they come short of satisfying the inquiry, the query being, "How shall we spend the Sabbath with our children, how amuse

and entertain them, how interest and instruct in a pleasant yet profitable way?"

I may not be able to mention any new or untried plan as to how this may be done, but the various ways in which it may be done—and all to the glory and praise of Him who has given us this day of blessings—are legion.

This subject, like every lesson and circumstance in life, is two-sided; and as we all like best the pleasant side of the picture, though it be but a word picture presented in homely language, we will consider it. And as actual experience is practically profitable, while untried plans or imaginary methods could but prove valueless, we will give account of how we have observed the Sabbath with our children for nearly twelve years, during which time it has been, as before stated, a welcome visitor, hailed with delight.

We have ever endeavored to impress upon the minds of our children the thought that it was infinite love that gave us the Sabbath; that it is a special gift, given for a special purpose, with an especial blessing pronounced upon it, of which everyone is a recipient who appreciates this fact; and that, being especially blessed and sanctified holy time, an especial preparation is necessary or due on our part that we may properly and acceptably observe the day thus set apart for man, and designed for a special blessing "throughout all your generations."

When the Lord was about to meet with the children of Israel upon Mount Sinai, he instructed Moses to see that a special preparation be made on the part of the people that they might be ready for the occasion. Ex. 19:10, 11. As it was the presence of the Lord on that occasion that made it one of sacred solemnity, so it is the presence of the Lord in the Sabbath that makes the day holy. Children readily understand these things when they are presented to them in that simplicity which characterizes the word of God throughout. Our children take the word of God as we give it to them. They take it as we make it. Oh, that parents might so talk of God's word before their children that they would learn to appreciate its lovely simplicity, and let their children do the same! It was the simplicity of Christ's gospel that made it so precious to the common people, the unlearned, and ignorant. It is only as children—and grown people too—grasp in simplicity the story of God's great love that that love is responded to, and a glad, willing, happy service of love rendered to him in return. Only let us learn and teach our children that all God's dealings toward us are in love, and that the Sabbath is a token of that love, and that as we accept and receive the Sabbath, we accept and receive Christ, who is the Author and Creator of the Sabbath and all things, then will our children joyfully engage in the necessary preparation on the sixth day—according to his word—that will meet the approbation of the Lord. In quiet and order, with songs of praise and grateful hearts, will they be ready to greet the commencement of the holy Sabbath at the going down of the sun.

Having previously set the house in order, and each member of the family refreshed themselves with a good bath, and provided with clean clothes—and this may be done in the humblest cottage or even sod house—the chairs, stools, or boxes, as the case may be, are neatly arranged, the table is drawn into the center of the circle, and upon it are placed the Bibles, hymn books, and lesson papers if desired. Let the children understand that it is their privilege to select the song for the commencement of the evening's devotions, or, if parents suggest, let it be with care that the selection be appropriate to the childish understanding. It is well to repeat some or all of the words, and talk together of their meaning, not in a listless, but appreciative, enthusiastic manner, ever holding forth

the love of God. The devotional exercises for the evening consist of songs of praise, a family social meeting, which brings love and unity, tenderness of heart and contrition of soul, thus bringing in a spirit of prayer, and in which the children are encouraged to bear testimony and offer prayer, indeed, made to feel that much depends upon the part they act in the bringing in of the blessing of God; then the repeating of Scripture texts, a consideration of the lessons for the day, and a Bible story by way of illustration, an evening song, the "good-night" talk, and committing of ourselves to our Father. Thus ends the eve of the commencement of the delightful Sabbath.

An evening thus spent and the sweet rest in slumber, with the perfect confidence of the child that the angel of the Lord is watching over him, can but bring a quiet, happy awakening with the dawn of the Sabbath morning, attended by gratefulness and thanksgiving to God for renewed mercies, and the privileges that each Sabbath brings. Through the day we attend the Sabbath school, in the church or home, the other services, the pleasant walk or ride to and from church, we behold the Creator and Redeemer in everything around us,—the singing birds, the growing grass and trees, the fragrant flowers, the flowing stream, the grain and vegetables, the fuel and water, food and raiment, sunlight and air, and time would fail me to speak of the many, many things which we see around us, and each furnishing a text, an illustration of God's love.

Call the attention of the children to all these things. Ask God to help you to draw from each a *lesson* for yourself and child. Do not fear you will exhaust these resources. This cannot be done. A lifetime of Sabbaths thus spent will not do it, but each day will bring with it new ideas, new truths, new illustrations, new developments, new views of God's goodness and infinite love, to talk about to your children, that will fill them with the desire to love God more and more, and serve him better and still better, and be made more like him; and, joyful in the thought that he is soon coming to take us to be ever with him and be privileged to go up from one new moon to another, and from one Sabbath to another, to worship before him in the New Jerusalem (Isa. 66:22, 23), where the Sabbath will be everyone's delight.

Hanford, Cal.

THE CHARITY PROBLEM.

BY PROF. C. C. LEWIS.

How AND when to bestow charity so as to relieve real want and at the same time preserve the self-respect of the receiver; how, further, to avoid being imposed upon by undeserving persons and still guard against doing anyone injustice, and above all how to do what we do in the right spirit, without sounding a trumpet in honor of the deed, and feeling that we are in some measure more respectable because of its performance,—these are questions of long-standing perplexity. We hope merely to add our mite in contribution to their solution. And what we have to say shall be in harmony with three Scripture exhortations, as follows:—

1. "Every man shall bear his own burden." Gal. 6:5.

2. "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:2.

3. "Cast thy burden upon the Lord, and he shall sustain thee." Ps. 55:22.

These statements, we believe, justify the following propositions:—

1. As everyone must finally bear his own burden of sin, so he should now, as far as he is able, bear his own burden of responsibility.

2. As every man is liable to fall through temptation, and to become needy through misfortune, so he should be ready to help those who may have been overcome by temptation, or who may be needy.

3. As there are burdens too great to be borne alone, or even with the aid of others, so we should learn to cast our burden on the Lord.

And we believe that in the light of these propositions we shall not be far from the truth in making the following observations:—

A person who, to carry the burdens he has voluntarily taken upon himself in bringing into existence a family, asks for help before he has exhausted his power to bear those burdens himself, thereby injures his self-respect, which lies at the foundation of true manhood.

A man having means who sees a fellow-being exhaust his resources, and waits to be asked for aid before he proffers it, or proffers it in a surly spirit, intimating that the object of his charity lacks in management, has forgotten that he inherited his own prosperity possibly from his father and his own good management, certainly from his God.

The best way to bestow charity is to furnish work, as that preserves the manhood of the receiver.

There is no justice in the notion that property should be divided, giving to every man an equal share. They who advocate it doubtless expect to be benefited by the transaction. It is a self-evident truth that the man who toils hard for years, practicing self-denial and economy, is entitled to reap and enjoy the fruit of his labors, though, if he is a good man, he will take delight in sharing his store with those in want. Community of goods among the early Christians?—Yes, the circumstances demanded it. Many were away from their homes, and all men were against them. Coming to similar times, are we? Very well; when we do, Christians should and will do likewise. But the man who makes that prospect an excuse for sitting down in idleness to patiently wait for that blessed time, does not deserve to share in the community of goods; but we presume he will be on hand, nevertheless.

Work is the law of the universe. One of the best ways to worship God is to do something useful and honorable. Man has no more sacred duty than to toil with brain or brawn for the care of the dear ones God has given him. Up, then, fellow mortal, and find something to do, though you get but a pittance for pay. He that travels along Do-Nothing Way may expect to arrive at Have-Nothing Borough.—*College View Enterprise*.

"RAM'S HORN" BLASTS.

A LAZY man's clock always runs too fast.
Mercy counted is trouble rubbed out.
Small fish will nibble at any kind of bait.
No vice has any more ugly face than self-conceit.

Many people think nothing can be wrong that pays well.

The back-seat professor wants a front seat at a circus.

The man who lives a lie does it with a sword over his head.

The devil is afraid of the man who can praise God in the dark.

A wise man can see more with one eye than a fool with two.

The favorite employment of a conceited man is to brag of himself.

If we keep close to Christ, we will never find any weight in his yoke.

Don't go security for the man who lets his gate swing on one hinge.

Mission Fields.

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

JOYS IMMORTAL.

BY D. E. W.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—2 Tim. 4:8.

Joys immortal wait the faithful;
Crowns of life they soon shall wear;
Pearly portals swinging open
Welcome all who enter there.

Sweet will be their rest in heaven;
Grief and pain will all be o'er;
Joyful songs they'll sing in Eden,
Songs triumphant, evermore.

SOMETHING ABOUT MADAGASCAR.

[Condensed from the San Francisco Chronicle.]

I do not think that the people of Madagascar can be considered religious, but they certainly cling to their ancient customs with marvelous tenacity. The most ancient of these, and certainly the most interesting, is the *fandroon*, as they call it, or the feast of the bath. The main idea of this novel celebration is to worship the queen, and follow her example. In truth, it is a great occasion.

Every year, in November, two weeks and a half are devoted to the *fandroon*—the annual bath of the nation. At this time the queen bathes in public, in the presence of as many of her subjects as can crowd into the palace courtyard. She wears a loose robe and disappears behind a screen. Here the ablutions are performed amid much splashing. The screen was introduced to satisfy the missionaries. When the queen emerges from behind the screen, her complexion is at least three shades lighter than before. Then all the loyal subjects shout, and, taking it for granted that the queen has bathed, they disperse to their homes and do likewise.

After the bath the Malagasys call upon their friends, as we do on New Year's. They also make presents, but the presents are always of meat. If you are very popular, probably seventy or eighty pounds of meat may be given you. This you are expected to eat. The Malagasys give meat to the Caucasians, and *vice versa*, and all the white men on the island would much prefer to receive their Malagasy friends immediately after the *fandroon*, as the rooms are small and the climate is hot.

The Malagasys were in former times idolatrous. Neither temples nor altars remain in the island, nor are there any traces of sun or moon worship among the natives. But the Malagasy does not care specially for religion. When the queen gave up idolatry, they gave it up also, being willing to have one true God or no god at all, as might be most profitable to them. If there is money to be made through the Christian missionaries, the natives are ready to become Christians at once. Many of them simply believe nothing at all. The Sakalavas, for instance, have no religious convictions. They are, however, naturally honest and truthful.

You can always believe them, and a Sakalava never breaks his simple promise. When he wishes to make an agreement still more binding, he kills a young heifer and broils the liver, which is divided into two parts and eaten by the parties to the contract. All sorts of incantations are pronounced over the liver, and each party expresses his hope that dire disaster may befall him if he fails to fulfill his portion of the agreement. Such a compact is never broken.

The Hovas, on the contrary, have been converted, to all appearances, but they cannot tell the truth if they try. The Hovas take very kindly to French methods, and in agreements always leave a loophole through which they may slip out. The Hova is a natural lawyer and diplomat.

The native dances are not religious in any sense. They are merely designed to express joy, and a native never dances so well as when he has been drinking domestic rum. Everybody dances, from the governor of the province to the tiniest and blackest slave child. Frequently they sing as they dance, and in their low, rich voices, the effect is like that of a negro melody, but they have little idea of time. Peculiarly enough there is no dancing at funerals or weddings, but when a child is born in the village, all the relatives dance about the house, singing and shouting at the top of their voices.

In Madagascar everything comes down at last to an insatiable desire for wealth. The Hovas, who do not understand the seriousness of religion, will become anything if there is any money in it, and the chiefs turn the natives out of their houses and make them go to church at the rate of so much a head. The missionaries of the various Protestant sects are competitors for native favor. They actually offer a reward to the parents to send children to school. At Ancazbe I took a photograph of the little blacks who were in attendance at the missionary school. Many of their parents received money for sending them there, and some of them were fed and clothed by the missionaries in the bargain. The Methodists have the largest following in the island. The queen's church at Antananarivo is of that denomination. It is quite a fine edifice and the queen goes regularly.

I believe that the queen is sincerely religious, in spite of an amusing incident which I happened to see. It was on my first Sunday in Antananarivo that I went to the queen's church. The royal person and all her court ladies were there, and I watched them with interest. All at once I observed that the queen was taking snuff out of a small box. This snuff, made of tobacco and ashes, she placed between her under lip and lower teeth. In a few moments a little cuspidor, which had the appearance of a tin cup, was passed down

swabbed their teeth with snuff on the end of a splintered stick, much in the same manner. The fondness of the queen for snuff explains the popularity of snuff taking among the Malagasys, for in Madagascar they all play at the game of "follow the leader," and the queen is the leader.

One Sunday I entered a village and was attracted by the singing in a large bamboo church, where a native preacher was holding forth. He invited me up to the pulpit and I accepted, but was paralyzed when he followed it up, inviting me to address the natives. I declined on the ground that I could not speak Malagasy, but the preacher overruled that objection by saying that it didn't matter, as the natives rarely understood the missionaries anyway. Finally the native continued his discourse, which had been interrupted by my entrance.

Afterwards I learned to speak Malagasy, so that I could read it and converse with my attendants. The language is not particularly difficult, but it is not acquired half as readily as French and English are by the natives, who learn to speak in these tongues with ease in a very short time. The natives pronounce the Malagasy words with great rapidity, which makes it difficult at first to understand.

The Malagasy language is singularly rich in proverbs, which the common people constantly use. Almost all of our proverbs have equivalents in their language, and their pithy sayings are indicative of the national character. For instance, the Hovas, who do not believe in honesty, have nothing to indicate that they consider honesty the best policy, which is not a moral precept anyway, but a utilitarian one. The Hovas, however, do acknowledge that "lies behind the back are like fat quail, but when they are discovered they are like lean snipe." The Hovas also say that "business lies are like early rice," in that they supply a present need. Another proverb is, "If I am to die, let my friend die, but if my friend is to die, let his ox die."

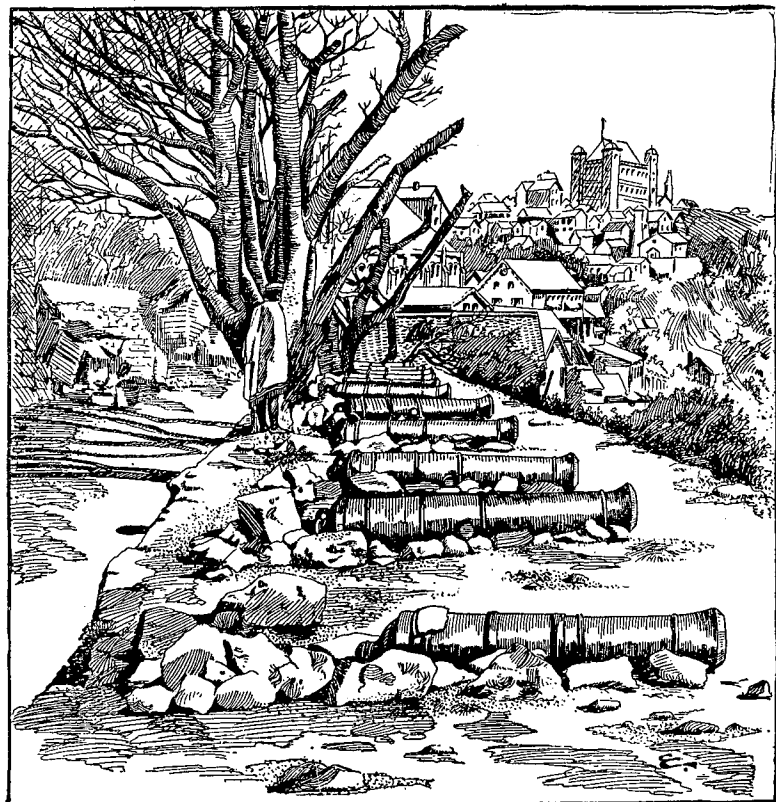
To the lazy they say, "You expect the wild boar to come to you, so you don't go into the forest." The Malagasy proverb which is the converse of "Nothing succeeds like success," is, "No one pets the poor calf." One

of the most common proverbs, which shows that the Malagasy appreciates the selfishness of his own nature and of human nature in general, is expressed in this way, "The clothes are dried on the rocks, but when it rains, no one cares that the rocks get wet." This proverb, which is always on their lips, means, As long as you are useful to me, I will care for you; when you cease to be so, look out for yourself. Another sententious saying is,

"Don't show love like a flood, that comes with a rush and soon passes."

It is hard for anyone who has never heard them to realize how frequently these proverbs are used by the natives. They make them answer a hundred different purposes and mean many different things. They are very idiomatic and lose much force in translation.

A favorite amusement with the Malagasys is to sit in a circle and propound conundrums



THE ROYAL BATTERY—THE QUEEN'S PALACE IN THE DISTANCE.

to each other. They like to exercise their wits, and many of their riddles are difficult of solution. All of them are original. Some of them seem to an American to lack sense, but all are poetic, and show that the Malagasys observe a fancied and poetical resemblance between things which with us might pass unnoticed.

The Malagasys have many peculiar ideas, like those of children. One is the poetic way in which they account for the difference in color between the white and black races. They say, in their quaint speech, that the white man and the black man are both the children of God, but the white man is the eldest son; and in Madagascar the eldest son has all the privileges. Hence they expect that the white man will rule the black brother, but, they add, he must be kind to the younger brother, for his mother watches over him.

Few Malagasys will pronounce their own names. If you ask one his name, he will shake his head and tell you to ask his neighbor. Some tribes will not eat chickens, and some refuse to taste ducks. Others will not pass a certain place. Of course there are penalties attached to disobedience in these things. If a native should do one of these things forbidden by custom, and should then become sick, his illness would be attributed to this cause. If you ask a native his reasons for avoiding these things, he will shrug his shoulders and answer, "Fumba," that is, it is the custom. The reason they reverence custom so highly is not so much on account of the superstitious dread they have of the consequences, as because of the reverence they have for their ancestors. A sufficient reason for anything is that their ancestors did it. They, of course, must have had a good reason. This almost Roman reverence for dead forefathers is strange when one remembers how very little affection a Malagasy has for his living relatives



MALAGASY WOMEN.

the pew to the queen, who gravely rid herself of the snuff, and passed the cuspidor to each of the ladies in turn, who also used it. Then they settled themselves to listen to the sermon again, and I held my nose lest I should laugh aloud and be summarily ejected. The operation was repeated at intervals, and reminded me strongly of the women snuff takers among the poor whites of the South. I have seen women in the back counties of Missouri who

Our Work and Workers.

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

"CHARGE THEM THAT ARE RICH."

BY THE LATE ELDER R. F. COTTRELL.

CHARGE them that are rich that they be not high-minded,

Nor trust in a thing so uncertain
As temporal wealth, that they be not so blinded
By Satan's delusive, dark curtain;

That they should be rich in every good work
To succor the needy and dying;
In matters financial never to shirk,
On God's gracious promise relying;

For he will not suffer the faithful to fall,
But all needed help will be given.
While you give of your means in response to God's call,

You are laying up treasure in heaven.

UNSELFISH SERVICE.

"FOR we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

The sufficiency of the apostle was not in himself, but in the presence and power of the Holy Spirit, whose gracious influences filled his soul, bringing every thought into subjection and obedience to Christ. His ministry was fruitful. The first great commandment is, "Thou shalt love the Lord thy God with all thy heart." "And the second is like, namely this, Thou shalt love thy neighbor as thyself." On these two commandments the whole interest and duty of moral beings hang. Those who do their duty to others, as they would that others should do to them, are brought into a position where God can reveal himself to them. They will be approved of him. They are made perfect in love, and their labors and prayers will not be in vain. They are continually receiving grace and truth from the Fountain Head, and as freely transmitting to others the divine light and salvation they receive. In them is fulfilled the language of the scripture, "Ye have your fruit unto holiness, and the end everlasting life."

Selfishness is abomination in the sight of God and holy angels. Because of this sin, many fail to attain the good which they are capable of enjoying. They look with selfish eyes on their own things, and do not love and seek the interest of others as they do their own. They reverse God's order. Instead of doing for others what they wish others to do for them, they do for themselves what they desire others to do for them, and do to others what they are most unwilling to have returned to them. Love is of God. The unconsecrated heart cannot originate or produce this plant of heavenly origin, which, in order to flourish, must be watered constantly with the dew of heaven. It can flourish only in the heart where Christ reigns. This love cannot live and flourish without action; and it cannot act without increasing in fervency, and extending and diffusing its nature to others.

God's ministers must have the truth in their hearts, in order to successfully present

it to others. They must be sanctified by the truths they preach, or they will be only stumbling blocks to sinners. Those who are called of God to minister in holy things, are called to be pure in heart and holy in life. "Be ye clean that bear the vessels of the Lord."

If God pronounces a woe upon those who are called to preach the truth and refuse to obey, a heavier woe rests upon those who take upon them this sacred work without clean hands and pure hearts. As there are woes for those who preach the truth while they are unsanctified in heart and life, so there are woes for those who receive and maintain the unsanctified in the position which they cannot fill. If the Spirit of God has not sanctified and made pure and clean the hands and heart of those who minister in sacred things, they will speak according to their own imperfect, deficient experience, and their counsels will lead astray from God those who look to them and trust to their judgment and experience.—*Testimony for the Church, No. 19.*

"SOMEBODY MUST BE IN."

THE late Archdeacon Hare was once, when tutor of Trinity College, Cambridge, giving a lecture, when a cry of "Fire" was raised. Away rushed his pupils, and, forming themselves into a line between the building, which was close at hand, and the river, passed buckets from one to another. The tutor, quickly following, found them thus engaged; at the end of the line one youth was standing up to his waist in the river; he was delicate, consumptive looking.

"What!" cried Mr. Hare, "you in the water, Sterling? You, so liable to take cold!" "Somebody must be in," responded the youth; "why not I, as well as another?"

The spirit of this answer is that of all great and generous doings. Cowardice, and coldness too, says, "Oh, somebody will do it!" and the speaker sits still; he is not the one to do what wants doing. But nobility of character, looking at necessary things, says, "Somebody must do it; why not I?" And the deed is done.—*Selected.*

FIELD NOTES.

ELDER MATTHEW LARSEN reports meetings held in Osceola, Iowa, with the result that seven were added to the church.

ELDER W. S. HYATT, president of Missouri Conference, reports the dedication of two houses of worship,—one at Enyart and one at Pleasant Hill.

OUR Japanese school in San Francisco now has about sixty pupils. It has furnished five students for Healdsburg College and one for Walla Walla College.

OUR denominational church paper, the *Review and Herald*, published at Battle Creek, Mich., enters upon the new year with a new dress in which to carry its weekly budget of good words to its numerous readers. Sixteen pages, \$2.00 a year.

At Anvil, Oklahoma, where there is a German church of twenty-five members, Elder R. H. Brock recently organized an English church, which at last report had fifteen members. He also reports the organization of a tract and missionary society at Columbia.

ELDER DAN. T. JONES has located at Guadalajara, State of Jalisco, Mexico, as the initial point of missionary endeavor in that country. Under date of December 29 he writes: "I expect my family and Sisters Ora A. Osborne, Dr. L. A. Wood, and Ida Crawford from Battle Creek next week. I have rented a house and will have everything ready to begin work when they get here. Our first work will be to learn the Spanish language, and for this I have secured a competent teacher."

At Clarksburg, Cal., Elder A. J. Osborne reports the organization of a Sabbath school of twenty members. A time had been appointed for baptism, and fifteen were expecting to go forward in that ordinance, but the administration at the time appointed was prevented by excessive rain.

THE holiday number of the *Youth's Instructor* is, as usual, very handsome, and filled with interesting and instructive matter. It is the best youth's paper in the country, as it contains no sensational fiction to mar the good matter. Published weekly; \$1.00 a year. Address Battle Creek, Mich.

A LETTER recently received from Elder Gates, of Pitcairn Island, brings the sad news that another young lady and a child had died, and still another young lady was not expected to live. Like the daughter of Brother McCoy, whose death was before announced, these had been looked upon as coming laborers in the field.

DECEMBER 24 three persons were baptized in San Francisco by Elder H. A. St. John. Of the cause there he writes: "Work among the sick and poor is bringing a rich and happy experience to the workers. We are teaching that the 'loud cry' of the last message is to be anointed with the Spirit of Jesus, and, like him, go about doing good."

REPORTS from Battle Creek, Mich., give glowing accounts of the work there during the week of prayer. The results were quite practical. The *Review* says the donations "consisted of houses and lots, cash, gold watches, silverware, organs, sewing machines, and jewelry of all kinds." The total value was estimated at \$21,347. Elder F. M. Wilcox informs us that, in addition to the donations, about 100 persons were baptized, nearly all of whom were new converts.

WE learn by report from Elder W. W. Stebbins that the blessing of the Lord has been upon the work in Medicine Lodge, Kansas. As a result of eight weeks of labor, a church of thirteen members was organized. In the early part of the series of meetings a Sabbath school was instituted, which now numbers over twenty members. The missionary work has also been formally organized. Some are keeping the Sabbath who have not yet united with the church.

SISTER ALMIRA RUOFF, formerly of California, is now canvassing for "Ladies' Guide" in Johannesburg, South Africa. Learning that some of our brethren in America are thinking of emigrating to Mashonaland, she takes occasion to warn them to go prepared for hardships. She says it will be like going to the Western States of America 75 or 100 years ago, only not so cold. "Land can be bought cheap, and there are rich gold mines, but those who go must make up their minds to endure hardships, and plenty of them, and it will not be like home."

THE persecutors of our brethren in Maryland seem to be determined to push their work to the bitter end. Those who were sentenced to imprisonment, having served their sentences, met further embarrassment. A letter to the secretary of the International Tract Society at Battle Creek, Mich., says: "They were required to make a statement to the effect that they were not able to pay their fines, and this statement had to be signed by a number of witnesses. The brethren secured the necessary paper and witnesses, and then the sheriff claimed that he could not find any of the judges to sign it, so as to release him from his bond. So they were held from day to day. Evidently it was only an excuse to embarrass the brethren."

BIBLE QUESTIONS AND ANSWERS CONCERNING MAN. By Alonzo T. Jones. *Bible Students' Library*, No. 76. Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.

PERIODICALS WANTED.

CLEAN copies of any of our periodicals for missionary work will be thankfully received, if sent postpaid to Mrs. Helen Tidd, Waldo, Alachua County, Fla.

CLEAN copies of the SIGNS OF THE TIMES or *American Sentinel*, if not older date than November, 1893, will be thankfully received for missionary work by Mrs. Nannie Peterson, Cathay, Mariposa County, Cal.

CHURCH SERVICES.

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

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

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

Los Angeles.—Church at 143 Carr Street. Preaching service Sunday evening 7:30. Missionary meeting Wednesday evening 7:30. Sabbath school on Sabbath at 9:45, and preaching service at 11 A.M. All are welcome.

East Portland, Oregon.—Church, No. 507 East Ankeny St. Services every Sabbath 11:30 A.M. Sabbath school 10 A.M. Missionary meeting evening after Sabbath 7 P.M. Prayer meeting every Wednesday evening 7 o'clock. All welcome. Seats free.

DOES THIS MEAN YOU?

We notice on examination of our SIGNS list that many clubs and single subscriptions expire during the month of December. We feel sure that none want to miss any of the valuable instruction that is being printed from week to week in the SIGNS. We therefore advise early renewals, thus saving a break in the series of articles.

Please notice the date on your address label of this number, and if your time has about expired, please renew at once. This will save us trouble, as well as yourselves.

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An assorted package of a dozen or more leaflets treating upon the following subjects will be sent postpaid for 10 cents: The "Civil Sabbath" or Disguised Religious Legislation, Politics in Religion, The Origin, Nature, and Object of Sunday Laws, Religion in the Public Schools, In the Chain Gang for Conscience' Sake, God in the Constitution, Who Do Men Say That I Am? Religious Liberty in Tennessee, Was Israel a Republic? Religious Legislation, Evangelization by Law, The True Statesman.

Address, Pacific Press, Oakland, Cal.

"RELIGIOUS LIBERTY LIBRARY," NO. 16.

The title of this little 12-page tract is, "Our Answer: Why Do Seventh-day Adventists Suffer Imprisonment Rather Than Keep Sunday?" This question naturally grows out of the recent experiences of our brethren in the States of Arkansas, Georgia, Tennessee, and Maryland, and the question is answered in a forcible manner. It should be circulated everywhere. Address any of our State tract societies or publishing houses. Price, 1½ cents.

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We wish to call especial attention to the above important publication. It is now undergoing thorough revision as rapidly as is consistent with thoroughness and other circumstances. Some of the last numbers issued and about to be issued are as follows:—

Who Changed the Sabbath?

No. 107. This is the old title of a new and much better tract. It should be circulated everywhere. It shows by the Scripture who did not change and who would seek to change the day, and it confirms the Scripture testimony by Roman Catholic and Protestant witnesses. Price 3 cents.

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No. 108. This is a ten-cent pamphlet by Elder Wm. Covert, on the positive side of the life question. It shows how we may obtain life in Christ Jesus our Lord. The last chapter, and there are nine in the little work, is worth the price of the pamphlet. Price 10 cents.

Tormented Forever and Ever;

Or God's Test of Immortality.

No. 111. This tract of 16 pages treats on the fearful fate of the wicked, as shown by such texts as Rev. 14:11; 20:10; 19:3; Matt. 25:41, 46; Mark 9:43-48, and others, in a new and reasonable light. Read and circulate. Price 2 cents.

Spiritualism: Its Source and Character.

No. 112. This tract contains all that is worth preserving in Nos. 12 and 13, and more. It is both of these 32-page tracts combined in one 24 page, and is worthy of a wide circulation. Price 3 cents.

The Christian Sabbath.

From a Roman Catholic view-point.

No. 113. This is the reprint, by importunate request, of the articles in the *Catholic Mirror* which have recently appeared in the *American Sentinel*. It shows very conclusively the inconsistency of Protestants in holding to Sunday as a Bible Sabbath, and that while professing to go by the Bible and the Bible alone, they are following the tradition of the *Roman Catholic Church*. Price 4 cents.

The Identical Seventh Day.

No. 114. There are three stock objections brought against the Sabbath: (1) THE ROUND WORLD, (2) THE QUESTION OF LOST TIME, and (3) THE SEVENTH PART OF TIME. These questions have hitherto been considered in three tracts, Nos. 7, 21, and 39, aggregating 64 pp. These three numbers are now discontinued, and these questions are treated clearly in a tract of 16 pages. All essential arguments are given in No. 114, "The Identical Seventh Day." Price 2 cents.

The Waymarks to the Holy City;

An Exposition in Daniel 7.

No. 115. This is a revision of what was once No. 5. But as it needed revision, and as the former title was to some extent a misnomer, it has been revised and issued under the above number. Price 2 cents.

The First Number for January, 1894, is
The Sabbath School Lessons on Luke.

No. 116. There will be one year's lessons on this book, and each quarter's lessons should be preserved. Price 5 cents.

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No. 117. This is that most worthy little work written by Elder E. J. Waggoner some years ago. It is just the book for circulation among those who know not the truth. It is finely illustrated, and is issued as a number of the *Library* at 50 cents.

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International S. S. Lessons.

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

LESSON IV.—SUNDAY, JANUARY 28, 1894.

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

GOD'S COVENANT WITH NOAH.

Lesson Scripture, Gen. 9:8-17.

8. And God spake unto Noah, and to his sons with him, saying.
9. And I, behold, I establish my covenant with you, and with your seed after you;
10. And with every living creature that is with you, the fowl, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth.
11. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth.
12. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:
13. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.
14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud,
15. And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.
16. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.
17. And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.

Golden Text.—"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."
Gen. 9:13.

SUGGESTIVE QUESTIONS.

1. What was the moral condition of the world in the days of Noah?
- "And the Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.
2. What did God determine to do?
- "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Gen. 6:13.
3. For how long did he lengthen their time of probation?
- "And the Lord said, My Spirit shall not strive with man forever, for that he also is flesh; yet shall his days be an hundred and twenty years." Gen. 6:3.
4. What righteous man did the Lord find at that time to whom he revealed his purposes?
- "But Noah found grace in the eyes of the Lord. These are the generations of Noah. Noah was a righteous man, and perfect in his generations; Noah walked with God." Gen. 6:8, 9.
5. Does God send judgments on the world unwarned?
- "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.
6. What was the character of Noah's work?
- Answer.**—"A preacher of righteousness." See 2 Peter 2:5; 1 Peter 3:19, 20.
7. By what two operations of nature was the flood produced?
- "In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." Gen. 7:11.
8. How much of the earth was covered? Note 1.
- "And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered." Gen. 7:19.
9. As Noah came forth from the ark, what did the Lord say he would establish with him? Verses 8-10, lesson scripture.
10. What was that covenant? Verse 11.
11. What was the token of that covenant? Verses 12, 13.
12. For how long was this to be a token? and to how many? Verses 12, 17.
13. What would the Lord remember as he looked upon this bow? Verses 14, 15.

14. What does the Lord call this covenant of which the rainbow is a token? Verse 16.

15. Where is the divine counterpart of the earthly token? **Ans.**—Around the throne of God. See Rev. 4:3; Eze. 1:28.

16. Will it be likely that God can forget man, with the bow ever before him? Note 2.

NOTES.

1. **Under the whole heaven.**—What right have men to limit such expressions as "the earth," "everything that is in the earth," "all the earth," "every living thing," "all the high mountains that were under the whole heaven were covered,"—what right have men to use such expressions as limited to a little tract of land in Asia? There are evidences all over the world, and among most peoples, of a flood. Why say, as do some scientists, that many of the various parts of the earth have been submerged at different times? Why not admit that they were all submerged when God said they were? It was not mere rain which caused the flood; "the fountains of the great deep were broken up," and doubtless the whole face, form, contour, or arrangement (*kosmos*) of nature was changed. For aught that we know, there was but one body of land, one central continent, and the present continents came from the ocean bed after the deluge. But the believer in Jesus Christ will desire no better attestation of the flood than is given by our Lord and his apostle. Read Matt. 24:37-39; Luke 7:26, 27; 2 Peter 3:3-6.

2. **I will remember my covenant.**—God never forgets, but he places before us his tokens, speaks to us in the language of men, and assures us that these very things which our eyes see and mind remembers, are also before him. The rainbow in the cloud is the token of God's mercy to fallen man. It is the glorious light which shines from the incomprehensible clouds which sometimes veil his wise designs for his children. His throne, rainbow encircled, is a throne of mercy. The wild storm clouds reveal the same merciful token, showing that God's sun of light and love and blessing is still shining. It is the token of God's everlasting covenant in the blood of Christ, an emblem of his gracious promise for the salvation of all.

LESSON IV.—SABBATH, JANUARY 27, 1894.

THE PROPHECY OF ZACHARIAS, AND THE BIRTH OF CHRIST.

Lesson Scripture, Luke 1:67 to 2:7.

67. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
68. Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for his people,
69. And hath raised up a horn of salvation for us in the house of his servant David
70. (As he spake by the mouth of his holy prophets which have been since the world began),
71. Salvation from our enemies, and from the hand of all that hate us;
72. To show mercy towards our fathers, and to remember his holy covenant;
73. The oath which he sware unto Abraham our father,
74. To grant unto us that we being delivered out of the hand of our enemies should serve him without fear,
75. In holiness and righteousness before him all our days.
76. Yea and thou, child, shalt be called the prophet of the Most High: for thou shalt go before the face of the Lord to make ready his ways;
77. To give knowledge of salvation unto his people in the remission of their sins.
78. Because of the tender mercy of our God, whereby the dayspring from on high shall visit us,
79. To shine upon them that sit in darkness and the shadow of death; to guide our feet in the way of peace.
80. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.
1. Now it came to pass in those days, there went out a decree from Caesar Augustus, that all the world should be enrolled.
2. This was the first enrollment made when Quirinius was governor of Syria.
3. And all went to enroll themselves, everyone to his own city.
4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David;
5. To enroll himself with Mary, who was betrothed to him, being great with child.
6. And it came to pass, while they were there, the days were fulfilled that she should be delivered.
7. And she brought forth her firstborn son; and she

wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

LESSON SUMMARY.—The heading of this lesson is a sufficient analysis. It contains just those two topics. The remainder of the first chapter of Luke, from verse 67, with the exception of the last verse, consists of the thanksgiving and prophecy uttered by Zacharias. The first seven verses of chapter 2 relate the simple incidents connected with the birth of Christ. Since in this lesson we complete the first chapter of Luke, let us briefly summarize it, so that we can ever after carry with us a picture of its contents: Introduction; Gabriel's visit to Zacharias; Gabriel's visit to Mary; Mary's visit to Elizabeth; birth of John the Baptist; prophecy of Zacharias. If the chapter has been carefully studied, this synopsis will serve to bring to mind all the details.

1. With what was Zacharias filled when his tongue was loosed?
2. For what did he bless the God of Israel?
3. What did he say that God had raised up?
4. How had God spoken this promise?
5. From what had God promised that his people should be saved?
6. What did Zacharias say that God had remembered?
7. To whom was this covenant made, and how sure was it?
8. What deliverance was granted by this covenant?
9. What does this deliverance from our enemies enable us to do?
10. What did Zacharias say that John should be called? Why?
11. For what purpose should he go before the Lord?
12. How was he to give knowledge of salvation?
13. Through what does remission of sins come?
14. What does the dayspring, or sunrising, from on high do for us?
15. Into what does it guide our feet?
16. Where did John stay until time for his work as a prophet?
17. What decree went forth about the time of the events recorded in the first chapter of Luke? (See margin and Revised Version.)
18. To what place did Joseph go to be enrolled?
19. Who accompanied him?
20. In what place was the promised Child born?
21. Why was he born in this lowly place?
22. Though he was laid in a manger, what was his by right? Luke 1:32.
23. As the little helpless Infant lay in the manger, what command was given? Heb. 1:9.

NOTES.

1. "He hath visited and redeemed His people." This was literally true. God had visited his people; he had redeemed them. Many times had he wrought special deliverance for them, and continually had he been at work redeeming souls from destruction. And now at the birth of John the people were about to see God's promise confirmed by the blood of Christ, even as it had been long before by his oath.
2. This redemption "from our enemies, and from the hand of all that hate us," is salvation from sin. This is shown by the fact that, "being delivered out of the hand of our enemies," we are able to "serve Him without fear, in holiness and righteousness before Him, all the days of our life." God does deliver from sin and from the power of darkness, for that is the sole purpose for which Christ came into the world.
3. THE deliverance from sin is in performance of the oath of God to Abraham. It is a manifestation of the mercy of God. It is salvation, the knowledge of which comes "by the remission of sin." And this is what the promise to Abraham embraced. "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.
4. THERE is power in the mercy of God. The Psalmist says: "For as the heaven is high above the earth, so great [literally, "so mighty"] is his mercy toward them that fear him." Ps. 103:11. The tender mercy of our God can cleanse from sin, and can do for us "exceeding abundantly above all that we ask or think." Eph. 3:20.
5. "As he spake by the mouth of his holy-prophets, which have been since the world began." All the prophets gave witness to Christ; and in them all is

taught the remission of sin through faith in him. See Acts 10: 43. They testify not only of the sufferings of Christ, but of the glory to follow. 1 Peter 1: 10, 11. In fact, there is nothing else in the Bible but salvation through Christ, for that is the one work that God is doing for man. Moreover, this salvation does not rest on the authority of man. It was God who spoke by the mouth of his apostles and prophets. See Acts 1: 16; 3: 21; 4: 25; 2 Sam. 23: 1, 2. Paul says: "When ye receive the word of God which ye heard of us, ye receive it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. 2: 13. Thus the Bible is literally and emphatically the word of God. If we receive it as such, we may as truly hear God speak to us as did Abraham, although not with an audible voice. But it is as truly the word of God, and is as fresh, as if we heard it with our ears.

News and Notes.

FOR THE WEEK ENDING JANUARY 8.

RELIGIOUS.

—The National Reformers are persistent in their claim that this is a Christian nation, and are, at the same time, loud in their complaints that it does not acknowledge God in its fundamental law. What would be thought of the Christianity of an individual who did not acknowledge God?

—Bishop Foster, of the M. E. Church, who recently returned from a tour in the Orient, says: "The Catholic missions are more numerous than those of the Protestant churches, and are conspicuously strong. I can give no personal judgment as to the work, but I know that they are very widely extended and have great influence."

—A St. Paul dispatch announces a great sensation because Mrs. Frances B. Clarke, the wealthiest woman in Minnesota, has left the Episcopal Church to become a Catholic. There is no occasion for a sensation about the change—it was only a step, and many others are doing likewise, especially in England, the cradle of Episcopalianism.

—A bill is now before the South Carolina Legislature which provides for the prohibition of railway trains on Sunday. It is said to have the sanction of the governor. Just how the State will manage to stop the running of trains carrying the U. S. mails remains to be seen. Interference by an individual with the transmission of the mails is a serious offense against federal law.

—Rev. Wilbur F. Crafts has resigned the editorship of the *Christian Statesman*, in the expectation of a resident pastorate in or near Washington, D. C., where he hopes to be able to establish a Bureau of Reforms. He deems such a bureau essential in order "to focus the Christian sentiment of the land by petitions, letters, and hearings against the Catholic and Liquor Bureaus already established and effective at the capital, and other un-American elements in the lobby."

—A recent pastoral letter of the Hungarian bishop invokes the authority of the apostles in contending that obedience is due to God rather than men, and declares that the government bills in regard to mixed marriages, civil marriages, etc., are breaches of Catholic dogma, and counteract the fundamental principles of Christianity. It calls upon all Catholics to support the pastors and jointly defend the rights of the church, and says that their actions in public affairs must be governed by this object.

—An ex-convict has been imposing upon the Protestant ministers of St. Louis, representing himself as an ex-priest desirous of doing missionary work among the Catholics. He presented forged letters of recommendation from prominent ministers elsewhere. When at last he was confronted with evidences of his fraudulent representations, he confessed and was arrested. He had in his pocket a list of all the city ministers. He also confessed to being wanted in Chicago for grave robbery.

—The *Union Signal* (W. C. T. U. organ) says "the State should recognize the sovereignty of Christ in its fundamental law." This sentiment is also indorsed by all the other elements in the so-called National Reform combination. Yet they all unite in demands for compulsory recognition of religious institutions, a principle which Christ never inculcated either by precept or example. If Christ be the sovereign of this nation, then all Sunday laws and kindred enactments are rebellious in their nature; for Christ did not encourage a compulsory Sabbath observance on the part of the Gentiles, or compulsory religious action of any kind. He did not enjoin the compulsory observance even of the Sabbath which he himself kept, much less of the counterfeit institution set up as a rival of the day which he had sanctioned.

—Some of our most strenuous workers in the cause of enforced Sunday observance are also making a show of great hostility to the Catholics. It seems like trying to kill a tree by lopping off a few branches while carefully cultivating the roots.

—A Fargo, N. D., dispatch says that Bishop Shanley, of the diocese of Jamestown, has issued a circular in which he says: "Rev. Jerome Hunt, O.S.B., missionary among the Sioux Indians at Fort Totten, N. D., is one of the best living authorities in matters pertaining to the Sioux language. He has written and published a catechism, a prayer book, and hymn book in Sioux, and is editor and publisher of a monthly periodical in the same language, entitled *Sina sapa Wocckiyé Taeyanpaha*, that is, 'The Herald of the Black Gowns' (Catholic) Church." The bishop calls for financial aid for a proposed translation and publication of a Bible history in the Sioux language.

—The *Occident* speaks of Monsignor Satolli, the papal delegate, as "an Italian gentleman by courtesy residing at Washington." This is simply another specimen of the tendency toward intolerance on the part of professed Protestantism. If Satolli is an Italian gentleman, he is residing in Washington by right, and not by courtesy. We do not agree with Satolli, any more than does the *Occident*, when he says, "The more public opinion and the government favor the Catholic schools, more and more will the welfare of the commonwealth be advanced." But when Protestants assume that allowing the advocacy of any religion in a legal manner, by whomsoever its adherents may choose, is a mere matter of courtesy on the part of the government, they assume a position that has long been condemned by Protestants as Catholic ground.

—On New Year's day there was unveiled in Golden Gate Park, San Francisco, a large stone cross fifty-seven feet high, including the pedestal of seven feet. It is composed of sixty-eight pieces of stone, whose aggregate weight is 600,000 pounds. The monument is the gift of George W. Childs, of Philadelphia, and is "a memorial of the services held on the shore of Drake's Bay, about St. John the Baptist's day, June 24, 1579, by Francis Fletcher, priest of the Church of England, chaplain of Sir Francis Drake, chronicler of the services." Drake's Bay is a slight indenture in the Pacific shore, a few miles north of the entrance to San Francisco Harbor. The occasion, so the inscription says, was the "first Christian service in the English tongue on our coast, first use of the Book of Common Prayer in our country, and one of the first recorded missionary prayers on our continent."

SECULAR.

—Fire destroyed about \$750,000 worth of property in Toledo, Ohio, on the night of the 3d inst.

—The Joliet, Ill., branch of the Consolidated Steel and Wire Company has closed, and as a consequence 900 men are idle.

—Reports from the Samoan Islands say that since the departure of the war ships from Apia the natives are manifesting their old-time restlessness.

—The banking house of Porty and Bressy, at Saluzzo, Italy, has failed for \$1,500,000, and the senior member of the house has committed suicide.

—The government of Austria has decided to make the manufacture of dynamite and other explosives a State regulated monopoly under control of the War Department.

—A member of the Italian Chamber of Deputies, who has returned to the capital from Sicily, says it is famine and not politics that has induced the masses to revolt.

—At Ottumwa, Iowa, the citizens have decided to buy standing timber and give their unemployed male population work at cutting it down and converting it into cordwood.

—Congressman Maguire, of California, has introduced a bill for the establishment of a postal telegraph system, under the supervision of the Post Office Department.

—London dispatches report very cold weather in Great Britain and on the Continent, and in Vienna it is said that many people are in the hospitals suffering from being frostbitten.

—The offer of the pope to mediate in the trouble between the governments of Peru and Ecuador has been accepted, but it is stated that both countries continue military preparations.

—A Baptist evangelist at Sanger, Cal., took occasion last week to speak very harshly of a leading citizen. The next evening, on his way from church, he was greeted with a shower of rotten eggs.

—The latest news from Honolulu indicates political unrest and uncertainty, constantly increased by the indefinite action of the United States Government. The acknowledged power of this government is no doubt the means of keeping the two parties in Hawaii from open war, but the influence is being wielded at an immense expense—not only of money, but of political harmony at home.

—A Victoria dispatch states that large quantities of Chinese silver and Straits Settlements dimes, which had been bought up at thirty cents on the dollar, have been distributed in various parts of British Columbia.

—Dr. West, who is charged with the murder of Ada Gilmore, in San Francisco, last fall, has been swindled out of nearly all his money by one of his lawyers, and now has next to nothing left wherewith to defend himself.

—At Ashland, Oregon, on New Year's day, 1,000 children were each given a slice of mince pie with a half dollar inside of it. The pie was twenty-two feet in circumference, four inches thick, and weighed nearly five hundred pounds.

—Advices from Shanghai state that while the emperor of China was proceeding to his winter palace bandits attacked the procession and secured a large quantity of valuables. They are also said to have kidnapped several imperial officials.

—Ten Spanish Anarchists arrested at Barcelona have been turned over to the military authorities for trial. The pretext for the transfer is injury of General Campos by one of their explosives. It is deemed probable that they will all be shot.

—A Lansing, Mich., dispatch announces a new secret political order, whose national committee met in that city last week. It is said to be non-partisan and non-sectarian, is entitled the Order of Loyal Americans, and is conducted in a semi-military style.

—Chihuahua, Mexico, advices state that heavy snows in the Sierra Madre have caused such privations among the Temochic Indians as to almost exterminate them. For years this tribe has been at war with the government, and their resources had been greatly reduced.

—On the 3d inst. numerous arrests of Anarchists were effected in the French cities of Paris, Argenteuil, Bondeville, Lyons, Bourges, and Montpellier. At Havre all Anarchist newspapers and almanacs were seized. Three men arrested at Brest were employed in the government arsenal.

—It is stated by officials that in Montreal there are not less than 100 noted gambling resorts, more than twice as many as there were two years ago. A court prosecutor states that under the new criminal code it is just as hard to get a warrant to raid a suspected gambling house as to search a private residence.

—On New Year's day the French police raided the quarters of Anarchists in several of the principal towns and seized large quantities of incendiary literature. In and around Paris thirty-four arrests were made, twenty-four at Lyons, and many more in various other places. At Allier 450 charged cartridges were found, and at Havre a lot of stolen bonds were recovered.

—Late advices from Honolulu state that U. S. Minister Willis had written to the Provisional Government requesting the surrender of the offices, as the United States had decided in favor of restoring the queen. The queen, it was said, had promised to ratify all the obligations of the Provisional Government, and to govern faithfully under the present constitution. The surrender will not be made for the mere asking.

—At Cleveland, Ohio, on the 2d inst., a large crowd of unemployed men, accompanied by women, many carrying children in their arms, marched to the City Hall and demanded work from the city. They were informed there was no work, and thereupon made many threats. One leader said, "We will have work, or tear down the City Hall; our families are suffering; we must have employment or bread." The police dispersed them.

—Notwithstanding the hard times, a new evening paper, *The Citizen*, has been started in this city. It is a six-column quarto, devoted principally to local news. It is supposed to be on the line of moral reform in the newspaper field, but the few copies that we have seen display about the usual range of vocabulary, personality, etc. It is hard for old hands to get out of the rut, even if they do change vehicles. It is a question whether the launching of a third evening paper in this city, amid such financial depression, is bravery or presumption; and it is a question which only time can answer.

—Great excitement has been created in France and Great Britain by an engagement between their respective forces in Senegambia, West Africa. It appears that a British force of 500 native troops had been sent out against the native Sofas, and while in camp were attacked early in the morning by a French force composed of Bengalese and natives. The result was that one British officer and twenty-six soldiers were killed. The French commanding officer was wounded and taken prisoner. Before he died he explained that he mistook the white service uniforms of the British for the dress of the Arab chiefs. Whether it was a mistake or not, it is a question for diplomatic solution, and there will necessarily come into the inquiry an explanation of how the French troops happened to be within the territory over which Great Britain claims control.

Signs of the Times

OAKLAND, CAL., MONDAY, JANUARY 8, 1894.

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

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Those who find the Sabbath day dragging heavily with their children may find some helpful suggestions in the article by Sister Adams in our Home department.

ALL classes may find help in way of reproof for the past, perhaps, as well as suggestion for the future, in the article "Speaking the Truth in Love." There are other articles worthy of mention; in fact, all are.

Those who fancy that so-called "sincerity" is all that is necessary to justify error may find some help by reading an article on that subject in another column. It treats upon a very important subject, and presents clearly the logical conclusions.

We present another contribution from our correspondent in Europe, Pastor H. P. Holser, who has excellent opportunity, keen observation, and good judgment to comprehend the drift of affairs, and to discern the things that differ. We hope to hear from him frequently.

A NEW quarterly has been issued, entitled *Sunday Reform Leaflets*, edited by Rev. Edward Thomson, LL.D., published at Columbus, O. In a footnote the editor says, in regard to the spelling of Sunday, "We prefer the spelling *Sunday*, since it means day of the Son of God." It means nothing of the kind; and Dr. Thomson and every other scholar knows that it does not. Sunday means the day of the sun, and is pagan in origin and character. This is akin to the work of Roman Catholicism, which took the statues of the old Roman gods and named them after the apostles and holy men.

ONE church in this city, the First Baptist, has dispensed with a paid choir. Three other churches, the most wealthy, are seriously contemplating doing likewise, on account of the hard times, but the paper states that "it would hardly do for one to abolish their paid choir unless the other two did." And why? Well, we have no trouble in that direction. We believe in congregational singing of scriptural hymns, led by those whose hearts have been washed in the blood of the Lamb; and, though not so fin-

ished at all times, it is, we believe, more pleasing to God. The professed church of Christ has yielded step by step to the principle of doing work by proxy, till she is now asking the State to do her work. In this is the evidence of her fall, but she does not know it.

READ the article "This Man Receiveth Sinners." Christ receiveth sinners to-day, even as of yore. Every worker for souls, every sinner, should ever remember it. Christ was manifested to take away sins. Let our workers read the above-mentioned and the following from the same writer, which will be published in order: "A Representation of God's Love for the Sinner," "The Prodigal Son," "Thus Do and Thou Shalt Live."

READ Brother Magan's article on "Review of Sunday Legislation," etc. In view of the boast of Roman Catholics over their beneficent influence on the world and especially on this country, it is well to view some of the finished (as far as this world will show) work of that church. Behold it in Spain, as set forth in the above-named article, the picture of which must always be less than the reality. After reading that, reflect that Rome is ever the same. What she has done for Spain, Mexico, and Ecuador she will do for every other country or nation which comes within her power.

Soul Sleeping.—The *Florida Christian Advocate*, noticed elsewhere with reference to the Sabbath question, seems to have said some things in its issue of the 13th ultimo with special reference to us. It thinks that believing that all future life for the dead depends on the resurrection contradicts "all that great mass of Scripture which contrasts the soul with the body, and the testimony of Jesus that men can kill the body but cannot kill the soul." Nay, but our view is the only view that is in harmony with the Scriptures. Paul says that if there be no resurrection of the dead, there is no hope, and that even they that are fallen asleep in Christ are perished. 1 Cor 15:12-18. But if the soul go to reward at death, what need of the resurrection? what need of Christ's coming? what need of the judgment? True, man cannot eventually destroy life or the soul, but Christ can and will "destroy both soul and body" of the finally impenitent. We believe in a soul, body, and spirit of man, but we deny their immortality and conscious existence apart from the body carnal or glorified.

BISHOP MORRIS ON THE SABBATH.

A FRIEND sends us a copy of the *Florida Christian Advocate* of December 13, 1893, with a marked article on "The Holy Sabbath," by Bishop T. A. Morris. The bishop says that the Sabbath is still obligatory, because "it is a part of the moral law, which is of perpetual obligation." Good! So the Scriptures teach. He continues: "Hence Christ says, 'I am not come to destroy [the law], but to fulfill.' . . . He magnified it and made it honorable by a holy life and sacrificial death. . . . Of course the obligation to keep the Sabbath is in full force." Good again, for the Bible so teaches. He gives other reasons for the perpetuity of the Sabbath, such as that it existed before Sinai, "was often mentioned by Christ and his apostles as existing in their day," that Christ was Lord of the Sabbath, that many miracles were wrought on that day, and that, even though the Sabbath was a type, it should exist till the final consummation of earthly things. All this is good, for it is in accordance with God's word. Then the good bishop turns around, contrary to all the word of God, and says, "It is, however, changed from the seventh to the first day of the week." For proof of this he cites the worn-out and oft-exploded arguments of meeting on the first day, etc.

Two things strike us as strange: (1) When "the moral principle of the Sabbath" "consists not so much in keeping the seventh, first, or middle day of the week as in employing a certain portion of our time in the service of God," as the bishop says, why does he hold to the first day, which God never calls a Sabbath, and reject the very day God does

call the Sabbath? (2) Why, if "the law of God is of perpetual obligation," and, therefore, the Sabbath law also, is not that part which requires a particular day as obligatory as that part which requires by implication a proportion of time? God has not said he requires a seventh part of time, but he has said that the *seventh day* is the day of the Sabbath. Why cannot the bishop see this? And why cannot the editor see it?

A DISPATCH from Battle Creek, Mich., to the *Daily World* of Vancouver, B. C., dated January 2, states a great many things which are not so. Seventh-day Adventists believe that the end of this age is near at hand, not solely nor principally because Mrs. White says so, but because God's word teaches it abundantly; and that is the very reason why Mrs. White and others have declared these things for so long. Of course the end is constantly growing nearer. But the elders in Battle Creek have not "enjoined all who can to sell," for there is no compulsion. Yes, many are going out to preach the gospel. The amount given the evening of January 1 was not \$250, but, all told, was over twenty thousand dollars, over eight thousand of which was cash. Not simply \$50,000 has been invested in building in Battle Creek, but more than ten times that amount. The item in the *World*, for the incorrectness of which the editor is probably not responsible, is only an illustration of the incorrectness of many other reports of us as a people.

LITERARY NOTICES.

SCRIPTURAL RELATION OF RELIGION AND THE STATE, by G. C. Tenney, formerly editor of the *Bible Echo*, of Australia. This is No. 17 of the *Religious Liberty Library*, and is a pamphlet of about 80 pages, on a very important subject. We have not had time to read the pamphlet, but from our knowledge of the writer we feel free to recommend it. It deals with important principles, as the following chapter headings will show: What Is Required of the Church? What Is the Legitimate Sphere of Civil Government? Morality and Civility, The State Not a Personal, Moral Agent, The Relation of State and Church, Whence Persecution Arises, Where Shall the Line Be Drawn? Is It Lawful to Pay Tribute? How about Sunday Laws? Danger Ahead. Price, ten cents. Address, International Religious Liberty Association, 271 W. Main St., Battle Creek, Mich., or any of our tract societies.

THE COMPLETE VEST POCKET LIBRARY, or the "Columbian Pocket Companion," by E. Edgar Miles. The work is just what its name indicates. It is put up in a neat little volume of 200 pages, suitable for the vest pocket. The little work contains A Table of Contents, The Columbian Word Builder, by means of which over 25,000 words may be added to those in the vocabulary, A List of Abbreviations, Pronouncing Dictionary and Speller, Synonyms, Plurals, Compounds, and Test Words (the very words which call for a dictionary), with alphabetical index, a list of class words, proper names and proper adjectives, Pronouncing and Statistical Gazetteer of the World, Digest of Parliamentary Practice, Rapid Calculator and Business Forms, Summary of Etiquette, Perpetual Calendar, etc., etc. It is an invaluable little book for all, giving large information and monopolizing little room—a *multum in parvo*. In morocco, gilt edges, 50 cents; cloth, red edges, 25 cents. Address Pacific Press, Oakland, Cal.

Through the courtesy of Rev. James O'Connor, the editor and publisher, volume 10 of the *Converted Catholic* (bound) has come to our table. For ten years "Father" O'Connor has striven nobly and indefatigably to win Roman Catholics from the errors of their ways to Christ. He has boldly exposed the fallacies of many Roman Catholic doctrines, and the subtle schemes of Jesuitical craft. The bound volume is valuable as a library reference. Price, \$1.00. The new volume begins with January, 1894, enlarged in size and scope, with new type dress. The first number of the new year contains a portrait and sketch of the editor, who was ordained a Roman Catholic priest in 1871, but has been engaged in evangelical work for 15 years. The magazine for 1894 is \$1.00. Address *The Converted Catholic*, 142 West Twenty-first Street, New York.

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