

Signs of the Times.

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

VOLUME 20.

OAKLAND, CALIFORNIA, MONDAY, MARCH 19, 1894.

NUMBER 20.

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PUBLISHED WEEKLY, AT OAKLAND, CALIFORNIA.

TERMS:

Single Copy, one year (50 numbers) - - - \$1.50
In clubs of 10 or more copies to one address, each, 1.25
To foreign countries in postal union (\$2.00) - - 8s.
Sample copies free. See note at beginning of last page.
Address, **SIGNS OF THE TIMES,**
Twelfth and Castro Sts., Oakland, Cal., U. S. A.
(Entered at the Post Office in Oakland.)

MILTON C. WILCOX, EDITOR.

Principles and Men.—Men change, but principles do not. Men may be converted; principles cannot be. A bad principle is wholly bad, whether held by good or bad men, and only evil will result from following it. It is frequently worse in results when held by good men than when held by those who are inclined to evil; for from wicked men evil is expected, and the character of the men demands the rejection of the principle. On the contrary, an evil principle is not infrequently considered good, or harmless, because it is held by good men. The general reputation of the man is taken as the exponent of the principle which he advocates.

The Fruit of Evil Is Evil.—But evil principles result only in evil. They led Saul, the zealous and conscientious Pharisee, to become a persecutor of the people of God. Decius, one of the most conscientious of Roman emperors, was one of the worst persecutors of Christians, only because he conscientiously adhered to Roman laws. An evil principle followed will lead the best of men naturally to just what the Son of God declared to his disciples, "They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service." John 16:2. The reason why "they" so act is that they are not led by the true principle of justice and love, and hence are led by a wrong principle; for "these things will they do unto you, because they have not known the Father, nor me." Verse 3. It is not from the men as such that the persecutions of the world have come, but from the principles which these men followed, and which made the men what they were.

Why the Good Is Rejected—On the other hand, good principles are often rejected because they are held by men or classes of men who are unpopular, or sometimes immoral. The unpopularity of those who hold the principle is taken as the exponent of the

principle itself. Oftentimes a good principle is held professedly, in connection with others which are evil, and the good principle is rejected, because, like "poor dog Tray," it is found in bad company. But generally the good is rejected, and always ultimately so, because the heart of man is opposed to it. In God's law is every principle of good. "The law of the Lord is perfect;" it is "holy, just, and good." "But the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." This is the great reason; all others are subsidiary.

The Present Situation.—There is a greater struggle now between the principles of good and evil than the world has ever known. The prophet, looking forward to this time, exclaims, "Multitudes, multitudes in the valley of decision, for the day of the Lord is near." Upon no principle is there so much at stake, so far as temporal interests and kingdoms are concerned, as that of civil liberty; so far as the church is concerned, as that of liberty in all its fullness. The great Protestant churches, so called, talk loudly of religious liberty, and so does the Roman Catholic Church, but their actions show that they mean only liberty in their own pale, while they persecute when they have the power those whose lives are not in harmony with their creed. Many in these churches are eloquent, learned, able, conscientious men; and the very principles which they hold, which will result and have resulted in religious persecution, are considered to be either good or harmless because held by good men. Our statesmen talk loudly of religious liberty, yet no less than four different States of the Union have placed men in durance vile during the last few years for conscience' sake alone,—men against whom no immoral charge lies, but who are persecuted because of their religion. And many citizens and Christians subscribe to these principles because they think that these good men in the churches cannot do wrong, and our country, the very cradle of civil liberty, cannot persecute. On the other side of the question are men who oppose Sunday laws, not from principle, but from self-interest. Prominent among these are the saloon keepers and whisky men. Another class which opposes religious legislation from principle, as far as the principle is recognized, may be represented by the Secular League, but who hold with their opposition to all religious legislation antagonism to religion. Many persons confound the principle of religious liberty with infidelity, and re-

ject it, not on its merits, but because certain classes hold it with other principles which are in themselves evil. There is still another class of earnest Christians who hold the principle of religious liberty, and demand such liberty for all, believer and non-believer, Jew and Gentile, Sunday people, Sabbath keepers, and no-sabbath men. But many persons think that because infidels hold the same principle negatively the principle is therefore infidel, and so class these earnest Christians with the runseller, the unbeliever, and the irreligious. All these sad mistakes come by confounding men with principles.

What Shall We Do?—All these various opinions and conflicting elements, with the consequent evil results of some of them, ought to lead every believer in the Bible to seek that word as never before. In his word God has revealed every principle of good. In the teachings and life of Christ and his apostles is found that which will enlighten every candid learner in these great principles. He will not find flattering words spoken of great men; he will not find heavenly indorsement of great majorities; he will not find that which will ease the indifference or sinfulness of the carnal heart; he will find no ornate ritual, no mitred priests, no stereotyped and perfunctory service, no uniforms or ordinances of human traditions or human device, no approval of dead, cold creeds, no laudations of backslidden, worldly-wealthy churches, but he will find principles, eternal principles, of truth, justice, mercy, love. He will find the demonstration, the personification, of eternal wisdom, power, and love in Christ Jesus. He will find Him in whom dwells and dwelt "all the treasures of wisdom and knowledge," declaring: "If any man hear my words, and believe not, *I judge him not*; for I came not to judge the world, but to save the world." His chosen disciples, who would condemn and punish men for slighting and rejecting him, he rebukes in these words: "Ye know not what manner of spirit ye are of; for the Son of Man is not come to *destroy* men's lives, but to *save them*." He bade the disciple who imperiled his life to save his Master, to put up his sword, that it was not needed; for, as he declared to Pilate a few hours later, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." The weapons of his servants are "not carnal," but spiritual, to fight a spiritual warfare, to win a spiritual kingdom. These are the teachings of Christ; these are the principles of Christianity, mighty, eternal, whether

believed by a multitude or but one soul, or rejected by all, whether held by the scribes and Pharisees or by the sinners and publicans, whether embraced by the doctors of the law or the unlearned laborer. Reader, seek God's word. It matters not what man may say or do; weigh all opinions, all theories, all arguments, all schemes and plans and devices, by the word of the eternal God. That is able to make you wise unto salvation through faith which is in Christ Jesus (2 Tim. 3:15), and "to build you up, and to give you an inheritance among all them that are sanctified" (Acts 20:32). Man's word is chaff; God's word is the wheat.

Not Men but Principles.—It is for the foregoing reasons that we war with principles, not with men. We have no personal feelings toward any, Buddhist, Brahman, Romanist, Protestant, or infidel. The principles are bigger than the men; the principles make the men. Against all evilly operating principles in religion, so far as we see, and so much as lies in our power, we raise not ourselves, but the word of God, the teachings of our Lord Jesus Christ. We know that if men will reject the evil and accept the truth as it is in Jesus, he will save them from all error. The sinner may be converted, the sin never. O brethren in Christ, by whatever name you may be called, will you not join us in the holy warfare? The power is with God; the weapon is the sword of his word, wielded by men in whom Christ dwells by faith.

ON WHICH SIDE WILL "CHRISTIANS" STAND?

In the *Christian Standard* of August 13, 1893, an organ of the denomination called "Christians," is an article from one of their own denomination, which presents some facts which are worthy of consideration by that people. It is entitled "Our Great Danger," and is as follows:—

What have we done?

Our plea for apostolic Christianity, our plea for Christian union, our work and labors throughout the whole *restorative movement* for Christianity pure and unalloyed, our fights upon all things that bear the marks of Romanism, are marred by our action in the Sunday question, that has been under agitation, and will be agitated for a few years yet to be.

It seems now that we list to the misapplied Sabbath day—misapplied by the "infallible pope," and received as righteousness by the sectarian world. We excuse this action by differential statement, designating it the "civil sabbath."

What has constructed or made a "civil sabbath"?—Law. Who makes law?—Man. Who made the Sabbath?—God. For whom did he make it?—For man. Can man make it for himself?—No. Then we bow before the force which takes the affairs of God into its own hand. Who is "above all that is called God"?—The Papacy. To whom and to what do we bow in this question of the "civil sabbath"?—To the pope and to Romanism.

There can be no doubt but that this legislation upon the Sunday (sabbath) question is a "mark of the beast." As a people who have vied in the creation and enforcement of this sabbath law, we have received upon our foreheads and upon our hands the "mark of the beast." We have not too much evidence that the first day of the week is the Lord's day, while we have conclusive evidence that the first day of the week is not the Sabbath day.

If, as we infer, the first day be the Lord's day, then what authority have we to *enforce* the Lord's day upon the world, or expect its recognition by legal force. Or by what authority do we assume to exact from other brethren by legal force the rights

of honest, conscientious worship on the only day embodied in the divine law? Church and State should not be combined. Our glorious brotherhood must not assist in combining them.

If we engraft (it has been engrafted) in law the first-day sabbath, then, indeed, as all law it must be enforced. Besides injustice to very good and honorable people, we should know we have no right to enforce God's law upon the people that dwell in the earth, presuming it to be the Sabbath day, which we all know quite well it is not. As well might we expect a law to compel all men to be baptized, or fix in law what may constitute a Christian, or by law create Christians.

A person out of Christ is no better by respecting, or being compelled to respect, a day of worship, for he is not spiritually or otherwise in the realm of worship, and, therefore, beyond the reach of God and the church; still this carnal law, when enforced (and enforced it will be, sooner or later), has gotten higher than God.

What now is "higher than all that is called God"?—Why, it is papal authority, *unmistakably* and *certain*. And the "saddest of all sad things" is that the church of Christ has stultified itself in its action in this matter, and taken one step backward toward Romanism.

We have brethren who thoroughly understand this question and this line of prophecy now under fulfillment, and know well these are facts we must confront.

For shame! May not the General Convention further compromise our position upon these questions by indorsing our national legislation upon the subject, or giving support by resolution or otherwise to a national sabbath—the beginning of the union of Church and State in America?

"Let no man therefore judge you . . . of the Sabbath day."

"One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind."

Let us come down out of the crowd and watch what we are about.—*Jas. A. De Moss, M.D.*

In the same issue is an article entitled "Satan Casting Out Satan," in which the editor attempts to show that Roman Catholics are not working for this Sunday legislation at all, and endeavors to justify Sunday legislation by the conceded right to legislate against prostitution, intemperance, etc. He evidently does not see, or if he does will not admit, that the Sunday question is a purely religious question, and a question which lies between man and God. Prostitution, fornication, and intemperance have to do with the civil rights of man, with the expense of government, etc. But he who keeps Sunday is no better citizen, other things being equal, than he who keeps the seventh day or no day.

As regards the Catholics, they are as anxious for a Sunday law as are these "Protestants," only they prefer the original and Catholic Sunday to the perverted Puritan Sunday. Over and over again they demand Sunday legislation. Archbishop Ireland said, "The violator of a Sunday law is the worst of criminals." The *Christian Statesman* of February 24, 1894, says:—

The citizens of Wisconsin are becoming aroused to the necessity of securing a better observance of the Lord's day. Week-day meetings are being held, and are attended by large masses of the population. *Protestant pastors and Catholic priests unite* in urging a better observance of the day.

The *Standard* will ever find Rome on the side of Sunday; and why not?—the day is hers.

But the *Standard* not only has left the Protestant ground, the Bible, in acceptance of the Sunday, an institution which has no scriptural warrant, but it also turns from the Protestant and Christian position of entire separation from the State, and demands hu-

man law for the support of Christian institutions. It says:—

The *Standard* holds itself at liberty to strike for a national sabbath as it does for the abolition of the liquor traffic, or for social purity, or for anything else that the Almighty has pronounced good. We do not regard the sanction of the Almighty as a positive detriment to any law.

Exactly; but there are others whose rights are as sacred as those of the *Standard*, who object to the *Standard's* interpretation of law, and who further object and protest against the legalizing of anybody's interpretation of divine law; and they have a perfect right to do this. It is neither Protestant nor Christian not to do it.

Question Corner.

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

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

134. VARIOUS QUESTIONS.

From a correspondent, F. B. D., we have received the following questions:—

1. Will you please explain 1 Tim. 4:3.
2. Will those who die in infancy be in the kingdom?
3. Is it right to have funerals and bury the dead on the Sabbath?
4. Should we fast, or fast and pray, now as they did in olden time?
5. Is it right to play games of any kind?

1. 1 Tim. 4:3, from the connection, seems to refer to the doctrines of Spiritualism, which will be especially manifest in latter times. The verse simply says that these seducing spirits forbid their devotees to marry, and to abstain from foods which God has created to be received with thanksgiving. It evidently refers to the various free-love doctrines and will-worship fasts which have been manifested in various false systems of religion, and which will be probably more and more manifest as we near the end.

2. We have no reason to suppose that those that die in infancy will not be in the kingdom. That is something that God has not expressly revealed. What he is anxious for everyone to do is to so seek him as to insure his own salvation and the salvation of all others in his power. Questions which are not expressly revealed it is much better to leave with God. The gospel appeals to those who are responsible; those who are not we may leave with God.

3. It is right to have funerals and bury the dead on the Sabbath *if necessary*. Where it can be reasonably avoided we believe that it ought to be, as it involves much work and service many times, which are not in harmony with the best observance of the day.

4. We should not look to any time or any people as to our example in fasting and praying. God would have every soul understand its own duty, and everyone may do this if he will but seek God in faith. There are times when fasting and earnest prayer are demanded, and there would be doubtless much more power in the church if there were much more fasting and prayer. For instruction in this, read the second chapter of Joel and the fifty-eighth chapter of Isaiah.

5. The matter of playing games is one which every soul must decide for himself. The game, the circumstances, and the condition of the individual all have a bearing on the question. Certainly those games largely connected with gambling, and which naturally involve great excitement and the expenditure of nerve energy and precious time, should be avoided. There are times, doubtless, when the moderate amount of exercise which is necessary in some

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General Articles.

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

THE SPIRIT OF SONG.

BY ELIZA H. MORTON.

THE spirit of song is throbbing
Within my soul to-day,—
A bird that is caged yet longing
To soar afar away.
My words are so weak, so faulty,
They never half express
My visions of joy and beauty,
My dreams of loveliness.

But somewhere I know an angel
Awaits to quicken me,
To give the sweet, glad assurance
My songs henceforth shall be
No more in my heart in secret,
But forming chords above
With those of the chanting millions
Whose notes are endless love.

I grasp the blest thought of freedom,
Its depth and breadth and height.
My heart shall enlarge in glory,
With floods of living light;
My lips shall express my gladness;
My songs be full and free
When I shall behold the Saviour
Who died to ransom me.

THE MISSIONARY'S PATTERN.

BY MRS. E. G. WHITE.

"BEHOLD my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged; till he have set judgment in the earth."

There is need for every soul to study the Pattern, Christ Jesus. Those who follow his methods of labor will have freedom in utterance and earnestness in manner. They will be inspired by the sacred themes of truth. Christ understood the needs of all classes, and was successful in preaching the gospel to the poor. He understood all their temptations. We need to study methods whereby we may preach the gospel to the poor and downtrodden and degraded of humanity. But let no one think that God will approve of a method which will require a man to act the part of a clown, or like a man who has lost his senses. Such methods as these are wholly unnecessary and inappropriate.

Among the Salvation Army workers such methods as these have been employed; but it is more necessary that they should study and preach the word than act in a sensational way in order to draw the attention of the people. It is the word of truth that, like a strong, golden chain, will bind men to God, where they will learn of the great Teacher. It is the word of God that is to test character. The Lord has precious, conscientious souls who have joined the Army; but they need to advance and receive other and higher truths of the word of God.

Those who are teaching the way to life have much to learn, and the Lord invites all who will to come to him and learn of him who is meek and lowly of heart. He declares, "My yoke is easy, and my burden is light; and ye shall find rest unto your souls." Take your text from the word of God, and make use of the scenes of nature, and of events and ob-

jects about you, to make the meaning plain, and find your way to the hearts of the people, and angels of God will make a personal application of the truth to the hearts of those who are ignorant. You need not be formal or mechanical. You need not depend upon notes, neither need you be rough and uncouth, and use coarse language and slang expressions, thinking that in this way you will reach the uneducated classes. Look at the manner in which Jesus addressed the poor. His language was pure, but it was simplicity itself, and through the imagination and the heart he reached the hearts of the people. Boisterous gesticulation, jumping up and down, and pounding on the desk, is not after the order of Christ, and the good that has been accomplished has not been on account of these things, but in spite of them.

Personal labor is far more effective than is preaching, and yet this essential feature of the work has been strangely neglected. The ministers of different denominations do little personal labor; but we should not wait for needy souls to come to us. We should go forth to seek and to save that which is lost. We should seek individual intercourse with the wealthy as well as with the poor; for generally the rich are poorer in spiritual knowledge and experience than are the poor. The sermons that they hear do not touch them, and laborers are needed who will dare not only to seek out the jewels from among the low and degraded, but who will also go to the rich, and bring to them a knowledge of the word of the Lord. There are some who have had a knowledge of the word of God who have once been in high position, but have become poor through misfortune and failure, and are obliged to occupy a position among the very poor. In circumstances of this kind some are seeking to keep alive the feeble flame that they have kindled at the divine altar. There are also souls who, through intemperance, have been brought very low, who are in misery hardly to be conceived of by those who have never acted the part of a true missionary. There are souls in the strongholds of sin who have nothing to give them a ray of hope, or inspire in them a spark of courage that they may live a better life.

Oh, that all who claim to be Christians might have a view of the misery, the destitution, of those who are low down in the scale of humanity, and might realize at the same time that these are souls for whom Christ died! God understands every woe. His heart is touched with human woe and sorrow, and it is time that all Christians should wear his yoke, and work in his line, identifying themselves with human sympathy in the way in which he identified himself with our fallen race.

Whatever may be your office, your position, your wealth, if you are a laborer together with Christ, you will seek out the needy and the distressed, the bereaved and afflicted, and will make their interests your own. You will possess the spirit of self-sacrifice and self-denial, which led Jesus to yield up his life as a sacrifice for man on Calvary's cross. You will carry forward his work, and walk in his footsteps, and will look upon all as the purchase of the blood of the Son of God. Jesus died for every son and daughter of Adam, that whosoever believeth in him should not perish, but have everlasting life. The love of Christ in the heart will be manifested in unselfish missionary labor, and will be more

mighty to deal with the evil doer than will the sword and the courts of justice. These are necessary to strike terror to the heart of the law breaker, but the loving missionary can do more than this. The medical missionary can take up his appointed work, and relieve not only the physical maladies, but, through the grace and love of Christ, can lead the sinner to the great Physician, who can heal the soul of its leprosy of sin.

However much we may deserve rebuke, the heart will harden under reproof; but it will melt under the love of Christ. It is to manifest his love to the fallen that Jesus has enlisted every follower of his, that the transgressor may be brought back to allegiance to God. Jesus accepts all who will give themselves to his service, who will coöperate with heavenly agencies, as they seek to restore the moral image of God in man. The work we are given is to bid the sinner hope in God, and not feel that he is an outcast in the world, a discouraged, desperate sufferer, but that he is a prisoner of hope. Let your words to him be, "Behold the Lamb of God, which taketh away the sin of the world." Present before him a love that cannot be measured, and bring the lost back to faith in God.

He who is actuated by the love of Jesus will see in every soul, whether rich or poor, a value that cannot be computed, in comparison with which the world sinks into insignificance. Oh, the love that God has revealed for the soul is infinite, beyond estimation! He who is a partaker of the divine nature will love as Christ loved; he will work as Christ worked, and will manifest sympathy and compassion. He will not fail nor be discouraged. This love can exist and be kept pure and refined and elevated only by continual communion with Jesus Christ. All coldness and hardness of heart will pass away from those who come into the sunshine of Christ's presence; and those who abide in him, and let him abide in them, will naturally, willingly obey his injunction, "Love one another as I have loved you."

THE VALUE OF PROPHECY.

BY ELDER GEO. I. BUTLER.

PERHAPS there is no feature in the great realm of religious truth wherein the popular theology of the present day demonstrates its departure from the Scriptures more fully than in its neglect and indifference to the prophecies. They comprise at least one-fourth of the whole Bible. Therefore to ignore them or regard them as of little value is to treat with contempt a large portion of inspiration. Nothing is more sure than that the prophecies are a part, a most essential part, of God's holy word. To treat *his word* with indifference is to treat *him* with disrespect, a result which will most certainly hurt the souls of those who do it.

But are not the prophecies mysteries, secret things, hidden truths, impossible to be understood? This seems to be the prevailing opinion. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Deut. 29:29. The Bible is a revelation from God, *the whole of it*. What is revealed is made known. Some things God presented to the prophets in holy vision that were not to be made known to men. But those things he commanded them *not to write*.

Rev. 10:4. Not everything they saw was to be uttered. 2 Cor. 12:4. But what "things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

It is not to be supposed that the great and glorious things of God's word can always be discerned at a glance. We are to learn these things by *patience*, perseverance, and prayer; then the *comfort* and blessedness and joy will surely follow. How precious are thy words, O God! How sweet and comforting they are! But modern theology, permeated as it is with its so-called "higher criticism," a synonym for unbelief, finds no use for the great truths of prophecy. The pulpits of the land pour forth well-constructed sentences of earthly wisdom on almost every conceivable subject, but have little to say on the wonderful fulfillments of prophecy transpiring all about us. Let us notice some declarations of Holy Writ which teach the importance of prophecy. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

A fair understanding of this text would teach us that all of God's great plans concerning the welfare or punishments of the children of men the Lord would reveal through his prophets. If, therefore, we have any interest in these events, a proper study of the prophecies would be sure to enlighten us. And what subjects could be more important than these? How frivolous are many of the subjects which interest great masses of the human family, and professedly religious people at that, in comparison with those foretold in prophecy. Do we desire to know concerning what God will do in our world relative to the affairs and salvation of men?—Then let us diligently study what the prophets have written. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not at any time [margin] by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:19–21. Prophecy, then, is light in the darkness. And those who reject it choose darkness rather than light. It serves as a lamp to our feet and a light to our path in the dense spiritual darkness of this sinful world, till the dawn of that glorious morn when the Sun of Righteousness shall dispel the gloom and appear in his glory.

How foolish would be the man who, passing through scenes of great danger, would refuse the friendly offer of light to guide him! We are now in the perils of the last days. Many and conflicting voices are everywhere heard. Who will be able to steer his bark through the rocks and quicksands, the devious channels and crooked inlets leading to the harbor of rest, as the ship reaches the haven? Certainly not those who spurn the light that "shineth in a dark place." Prophecy is of no private character. It belongs to all who will receive it, cherish it, be guided by it. It came by no human power, but is a direct and precious gift of Him who loveth us and gave Himself for us. It was the Spirit of Christ which was in all the prophets, and enabled them to testify "beforehand the sufferings of Christ, and the glory that should

follow." 1 Peter 1:11. The Jewish nation fell from its high position as the special people of God for this very reason, because it failed to heed the prophecies. The prophets foretold "the sufferings of Christ" in wonderful words. Let the reader peruse carefully the fifty-third chapter of Isaiah's prophecy and Dan. 9:26 and corresponding texts. Yet the selfish, ambitious Jews would only accept a conqueror as the Messiah who would give them riches, power, and popularity, a king like David or Solomon, who would subdue their enemies. Had they read the prophecies and believed them, they might have been saved from the awful ruin which followed them for ages. They were led by a worldly, haughty, selfish class of teachers. They despised the lowly Nazarene, and would not love the meek and lowly Saviour whom Heaven sent to save them.

Are not the modern clergy making the same mistake? Are they not imitating their example, cherishing the same spirit, following in many ways their evil course. They are seeking high positions among the great men of the earth. They are prominent in the great political bustle, and look more and more with longing eyes to the political benefits of a closer union of the Church and the State. They do all in their power to keep their members from studying and heeding the prophecies, as the Jews did anciently. While the Spirit of Christ in the ancient prophets spoke of the sufferings of Christ, and thus condemned the Jewish Church, who desired no suffering Saviour, it also testifies of "the glory that should follow" when Jesus shall be revealed from heaven with all his mighty angels. Where there was one prediction concerning the events of the first advent there are several concerning his coming in glory.

Yet all the leading incidents of his life on earth and of his death for our salvation were clearly predicted beforehand. So in regard to his second appearing, most wonderful predictions are given. The political events of the great nations of the world, the most prominent in all history, are made to testify to the age of the world in which we live. The wonders of astronomy, the testimony of sun, moon, and stars, give unfailing witness to the same point. Old earth itself, with all its various manifestations, or phenomena, speaks in earthquakes, tidal waves, volcanic fires, furious, destructive tempests and cyclones, famines, strange diseases of man and brute, of its coming dissolution. The changing currents of human thought, political, scientific, and religious, add their testimony on this grand theme. The Spirit of Christ in the prophets, yes, from Christ's own mouth itself, foretell in a wonderful manner all these things, yea, many more that point unmistakably to the great consummation. Christ thus sends us messages of mercy and love, warning us of the events sure to come. He uses such language as this: "When these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. "So likewise ye, when ye shall see all these things, know that he [margin] is near, even at the doors." Matt. 24:33. Who dare dispute the words of the Son of God? Yet nothing is more prevalent than the belief that it is impossible to know anything about it. But nothing is more plainly contradicted in all the Bible than this sentiment.

The study and belief of the prophecies is emphatically inculcated in the Bible. "Whoso

readeth, let him understand." Christ spoke of the prophecy of Daniel. Matt. 24:15. A blessing is pronounced upon those who hear and keep the words of Christ's revelation to John on Patmos. Rev. 1:3. The most terrible consequences fell upon the whole Jewish nation for their wicked treatment of the prophetic words of inspiration, and treating the message of love and mercy sent by this agency with indifference. And the modern church is fast going into darkness, worldliness, spiritual blindness, and utter apostasy, from the same cause. But, thank God, there are honest souls all through its communion who are sighing and crying for light on the peculiar perils of our time. Such will find the most luminous rays of light in the blessed words of prophecy, sent us in this dark world by Jesus Christ himself. May his precious blessing rest upon all such, till light, joy, and peace shall fill their souls as with an eye of faith, as they behold the Saviour near.

A REVIEW OF SUNDAY LEGISLATION IN CENTURY NINETEEN. NO. 15.

BY PERCY T. MAGAN.

DIGRESSION ON THE PRINCIPLES OF ROME (CONTINUED).

THERE is not, and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church.—*Macaulay*.

That the fundamental principles and constant practice of Pagan Rome were robbery, oppression, and self-exaltation, has already been demonstrated. Moreover, charges of being possessed of similar traits of character have been preferred against Papal Rome. We now propose to prove them.

Constantine the Great was crowned emperor of the Romans, at the city of York, in Britain, A. D. 306. This coronation, however, only gave him sovereignty of Britain, Gaul, and Spain. He desired to be monarch of the whole empire; but never did a candidate for the PURPLE enter upon the race for political greatness with such stupendous odds against him, as did CONSTANTINE THE GREAT. On the other hand, never did politician play his cards more shrewdly than did this famous prince. Says Kouns:—

To those who take a more rational view of his magnificent but criminal career, and who, looking behind the mask of reverence for paganism which he cast aside at precisely the politic moment, in order to assume a false pretense of reverence for Christianity, discern the cool, deliberate atheist, who was ready to profess any creed and foster any superstition that might best serve to smooth the road to absolute power, and make mankind his slaves; to them the astute politician, the successful warrior, the consummate ruler of men, assumes such colossal proportions that, compared with him, Alexander, Caesar, and Napoleon seem to sink into the lower grade of butchers and stabbers, only half taught in the science of government, of which Constantine alone was master. For it is no more certain that he despised and pitied paganism while he was solemnly offering sacrifices to Jupiter, and winning the admiration and love of the Roman world for his imperial piety, than it is certain he pitied and despised the church of Christ, even while he was manipulating the faith into a sure and reliable support of the empire; in both courses he only played with the world, giving men any religious toy which the greater part might desire to have in exchange for the liberty of which he robbed them so plausibly and successfully that they scarcely perceived his theft, and enthusiastically caressed the royal thief.*

By craft, and intrigue, and bloodshed not a little, he fought his way past all other competitors for the royal seat of the undivided Roman world. "He realized the lifelong am-

*Kouns, "Arius the Libyan," book 2, chap. 1, par. 1.

bition of his soul, the restoration of the unity of the Roman Empire under his own authority; AND DID IT BY THE AID OF THE CHRISTIAN CHURCH, WHICH HE BRIBED, CORRUPTED, AND SECULARIZED, UNTIL IT ACKNOWLEDGED HIM TO BE KING INSTEAD OF JESUS CHRIST.*

This was the first alliance that the Christian religion had ever made with the pagan State, and it was an ill-omened day for both. To it "must be referred the commencement of the dark and dismal times which oppressed Europe for a thousand years." The reason why the Christian (?) bishops wanted an alliance with the State was twofold. They desired State support, knowing that their lives would be easier and their burdens lighter than when depending for a living on the voluntary contributions of the faithful, which of late, on account of their extravagant habits, had become too small to keep them. The second reason for which they desired the alliance was because they wished to force their views upon all the world, and to do so by the aid of civil power.

The reason why Constantine desired the alliance with the Christians is told by Draper in a single paragraph:—

The attempt to make an alliance with this great and rapidly growing party was nothing new. Maximin tried, but was distrusted. Licinius, foreseeing the policy that Constantine would certainly pursue, endeavored to neutralize it by reviving the persecution, A.D. 316, thinking thereby to conciliate the pagans. The aspirants for empire at this moment so divided the strength of the State that, had the Christian party been weaker than it actually was, it so held the balance of power as to be able to give a preponderance to the candidate of its choice. Much more, therefore, was it certain to prevail, considering its numbers, its ramifications, its compactness.†

Constantine worsted all his civil foes; but if his own words may be believed, the Christian bishops outwitted him. In the year 312 A.D. they sent a deputation into Gaul to confer with him. Constantine ruled in Gaul, Spain, and Britain; Maxentius ruled in Italy and Africa. The bishops represented to Constantine that if he would deliver them from the tyrant Maxentius, and *espouse their religious views*, they would guarantee him the allegiance and swords of the Christians, who at that time were a numerous, and, according to Gibbon,‡ "powerful party" all over the empire.

When the bishops promised the emperor the allegiance of all the Christians all over the empire, they promised something that they were powerless to fulfill. They stated to him that the Christians were *indissolubly united*. But that was a *lie*, and the bishops knew it. The Christians were very much divided, and at enmity with one another, and the bishops knew it.§

Constantine took these *pious liars* at their word. Afterwards he found that he was sadly deceived, for the *united support of all the Christians was not forthcoming*. Says Dean Stanley:—

He [Constantine] entered upon his relations to the church as a traveler entered a new country—with high expectations, with hasty conclusions, with bitter disappointments. Of these disappointments none was so severe as that which he felt when he first became acquainted with the fact that the Christian as well as the heathen commonwealth was torn by factions. . . . In the celebrated letter which he addressed to the Alexandrian Church [he says], "But, O divine and glorious Providence, what wound has fallen on my ears—nay, rather, on my heart!" And then with an earnestness which is difficult not to believe sincere . . . he entreats

the [Christians (?)] combatants "to abandon these futile and interminable disputes, and to return to the harmony which became their common faith." "GIVE ME BACK MY CALM DAYS, AND MY QUIET NIGHTS; LIGHT AND CHEERFULNESS INSTEAD OF TEARS AND GROANS."**

Such was the experience which the most artful politician of century four had with the Christian (?) bishops.

Now all this transpired in the striking of the alliance between the apostate Christian church and the pagan State. But that church was the Papal Church. Therefore it stands as a literal fact that the Papacy EXALTED herself to the supreme place in the Roman world by the means of LIES,—lies told by PRO-FESSED Christians, desiring supreme exaltation—and they are in principle the worst kind of lies. After describing this disgraceful union between the Church and the State, Draper well says: "Such was the compact that had been established between the Church and the State. As might be expected, the succeeding transactions exhibit an alternate preponderance of one and of the other, and the DEGRADATION OF BOTH IN THE END."

Pagan Rome had ruined and depopulated whole countries; Papal Rome did the same thing. Says Draper, speaking of a later period, after the Papacy had had time to prove its character:—

We have now approached the close of a thousand years from the birth of Christ; the evil union of the Church and State, their rivalries, their intrigues, their quarrels, had produced an inevitable result, doing the same in the West that they had in the East, *disorganizing the political system, and ending in a universal social demoralization. The absorption of small properties into large estates steadily increased the number of slaves; where there had been once many free families, there was now found only a rich man. Even of this class the number diminished by the same process of absorption, until there were sparsely scattered here and there abbots and counts with enormous estates worked by herds of SLAVES, whose numbers, since sometimes one man possessed more than twenty thousand of them, might deceive us, if we did not consider the vast surface over which they were spread. Examined in that way, the West of Europe proves to have been covered with forests, here and there dotted with a convent or town. From those countries, once full of the splendid evidences of Roman civilization, mankind was fast disappearing.†*

It is clear from this, and many more citations might be given would space permit, that the principles of Papal Rome were exactly the same as the principles of Pagan Rome—the ruin of countries, and the oppression of the *bodies* of men. Bishops of Rome—POPES if you please—even went so far as to engage *extensively in the slave trade*.

Great was the extravagance of the wealthy Romish laity:—

Clement of Alexandria bitterly inveighs against "the vices of an opulent and luxurious Christian community—splendid dresses, gold and silver vessels, rich banquets, gilded litters and chariots, and private baths. The ladies kept Indian birds, Median peacocks, monkeys, and Maltese dogs, instead of maintaining widows and orphans; the men had multitudes of slaves."‡

Pagan Rome had oppressed the *bodies* of men; Papal Rome went further, she undertook to oppress, not only their bodies, but their minds and souls.

Constantine was united to the lower orders of the pagans and the Christians (?). Both of these classes were illiterate and ignorant. And together they joined in a crusade against learning and philosophy of any and every kind. In this the Papacy has debased the minds of men. Thus Draper again says:—

The course of political affairs had detached the power of the State from the philosophical and polytheistic parties. Joined to the new movement, it was not long before it gave significant proofs of the sincerity of its friendship by commencing an active persecution of the remnant of philosophy. It is to be borne in mind that the direction of the proselytism, which was thus leading to important results, was from below upward through society. As to philosophy, its action had been in the other direction; its depository, in the few enlightened, in the few educated; its course, socially, from above downward. Under these circumstances, it was obvious enough that the prejudices of the ignorant populace would find in the end a full expression; that learning would have no consideration shown to it, or would be denounced as mere magic; that philosophy would be looked upon as a vain and therefore sinful result.*

And to this character Papal Rome has ever remained consistent. Thus Pope Innocent III., A.D. 1215, regulated the courses of study in the schools of Paris. He permitted the study of the *Dialectics* of Aristotle, but prohibited the study of *physics* and *metaphysics*.
(To be continued.)

THE UGLY THINGS IN IT.

BY ELDER H. A. ST. JOHN.

"At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day." Jesus said, "But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the *guiltless*. For the Son of Man is Lord even of the Sabbath day." Matt. 12:1, 2, 7, 8.

The Sabbath of which Jesus was Lord, and which he and his disciples observed according to the divine command, was the same *day* as that observed by the Pharisees. But in the *spirit* and *manner* of observance there was an essential difference. They were identical in time only. The Sabbath of the Pharisees had in it the spirit of fault-finding, accusation, and tyranny. The spirit of criticism and accusation is clearly seen in the quotation above, and the spirit of tyranny in the Jewish or Pharisaical Sabbath keeping is clearly inferred by the Saviour's statement to these religious opponents, that "the Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

"And he was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with *indignation*, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day." Luke 13:10-14.

Here was manifested another ugly characteristic of that Jewish Pharisaical Sabbath. It was a spirit of *indignation* manifested by a high church dignitary toward Jesus for healing upon the Sabbath day, and toward the poor woman for submitting to be healed, and toward all the people because they rejoiced for all the glorious things that were done by Christ. Behold the bigotry, the ugliness, the hypocrisy of this professed Jewish Sabbath observance. Jesus so glaringly exposed their

*Koums, "Arius the Libyan," book 2, chap. 1, par. 20.

†Draper, "Intellectual Development of Europe," vol. 1, chap. 9, par. 22.

‡Gibbon, "Decline and Fall of the Roman Empire," chap. 14, par. 17.

§I'ide Eusebius, "Ecc. Hist.," book 8, chap. 1.

*Stanley, "Hist. of the Eastern Church," lecture 3, par. 12.

†Draper, "Intellectual Development of Europe," vol. 1, chap. 12.

‡Id.

*Id., chap. 10, par. 6.

hypocrisy that they were ashamed, but only hated him all the more.

"And it was the Sabbath day when Jesus made the clay, and opened his eyes." "Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day." John 9:14, 16.

Again we find these hypocritical professors finding fault with the Lord of the Sabbath. Jesus, in presenting to the world an example of true Sabbath observance, came in direct conflict with these self-righteous Pharisees, and they say of him that he is not of God. Again the ugliness of Pharisaical Sabbath keeping crops out:—

"Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked; and on the same day was the Sabbath." "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day." John 5:8, 9, 16.

Said Jesus, "Are ye angry at me, because I have made a man every whit whole on the Sabbath day? Judge not according to appearance, but judge righteous judgment." Worse and worse. Here we learn that these wicked observers of a man-made and Satan-inspired Sabbath, identical with the divinely-made and Christ-inspired Sabbath only in time, persecuted and sought to slay Jesus. Hence the Jewish Sabbath as observed in the days of Christ had the ugly things of persecution and murder in it.

"And it came to pass also on another Sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the Sabbath day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing: Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so; and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do to Jesus." Luke 6:6-11. "And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him." Mark 3:6.

Could a more wicked spirit animate anyone than the spirit that possessed and actuated these great leading religionists in their high profession of Sabbath sacredness and Sabbath observance?

Now let us put together the expressions of Holy Writ which reveal the spirit of the prominent, bigoted, hypocritical sticklers for a Sabbath loaded down with human traditions: "Condemned the guiltless," "Not lawful," "He keepeth not the Sabbath day," "Not of God," "Indignation," "Filled with madness," "Persecute," "Sought to slay Jesus," "Sought to destroy him," "Counseled with the Herodians [government favorites] how they might destroy him." Nor did they rest till they did crucify him, and by that wicked act they brought about the everlasting overthrow of their place and nation.

History repeats itself. God has set to his hand a second time to gather a remnant of Israel preparatory to the second coming of his Son in glory. This remnant will be like Jesus. They will observe the Sabbath that Jesus made and sacredly observed. They will honor the Lord of the Sabbath by honoring the Sabbath of which he is Lord, and they will honor it after the faithfulness and example of Jesus. For their loyalty and faithfulness, like Jesus, these true Sabbath keepers will be accused, despised, persecuted, and

condemned. All this reproach will come upon them through leading professors and rulers in modern Israel, who are great sticklers for a man-made Sabbath, one, too, that does not even possess the one point of identity of time with the true. It is altogether another day, observed for altogether other reasons, and rests wholly upon tradition. Everywhere among its boastful advocates and adherents is manifested the spirit of accusation, indignation, condemnation, persecution, madness, fines, imprisonments, chain-gangs, and death. All these ugly things are in the Sunday sabbath movement, and some of them are already painfully manifest in different localities. Already these prototypes of the ancient Pharisees are counseling with the Herodians, or those in governmental favor, that their Sabbath ideas may be enforced upon all, under the pains and penalties of law. Already they begin to say that all this is to save their place and nation. But God doth know, and we and they all may know if we want to know, for it is revealed in the prophetic word, that, instead of saving anything, it will result in the everlasting overthrow of place and nation, and the eternal ruin of all who are on the wrong side, and make void the commandment of God by a tradition. Momentous times are upon us. Who will be on the Lord's side?

THE SITUATION IN EUROPE.

BY E. E. PARLIN.

THE *North American Review* for March contains an interesting article from Archibald Forbes, on the "Outlook for War in Europe." He confines himself to a consideration of the subject in two divisions, first, whether the present extensive military preparations must inevitably result in a great war; and, second, when the outbreak of the tremendous conflict may be looked for.

The enormous expenditures for military preparation, to one who looks at the burden of taxation, is referred to as satisfactory evidence to many that an early war is inevitable, but he argues that, however burdensome as is the armed existing peace, resort to war would, in the nature of things, be infinitely more costly. He suggests that even the expenses of war would be readily borne if, by such means, a permanent reduction in military expenditures could be obtained, but experience has demonstrated that modern wars have been invariably followed by increased armaments. Hereasons, because of the "Triple Alliance" and the "Dual Alliance" which have been formed in Europe, that there are no longer five powers whose action is liable to precipitate a general war, but only two great powers. That the five great powers no longer possess the independent, individual freedom to declare war, and that the initiative must be taken either by the Dual Alliance, consisting of France and Russia, or by the Triple Alliance, consisting of Germany, Austria, and Italy.

The end of the year 1895 is as far in the future as his intimate acquaintance with the situation in Europe leads him to postpone the clash of arms. Germany, the leading power of the Triple Alliance, is stronger to-day than ever before, by the addition of the 70,000 men which the Army Act of last October sanctioned, and with a large amount of treasure in reserve as a war fund, is ready for war on short notice. Austria, while not as fully

equipped for war as Germany, is supplied with all modern appliances, and is in a position to furnish a formidable army with but little delay. Italy is referred to as not being in the highest condition of efficiency, and would be a very uncertain factor in the event of hostilities.

Of the Dual Alliance France is said to be at the very apex of her military strength and preparedness. By the system of drilling which has been in operation since 1889, every man fit for service and of proper age has received military training. As the population of France is no longer increasing, she cannot add to the numbers of available men, but her naval armament is constantly being augmented by the adoption of the latest and most approved devices of marine warfare. Russia for many years has been gradually concentrating her regular army on the western frontier, thereby not only protecting the weakest and most exposed portion of her territory, but also increasing the facility of mobilization in case any difficulty should arise with her neighbors. At the first outbreak of war the reserves would be called for from the interior, and this, owing to the distance and the lack of proper railroad facilities, would necessitate a delay of two or three months, during which time the Russian army on the frontier would no doubt confine itself to the defensive. As to finances, Russia seems to be in a fairly prosperous condition. Her Minister of Finance has just announced that the treasury has funds on hand to meet "any considerable disbursements during the year, and that there is not the slightest necessity for incurring a fresh loan." She has accumulated a fund of \$20,000,000 in gold to meet the expenses of her army operating on foreign soil where her paper would not be received. The only obstacle which Russia would have to meet in the event of an early conflict would be that of securing, on short notice, modern implements of warfare. Because of the lack of proper arms, and which could not by any possibility be provided earlier than the spring of 1896, an outbreak before that time is hardly thought to be probable.

The total number of field troops available which could be brought into action in case of war, is estimated at 10,413,905. This large number of men is almost equally divided between the Dual and the Triple Alliance.

The general situation is summed up as strange, lurid, and in a sense humiliating. Armed Europe waits for the ultimate mandate of one man, and whether it shall be peace or war is the problem which Tsar Alexander III., alone and single handed, is to determine. One thing only is certain, that, when the conflict comes, it will be a struggle to the death, and the vanquished nations must reckon on suffering dismemberment.

DID YOU EVER KNOW?

A CHURCH that died because it paid too much.

A revival of religion that spoiled the missionary collection.

A missionary pastor who did not build up all sides of his church.

A man who paid liberally to missions and then felt meanly about it.

A Christian who amounts to much who did not believe in missions.

A man who does not believe in foreign missions who takes much stock in home doings.—*Epworth Herald*.

THE SIFTING OF PETER.

In St. Luke's Gospel we are told
How Peter in the days of old
Was sifted;
And now, though ages intervene,
Sin is the same, while time and scene
Are shifted.

Satan desires us, great and small,
As wheat to sift us, and we all
Are tempted;
Not one, however rich or great,
Is by his station or estate
Exempted.

No house so safely guarded is
But he, by some device of his,
Can enter;
No heart hath armor so complete
But he can pierce with arrows fleet
Its center.

For all, at last, the cock will crow,
Who hear the warning voice but go
Unheeding,
Till thrice or more they have denied
The Man of Sorrows, crucified
And bleeding.

One look of that pale, suffering face
Will make us feel the deep disgrace
Of weakness;
We shall be sifted till the strength
Of self-conceit be changed at length
To meekness.

Wounds of the soul, though healed, will ache,
The reddening scars remain, and make
Confession;
Lost innocence returns no more;
We are not what we were before
Transgression.

But noble souls through dust and heat
Rise from disaster and defeat
The stronger;
And, conscious still of the divine
Within them, lie on earth supine
No longer.

—Longfellow.

LIFE AND IMMORTALITY ONLY THROUGH CHRIST.

BY W. N. GLENN.

REV. DR. KUMMER, pastor of the First Methodist Episcopal Church of this city, has been delivering a series of discourses on the subject of immortality. He takes the ground that man possesses naturally an inherent, never-ending life. Whether righteous or wicked, he must live on eternally, and he cannot help it.

A peculiar phase of his argument is that the Old Testament does not teach the doctrine directly, but indirectly; that it is not directly stated, but is everywhere implied, everywhere taken for granted. Now any man who imagines a doctrine taught, by implication where it is not directly stated, must have previously imbibed the idea from some other source. And this reading a preconceived doctrine into the word of God, which is confessedly not squarely stated there, is doing violence to the word.

That the doctrine of man's natural immortality is not taught in the Bible, either directly or indirectly, is evident from various emphatic statements to the contrary. These statements are so directly against the idea of natural immortality in man that to assume that such a doctrine is taught there, even by the remotest inference, is to force a self-contradiction upon the Scriptures.

Man was made in the image of God; it is agreed that the image was spiritual, as Dr. Kummer declares, and the question as to whether it were also a physical image will not here be discussed. That man was created in the spiritual image of his Creator is shown

by the statement that "God hath made man upright." Eccl. 7:29. So long as he retained his upright character, he was in the spiritual image of God, for God is upright. But when he sinned against God by disobedience, and transferred his allegiance to Satan, he ceased to be upright and lost his godlike image. To say that a sinner is in the spiritual image of God is to charge God with sin.

Had Adam continued faithful, he would have continued to live. But the source of his continued existence was not in himself, as is shown by the fact that he had access to the tree of life as a means of prolonging his life. And when he proved disobedient by eating the forbidden fruit, he was driven out of the garden and cut off from the tree of life, lest he should eat of its fruit and live forever. The way to the tree of life was guarded by cherubim and a flaming sword, to keep the sinner from living forever in his sinful condition; yet Dr. Kummer tells the people that the sinner must live forever, whether he wants to or not.

It requires but a few quotations from the Scriptures to show what they *directly* teach in regard to the nature of man. And when we know the direct teaching, we need not have any trouble about understanding that which is indirect. When a teacher interprets any Scripture language into a contradiction of that which is plain and positive, he becomes, to say the least, an unsafe guide. "If they speak not according to this word, it is because there is no light in them." Isa. 8:20.

As to positive statements, we have, first, the warning of God to Adam against eating the fruit of the tree of the knowledge of good and evil: "In the day that thou eatest thereof thou shalt surely die." Of course Adam died a spiritual death when he disobeyed God. No one who claims to believe the Bible will dispute that in that very day he became "dead in trespasses and sins." Eph. 2:1. That the penalty was physical death or cessation of existence is evident by this further declaration of God, after the disobedience of Adam: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

The thirty-seventh psalm, verse 10, gives this positive testimony: "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." And verse 20 says: "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." And all the burnt offerings of the Mosaic ministration signified this very thing. David says, in the seventy-third psalm, "I was envious at the foolish, when I saw the prosperity of the wicked, . . . until I went into the sanctuary of God; then understood I their end."

In Eccl. 9:5, 6 we have this testimony: "The living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." To this may be added the testimony of Job concerning the dead, that "his sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Chap. 14:21.

Malachi tells us that "the day cometh, that

shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch."

Could there be any expression more direct, more emphatic, more explicit than these. Is it dealing honestly with the word of God to assume that it indirectly teaches that which is diametrically opposed to these positive, unqualified assertions? No reader would for a moment think of so treating any other book.

Dr. Kummer laid great stress on the expression so often used in the Old Testament that men when dying were "gathered to their fathers." He insisted that this was a spiritual gathering, and instanced the case of Abraham in proof. He said it was impossible that Abraham was gathered to his fathers in a physical sense, for he was buried in the land of Canaan, while his ancestors lived and died in the distant land of the Chaldees. This argument is fatal to some other dogmas of the immortal-soul theory. The expressions "was gathered to his fathers," "slept with his fathers," etc., are used of the good and the wicked indiscriminately; so that, if reference is had to a separate spiritual existence, we have all classes sojourning together in the "spirit land." When Abraham was alive, God called him out from his heathen fathers, but, according to Dr. Kummer's theory, as soon as he died his spirit was remanded to association with their heathen spirits. If the spirits of all the dead, good and bad, are gathered together in the "spirit land," the question arises, What is their condition? are they enjoying the bliss of heaven, or suffering the torments of hell, or enduring the uncertain issues of purgatory? This is but a sample of the confusion in which they are placed who persist in believing the serpent's deceptive assurance to Eve, "Thou shalt not surely die."

It is claimed, however, that in the New Testament the doctrine of inherent immortality is asserted more and more directly. The preaching of life and immortality by Christ and Paul is specially cited by Dr. Kummer as proof of his immortal-soul assumption. He seems to overlook the fact that Christ and Paul did not proclaim eternal life as something that man already has, "and cannot help himself," but that they proclaimed it as a boon to be obtained *only through Christ*. "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." John 3:16. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Verse 36.

What is the wrath of God?—It is the penalty of sin. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Does the unrepentant sinner have anything in Christ?—Nothing whatever. Said Christ to the Jewish leaders, "Ye will not come to me, that ye might have life." John 5:40. "The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly." Chap. 10:10. "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12.

Thus we see that the New Testament is

just as direct, as positive, as explicit, as the Old in its declaration that man has neither life nor immortality in himself. It assures us that the King of kings and Lord of lords "only hath immortality" (1 Tim. 6:15, 16); and that eternal life is the reward of those who "by patient continuance in well-doing seek for glory and honor and immortality." Man is a lost sinner, a creature of the dust, condemned to death, and his only hope of redemption from that low estate is in accepting pardon and life through Jesus Christ. The invitation is general, is universal. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

THE DEVIL'S MISSION OF AMUSEMENT.

[The following is from a tract by Rev. Archibald C. Brown, of East London (Eng.) Tabernacle. Published by Fleming H. Revell Co., New York.]

DIFFERENT days demand their own special testimony. The watchman who would be faithful to his Lord and the city of his God, has need to carefully note the signs of the times and emphasize his witness accordingly. Concerning the testimony needed now there can be little, if any, doubt. An evil is in the professed camp of the Lord, so gross, so brazen in its impudence that the most shortsighted of spiritual men can hardly fail to notice it.

During the past few years it has developed at an abnormal rate even for evil. It has worked like leaven, until now the whole lump ferments. Look which way you may, its presence makes itself manifest. There is little, if anything, to choose between church, chapel, or mission hall. *Amusement for the people is the leading article advertised by each.* If any of my readers doubt my statement, or think my utterance too sweeping, let them take a tour of inspection and study the "announcements for the week," or let them read the religious advertisements in their local papers. I have done this again and again, until the hideous fact has been proved up to the hilt that amusement is ousting the preaching of the gospel as the great attraction. "Concerts," "Entertainments," "Fancy Fairs," "Dramatic Performances," are the words honored with biggest type and most startling colors. The concert is fast becoming as much a recognized part of church life as the prayer meeting, and is already, in most places, far better attended.

"Providing recreation for the people" will soon be looked upon as a necessary part of Christian work, and as binding upon the church of God as though it were a divine command, unless some strong voices be raised which will make themselves heard. I do not presume to possess such a voice; but I do entertain the hope that I may awaken some louder echoes. Anyway, the burden of the Lord is upon me in this matter, and I leave it with him to give my testimony ringing tone, or let it die away in silence. I shall have delivered my soul in either case. Yet the conviction fills my mind that in all parts of the country there are faithful men and women who see the danger and deplore it, and will indorse my witness and my warning.

It is only during the past few years that amusement has become a recognized weapon of our warfare, and developed into a mission. There has been a steady down grade in this respect. From "speaking out," as the Puritans did, the church has gradually toned

down her testimony, then winked at and excused the frivolities of the day. Then she has tolerated them in her borders, and now she has adopted them and provided a home for them, under the plea of reaching the masses, and getting the ear of the people. The devil has seldom done a cleverer thing than hinting to the church of Christ that part of her mission is to provide entertainment for the people, with a view to winning them into her ranks. The human nature that lies in every heart has risen to the habit. Here, now, is an opportunity of gratifying the flesh and yet retaining a comfortable conscience. We can now please ourselves in order to do good to others. The rough old cross can be exchanged for a "costume," and the exchange can be made with the benevolent purpose of elevating the people.

All this is terribly sad, and the more so because truly gracious souls are being led away by the specious pretext that it is a form of Christian work. They forget that a seemingly beautiful angel may be the devil himself, "for Satan himself is transformed into an angel of light." 2 Cor. 11:14.

My first contention is that PROVIDING AMUSEMENT FOR THE PEOPLE IS NOWHERE SPOKEN OF IN HOLY SCRIPTURE AS ONE OF THE FUNCTIONS OF THE CHURCH. What her duties are will come under our notice later on. At present it is the negative side of the question that we are dealing with. Now, surely, if the Lord had intended his church to be the caterer of entertainment, and so counteract the god of this world, he would hardly have left so important a branch of service unmentioned. If it is Christian work, why did not Christ at least hint it? "Go ye into all the world, and preach the gospel to every creature," is clear enough. So would it have been if he had added, "and provide amusement for those who do not relish the gospel." No such addendum, however, is to be found, nor even an equivalent for such, in any one of our Lord's utterances. This style of work did not seem to occur to his mind. Then, again, Christ as an ascended Lord gives to his church specially qualified men for the carrying on of his work, but no mention of any gift for this branch of service occurs in the list. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Where do the public entertainments come in? The Holy Ghost is silent concerning them; and its silence is eloquent.

If providing recreation be a part of the church's work, surely we may look for some promise to encourage her in the toilsome task. Where is it? There is a promise for "My word," that it "shall not return unto Me void." There is a heart-rejoicing declaration concerning the gospel,—"it is the power of God." There is the sweet assurance for the preacher of Christ that, whether he be successful or no—as the world judges success—he is a "sweet savor unto God." There is the glorious benediction for those whose testimony, so far from amusing the world, rouses its wrath: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." Were the prophets persecuted because they amused the

people? or because they refused to? The gospel of amusement has no martyrology. In vain does one look for a promise from God for providing recreation for a godless world. That which has no authority from Christ, no provision made for it by the Spirit, no promise attached to it by God, can only be a lying hypocrite when it claims to be a branch of the work of the Lord.

(To be continued.)

LAW AND LOVE.

[The following, with the above title, is from the *American Messenger*, published by the American Tract Society, dated New York, November, 1893. We commend it to the reader for its logic and truth. H. F. HELPS.]

THE son who should say, "I do not obey my father because I love him so much," would be thought a poor type of filial piety. If he explained by saying, "My father does not desire my obedience; he prefers my love," it would be held that he had a very low apprehension of his father's character. If he added, "My father respects my liberty so much that he has preferred to absolve me from obedience, taking my love as an equivalent for it," it would very properly be concluded that he was ignorant of the true meaning both of liberty and love.

Yet this is very much the way that many Christians feel, if we may judge of them either by their words or by their conduct. They misconstrue both Christian liberty and Christian love. Because the first and great commandment is to love God with all the powers, they think themselves absolved from obedience to the other commandments. "Love is the fulfilling of the law," they say, meaning that love is the dispensing with the law. The liberty wherewith Christ hath made them free is, they think, a condition in which they are no longer subject to his law.

Yet they do not find this theory borne out by the analogy of human law. It is the man who obeys the law of the land who is at liberty, not he who breaks it and is imprisoned. The man who lives at peace with his neighbor is under no bondage to the law against murder, nor the honest man to the law against theft. Such men as these *desire* the existence and enforcement of those laws; they are the very charter of their freedom.

So it was with the Psalmist, who sang, "I will walk at liberty, for I seek thy precepts." Not he who has no law to keep, but he who loves to keep the law, is the free man. "I delight to do thy will, O my God," is the spirit of the man who truly loves God. Liberty is liberty to do right; love delights in obedience.

There is no antagonism between election and free will to those who "elect unto good works," "called to be saints," desire with their whole hearts to be saintly and to do good works. So the son who truly loves his father has no desire to be absolved from his obedience. He feels himself most free when with truest love he walks in the way of his commandments.

"I HAVE been a member of your church for thirty years," said an elderly Christian to his pastor, "and when I was laid by with sickness for a week or two, only one or two came to visit me. I was shamefully neglected." "My friend," said the pastor, "in all those thirty years how many sick have you visited?" "Oh," he replied, "it never struck me in that light! I thought only of the relation of others to me, and not of my relation to them."—*Christian Register*.

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.*

PRAYER AND POTATOES.

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" James 2:15, 16.

An old lady sat in her old armchair,
With wrinkled visage and disheveled hair,
And pale and hunger-worn features;
For days and for weeks her only fare,
As she sat there in her old armchair,
Had been potatoes.

But now they were gone; of bad or good
Not one was left for the old lady's food
Of those potatoes;
And she sighed and said, "What shall I do?
Where shall I send, and to whom shall I go
For more potatoes?"

And she thought of the deacon over the way,
The deacon so ready to worship and pray,
Whose cellar was full of potatoes,
And she said: "I'll send for the deacon to come;
He'll not mind much to give me some
Of such a store of potatoes."

And the deacon came over as fast as he could,
Thinking to do the old lady some good,
But never thought of potatoes;
He asked her at once what was her chief want,
And she, simple soul, expecting a grant,
Immediately answered, "Potatoes."

But the deacon's religion didn't lie that way;
He was more accustomed to preach and pray
Than to give of his hoarded potatoes;
So, not hearing, of course, what the old lady said,
He rose to pray with uncovered head,
But she only thought of potatoes.

He prayed for patience, and wisdom, and grace,
But when he prayed, "Lord, give her peace,"
She audibly sighed, "Give potatoes;"
And at the end of each prayer which he said,
He heard, or thought that he heard, in its stead
The same request for potatoes.

The deacon was troubled; knew not what to do;
'Twas very embarrassing to have her act so
About "those carnal potatoes."
So, ending his prayer, he started for home;
As the door closed behind him he heard a deep
groan,
"Oh, give to the hungry potatoes!"

And that groan followed him all the way home;
In the midst of the night it haunted his room—
"Oh, give to the hungry potatoes!"
He could bear it no longer; arose and dressed;
From his well-filled cellar taking in haste
A bag of his best potatoes,

Again he went to the widow's lone hut;
Her sleepless eyes she had not shut;
But there she sat in her old armchair,
With the same wan features, the same sad air,
And, entering in, he poured on the floor
A bushel or more from his goodly store
Of choicest potatoes.

The widow's cup was running o'er;
Her face was haggard and wan no more.
"Now," said the deacon, "shall we pray?"
"Yes," said the widow, "now you may."
And he kneeled him down on the sanded floor,
Where he had poured his goodly store,
And such a prayer the deacon prayed
As never before his lips essayed;
No longer embarrassed, but free and full,
He poured out the voice of a liberal soul,
And the widow responded a loud, "Amen!"
But spake no more of potatoes.

And would you who hear this simple tale,
Pray for the poor, and praying prevail?
Then preface your prayers with alms and good deeds;
Search out the poor, their wants and their needs;
Pray for peace and grace and spiritual food,
For wisdom and guidance—for all these are good—
But don't forget the potatoes.

—Rev. J. T. Pettie.

CAUGHT IN A BLIZZARD.

A Story of Southern Minnesota.

BY J. JOSIAH MUNRO.

LESS than a score of years ago I left my home in the East and settled in Southwestern Minnesota, not far from the Iowa State line, and about the same distance from what was then known as Dakota Territory. In those days the country was new and sparsely settled, and nearly all of the surrounding region savored of wild frontier life.

In my Eastern home I had heard and read many fanciful stories of Western life. I knew that whatever I heard or read of the Indians I could believe or disbelieve at will. Stories of grasshoppers coming down in clouds upon the plains and eating grass and grain of every description down to the roots, I found to be substantially correct. Indeed, farmers and ranchmen on a visit to their Eastern homes told just such experiences, and nobody doubted them for a moment.

But I refused positively to take much stock in most of the stories that were told of Minnesota blizzards. In fact, I told my friends in the East on many occasions that I would rather wait and see a blizzard for myself before I believed all that was said of them.

But, although I had so often discounted these "blizzard yarns," and put little credence in them, I had not been long on the frontier before I was convinced that a wild blizzard was something to be greatly dreaded. What convinced me most of all was I had met several persons who had nearly lost their lives on the prairie during such storms, and they had always a bitter experience to tell.

On the train two hundred miles northwest of Chicago I met an old settler who told me that where he lived he was compelled to connect his house and barn in wintertime with a rope or thick cord, so as to be able to do his chores during a blizzard. A genuine "nor'-wester," as the frontiersman called the worst blizzard, lasts all the way from two to five days. And cases have been told the writer by men of veracity of persons whom they knew who had lost their lives trying to go from their house to the barn—not more than ten rods away. There was no rope, of course, to guide them, and, having lost their reckoning, they wandered all over and finally perished in the snow.

A neighbor of mine, a Vermonter, told me his experience after he had battled with the elements for three days. I pitied his unfortunate condition, for he was a sad picture to look upon. Sam Johnson started from his home on a beautiful November day for Dell Rapids, less than twenty miles away. It was all prairie in those days, with only a "dug-out" or "sod house" every few miles. He had with him a team of oxen and a common lumber wagon, and took a load of grist to the mill. He was not able to start for home till late in the afternoon, but did not mind that, as his oxen were steady and he had trained them to trot moderately when necessary. After he left Dell Rapids it began to snow; then the wind began to blow furiously. If he had turned back to the Rapids, he would have been all right, but he battled against the storm for two or three hours. It was in vain. The fates seemed to be against him. In a little while he became exhausted, and, after wandering to and fro on the dark prairie, driven hard by the furious elements, he gave up the fight. When he found that he could do nothing more, he loosed the oxen and let them go whither they would. Then, with the remaining strength he possessed, he turned over the wagon box on the ground and lay under it. In a short time the snow piled over him all the way from fifteen to twenty feet.

In this condition he remained from Tuesday night till Thursday about noon, when the

wind went down and the sun shone out upon the prairie. This was a long time to remain buried in a snow pile; such an experience would have killed most men, but this man came out alive. It must be said, however, that Johnson did not know how bad off he really was till he began to resurrect himself from his snow-clad sepulcher; then he discovered that his body was frozen in several places. Neighbors by this time had gone out in search of him and carried him home.

When a physician was called in, it was found that the time he spent in the snow pile proved to be a sad experience. His right leg had to be amputated at the knee. Two or three toes of the other foot, several fingers, parts of both ears, and parts of his nose and face were frozen. These parts had to be taken away to save his life. He was under medical treatment many months. When he left the house, he was sadly disfigured. During his recovery his life had been despaired of several times, and he doubtless would have died had he not been one of the toughest of mortals. This man I personally knew, and after I heard his experience, my blizzard skepticism vanished. After the winter had fully set in that year, I watched several "juvenile blizzards" from my window, but did not care to be out in any at the time.

In the following January I received information that I must go to the next town, ten miles west, on important business. If I remember correctly, it was the 27th day of the month—a cold, raw day, with shifting winds and strong indications of an approaching storm. Several days before the snow had fallen deep, and now the roads were impassable for man and beast. But I must go to Barnum Creek, although my friends advised me to the contrary. I knew I could not go by rail, as the railroad was blocked for thirty miles on each side on from Worthington to Sioux Falls. As I was not able to pay ten dollars for a team, I concluded, after I carefully considered the matter, to go on foot and take my chances. I said to myself that if it did storm it could not hurt me very much, as the distance was only ten miles. I did not leave home till late in the forenoon. My course was to follow the railroad track, which I did till I came to the "cuts," which I found packed hard with snow like sugar in a barrel—so hard that I could walk over them and make not the least impression.

Soon after I had started on my journey, prepared to battle with the elements, the snow began to fly thick and fast. The howling wind increased in velocity, but I felt no danger as long as I could see the telegraph poles, which showed me that I was still on the railroad track or near to it. It occurred to me several times after leaving home that I might possibly meet a blizzard on the way, and thus have my plans frustrated, but I hastened on, not caring to think of such a misfortune as befell Sam Johnson, the Vermonter.

As I pressed on, I found that the storm increased in severity, and the more I hastened, the more I found the elements to be against me. Indeed, the intense cold and the fierce blast took such a hold of me as I moved on against it that I soon felt exhausted. Nor had I gone very many miles on my journey before it dawned upon me that I was then experiencing a blizzard—a wild Minnesota blizzard, one of the worst in many years.

I ought to explain to my readers that the distinguishing peculiarity of a blizzard from a common snowstorm is that in a blizzard the fierce wind takes up the snow in mid air and converts it into small particles of frozen ice, all the way in size from a pin head to a kernel of rice. Then the storm dashes these minute particles of ice on the face of the traveler till it is made to sting. And those who are so unfortunate as to be out at such a time

are soon blinded, then exhausted, and finally compelled to succumb.

But what could I do at such a time? I was several miles from home, and not in sight of any habitation where I could seek a shelter. I carefully considered my condition, and came to the conclusion that my best hope was in pressing on against the blizzard, at the same time keeping my eye on the telegraph poles to guide me. And even this was a most difficult task. In a short time I found pressing against the fierce blast exceedingly hard work, so much so that soon I became completely exhausted. Walking on any further was out of the question. I stood for a moment with my back to the storm to rest; then I sank in the snow helpless. I found I could not go on any further, no matter what came. I felt the cold intensely. My teeth chattered and I shivered continuously. My mustache and eyebrows were covered with ice. My muffler became fastened to my mouth with ice tangles. I tried to separate the two but failed. My fingers were benumbed. My legs and arms began to stiffen. I never had experienced such a storm in all my life. The wind howled furiously around me, and the wild blast seemed to increase every moment. I did not know what to do. I was physically exhausted, and felt that I could not go on much further.

For a moment I felt that I was lost, and did not know what way to go or turn. The snow flew around me in clouds, so that I could not see an object an arm's length away. My chief hope all along had been, if I could only keep going on in my journey, with my eyes fixed on the telegraph poles, I would before long reach my destination in safety. But I could see no poles now, and the storm was increasing in wild intensity.

In this condition of body and mind I arose to my feet and tried to see if the storm had abated any, but I saw no change. The blizzard seemed to be at its worst. Then I sank exhausted a second time beside some brush only a few feet from the track. I tried to keep the cold out by wrapping my heavy ulster tightly around me, but I felt it had no more power to keep out the blast than a linen duster.

While in this condition, huddled on the ground, a peculiar sensation came over me. It was a soothing feeling, that craved for rest and perhaps sleep. I knew what such a feeling meant, and did not give way to it for a moment, nor did I even consider the matter a second time. How long I remained in this state I cannot tell. But I knew well enough that if I stayed much longer in that place I must succumb and die. Then it occurred to me that this would be a good time to pray. I was in great need, and nothing less than divine help could avail at that time. I cried silently and alone to God in my distress. My prayer was intense; it seemed to have taken hold of him, for I meant every word of what I said. In a moment I had relief. I felt encouraged and strengthened in my heart.

I arose to my feet. Something within said, "Go on!" I raised the cap that covered my head and eyes, that once more, if possible, I might get the "lay of the land." I saw a snow fence about thirty feet away, the first object I had seen in several hours. I looked again and saw a telegraph pole. Then I saw a rift in the clouds, as if the storm was trying hard to break away. Before I sank in the snow everything looked dark and dismal. But now the outward prospect was encouraging. I hastened on my journey, using the break in the clouds to the best advantage. I must have gone on about two miles to a place where the railroad crosses the highway. By this time the blizzard became as wild and furious as ever, but it ceased again for a moment; then I saw about a mile away to my right a farmhouse. It was getting dark, but I made for the house with all speed. Of

course I could not see the house, but I traveled in the direction of it, raising my head every little while and looking toward the house, then closing my eyes and lowering my face to save it from the pelting ice. I could see then that it stormed as furiously as ever, but my belief was strong that I would reach that settlement before night set in.

After some hard work I reached the farmhouse, completely exhausted. I was nearly frozen; my body was chilled through, and my legs were like lumps of lead. I told my experience to the inmates of the house, who were plain people from New York State. They knew all about the blizzards, as they had been several winters on the plains, and came near freezing to death several times. They told me after they had heard my story that my deliverance from death was miraculous. Nor shall I ever forget that chilling experience while I live, and Him who heard my prayer on the bleak prairie when I sank, ready to perish, in one of the worst blizzards that ever a human being encountered.—*The Voice*.

A DRUNKARD'S APPEAL.

THE liquor business of necessity blunts the finer sensibilities of the man who engages in it. His heart becomes adamant. His conscience is hardened. His soul becomes imbruted. But occasionally the sting of remorse arouses him to a proper view of the awful situation in which he has placed himself.

A young man entered the barroom of the village tavern and called for a drink.

"No," said the landlord; "you have had the delirium tremens once, and I can't sell you any more."

He stepped aside to make room for a couple of young men who had just entered, and the landlord waited on them very politely. The other had stood by, silent and sullen, and when they had finished he walked up to the landlord and thus addressed him:—

"Six years ago, at their age, I stood where those two young men now are. I was a young man of fair prospects. Now, at the age of twenty-eight, I am a wreck—body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now sell me a few more glasses and your work will be done. I shall soon be out of the way; there is no hope for me. But they can be saved. Do not sell it to them. Sell it to me and let me die, and the world will be rid of me; but for heaven's sake sell no more to them."

The landlord listened, pale and trembling. Setting down his decanter, he exclaimed, "God help me, it is the last drop I will sell to anyone!" And he kept his word.—*Zion's Watchman*.

CONSUMPTION, OR TUBERCULOSIS.

It is said that there are every year in this country more than 100,000 deaths from tuberculosis alone. The disease is taken into the system principally in three ways: through the stomach, the lungs, and through an open wound. "It is taken through the stomach," says a tract issued by the Pennsylvania Society for the Prevention of Tuberculosis, "when people eat imperfectly cooked tuberculous meat, drink milk from badly diseased tubercular cows, eat food out of the same dishes or with the same eating utensils as consumptives; eat food with unwashed hands after having been in contact with tubercular patients, eat food that has been handled by persons suffering from tuberculosis, put coins, articles of toilet, or other small objects that have been handled by persons suffering from tuberculosis, into the mouth, use musical instruments or implements which when in use

are placed to the lips or in the mouth, and which have been used by consumptives, kiss upon the lips persons suffering from consumption, swallow tubercular pus in the form of dust which has accumulated in the throat or fauces during the act of respiration."

"It is taken into the system through the lungs when people inhale dried-up tubercular pus in the form of dust.

"It is taken into the system through wounds when people get tubercular pus into an open cut, or an abrasion of the skin."

To prevent consumption, J. H. Porteous, M.D., of Poughkeepsie, N. Y., distributes the following card among his patients:—

Remember that it is an infectious disease, communicated principally by the matter coughed up and spit out.

The patient should spit in a cup or wide-mouthed bottle, containing a little carbolic acid and water, and frequently washed with hot water. Use carbolic acid and water in commode. Never spit on the street, or floor of house or cars.

Sleep alone, and, if possible, in an airy and sunny room. Have separate bed and table linen; these should be boiled before washing. Use individual table utensils, washed separately.

Wash the mouth twice, daily, with soda and water. Do not kiss anyone.

Those who are well should remember that it is an infectious disease, communicated principally by swallowing the germs, by inhaling them, or having them introduced through a wound. Therefore, do not buy or use food that has been handled by a consumptive.

Do not share the food or drink of a consumptive. Do not sleep with a consumptive.

Do not put coins or small articles in your mouth that may have been handled by a consumptive.

Do not kiss anyone on the lips if they have a cough.

Do not take food without first washing your hands.

To which we may add that the sputa, or expectorations, of consumptive patients should be burned, and these patients, many of whom are not feeble, should be interested in carrying out these instructions for others' sake. Another point of overwhelming importance in the prevention and cure of consumption is to keep the system well nourished. It is almost impossible for a well-nourished individual to succumb to the dread disease. The success of consumption lies in attacking individuals in a "run-down" condition.

THE USEFUL DOG.

ONE of the United States consuls in Belgium in his report comments upon the fact that in that country no dog is allowed to be idle, being as regularly used for beasts of draft as horses are here. It is estimated in Belgium that ten dogs will accomplish as much work as one horse, and they are even more powerful than the horse in proportion to their weight, as they compute the load for the average horse at four times his weight, and for the single dog or pair of dogs at six times his or their weight. It is estimated that the dogs in the United States ought to earn for the country at least \$150,000,000 annually, and to do so would be greatly to their advantage, as their viciousness would disappear, and the danger from rabies be greatly lessened. Hitch them up.—*Selected*.

ALCOHOL AND BRAIN WORK.

IT is a general impression that alcohol produces temporary ability for increased activity. Dr. Lauder Brunton asserts that "the influence of alcohol upon psychical processes is curious, for while it renders them much slower, the individual under its influence believes them to be much quicker than usual." The same fact is true of all stimulants. They give the individual the impression of greater vigor and strength, but this is simply a deception. Truly "wine is a mocker."—*Annals of Hygiene*.

Mission Fields.

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

THIBET FOR JESUS.

BY W. W. SIMPSON.

THERE's a lost and dying nation dwelling on a great plateau

That is circled round by mountains capped with snow;
And the souls that Jesus purchased by his own dear, precious blood,
They are sinking to the dark abyss of woe.

O my brother, won't you hear Jesus calling you to go?

Take the gospel of salvation, free to all;
"Nothing is too hard for Jesus," hear his word of promise say,
And the walls of this Jericho shall fall.

It is Satan's final stronghold, but, no matter how he fights,

We've the victory already in his word.
Our Redeemer fights the battles, and we're standing by his side,
While we see the great salvation of our Lord.

Our great Captain gives us power over all the hosts of hell,

And to tread the dragon's power 'neath our feet.
There is nothing that can hurt us; in the secret place we dwell,

Till our Saviour at his coming we shall meet. —*Missionary Weekly.*

ON FOR THIBET.

THE quality of courage and persistency has incessant illustration among missionaries. They have desire to push on to larger conquests. The bolder the enterprise, the more ardent the impulse that seizes them to pursue it. We have heard of that little company of Moravians, who now for some years have planted their station on the high Himalaya ascents, as close as possible to the forbidden land of Thibet, hoping that soon the way will be open to pass the border.

The same passion has taken possession of an English woman who bears the name of Taylor. Has that surname some charm of adventure in it? A few years ago she also volunteered to get as near to Thibet as she could on the side of the British occupation, and wait her opportunity to penetrate the interior. She learned the language, and, what was perhaps more fortunate, she gained a devoted Thibetan servant. After a time she concluded it would be more possible to reach Lassa by way of China. So she organized her little force, and proceeded around by Shanghai toward the Chinese border.

The story of her adventures will soon appear in a volume from her own hand. It is of as great interest as any that can be found in the most thrilling stories of modern travel. It is a marvel that she lives to relate it, for that country has guarded itself from the entrance of the foreigner with zealous solicitude, and against the most importunate endeavor. The approaches are inhospitable, both on account of lack of good roads and of climate, more inhospitable by being beset by brigands. It is astonishing that this woman should, nevertheless, have succeeded in getting within three days' journey of Lassa, and then have only turned back by being met by an officer from the city, telling her that, though she might escape death if she went on, he would not, but would certainly pay for his failure to prevent her by his life. So, rather than expose the life of another, she turned back, after running the gauntlet of many dangers. She returned, after refreshing her energies by a visit to her English friends. She is now about ready to renew her quest.

The present plan is to secure twelve souls pledged to watch the opportunity of entering Thibet, and to be quick to move in upon that land the moment the divine Hand shall open the way.—*Pacific.*

NEW ZEALAND AND CHRISTIANITY.

It was in 1808 that the first evangelical effort was made to reach the Maoris of New Zealand. In that year Samuel Marsden, chaplain to the convict settlement at Paramatta, in New South Wales, visited England, and persuaded the C. M. S. Committee to send out two or three lay missionaries under his charge. He had himself never visited the islands, but had seen some Maoris on the mainland of Australia.

He sailed back to his convicts in 1809, with the lay agents. But, arrived in Sydney, he could get them no further for more than four years. No ship could be induced to go to New Zealand, for terror of the Maori cannibals, who had killed and eaten the crew of the shipwrecked *Boyd*.

At last, in 1814, Mr. Marsden bought a small ship, managed to collect a crew, and sailed for the dreaded shores. At the close of the year he settled his band of lay missionaries near the north end of North Island. About 1837 the influence of Christianity had so far civilized the natives that the country was safe for settlers, and English colonists came pouring in.

Seven times did the zealous chaplain of Paramatta take the voyage to New Zealand to see the mission, not in a handsome, well-appointed steamer of the present day, but a small sailing vessel. In 1836 he made his last voyage, and found that large numbers of the Maoris had been baptized.

The first bishop of the islands was consecrated in 1841, in the person of the great Bishop Selwyn. He was the first and only one of the title, for the country was afterward divided into six dioceses, three in the North Island, Auckland, Waiapu, and Wellington, and three in the Middle Island, Nelson, Christchurch, and Dunedin.

Unfortunately, the advance of civilization always means the decline of native, savage, or semi-savage races. New Zealand has now a population of 600,000, while the Maori race has dwindled to about 38,000. Of these about 28,000 are Christian, and the rest semi-heathen. These semi-heathen are descendants partly of those who never embraced Christianity, and partly of those who apostatized at the time of the bitter wars between the English settlers and the natives about land. Most of them are adherents of disaffected chiefs, like Te Whiti and Te Kooti, but some of them have lately joined the Mormons. They mostly live on their own lands in the heart of the North Island.—*Gospel in All Lands.*

THE TERM "HEATHEN."

A MISSIONARY in Japan protests vigorously to the *Missionary Herald* against the use of the term "heathen" as applied to the non-Christian peoples of Asia, and appears to make out his case. This is his language:—

"The Japanese are very sensitive over this word. It seems to them an offensive and rude term, a word of inferiority, or even of contempt. It was from our English Bible, doubtless, that it came so widely in use. Yes, but go to the Revised Version, and not one single passage can be found with this word in it. Christ and his disciples never used it. They spoke of *nations* with respect and hope, never of *heathen*, *pagans*, *outsiders*. The revised Old Testament, too, has largely done the same. Our new Bible is pretty well cleared up, so far as the word 'heathen' is concerned. The worst people in our so-called Christian civili-

zation use this word most freely. Gamblers, hard drinkers, pharisaical moralists, and low politicians cannot ring changes enough on it. 'The heathen Chinese,' 'the heathen Jap,' are the words of human beings who never had a noble thought toward the people of another nation, nor a spark of true patriotism. So that I would raise the question: Isn't it time that we missionaries part company with those who roll the word 'heathen' under their tongues as a sweet morsel of contempt? Shall we Christians at home or in mission fields be courteous in preaching the gladdest tidings on earth, or not?"—*Selected.*

MISSIONS THE WORLD OVER.

A VERY comprehensive survey of mission work during 1893 has been prepared, and ought to prove of immense value to many. The report is too lengthy to give in full, but the main facts and figures follow in a comparative table, giving the strength of the denominations in the United States, and their contributions to home and foreign missions.

	Member-ship.	Cont. Home M's. 1891.	Cont. For. Miss. 1892.
Congregational	491,985	\$1,65,507	\$840,804
Presbyterian (North)	753,749	1,137,205	931,292
Presbyterian (South)	161,742	71,003	130,276
Reformed (Dutch)	88,812	66,120	112,163
United Presbyterian	101,858	111,614	114,636
Cumberland Presbyterian	160,185	27,216	20,430
Reformed (German)	194,044	45,000	20,000
Baptists (North)	780,030	633,267	569,172
Baptists (South)	1,100,000	214,334	114,325
Free Baptists	86,297	13,073	28,173
Seventh day Baptists	9,100	4,857	6,000
Meth. Episcopal (North)	2,236,463	573,770	725,367
Meth. Episcopal (South)	1,161,666	245,836	304,917
Meth. Protestant	147,604	11,842	11,842
We-leyan Methodist	18,000	20,000	3,000
Protestant Episcopal	470,076	657,018	275,400
Evangelical Association	145,713	183,330	15,647
United Brethren	199,703	38,653	25,000
Moravian	11,358	15,594	16,950
Lutheran	1,188,876	268,358	55,676
Disciples	750,000	216,279	70,820
Miscellaneous	1,632,300	764,664	603,768
Grand total (U. S.)	11,889,427	\$6,717,558	\$1,983,516

The amount given by Seventh-day Adventists for foreign missions in 1892 was \$66,094.56, or about \$2.00 per member. In 1893 it was greatly in excess of that, but the exact figures we have not at hand.

WHAT ONE BIBLE DID.

THIS is Stanley's story of what one Bible accomplished: "In 1875, Miss Livingstone, the sister of David Livingstone, presented me with a beautifully bound Bible. On a subsequent visit to Mtesa I read to him some chapters, and as I finished, it flashed through my mind that Uganda was destined to be won for Christ. I was not permitted to carry the Bible away. Mtesa never forgot the wonderful words, nor the startling effect they had upon him; and just as I was turning away from his country to continue my explorations across the Dark Continent, a messenger who had traveled two hundred miles came to me, crying out that Mtesa wanted the book, and it was given to him. To-day the Christians in Uganda number many thousands; they have proved their faith at the stake, under the knobstick, and under torture till death."

THE LAW OF GOD

As Changed by the Papacy.

HERE we have arranged the papal assumptions and admissions side by side with the law of God. These selections are all taken from works of acknowledged authority among the Catholics, and are therefore valuable for reference. Price of cloth, \$1.00; paper, 5½x8½ in., per 100, 50c. Address Pacific Press Publishing Co., Oakland, Cal., or 43 Bond St., New York City, or 18 West 5th St., Kansas City, Mo.

"Living by Faith." (Spanish.) A translation of *Bible Students' Library* No. 75; 16 pp.; price, 2 cents. Address, PACIFIC PRESS PUBLISHING CO., Oakland, Cal.

ANGELS; THEIR NATURE AND MINISTRY. Contains also some hints on the origin, history, and destiny of Satan as gleaned from the Scriptures. *Bible Students' Library*, No. 82. Pacific Press Pub. Co., Oakland, Cal. 140 pp.; 20 cents.

Our Work and Workers.

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

HAST THOU NO WORK TO DO?

BY JOHN M'CARTHY.

Hast thou no work to do?

Why idly stand?

Look to the left and right;

All 'round is black as night

In every land.

Hast thou no work to do?

Think, think to-day;

Look to far Africa's shore,

For help they now implore

Without delay.

Hast thou no work to do?

Heed India's call;

In China and Japan,

Far as the eye can scan,

"Help" comes from all.

Hast thou no work to do?

Think once again;

Chile for help now cries;

Argentine does likewise,

Distinct and plain.

Hast thou no work to do?

Heed Brazil's voice.

There millions ne'er have heard

Truths of God's holy word.

Quick! make thy choice.

Hast thou no work to do?

Do not say no.

Look o'er earth's field, 'tis white;

Thrust in thy sickle bright;

To the fields go.

Hast thou no work to do?

Canst thou delay?

Canst thou stand idly by,

Seeing the thousands die

Day after day?

ON TRIAL FOR THE TRUTH.

SCENES have just transpired in Gainesville, Ga., which are replete with interest,—the trial of Elder W. A. McCutcheon and E. C. Keck. In the morning, before going to the court room, the members of the church and other brethren from a distance gathered in the house of worship to implore the blessing of God upon his servants in this trying hour. They had done nothing worthy of bonds or imprisonment, but had simply carried out their convictions of duty to God in keeping the seventh day, and worked, as he had commanded them, on the first day of the week. The authorities had undertaken to step in between them and their God to dictate as to what day they should render to him. They were to be brought before rulers for Christ's sake, and now they claimed his promise, "It shall be given you in that same hour what ye shall speak." Matt. 10:19.

A large concourse of people assembled to witness the trial, and when their case was called, the deepest interest was manifested. The law under which they were indicted was first read, which is as follows:—

"Sec. 4579. *Violating Sabbath.*—Any tradesman, artificer, workman, or laborer, or other person whatever, who shall pursue their business or work of their ordinary callings on the Lord's day (works of necessity or charity only excepted), shall be guilty of misdemeanor, and, on conviction, shall be punished as prescribed in section 4310 of this code."

Five witnesses for the prosecution were then sworn, and all testified substantially to the same thing, namely, that the defendants did, on the nineteenth day of November, 1893, being Sunday, work in the Seventh-day Adventist Church with saw, plane, and square, making school seats. No attempt was made to show that anyone was disturbed. No one had been molested or disquieted, only they had engaged in working on Sunday. This our brethren freely admitted, and even placed upon the witness stand one of the little kindergarten school desks which they had made upon that day. Witnesses for the defense simply testified to the usual occupa-

tion of the defendants, and that they were doing that work free for the school, which was to begin the next day. The defendants were then allowed one hour and a half to speak in their own defense. They had freedom in presenting the truth, and were listened to with the closest attention, not only by judge and jury, but by the large audience, among whom were doctors, lawyers, ministers, senators, and other men of influence.

Their first point was to show that they had not worked on the Sabbath, or Lord's day. (The law recognizes both Sabbath and Lord's day to mean the same.) The only authority qualified to decide which day the Lord claims as his is the Lord himself, and this he has revealed in his word. Therefore the Bible must settle this point. From this the speaker presented the testimony of the Bible, both of the Old and New Testaments, showing that the seventh day and no other had been blessed and set apart as holy to the Lord. This day was Saturday, which is recognized the world over as the seventh day of the week. It was clearly shown by the teaching of Christ and his apostles that they never observed or recognized any other day as the Sabbath, and that the law which enjoins the observance of that day is to remain in force as long as the heaven and earth remain.

It was the apostate Church of Rome that changed the observance from the seventh day and foisted the pagan Sunday, or "day of the sun"—the chief god of paganism—in place of the Sabbath of the Lord. Not only do facts show this, but the Catholic Church admits it, boasts of it, and flaunts it in the face of Protestants as a badge of her authority. The testimony of a Catholic priest was read, in which he offered a reward of a thousand dollars to any Protestant who would prove by the Bible that Sunday should be kept as the Sabbath.

It was further shown that the Sabbath is a sign of the true God, the Creator of the heavens and the earth, and that Sunday, the counterfeit sabbath, constitutes a sign or mark of the Papacy, and that for us, who know these things, to observe Sunday as the Sabbath would be to acknowledge the authority and receive the mark of that apostate power, represented by the beast of Rev. 13:1-10.

The second line of defense was the constitutional right of every man to worship God according to the dictates of his own conscience. This right is guaranteed to every inhabitant of the State by the following words from the Constitution of the State of Georgia:—

"All men have the natural and inalienable right to worship God according to the dictates of his own conscience, and no human authority should in any case control or interfere with the right of conscience."

"No inhabitant of this State shall be molested in person or property, or prohibited from holding any office or public trust on account of his religious opinion; but the right of liberty of conscience shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace and safety of the State."

This was also shown to be the doctrine of the Bible, that worldly governments have no right to interfere with religious faith or observances. The thirteenth and fourteenth chapters of Romans were compared, showing that, while we are strictly enjoined to obey magistrates in civil matters, yet in matters of faith, as the observing of days, we are accountable only to God for our practice. "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." Rom. 14:6. The distinction between civil and religious duties is clearly drawn by our Saviour in his reply to the question of the Pharisees about paying tribute. When the tribute money was brought, he asked, "Whose is this image and superscription?" So we may ask concerning the Sabbath, whose image and superscription does it bear? The State of Georgia says it is the "Lord's day," and we answer in the language of our Saviour, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

It was further shown in the defense, as a matter, however, of minor importance compared with the great principles of truth involved in this case, that the defendants had not violated the law, even if Sunday was the Lord's day, for they were not engaged in their ordinary occupation, and what they were doing was a work of charity.

They had conscientiously observed the Sabbath according to the command of God, and they also had the God-given right to work six days. Should the jury find them guilty for this, and they be sent to the prison and the chain gang, this would only

be a revival of persecution which has stained the pages of history of past ages.

Following the plea of the defendants, the acting prosecuting attorney made a speech of about one hour. He read largely from court decisions. He said he cared not whether Sunday came from the Catholic Church, from God, or the devil, the law must be obeyed. He claimed that we had full religious liberty, inasmuch as we were allowed to preach what we believe, and to keep the seventh day. His greatest freedom in speaking was when he turned from his unpleasant task of prosecuting those whom he believed to be sincere Christian men, and went to denouncing the prosecution of one of our brethren who had been fined for a similar offense (that of working on Sunday) in an adjoining county; that he declared to be the most unrighteous judgment he had ever witnessed.

Next came the judge's charge to the jury. This was so fair and impartial that we could but feel that his words were being dictated by the Spirit of God. When the jury retired to make up the verdict, it seemed to be the opinion of all that they would soon return with the verdict "not guilty," but hour after hour passed away, and for seventeen long hours they wrestled over the question, or until nine o'clock the next morning, when they were again called to their seats in the court room, and reported, "We are not agreed and are not likely to be." They stood six for acquittal and six for conviction. The judge then dismissed them, and appointed a new trial, to be held in May next. While nothing was gained in the way of deciding the case in the court, yet an opportunity has been afforded to bring the truth before a large number of people in a way that has made a deep impression. The Lord has worked wonderfully for his truth during this time of trial. Some are deciding to obey as the result, one of whom we believe will soon be a worker in the cause.

R. S. OWEN.

Gainesville, Ga., Feb. 25, 1894.

FIELD NOTES.

ELDER A. A. JOHN reports a good interest at Winthrop, Iowa, with the conversion of eight adults and two children.

THE Hungarian language has been added to the list in which Seventh-day Adventist literature is published, making eighteen in all.

AN institute for the benefit of the canvassers of Michigan and the province of Ontario, Canada, is to be held at Battle Creek, Mich., commencing April 4.

THE brethren at Fairfield, Iowa, are rejoicing and praising God for the new house of worship, dedicated during the general meeting recently held in that place.

DR. J. H. KELLOGG, of Battle Creek, Mich., arrived in this city on the 8th inst., and immediately began active participation in the Christian Help Institute already in progress.

THE mission workers in Los Angeles have organized a mission Sabbath school, which is said to be doing a good work by gathering in thirty to forty children each Sabbath afternoon in an obscure part of the city.

A CANVASSERS' institute is now in progress at Minneapolis, Minn. It will close April 3, and two days afterward another institute will be commenced, for the special benefit of ministers, licentiates, and Bible workers.

ELDER S. N. HASKELL returned to this city on the 27th ult., from Walla Walla, Wash., and Portland, Oregon, where he had been in company with Elder J. H. Morrison, holding important meetings. Elder Morrison returned to his home in College View, Neb.

ELDER D. C. BABCOCK, president of the West Virginia Conference, says of the Conference school at Newark: "It meets all its expenses by the actual income. The demands made upon us for more room, and the providential providing of material with which to erect a new school building, have caused the board to prepare to erect a two-story building of 35x45 feet dimensions."

THE *Union Record* presents an encouraging forecast of the prospects for successful work in New York City. In several sections interest has been awakened by the canvassers. One quite successful brother urges a call for twenty canvassers and ten Bible workers to enter that field at once.

Of the prospects for the work on Trinidad Island, Brother C. D. Adamson, who has recently gone there with his family, reports a Sabbath school of nine members, and says: "The greater part of the people here, especially the upper class, are Roman Catholics. The Freethinkers have a society, and atheism and Universalism also flourish. There are about 80,000 Hindus, who are contract laborers. The Canadian Mission is doing a good work for them, and there are many among this people who are thirsting after the truth."

A BROTHER writes to the *Union Record* from Weston, Vt., in this strain: "I feel that I have got about through this world; I am so deaf that I can't hear what is said, and I have become too feeble to work." For his encouragement we will cite him to the case of a colored brother in this city. He is about 80 years of age, and is so blind that he cannot recognize persons by sight, and feels his way around with a stick. He is so deaf that he has to use an ear trumpet in order to hear a sermon. But he supports himself and gives liberally to the cause, and does it by selling our denominational periodicals, principally the *Pacific Health Journal*.

PERIODICALS WANTED.

ANY of our denominational literature, religious liberty tracts, etc., sent to J. A. L. Derby, Lemont, Ill., will be used among the laborers on the Chicago Drainage Canal.

CLEAN copies of the SIGNS are solicited by Mrs. Nannie Peterson, Cathay, Mariposa County, Cal. She asks to have some sent regularly, as she is trying to forward them regularly to interested readers, and has not the means to subscribe for them. She requests papers of January 29 and later.

R. T. WOODWARD, 66 Emerald Street, Boston, Mass., desires any of our denominational literature for missionary work.

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.

Washington, D. C.—Church on Eighth Street between F and G Streets, N. E. Regular preaching service at 11 A.M. Sabbaths. Sabbath school 9:5 A.M. Sunday, 7:30 P.M., Bible study. Prayer meeting Friday at 7:30 P.M. All are welcome.

H. W. HERRELL, Clerk

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

"The Saints' Inheritance." (Spanish.) Contents: 1. The Inheritance of the Saints. 2. The Millennium, or the Reign of a Thousand Years. 3. The End of the Wicked. 4. Immortality through Christ. 5. The Importance of the Prophecies. 6. The Hope of the Christian. 7. The Judgment. Paper; price, 5 cents. Address, PACIFIC PRESS PUBLISHING CO., Oakland, Cal.

"Angels of God." (Spanish.) A collection of five Bible readings on the following subjects: 1. The Angels of God. 2. Satan and His Work. 3. Christ the Resurrection and the Life. 4. The Second Chapter of Daniel. 5. Signs of the Coming of Christ. Two illustrations; paper; price, 5 cents. Address, PACIFIC PRESS PUBLISHING CO., Oakland, Cal.

(Continued from page 306.)

games may be good for the sick and for children. And even well people may find recreation in some harmless game. It is impossible to lay down any rule in this respect. The great principle of honoring and glorifying God should be manifest in all these things. Christians who are well may find on every hand plenty of opportunity for the expenditure of both mental and physical energy in a useful way, rather than in senseless games.

135. A QUESTION OF CONSCIENCE.

Please explain 1 Cor. 10: 25.

G. A.

The text reads, "Whatsoever is sold in the shambles that eat asking no question for conscience' sake." By noticing the context it will be seen that the question was whether it was harmful to eat meat which had been offered to idols. Sometimes, after this meat had been offered to idols, it was placed in the market for sale, and the conscience of some was troubled as to whether it would not be doing homage to idols to eat it after it had been so offered. Now, "an idol is nothing" (1 Cor. 8: 4), and yet there were those who had been idolaters whose conscience would not allow them to eat anything that was offered to idols without injury to their conscience. In such a case the apostle tells us we should not eat, for the sake of him that has such scruples, but it was perfectly legitimate to purchase whatever was found in the market suitable for food without asking any questions. Of course this would not be true if the food was evil in itself. Then it would be a duty to inquire, that is, if we suspected it to be bad. But when the idol was nothing and could not by any means affect the meat thus purchased, it would be perfectly proper to eat it, asking no questions for conscience' sake, so as not to make it a question of conscience.

136. THE LOST TRIBES OF ISRAEL.

Please inform us of your understanding of the lost tribes of Israel. Are not the tribes found, or a part of them? J. B. B.

The Bible says nothing whatever about the lost tribes of Israel. Jesus speaks of the "lost sheep of the house of Israel;" that is, those who are out of Christ and longing for a Saviour; but we nowhere read in the word of God of the lost tribes of Israel. The Lord told the people of the ten tribes that they would go into captivity and their kingdom be utterly destroyed if they refused to hear his voice (see 2 Kings 17: 20, 23), yet we learn from Ezra that when the children of Judah and Benjamin returned to Jerusalem, some from other tribes returned with them (see Ezra 1: 5; 2: 70). The decree was so broad that it gave to all the permission to return, and that is all that the Lord ever does. It seems also that at the dedication of the temple the twelve tribes were all represented among them at the time. Ezra 6: 17. See also 2 Chron. 30: 10, 11 and 35: 18, which show that those of the ten tribes who desired returned to Jerusalem, and identified themselves with the tribes of Judah. The ten lost tribes is an unscriptural theory.

RELIGIOUS LIBERTY PAMPHLETS.—"Religious Intolerance in the Republic," price two cents. "Due Process of Law and the Divine Right of Dissent," price 15 cents. "The Captivity of the Republic," by A. T. Jones, price 15 cents, or the three postpaid for 30 cents. Address, **Pacific Press**, Oakland, Cal.

SUNDAY LAWS OF THE STATES AND TERRITORIES. A comprehensive collection of laws and decisions regarding Sunday observance, especially useful as a compendium of information. Paper covers, 25 cents. **Pacific Press** Pub. Co., Oakland, Cal.

BAPTISM: Its Significance, Its Nature, and the Necessity for It. By E. J. Waggoner. *Bible Students' Library*, No. 79. **Pacific Press** Pub. Co., Oakland, Cal. 16 pp.; 2 cents.

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.

"This Rock, or the Foundation of the Church." (Spanish.) Showing that the Rock of Matt. 16: 18 is Christ, and not Peter; 4 pp.; 50 cents per 100. Address, **PACIFIC PRESS PUBLISHING CO.**, Oakland, Cal.

"Jesus Christ Our Righteousness." (Spanish.) A translation of *Bible Students' Library* No. 71; 8 pp.; price, 1 cent. Address, **PACIFIC PRESS PUBLISHING CO.**, Oakland, Cal.

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 I.—SUNDAY, APRIL 1, 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.]

JACOB'S PREVAILING PRAYER.

Lesson Scripture, Gen. 32: 9-12, 24-30.

9. AND Jacob said, O God of my father Abraham, and God of my father Isaac, O Lord, which saidst unto me, Return unto thy country, and to thy kindred, and I will do thee good;

10. I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two companies.

11. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and smite me, the mother with the children.

12. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

24. And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

25. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him.

26. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27. And he said unto him, What is thy name? And he said, Jacob.

28. And he said, Thy name shall be called no more Jacob, but Israel; for thou hast striven with God and with men, and hast prevailed.

29. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name?

30. And he blessed him there. And Jacob called the name of the place Peniel; for, said he, I have seen God face to face, and my life is preserved.

Golden Text: "And he said, Let me go, for the day break, eth. And he said, I will not let thee go, except thou bless me."—*Verse 26.*

SUGGESTIVE QUESTIONS.

1. State briefly the intervening events between this lesson and lesson 10. Note 1.
2. How did Jacob address the Lord? Verse 9.
3. How did he remind the Lord of his promise? Verse 10.
4. What did he have to say of himself? Verse 10, note 2.
5. From what did he ask the Lord to deliver him? Verse 11.
6. How did he again plead God's promises? Verse 12.
7. Where and when had the Lord promised this? *Ans.*—At Bethel, as recorded in our last lesson, twenty-one years before. See Gen. 28: 13-15.
8. After this prayer what did Jacob then do? Note 3.
9. As Jacob was seeking God, who came to him? Verse 24.
10. How long did this man wrestle with him?
11. When he saw that he did not prevail with Jacob, what did he do? Verse 25. Note 4.
12. What did the angel say to Jacob? Verse 26.
13. Did Jacob's pain cause him to let go of the heavenly visitant?
14. On what condition only did he say he would cease his struggles? Same verse. Note 5.
15. What question did the angel ask? and what was the reply? Verse 27. Note 6.
16. What did he say Jacob's name should be? and why? Verse 28.
17. What did Jacob then ask him? and what was the reply?
18. How did he reveal to Jacob who he was in truth? Verse 29, last part.
19. What shows that Jacob knew that he was in the presence of God? Verse 30. Note 7.

NOTES.

1. LESSON 10 closes with chapter 28, with Jacob at Bethel, the morning after his dream. Chapter 29 tells us how he journeyed on till he came to the land of the children of the East; how he there met Laban, and served Laban fourteen years for his two daughters. This chapter and chapter 30 also tell us of the sons that were born unto Jacob; how God prospered Jacob in his flocks and herds, despite the efforts of Laban to deprive him of his right. The

deception which Laban practiced upon him in the matter of his daughters was but a just retribution to Jacob because of the deception which he had practiced upon Esau; nevertheless, Jacob's sin did not justify Laban's. Chapter 31 gives an account of Jacob's departure from the land of Haran, of Laban's pursuit, and of the covenant which they made with each other. Chapter 32 finds Jacob again in the land of Canaan, guarded by the angels of God. Remembering his sin against Esau, he sends messengers to placate the wrath of his brother, but it seems these messengers only stirred up Esau's wrath, who summons 400 of his retainers and starts out with the evident purpose of destroying his brother and capturing the spoil. Jacob therefore divides his caravan into two parts, in order that one company might escape if Esau smote the other, and after having done what he could, he seeks the Lord in prayer. Here our lesson opens.

2. I am not worthy.—Jacob has learned something of his own sin and folly. He has no self-sufficiency to plead before God; he declares, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant." That is all that anyone has a right to plead. We may ask the Lord for blessings, but they never come because of our worth. It is always according to his kindness and the fullness of his mercies.

3. AFTER pleading with the Lord, Jacob lodges there that night and the next day takes from his flock a present for Esau, his brother, consisting of 60 camels, 40 head of cattle, 30 asses, 240 goats, and 240 sheep. These he divides into different droves and sends them on to Esau. That night he rose up with his wives and children and came to the ford of Jabbok. He sent them over the stream and he himself remained alone to seek God.

4. "WITH earnest cries and tears he made his prayer before God. Suddenly a strong hand was laid upon him. He thought that an enemy was seeking his life, and he endeavored to wrest himself from the grasp of his assailant. In the darkness the two struggled for the mastery. Not a word was spoken, but Jacob put forth all his strength, and did not relax his efforts for a moment. While he was thus battling for his life, the sense of his guilt pressed upon his soul; his sins rose up before him, to shut him out from God. But in his terrible extremity he remembered God's promises, and his whole heart went out in entreaty for his mercy. The struggle continued until near the break of day, when the stranger placed his finger upon Jacob's thigh, and he was crippled instantly. The patriarch now discerned the character of his antagonist. He knew that he had been in conflict with a heavenly messenger, and this was why his almost superhuman effort had not gained the victory. It was Christ, 'the Angel of the covenant,' who had revealed himself to Jacob."—*Patriarchs and Prophets*.

5. Except thou bless me.—We here have an example of prevailing prayer. It is always God's will to bless; and Jacob was pleading God's will. God had before revealed to Jacob that he would bless him, and Jacob was by faith pleading God's word. It would have been presumption for Jacob to have plead in this way for temporal blessings which God had not promised. Faith rests on God's word and is in harmony with God's will. Presumption rests upon men's unsanctified desires. Jacob was pleading his sore need out of the very depths of his necessity. All physical pain, all weakness, all worldly goods, everything was nothing as compared with God's blessing. The assurance of God's pardon and his abiding presence he must have. And as the prophet declares, "He had power over the angel, and prevailed." Hos. 12: 4. He prevailed by persevering faith.

6. What is thy name?—Of course the angel knew his name. He did not ask for information; he asked it to reveal to Jacob once more his character. "Jacob" means "supplanter," but no more was he to be Jacob the supplanter, endeavoring by human means and power to obtain that which was in the possession of others. He was to be Israel, the prevailer with God, and therefore the father, typical father, of all who should likewise prevail by faith.

8. Jacob called the name of the place Peniel.—"Peniel" means "the face of God." The one with whom Jacob wrestled was Christ, the revealer of the Godhead to men. He did not give Jacob his name, but he gave him that which showed him more than words who he was; he blessed him there, and that blessing rolled away all the sin of Jacob's past life, and left him a free man in God, ready to meet Esau,

his brother. He could now realize what the blessing of God meant, and how much better it was to trust in the Lord than to put confidence in man. Had Jacob cherished sin in his heart, his wrestling with the angel would have been death, but there was thorough repentance of his sin, and the all-absorbing wish that it might be removed by the Lord; therefore the sin was taken away, and Jacob's life was preserved. The lesson is one which is worthy of all study.

LESSON XIII.—SABBATH, MARCH 31, 1894.

INSTRUCTION IN RIGHTEOUSNESS.

Lesson Scripture, Luke 6: 27-49.

27. But I say unto you which hear, Love your enemies, do good to them that hate you,
28. Bless them that curse you, pray for them that despitefully use you.
29. To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also.
30. Give to everyone that asketh thee; and of him that taketh away thy goods ask them again.
31. And as ye would that men should do to you, do ye also to them likewise.
32. And if ye love them that love you, what thank have ye? for even sinners love those that love them.
33. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same.
34. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much.
35. But love your enemies, and do them good, and lend never despairing; and your reward shall be great, and ye shall be sons of the Most High; for he is kind toward the unthankful and evil.
36. Be ye merciful, even as your Father is merciful.
37. And judge not, and ye shall not be judged; and condemn not, and ye shall not be condemned; release, and ye shall be released;
38. Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For what measure ye mete it shall be measured to you again.
39. And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit?
40. The disciple is not above his master; but everyone when he is perfected shall be as his master.
41. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
42. Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.
43. For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit.
44. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.
45. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil; for out of the abundance of the heart his mouth speaketh.
46. And why call ye me, Lord, Lord, and do not the things which I say?
47. Everyone that cometh unto me, and heareth my words, and doeth them, I will show you to whom he is like:
48. He is like a man building a house, who digged and went deep, and laid a foundation upon the rock; and when a flood arose, the stream brake against that house, and could not shake it; because it had been well builded.
49. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

As this is the last lesson in the quarter, it will be well to take a general view of the quarter's work, chapter by chapter, giving in order, as far as possible, the various topics covered. Do not be discouraged if you cannot do this perfectly at this time. You will find that you can do it very much better than you thought was possible when you began; and although you may not as yet get the exact order of all the topics that you do recall, you can get them pretty nearly in their proper place, and can readily find them. It will be worth while to read carefully the six chapters in connection, noting the various subjects treated of. The analysis of the lesson will aid you in this. Endeavor to recall from memory at least the principal topic of each chapter. Thus, of the first, promise of John and Jesus, and birth of John; of the second, birth and childhood of Jesus; of the third, Jesus baptized by John; fourth, temptation in the wilderness, and rejection at Nazareth, and miracles; fifth, miraculous draught of fishes, and healing of the palsied man; sixth, the Sabbath a merciful institution, and instruction. These are the principal topics; a little thought will enable you to recall others; and these will bring a host of details to your mind, in which you will find much comfort and instruction in righteousness.

1. How must we regard our enemies?
2. What must we do to those who hate us?
3. If people curse, and act spitefully, what must we do?
4. How should we act in case violence is done to us?
5. What general rule is given to guide our conduct to others?
6. What is said of those who love only the ones who love them?
7. In what way do we show that we are children of the highest?
8. If we are children of God, what will be our standard of mercy?
9. What did the Saviour say about judging and condemning?
10. What will determine the kind of treatment that we are to receive?
11. What parable did he speak to them?
12. Who is the standard of perfection?
13. By what illustration did Jesus show the folly of trying to correct the faults of others while we ourselves are doing the same things?
14. How is every tree known?
15. What must be the nature of a man's heart before he can do that which is good?
16. What only can come from an evil heart?
17. What determines the character of words and actions?
18. In what kind of profession does the Lord not delight?
19. To whom is the man likened who hears the sayings of Christ and does them?
20. What is said of the man who hears them and does them not?

NOTES.

1. BECAUSE the precepts of Christ are so little practiced, it is common to assume that they cannot be. The attempts to "explain" the words of Jesus, recorded in Luke 6: 27-31, especially verse 29, so as to show that they mean something different from what they actually say, are simply attempts to accommodate them to common usage. It is very frequently said, "Nobody follows those instructions." It is not safe to make such general assertions, simply because we may not know of people who follow them. But even if there were none who followed Christ's teachings, that would not affect them any. He did it, "leaving us an example, that we should follow in his steps; . . . who when he was reviled, reviled not again, when he suffered, he threatened not; but committed himself to Him that judgeth righteously." 1 Peter 2: 21-23. See also verses 19, 20. If Christ's example in committing himself to God were followed, it would not be so difficult to see how his example in leading a peaceful life can be followed.

2. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. 5: 8. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5: 45. This is the character of the Father. Therefore all who are children of God have the same characteristics. They love not simply those who love them, but all men, even their enemies. Christ prayed for his murderers. Luke 23: 34. That was a manifestation of divine love. Only those in whom the Spirit of God dwells, are capable of such unselfish love. It is not in human nature.

3. ANOTHER thing that will characterize the children of the Highest is that they will lend to those from whom they can hope to receive nothing in return. That is the way that God gives. The great gift of righteousness (Rom. 5: 17) is bestowed upon those who have nothing to give in return (Rom. 11: 35, 36). Paganism teaches that "God helps those who help themselves." Christianity teaches that God helps those who cannot help themselves. "For when we were without strength, in due time Christ died for the ungodly." Rom. 5: 6.

4. "JUDGE not, that ye be not judged." The apostle Paul tells us that whosoever judges another, thereby shows himself to be guilty. Rom. 2: 1. James says: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law thou art not a doer of the law, but a judge. There is one Lawgiver, who is able to save and to destroy; who art thou that judgest another?" James 4: 11, 12. "For the Lord is our Judge; the Lord is our Lawgiver; the Lord is our King; he will save us." Isa. 33: 22. "Who art thou that judgest

another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand." Rom. 14:4. "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. . . . So then every one of us shall give account of himself to God. Let us not therefore judge one another any more." Rom. 14: 10-13.

5. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh." Out of the heart are the issues of life. Prov. 4: 23. From this we learn that it is useless to try to do good in order to be good, but that a man does good only because he is already good. From an evil heart only evil can come. Whoever says that he means to do better than he is doing, thereby acknowledges that he is not now good. Now since only evil can come from evil, how is the man going to do the good that he resolves to do? He has nothing but evil out of which to manufacture his proposed good deeds; but good cannot come from evil. For a man therefore to attempt to make himself better, is really to do evil that good may come. He who, acknowledging himself to be evil, claims that he himself can do that which is good, if he only exerts all the power that is in him, virtually takes the position that there is really no such thing as evil, but that what is called evil is only undeveloped good. "Is it impossible, then, for an evil man to become good?"—Yes, by his own efforts; but the things that are impossible with man are possible with God. Let the man submit himself to God, to be made a new man, and then all things will be of God. See 2 Cor. 5: 17, 18. He must first be made good by the Lord, and then he will do that which is good. His righteousness will then be fruit that naturally springs from the Spirit of God that dwells in him. Gal. 5: 21-23.

News and Notes.

FOR THE WEEK ENDING MARCH 12.

RELIGIOUS.

—The twenty-sixth annual convention of the California State Sunday School Association will convene at Stockton, April 10.

—A New York dispatch says that five parties of Utah Mormon missionaries, sixty in all, have recently sailed from that port for Europe.

—*Zion's Herald* says that "Bishop Vincent abolished the color line in Oklahoma, and distributed the colored charges and people under the superintendence of the presiding elders."

—Three daughters of Joseph Schench, who reside in the village of Sanborn, N. Y., ten miles east of the Niagara bridge, are said to have become insane from attending Spiritualist seances.

—The *Congressional Record* makes quite frequent mention of petitions from different sections of the country in support of the joint resolution to amend the preamble to the Constitution by inserting a recognition of the Deity.

—In Modesto, Cal., on the 4th inst., five young Chinamen presented to the Methodist Church a red card bearing the following request in Chinese characters: "We, the undersigned, pray for Christian instruction, and desire to be received at Christ's holy door."

—Rev. W. Kitashima, a young Japanese student of divinity, who graduated from the Bible class of the Oakland, Cal., Unitarian Church some years ago, and then went to Harvard University, has accepted an invitation to preside over the Unitarian Church at Vineland, N. J.

—A St. Louis dispatch of the 5th inst. says: "The two great bodies of Methodists met in a joint love feast and communion service to-day. Forty or fifty ministers were present, and all united in attesting their joy at the burial of strife and dissension. The meeting was unique in St. Louis, where feelings over the Civil War ran high. The split in Methodism dates back to 1844, when a Southern bishop refused to liberate his slaves at behest of the conference."

—Rev. Father Montgomery, of this city, says of Catholicism that it is "the fountain head of the true faith." It is quite evident that Catholicism cannot be the true Christian faith, for of this Christ is the fountain head. The true Christian Church is but the channel through which runs the stream of truth from the Fountain Head to the world. Any church that is itself the fountain of its faith must necessarily be of human origin, and therefore corrupt, sending forth a corrupt stream. It is impossible for any faith coming from such a fountain to be the "true faith."

—On the Erie Railroad a new order went into effect on the 4th inst., "not to start common freight trains from division terminals from 12 o'clock Saturday night until 12 o'clock Sunday night, running only fast freight, perishable freight, and stock trains, laying off as many switching crews and men in the roundhouses as possible for the day."

—The noted African king, Behanzin, of Dahomey, is a practical Spiritualist. When, in the recent war with the French, he became so pressed that he saw surrender the only means of saving his life, it is said that he summoned his aged mother and said to her: "I am going to surrender to France. My father must know it. You shall see him and tell him." And thereupon he had her beheaded, that her spirit might go as messenger to the dead father. This act of the heathen king may be a little more cruel, but it is no more absurd, than the popular doctrine of spirit consciousness after death, upon which the act was based.

—Rev. B. Nagarkar, of India, a minister of the Brahma-Somaj, or Reformed Hindu Church, preached in the First Unitarian Church, San Francisco, last Sunday night. His sermon, so far as reported, was very good Unitarianism, inasmuch as it ignored the necessity for any mediation between God and man. He made this true remark, however, which contains in a nutshell the cause of the marked apostasy of the professed Christian Church of to-day: "The orthodox [so called] are to-day tearing the Scriptures apart, and lengthening and widening them to fit the new dispensation." Of course in this work of Scripture manipulation Mr. Nagarkar coincides with the "orthodox," as it opens a new door for his religion.

SECULAR.

—Up to the 8th inst. 3,000 Chinese had registered at Los Angeles.

—The Bank of Pleasanton, Kansas, was robbed of \$15,000 on the 7th inst.

—The Brazilian insurgent leader, Admiral De Gama, has surrendered to a Portuguese man-of-war.

—Ex-President Harrison delivered his first lecture on Constitutional Law at Stanford University, Palo Alto, Cal., on the 6th inst.

—Judge McAdam, of New York City, has decided that a newspaper has no right to publish pictures of persons without their consent.

—A municipal election row in Troy, N. Y., on the 6th inst., resulted in the death of one man and the serious wounding of three others.

—New York Anarchists held a meeting in the Thalia Theater on the night of the 11th inst., to commemorate the assassination of Czar Alexander II. of Russia.

—A treaty of peace has been agreed upon by Spain and Morocco, the latter paying a heavy indemnity for the demonstrations of the Riff tribes against Melilla.

—Late dispatches from The Hague report a fight on the island of Sumatra between the Dutch and Atchinese. The Dutch loss was five killed and seventeen wounded.

—The Ancient Order of Hibernians of Brooklyn, N. Y., have publicly protested against the action of the mayor in refusing to allow the Irish flag to float on the City Hall on St. Patrick's day.

—The Colorado State Coal Mine Inspector reports that in Las Animas and Durango Counties he has not found a single mine where the wages of miners were not from two to five months in arrears.

—Three hundred drivers in the employ of the Street Cleaning Department of New York City quit work on the 8th inst., by order of the Executive Committee of the Drivers' and Hostlers' Union.

—The recent general election in Japan resulted in great gains for the Liberal party in Parliament, and will cause a marked reaction against the anti-foreign sentiment that has for some time been manifested.

—The mayor of Cincinnati has been authorized to expend \$100,000 from the contingent fund of the city for the benefit of the unemployed. The plan is to use it in promoting repairs and other work needed.

—The Supreme Court of Colorado has decided a case against Bishop Warren, of the M. E. Church, which necessitates his relinquishing title to 160 acres of land adjoining the city of Denver, or paying for it \$1,000 per acre.

—Five Chinese and four Italian orange pickers were driven from a ranch near Los Nietos, Los Angeles County, Cal., by a mob on the 9th inst. Some of them were severely beaten, and were not allowed to gather up their property.

—It is reported that Great Britain and Portugal are again in trouble over their African spoils, and that there has actually been a small battle about land that honestly belongs to neither of them. The European game of grab in Africa has all along been based upon the principle that people who are called "uncivilized" by those who assume to be "civilized" have no right to their possessions unless they can hold them against superior might.

—The British naval officer at Rio Janeiro says that all vessels should be ordered to leave there, and the port closed, on account of yellow fever. Other reports state that there were as high as seventy-four deaths in one day last week.

—A correspondent writes from Seattle, Wash., that "the battle between the A. P. A. and the Catholics is fairly on" in that city. For two days the city had been "under a nervous strain," with "20,000 people on the streets."

—The landing of some British marines and guns at Bluefields, Nicaragua, some time last month, against the protest of Nicaragua officials, is likely to lead to international complications involving the United States and Great Britain.

—It is said that so many people are leaving the Transvaal, South Africa, to take up claims in Mashonaland that the commandante general has issued a manifesto protesting against the emigration. He claims that it is helping to extend British sway over all South Africa.

—The employes of the electric street railway in Youngstown, Ohio, inaugurated a strike last week. An attempt to run cars with non-union men was frustrated by the strikers and other idle men, who attacked the cars, smashing the windows and otherwise damaging them.

—A dispatch from Bathurst, West Africa, reports further engagements between British forces and Arab slavers, in which the towns of Brikama and Bakjur were captured and burned. The Arabs made a desperate stand, and lost 150 killed and twice as many wounded.

—Daniel Coughlin, who has stood two trials on a charge of complicity in the noted Dr. Cronin murder, committed in Chicago five years ago, was acquitted on the 8th inst., amid wild cheering of the spectators in court. It is said that his two trials have cost the State \$75,000.

—A quantity of condemned giant powder, about 5,000 pounds, was carried into the mountains back of Del Norte, Colo., on the 11th inst., to be exploded. The explosion shook the mountains for fifty miles, and gave the general impression that a great earthquake had occurred.

—An exchange informs us that in Mexico a government inspection of the Catholic parochial schools has developed the fact that ninety-three per cent. of the pupils cannot read. They are taught to repeat prayers, to manipulate beads, to revere relics, and to observe the various superstitions peculiar to that church.

—The mayor and police superintendent of Indianapolis have decided to prevent inflammatory speeches of chronic agitators who will not work when opportunity offers, but seek every opportunity to harangue crowds of idle men. Orderly meetings of the unemployed are not to be molested, but professional agitators are to be arrested.

—A long-continued case of violation of the prohibitory liquor law was recently decided in Vermont. In 1882 a liquor dealer sent liquor to Rutland in jugs, for which he was convicted. He pleaded guilty to 307 offenses, which brought the penalty up to sixty years in the house of correction. The United States Supreme Court decided that it had no jurisdiction, and the State Supreme Court has just approved the law.

—The Italian Government has decided to protect Italian farmers by a heavy duty on grain. The principal aim, however, is to increase the revenue of the government, which fell \$30,000,000 short the past year. An increase in the taxes on real estate, salt, and spirits is also proposed. The radicals demand a reduction in the civil list of the royal family, but royalty's requirements are always the last to be curtailed.

—At Rome, on the 8th inst., a bomb was exploded near the Chamber of Deputies, and eight persons were wounded, one fatally. The explosion was of considerable force, tearing up the sidewalk and shattering all the windows and much crockery in the immediate neighborhood. It is thought the design was to have the bomb explode about the time the house would adjourn and the members come out, as there was great indignation with the deputies on the part of workmen because of the defeat of the National Exposition Bill.

—The steam yacht *Natalie*, which was purchased in New York, and sailed from Savannah in January with arms and ammunition, to be used by General Manigat in an attempt to overthrow President Hippolyte, of Haiti, has been captured by the Haitians. Her cargo has been landed, says a late dispatch, and the entire crew shot by order of the president. Revolution seems to be certain, as it is said there are no less than thirty aspirants for the presidency, six of whom have quite strong following. Hippolyte is himself a Voodoo priest, and this fact gives him considerable power over superstitious believers. He is said now to be preparing for a human sacrifice in order to assure his position. According to superstition, the victims must be an innocent boy and girl, and no one knows whose children may be stolen for the occasion.

Signs of the Times

OAKLAND, CAL., MONDAY, MARCH 12, 1894.

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We hope to give in our next issue a report of the hearing before the Judiciary Committee on the "Christian" Amendment to the Constitution.

In our Work and Workers' department will be found an interesting article on the Georgia Sunday-law cases, from Elder R. S. Owen. We hope it will not be passed by.

We call the attention of our readers, and especially the attention of our workers, to the article on page 307, entitled "The Missionary's Pattern." It will bear not only reading, but study.

The article "Caught in a Blizzard," in our Home department, is a real picture of what a real Western blizzard is, as our foreman who has experienced such storms testifies. The description will be of interest to all parties—to those that know them, because they do; to those who do not know them, for the information given. The story also shows God's providence.

A Word to Our Contributors—especially our young contributors, or those who have had little or no experience in writing. First of all, write briefly. A long article by one who is well known will be read by a large circle because the writer is known. But long articles by comparatively unknown writers, unless on a subject of more than ordinary interest, will never by the majority of readers be begun, and unless exceptionally well written will not if begun be finished. It is safe to say that an article of one or two columns will be read four times when one of three or four columns will be read once, other things being equal. Short, pointed, well-written articles are always in demand. An editor longs for them. On the other hand, long, exhaustive articles are often *exhausting* to the editorial patience. They cannot well be condensed, many times it diminishes their value to divide them, and, if worthy, as they not infrequently are, they must wait and wait and wait till there is room. Kindly permit, dear fellow laborers who are ambitious to use the quill, a

few suggestions. Write briefly. If you wish to treat a large subject, take a point at a time. Write pointedly, concisely, clearly, and stop soon enough. Do not try your "prentice hand" on poetry. In most cases it will be neither poetry, nor rhyme, nor rhythm. Write plain, clear, simple prose, and write short. Write on one side of the page. If the paper is ruled with the lines close together, skip every other line. It will greatly assist the editor. Be willing to be patient in waiting for its appearance. Some articles will bear keeping; long articles will frequently have to; therefore write briefly.

A Word to Our Correspondents.—We have received many letters from all parts of the field which demand answer of some kind, but which have not been answered. We have about a hundred letters now on hand. We would be glad to reply to them all; we hope to reply to the most of them, personally or by proxy. But other matters of more importance to the work at large have crowded in, and replies to our correspondents have been crowded out. But we ask them to be patient, and we will answer as soon as possible.

SIGNS NO. 18.

The issue of this paper of two weeks ago has met with a hearty response. The first extra five thousand were taken almost immediately by individuals west of the Rocky Mountains. The last week has brought orders for thousands more, and an extra edition has been printed. Its circulation should be by the tens of thousands. The date of the paper is March 5, No. 18. It contains the following:—

1. An article in paragraphs on what the true gospel is and wherein lies its power.
2. An article on "The Real Question" for Protestants to decide, which they must decide, showing how they are departing from their own creeds.
3. "The Character and Aims of the Papacy," by Mrs. E. G. White. It is a solemn warning to Protestants.
4. "Protestantism True and False," by Elder A. F. Ballenger. This article shows what the Protestantism of the Reformation was, the Protestantism of to-day, testimony of Protestants past and present, and where the great professed Protestant churches now stand according to their own testimony. It is a strong document.
5. "The Province of Civil Government," by Elder W. A. Colcord, showing the object and the sphere of civil government.
6. "What Is Protestantism?" by Elder A. T. Jones. A short article, but clear, conclusive, powerful.
7. Our serial article, "Review of Religious Legislation," by Percy T. Magan, discusses the foundation principles of Rome.
8. An article in our Mission Fields department shows how Protestants are "Condoning Heathenism in Foreign Lands." Poems from Whittier and Lowell are given which seem inspired for the great struggle upon us.

The importance of the truth contained in this paper cannot be overestimated. Its price is only at the rate of \$1.50 per 100. Address SIGNS OF THE TIMES, 12th and Castro Streets, Oakland, Cal.

HOW THEY CARRY OUT THEIR RESOLUTION.

In the *California Christian Advocate* of January 31 there was an editorial complaint that the managers of the Midwinter Fair had "treated with contempt" the "protests and petitions" of "the Christian people of this State" against opening the Fair on Sunday. As a result of this "brow-beating policy" it was said that—
"The Methodist Preachers' Meeting, the Golden Gate Christian Endeavor, and the State Sunday School Association have taken action, and unanimously refused to have anything to do with the Fair."

But there seems to have come a reaction from this rash resolve. In the *Advocate* of February 28 we find the following:—

"March 9 is selected, and is being arranged for, as

University of Pacific day. It is reasonably expected that all Methodists in the State who can do so will make this the day of their visit to the Midwinter Fair. The program is such as everyone will enjoy, and such as every Methodist will be proud of. While localities, societies, and orders are standing in together in the days they have designated, let Methodist people and all friends of Christian education rally to the exercises at the Fair grounds March 9."

In the same issue is the following notice of part of the proposed proceedings:—

"The banquet for University of Pacific day, March 9, is to be held at the 'Maison Riche,' at the Fair ground, in the afternoon. The price fixed is seventy-five cents per plate, for five courses. It would be a great favor to all concerned if all who will share in this Methodist social reunion would inform Dr. A. C. Hirst at the earliest moment possible, so that the caterer may be informed of the number of 'plates' required."

In the same issue is this further item, in illustration of the manner in which the heroic resolution refusing to have anything to do with the Fair was carried out:—

"On University of Pacific day an excursion train is arranged for from San Jose and return. The committee has arranged so as to reserve seats for the concert, which is to be the great musical treat of the season, for all who desire. The price is twenty-five cents, which is all the price charged, as the general admission is free. The reserve seat tickets may be had in due time at the Methodist Book Depository, 1037 Market Street, San Francisco. Remember the date is March 9."

We were satisfied when the resolution was first promulgated that it was only a bluff, but we had no idea that they would make such a loud display of their backdown.

W. N. G.

"THE CHRISTIAN SABBATH"

From a Roman Catholic Standpoint.

Bible Students' Library No. 113. A reprint of four articles published in the *Catholic Mirror*, the organ of Cardinal Gibbons. What Catholics have to say to Protestants on the subject. This is already the second edition of this tract. It contains a severe arraignment of Protestants who profess to be Bible Christians, and yet who observe "the Christian sabbath," which the *Catholic Mirror* declares to be "the genuine offspring of the Holy Spirit and the Catholic Church, his spouse," and that the claims of Protestants to any part in it are "groundless, self-contradictory, and suicidal." The friends of the Bible Sabbath ought to do all they can to place this tract in every Protestant family in the world that reads the English language. Sunday-keeping Protestants will find it to be an unanswerable argument. Order by number. Please remember the price, 4 cents per copy. Address, Pacific Press Publishing Co., New York, Kansas City, Mo., or Oakland, Cal. Also, any State Tract Society.

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