

# Signs of the Times.

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

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MILTON C. WILCOX, EDITOR.

**Inspiration.**—The inspiration of the Scriptures is a most important matter. On the essential truths connected with it rests the salvation or the loss of the soul. It is well worth consideration, not in the light of higher criticism, but in the light of the Bible itself.

**What the Word Means.**—The word "inspiration" as applied to the Scriptures occurs but once in all the Bible, namely, in 2 Tim. 3:16, "All Scripture is given by inspiration of God." The word "inspiration" comes from the Greek word *theopneustos* (from *theo*, God, and *pneō*, to breathe), and signifies literally "God breathed." Therefore "all Scripture is God-breathed."

**The Word, Not the Man.**—Note that it is not the man that is inspired or God-breathed, but the word, or the writings. We often hear the expression, "the inspired apostles," "the inspired prophets," "the inspired writers," but the Scripture does not know these terms. It is the inspired word. God breathed the word, or the writings. The writings, or scriptures, are therefore his writings, the word is his word.

**Inspiration Not Illumination.**—Another error which must be guarded against is in making inspiration identical with illumination, or enlightenment, whereas they are entirely different. Illumination depends somewhat on the condition of the man's mind, while inspiration does not. He who is illuminated, or enlightened, understands what he speaks or writes, while he who speaks or writes the in-breathed word may have no understanding of the matter which comes through him. Many of the Bible writers were greatly illuminated, no doubt, some of them marvelously so, as, for instance, Moses and Paul, but it is safe to say that they did not understand all they wrote. Daniel did not understand his own prophecies. Dan. 12:8-10. The apostle represents the prophets as searching their own writings that they might understand the

things of Christ. 1 Peter 1:10, 11. They were writing for other times than their own, and could not in the nature of the case understand fully.

**The Agent.**—The agent of illumination and inspiration is ever the same, God's Holy Spirit, or the Spirit of Christ. Elihu says, "There is a spirit in man; and the inspiration [breath, spirit] of the Almighty giveth them understanding." God's Spirit enlightens man's spirit. "The spirit of man is the candle of the Lord" (Prov. 20:27), lighted by the Spirit of God. "When he, the Spirit of truth, is come, he will guide you into all truth." John 16:13. "But God hath revealed them unto us by his Spirit." 1 Cor. 2:10. Generally the Spirit illuminates through the word of God, which is but the voice of the Spirit. The illumination comes to the meek and humble heart (Ps. 25:9, 14), to the diligent, faithful searcher (Prov. 2:1-9; James 1:5-7). But the inspired word of God is spoken by the covetous Balaam (Numbers 22-24), by the disobedient prophet (1 Kings 13), by the wicked priest (John 11:49-51), as well as generally by holy men. But each, as with the high priest, "spake not of himself."

But in inspiration, in God's inbreathings, the word, as respects man, originates. Says David, "The Spirit of the Lord spake by me, and his word was in my tongue." 2 Sam. 23:2. Peter, in referring to an expression in the Psalms, says of it, "Which the Holy Ghost by the mouth of David spake." Again we read, referring to the Psalms, "As the Holy Ghost saith." Heb. 3:7. Peter, in speaking of the writings of the prophets, writes: "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11. See 2 Peter 1:21. Jesus Christ, in whom dwelt all the fullness of the Godhead, says of the Old Testament scriptures, as he bases an irrefutable argument on a single word, "The Scriptures cannot be broken." John 10:35. Of his own and other apostles' messages Paul says: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Cor. 2:13. See 1 Thess. 2:13; Acts 1:8.

**God's Word Not Man's.**—The word is therefore the word of God. Whether written by Moses, the "man of God;" whether penned by David, Israel's "sweet Psalmist;" whether by Solomon, the wise king; whether by Isaiah,

the prophet of the evangel; whether inscribed by Jeremiah, "the weeping prophet" in the land of Judah, or by Ezekiel in captivity; whether by Daniel, the "man greatly beloved," or by Jonah, the disobedient; whether by Matthew, the publican, Luke, the physician, Peter, the fisherman, Paul, the learned, or John, the beloved disciple; whether penned in the wilderness of sin, or in the temple at Jerusalem; whether written in the freedom of the prophet herdsmen of Tekoa, or in the palace of Babylon, or in the dungeons of Rome, always and everywhere it is the word of God; for all Scripture (the Holy Writings known to Paul and Timothy, with the writings of the apostles) is God-breathed, and is profitable. They are all the words of God, mighty with the power of God to everyone who will receive them.

**God's Word and Man's.**—Yes, they are man's words, not in the sense that they are fallible and erring, but in the wondrous fact everywhere apparent that they reveal man to himself. They reveal all his fallible weakness and wretchedness and need in the infallible words of the Holy Spirit. Each part of the Holy Book bears to a greater or less extent the characteristics of the men who wrote it, from Amos, the shepherd, to Ezekiel, the learned priest. Man's sorrows, burdens, griefs, woes, heartaches, as well as joys and blessings, are portrayed as no human being could portray them. His selfishness, sin, hatred, ingratitude, and rebellion against God are faithfully set forth over against God's wondrous love, his justice and mercy combined. It is man's book in that it reveals man in the language of man, and instructs, comforts, and saves man by words which find response in his own being. Yet the words are of God. As the master musician produces the same sweet harmony on the piano, harp, organ, flute, cornet, and other instruments, the music showing the character of the instrument on which it is produced and the master skill behind it, even so does the Spirit of God breathe words through all the various classes of men, each class revealing its characteristics in the words, and yet all revealing the infinite wisdom, power, and love breathing through them. And as each musical instrument above all others will charm some particular ear, so will each class of men through whom God has spoken reach a particular class which could not be reached by others. As the simple harp may educate the mind to higher, sweeter music, so the rougher breathings of the Spirit in some particular scripture may open the heart

to its sweeter, fuller revelations. All the Scriptures are through man; all are God-breathed.

**What It Is to Us.**—God's word, all the words which Christ spake by his Spirit, are life to him who receives them by faith as his word. Says Jesus, "The words that I speak unto you, they are spirit, and they are life." John 6:63. Says the apostle: "For this cause also thank we God without ceasing, because, when ye received the word of God—which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which *effectually worketh* also in you that believe." To receive the word of Christ in the heart is to receive Christ there. God's word to us, given to us through fallible men, is the word made flesh, even as the Son of God, the Eternal Word, was made flesh. He was human, and unbelief said, He is a mere man, a deceiver, a criminal, but to faith he was the love, wisdom, and power of God, mighty to save. Unbelief says of the written word, It is only human, erring, deceiving, fallible, but faith says, what Christ said, It is spirit and life, quick and powerful. And as it was mighty to bring worlds into existence (Ps. 33:6), so is it mighty to cleanse and save (Matt. 8:3; John 15:3; Acts 20:32).

READER, What is God's word to you? Know that what that word is, that is what Christ is. What is that word to you?

#### BABYLON IS FALLEN.

In past numbers we have shown, what must be apparent to all, that the divided condition of the Christian church (which the prophetic word calls "Babylon"), is not in harmony with God's plan. God permitted the division in his own wise purpose; but when the fullness of time came, about the middle of this present century, God sent forth his message of healing,<sup>1</sup> which, if received, would have made his church one as in the beginning. It would have turned the church from the theories and traditions and worldly wisdom of men to the word of God. It would have swept away the "refuge of lies" which Satan has built up around his first falsehood,—"Ye shall not surely die; . . . ye shall be as God;"<sup>2</sup>—it would have brought the church to Christ, our life; and the gospel—Christ's words of righteousness and life<sup>3</sup>—would have shone with new glory. That healing message of the everlasting gospel would have turned the church from the false sabbath of pago-papal institution, the mark of the apostasy, the authority of which is based wholly in that tradition which makes void the commandment of God, and it would have turned her to the true Sabbath of Jehovah, the memorial of our great Creator, the sign of a Redeemer "mighty to save." It would have turned the torn and divided church from giving glory to man, and have taught her to give glory to God in view of his impending judgment and the day of wrath.

The "doctors" of the church have tried to

heal her, the prophets have cried, Peace; but the church was not healed. Peace has not come. The Lord says, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace."<sup>4</sup> And now, when men's plans have proved to be failures, God calls them back to "the old paths" and "the good way," and commands them to "walk therein." He bids the professed watchmen, in view of the coming dangers, to "hearken to the sound of the trumpet," that they may warn the people. He places before them with terrific plainness the holy law, that they may see their sins. He holds out with infinite longing the balm of Gilead, that the wounds and divisions may be healed. He does not condemn; he has not condemned for the past. If he had not sent his message, even as to the first house of Israel, "they had not had sin."

But the world-loving people declare concerning "the old paths" and "the good way," "We will not walk therein."<sup>5</sup> The prophets say concerning God's trumpet<sup>6</sup> which is blown to warn the people of the great day of God's wrath, "We will not hearken."<sup>7</sup> When they reject the message, then there is no more "cloak for their sin."<sup>8</sup> They turn to their traditions, and will not heed God's law, and therefore he witnesses against them:—

"Now go, write it before them in a table, and note it in a book, that it may be for the latter day, that this is a rebellious people, lying children, children that will not hear the law of the Lord."<sup>9</sup>

What is the consequence of this turning away from the healing message, from the law of the Lord, from the gospel of life?—A moral decline. As a city in the case of a siege, rejecting all succor, would be sure to fall, so when the professed church of Christ, modern Babylon, rejects all that would help her, she is sure to fall morally. And this is what the Lord declares. In the very message where the Lord tells his church to walk in "the old paths" and "the good way," and she refuses and clings to her errors, clothes herself with her shame, and walks in her own abominations, he says:—

"Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall. . . . Because they have not hearkened unto my words, nor to my law, but rejected it."<sup>10</sup>

This sad condition is just what is declared by the message of the second angel:—

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."<sup>11</sup>

There are two points in this which we will briefly consider,—the fall, the wine of her fornication.

#### The Fall of Babylon.

The fall of Babylon, as before intimated, is not her destruction; it is a moral fall. This is shown by Rev. 18:1-4, when God's people are called out of her *after* her fall to *avoid* her destruction. Of course a moral fall means utter destruction sometime, because "sin; when it is finished, bringeth forth death," and "the wages of sin is death." But Babylon's

fall is a moral fall, consequent on her rejecting God's truth. Continuing in that condition brings her to that place noted in Rev. 18:1-4,—*"the habitation of demons, and the hold of every foul spirit."*

As before said, the healing message of Rev. 14:6, 7 began to be preached in 1844 and onward. The rejection of that message leaves the churches in a worse spiritual condition than it found them. That the churches have not accepted the message is shown by their position on the three prominent doctrines named,—the Bible as the word of God, the only standard of faith and morals; life only through Christ; and the Bible Sabbath. Upon the latter especially has the test of the churches come, for the Sabbath question involves a decision between the word of God alone on the one hand, and tradition alone on the other; between the law of God as spoken by him, and the law as given by the Papacy. Between these (and it is with sadness we record it) the great Protestant churches have decided with papal tradition. Many Protestants admit that the day has no scriptural authority, and not one of them can give a *Thus saith the Lord* for its observance. Note the following testimonies:—

The festival Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect, far from them and the early apostolic church to transfer the laws of the Sabbath to Sunday.<sup>12</sup>

The observance of the Lord's day [Sunday] is founded not on any command of God, but on the authority of the church.<sup>13</sup>

The current notion that Christ and his apostles authoritatively substituted the first day for the seventh is absolutely without any authority in the New Testament.<sup>14</sup>

The Scriptures nowhere call the first day of the week the Sabbath. . . . There is no scriptural authority for so doing, nor, of course, any scriptural obligation.<sup>15</sup>

The day is now changed from the seventh to the first day, . . . but as we meet with *no scriptural direction* for the change, we may conclude it was done by the authority of the church.<sup>16</sup>

We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that, while the Sabbath and Sabbath rest are woven into the warp and woof of the Scripture, it is now seen, as it is admitted, that we *must go to later than apostolic times* for the establishment of Sunday observance.<sup>17</sup>

Many more testimonies might be given. The church has chosen the tradition rather than the word of God, and representatives of the churches witness to their fall. Take the following as representing what might be quoted in the same line regarding other denominations; this is by the venerable Bishop Moore, editor of the Cincinnati *Western Christian Advocate*:—

#### TO THE CHURCH OF METHODISTS, WRITE.

The great trouble with us to-day is that the rescue of imperilled souls is our last and least consideration. Many of our congregations are conducted on the basis of social clubs. They are made centers of social influence. Membership is sought in order to advance one's prospects in society, business, or politics. Preachers are called who know how to "smooth down the rugged text to ears polite, and snugly keep damnation out of sight." The class books are filled with names of unconverted men

<sup>12</sup> Neander's Church Hist., Rose's translation, p. 168.

<sup>13</sup> Cox' Sabbath Manual, part 2, sec. 10.

<sup>14</sup> Lyman Abbott, D. D., in *Christian Union*, Jan. 19, 1882.

<sup>15</sup> Watchman (Baptist).

<sup>16</sup> Protestant Episcopal Church, "Explanation of Catechism."

<sup>17</sup> *Christian at Work*, January, 1884.

<sup>1</sup> Rev. 14:6, 7.

<sup>2</sup> Gen. 3:4, 5, R. V.

<sup>3</sup> See Acts 6:20; John 6:47, 68, et al.

<sup>4</sup> Jer. 6:14. <sup>5</sup> Jer. 6:16. <sup>6</sup> Joel 2:1. <sup>7</sup> Jer. 6:17.

<sup>8</sup> John 15:22.

<sup>9</sup> Isa. 30:8, 9, margin.

<sup>10</sup> See Jer. 6:18-19. <sup>11</sup> Rev. 14:8.

and women. Official members may be found in box, dress circle, and parquet of opera and theater. Communicants take in the races, and give and attend card parties and dances. The distinction between inside and outside is so obscure that men smile when asked to unite with the church, and sometimes tell us that they find the best men outside.

And yet we have so spread out, under the inflation of the rich and ungodly, that they are a necessity to us. The enforcement of the unmistakable letter of the discipline for a single year would cut our membership in half, bankrupt our missionary society, close our fashionable churches, paralyze our connectional interests, and leave our pastors and bishops unpaid and in distress. But the fact remains that one of two things must happen,—the discipline must purge the church, or God's Holy Spirit will seek other organized agencies. The ax is laid at the root of the tree. The call is to repentance. God's work must be done. If we are in the way, he will remove us.<sup>18</sup>

Says Rev. George Guirey, Baptist:—

The blandishments of the world are too much for human nature to withstand, and we see the sad spectacle of the great moral and religious activities of the church drop down into the rut of the ordinary routine of mere business affairs, while her beautiful and glorious life is shorn of its spiritual power. As a result, Sabbath desecration is almost as common in the church as out of it. . . . The love of the world, the greed for wealth, and the ambition for place and power, leave the church in the hands of a faithful few to bear her burdens and responsibilities, while the great body of her membership joins the world in Sunday pleasuring.<sup>19</sup>

"The church has fallen, the beautiful church, And her shame is her boast and pride."

The Wine of Her Fornication.

The wine of Babylon's fornication is the exact opposite of the gospel of truth she has rejected. It is that which leads up to the fornication which she commits with the kings of the world. The harlot often poisons her victim's blood and arouses his passions with wine before he yields to her solicitations. The wine of Babylon is the errors and corruptions which she opposes to the pure wine<sup>20</sup> of Christ's gospel. When the church, grown proud and popular, rejects the healing message of the gospel, she says to the nations of earth that God's word is worthless, that the pure wine of his gospel is of no account, but that the corrupted creeds of tradition, the adulterated liquid of her own vintage, is superior to that bought by the blood of Christ.

What must necessarily follow such a course?—Union with the world. The wine of fornication leads to fornication itself. By the rejection of the message she rejected Him who gave it. But the message goes forward, borne by earnest servants of God. It cannot be stayed. The Spirit of God through it convinces the world and a proud, popular church of its sin. The true basis of life through Christ is preached. The Sunday sabbath is shown to be a counterfeit coin in the kingdom of grace. The Sabbath of the Lord everywhere comes to the front; and Babylon has only the *perverted* word and unholy tradition by which to withstand the mighty shocks of God's truth; and the slight wall, plastered with "untempered mortar,"<sup>21</sup> ever trembles before the mighty blows of the word.

What will the church do? What is she doing?

What has she done?—She has done just what the apostate church has always done,—gone to Egypt or Assyria for help instead of seeking unto the Lord. She seeks the power of the kings of earth to promote her counterfeit evangel. Read her prototypes in Israel of old as recorded in Ezekiel 16, 17; Jeremiah 3; Isa. 30:1-13. Read her history in the apostate church of the first centuries, when it departed from Christ and united with the world. That is what (would to God it were otherwise) the churches once so wonderfully favored of God are doing today. A consideration of this we must reserve to our next. But, reader, how are you related to this work? What is your attitude toward God's message?

Politics and Religion.—The "Labor Churches" starting in England are but another impetus to the union of Church and State which will soon dominate the entire world. It has been said that in these "Labor Churches" politics would be so much discussed that religion would have no place; but Tom Mann, the English Labor leader, says: "Let those who say that the Labor Church makes a divorce between religion and practical politics go to the Brotherhood Church, in Southgate Road, of which Mr. Bruce Wallace is pastor, or to Mr. Belcher's, at Hackney, and there he would find earnest and devout worship going on." The fact is that these Labor Churches are only politico-religious churches, and they will force the backslidden Protestant churches into just the same channel, into which many now have already launched themselves; for while it is popular to preach to the rich politicians and public men, the politicians and public men want votes, the Labor Churches can supply them, and therefore the politician will court the favor of the Labor Church; and to hold this influence the other churches will become labor churches also, or religio-political clubs, in which problems of labor will be discussed as a sop to the growing socialism of the day. Religion and politics is but the beginning of Church and State.

ALL power is of God, even that exercised by Satan; but it is not God's power in the sense that it is exercised by him and he responsible therefor. Satan and all his evil angels, as well as all men, are intelligent, reasonable, responsible creatures, with wills to choose either the right or the wrong. The life, the power, the influence which each one possesses God has given him the privilege of using as he will subject to his finite limitations. But for it both man and demon are responsible as individuals. God never perverts anything; nor from his nature can he do so; for he cannot prove false. Power perverted is evil, and works destruction. Truth perverted is falsehood. Light perverted is darkness. God permits it, but God does not will it. He has given man the privilege of choosing the right or perverting it; he therefore allows the development of man's choice, in order not only that the perverter may see its evil result, but that others may be warned and saved.

## General Articles.

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

### PATIENCE.

BY FANNIE BOLTON.

PATIENCE is godlike. Doth not God each hour Wait till the centuries drag their weight of ill To its last goal, albeit he hath the power To sweep the face of earth clean? And yet still He waits the final working out of sin. The nations fill The cup of their iniquity to brim, albeit it grieve The heart of infinite Love to see men weep, And angels mourn, desiring to relieve. They weep to see sin brush the bloom from life, And long to sweep the destroyer to his doom, To put an end to all earth's weary strife, And see the Conqueror burst the noisome tomb. Yet in the sanctuary's place they see The face of Infinite Patience looking on, And drop their wings, that raised impetuously, And hush their murmurs till God's will is done, Saying, "God waits, and till he waits no more Let us be patient who are finite still, Stand veiled before his throne, love to adore, And wait submissive to the all-wise will." O human heart that lives so brief a span, Gaze on the majesty of patience still. Wait; all is well, for love fulfills the plan. Be patient also; God completes his will.

### WHAT MANNER OF PERSONS OUGHT YE TO BE?

BY MRS. E. G. WHITE.

God is the Governor of the universe. He has put everything under law. Everything in the natural world is under law, from the tiniest flower of the garden to the mighty cedars of Lebanon. The beasts of the fields obey God's law. The ocean obeys his mandate, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." When God speaks to man, his voice is to be heard, and his word is to be obeyed. Man is an intelligent being, and has a mind by which to understand God's will, and a conscience by which to feel his accountability. He has a heart with which to love the law of God, which is holy and just and good. But God compels no man to do him honor, and to render obedience to his law. Compulsion is the work of Satan and his agents.

As intelligent creatures we may know and do the will of God, or we may stubbornly refuse to submit our finite will to the will of the Infinite. This responsibility that is placed upon us should fill us with a sense of awe. The requirement of God to us is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." On these two principles hang all the law and the prophets; and it is for our present and eternal interest to have a proper understanding of the far-reaching principles of the law of God. "By the law is the knowledge of sin," and "sin is the transgression of the law." Sinners must know what is sin before they can have a desire to be rid of sin. It is a matter of eternal interest that we do not misconceive this vital question. When appeals are made in the pulpits of our land, and sinners are invited to repent and to be converted, it is the privilege of the sinner to inquire, What is sin? This we must know, for it is at the peril of our souls that we continue in sin. The apostle

<sup>18</sup> Western Christian Advocate, July 19, 1893.

<sup>19</sup> "The Hallowed Day," Fletcher's prize essay on the Sabbath, by Dartmouth College. Baker & Taylor Co., New York, 1893.

<sup>20</sup> Isa. 55:1. <sup>21</sup> Eze. 13:10-16; 22:24-28.

gives us light on this subject, and says, "Who-soever committeth sin transgresseth also the law; for sin is the transgression of the law."

Christ was manifested to take away our sins, and in him was no sin. But were the law abolished, as some claim, we would have no need of a Saviour to take away sin, for "where there is no law, there is no transgression." "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came [home to the conscience], sin revived, and I died. And the commandment, which [if obeyed] was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is [a yoke of bondage, against me, and something to be trampled underfoot because it points out my sins?—No.] holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual; but I am carnal, sold under sin."

But though we are carnal, we are to reckon ourselves "dead indeed unto sin, but alive unto God through Jesus Christ our Lord. . . . But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. . . . But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning."

In order that there might be no mistake, and no excuse for disobedience, the apostle makes it very plain as to what commandments are to be regarded,—“an old commandment which ye had from the beginning.” In this reference to the law of Jehovah he carries the mind back to the commandment which is a memorial of the creation of the world, when by his work on the six days, and his rest on the seventh, God laid the foundation for the Sabbath. When the morning stars sang together, and all the sons of God shouted for joy, God placed the fourth commandment in the bosom of the Decalogue. In this commandment a special charge is given to “remember the Sabbath day, to keep

it holy.” Then follow the reasons for this special charge: “Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.”

In the fourth commandment we have the fact set forth that the Maker of heaven and earth is the true God. “But the world in its wisdom knew not God.” There is much wisdom in our world, but men, proud in their knowledge, do not employ their wisdom as did Daniel. They do not behold the beauty, the majesty, the justice, the goodness of God. They do not see the wisdom and holiness of his truth in his law, which is the transcript of his character.

If those who believed in God during the old dispensation were enjoined to arise and shine, how much greater is the obligation today to arise and shine, when our light is brighter, and shines with clearer and more steady rays. Our obligation to shed forth light is as much greater than was the obligation of the people of ancient times, as our light is more clear and definite. “The path of the just is as the shining light, that shineth more and more unto the perfect day.” The disciples of Christ are to make him known to the world. We have reasoning faculties, and as our capacity increases as we improve upon the talents that God has given us, we should gather up the divine rays of light that patriarchs, prophets, and apostles have left to us as hereditary trusts, and should still continue to seek for truth as for hidden treasure. We are called upon of God to let the light which he has given us shine forth in clear and steady rays. Everyone who believes in Christ as the light of the world is to be as a lighthouse on a dangerous coast, sending forth bright rays of light to warn souls, lest they make shipwreck of faith. But instead of thus shining, there are thousands who are living a godless, Christless, worldly life, whose names are registered upon the church books as Christians. They believe *about* Christ, but they do not believe *in* him.

He who obeys the law through the imputed righteousness of Christ, meets every claim that the Bible presents; but he who sets himself above God, and tramples upon his law, and still professes to be a child of God, is working on the enemy's side of the controversy. In our day, even from the pulpits of our land, professed ministers of the gospel are, as were the Pharisees, teaching for doctrines the commandments of men. The only safety for the soul at this time is to inquire at every step, What saith the Lord to his servant? The word of the Lord endureth forever. The Bible is to be our guidebook, and instead of consulting the wisdom of men, and accepting as divine truth the assertions of finite mortals, we should search the sure word of prophecy. God has spoken, and his word is reliable, and we must rest our faith upon a “Thus saith the Lord.” God would have us study the events that are taking place around us, and compare them with the predictions of his word, in order that we may understand that we are living in the last days. We want our Bibles, and we want to know

what is written therein. The diligent student of prophecy will be rewarded with clear revelations of truth, for Jesus said, “Thy word is truth.”

Those who profess to be followers of Christ will be found guilty before God unless they are laborers together with God, and earnestly seek to lift up their fellow-men. Prophecy is rapidly fulfilling; and all men are ranging under their chosen standards. One class are preparing to be used of the Holy Spirit, and another class are ranging under the black banner of the prince of evil. This class have no love for either God or their fellow-men, and Satan uses them as vessels to honor himself. The very atmosphere of our world is tainted with physical and spiritual miasma. The principles of truth are corrupted. God has been dishonored, his law has been transgressed, and the earth has become defiled under the inhabitants thereof, and the vials of the wrath of God will be poured out upon the world.

Calamities by land and sea, by fire and flood, by pestilence and famine, by horrible accidents, by earthquakes in divers places, all testify in unmistakable language that the end of all things is at hand, and that great Babylon is coming into remembrance before God. The Lord is even at the door, and men's hearts are failing them for fear, and for looking after those things which shall come upon the earth; for the powers of heaven shall be shaken. But there is a defense for those who keep the commandments of God and the faith of Jesus. The prophet declares, “Thy righteousness shall go before thee.” Whose righteousness?—The righteousness of Christ. And he continues, “The glory of the Lord shall be thy rearward.” “God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.” “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?”

#### CATHOLIC HIERARCHY.

THE College of Cardinals numbers at present 61 members. As the full number is 70, there are 9 vacancies. Of the present members 32 are Italians and 29 foreigners. Seven of the latter are French, namely, the Archbishops of Paris, Rheims, Rouen, Bordeaux, Toulouse, Tours, and the Bishop of Rodez. Five are German, the Prince-Bishop of Breslau, the Archbishop of Cologne, and the Cardinals Hohenlohe, Krementz, and Ledochowski. The Austrians also number five,—the Archbishops of Vienna, Prague, Krakow, Grau, and Grosswardein. The rest of the foreign members of the Holy College are divided among the following nationalities: Spanish, 4; Portuguese, 2; English, 1;



Belgian, 1; Irish, 1; Austrian, 1; American, 1; Canadian, 1.

The youngest member is Cardinal Rampolla, who was born in 1843. Two of the cardinals are older than the pope. The total number of prelacies in the Catholic hierarchy is 1,254, of which 93 are at present vacant.—*Hierarchia Cattolica, Rome.*

### THE POPE'S BELL RINGING IN BASEL.

BY PASTOR H. P. HOLSER.

POPE FELIX V., elected by the Council of Basel in 1440, presented the city with a large bell, which was mounted in the old cathedral where the council was held, and afterwards known as the Pope's Bell. Of late the Protestants have seized the bell rope, and are giving it a vigorous ringing, so that the sound thereof may yet be heard in all Europe.

Just how they are ringing the Pope's Bell will be understood by the following facts. The Imprimerie Polyglotte, the Seventh-day Adventist publishing house for Central Europe, is located in this city. As generally known, this people observe the seventh day as the Sabbath, instead of Sunday. The Sabbath command, say they, enjoins labor on six days, as well as rest on the seventh, and, accordingly, their printing office is in operation on Sunday. This brings them in conflict with the Swiss authorities, as there are both local and federal laws requiring the observance of Sunday, and these laws have recently been put in operation.

At first they were fined nominal sums for each offense, but as the violations continued, the fines were rapidly increased, the last fine being 150 francs. On refusing to pay the fines, the managing director was cited to appear before the police court, and afterwards before the civil court. He here declared that he worked in obedience to the Sabbath command, which forms a part of the unchangeable law of God, by which he will be judged for eternity. The fact that God requires obedience to this law is proof that he grants the full right to keep it. Hence, in resting on the seventh day and working on the first, he was not only keeping the command of God, but exercising a divinely ordained right.

Another reason why he worked on Sunday was that by not doing so he would acknowledge a rival sabbath. God commanded all men to keep the seventh day, and has never changed this command. It is a memorial of the creation, and hence a sign of the true God. Eze. 20:20. God only can create, and he only can save, for salvation is but a new creation. To be saved, a man must be freed from sin, purified, sanctified. And as the Sabbath stands as the memorial of creation, it stands also as a sign of sanctification. "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. Christ being the Creator, he alone is the Saviour; hence as the Sabbath stands as a sign of his creative power, it is our assurance of his saving power.

But while the Bible truly says of Christ that "there is none other name under heaven given among men, whereby we must be saved," the Church of Rome has arisen and claimed that through it only can men be saved. As God has a sign of his saving power in the Sabbath, so this antichristian

power has a sign or mark of its alleged saving power in the Sunday.

Protestants stoutly deny that Rome has a monopoly of salvation, but Rome shows their inconsistency by holding up a sign of her assumed authority which Protestants *have already acknowledged*. That sign is the Sunday. Roman Catholics show that there is no scriptural authority for this day, and that, on the contrary, the command plainly enjoins the observance of the seventh day, and then boldly and proudly claim that they have changed the day; and Protestants acknowledge it by keeping Rome's Sunday instead of God's Sabbath. As a standard Catholic work, "Plain Talks to Protestants," says:—

The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church.

By this act Protestants overtly set Rome above God, for another power that can change law is above its maker. Hence, with the Adventists it is not a question of mere days, as many suppose, but it is a question of allegiance to God or allegiance to Rome.

Again, the director of the publishing house in question claimed that God foretold this attempted change of his law (Dan. 7:25) and revealed in prophecy that there would be a great conflict over the question in the last days,—God's Sabbath restored to its proper place in the church as the sign of sanctification through the creative power of Christ, and the coming down of Satan with great power to enforce by law upon all his rival sabbath. The preaching of the everlasting gospel just before the coming of the Lord, with the warning against receiving the mark or sign of the antichristian power, develops a people whose characteristic is that they "keep the commandments of God and the faith of Jesus." Read Rev. 14:6-14. When Satan knows that his time is short, he comes down with great wrath, and that wrath is manifested against those "which keep the commandments of God." Rev. 12:17.

So we say that all that there is in the plan of salvation is involved in this question, and that in the final struggle between good and evil, our loyalty to God is tested by our fidelity in keeping the Sabbath and refusing to pay homage to Rome by ceasing to work on Sunday. No one tries to hinder our keeping the Sabbath, but to force us to keep Sunday; and since the only way that we can show, so far as the world is concerned, that we do not keep this day, is by working on it, the whole question resolves itself finally into that of working on Sunday as on any other day.

So for the Adventists of Basel this is not an ordinary question of the rights of conscience, but an extraordinary one. If they were asked to fall down and worship a golden image, such as was set up on the plain of Dura, it would mean no more to them than it does for the authorities to ask them to keep this Sunday institution.

But the explanations seemed to make little difference with the court. The fines were all confirmed. When the collector called for the fines, the director said that he could not pay them, for by so doing he would acknowledge their justice. The court then ordered that his goods be attached. This was done; and as he refused to redeem them, they were taken to the city and sold at public auction.

And thus the Pope's Bell was set ringing by this city, so far famed for its piety. It is

considered as the most religious city of Switzerland, but it has first of all begun persecuting its citizens for keeping the commandments of God.

Is it possible that a man cannot keep the ten commandments in Switzerland? A strange question to ask of a so-called Christian nation, but the facts warrant the question.

### MUSIC. NO. 3.

Features of Its Use in Connection with the Work of God Since Bible Times.

BY ELDER E. W. WHITNEY.

THERE can be no doubt that with the apostasy and corruption which marked the history of the church during the centuries leading to the Dark Ages, the character of music as a means of worship degenerated in proportion to the departure from the simplicity of the gospel. Testimony is not wanting, however, to its special use among the Christians and martyrs of the first centuries. The spirit of praise and song is noticeable in the records remaining of those times and experiences. They encouraged their own hearts and those of their fellows by the singing of hymns of praise and hope under the most trying circumstances. The same is true of those who were faithful to the light which began to shine out of the darkness in the twelfth century.

We read of the persecuted Waldenses at a later date that, when driven from their homes, "they sang canticles as they climbed the steepes, which served at once to smooth their rugged path, and to dispel their terrors." And, again, of the martyr Geofroi Varaile, "He walked to the place where he was about to die, with a firm step and a serene countenance; he addressed the vast multitude around his pile in a way that drew tears from many eyes; after this he began to sing with a loud voice, and so continued until he sank amid the flames."

But it was not until the period of the Reformation,\* which was to give the word of God, containing the complete knowledge of the plan of redemption, to the world in a manner in which it had never before been given, that the science of music was so thoroughly understood, or its religious use so fully appreciated, as has been the case since that time. Much testimony might be cited concerning this decline in music during the earlier centuries, and its later revival and development; but the intended brevity of these articles forbids anything but a short extract. Under the heading "Hymns," in the Encyclopedia Britannica, concerning the early centuries may be found this: "The poets of this primitive epoch, which closed with the sixth century, wrote in the old classical meters, and made use of a considerable variety of them." Then, after referring to a transition which "progressed from the sixth century downwards," it adds: "This process, while it promoted the development of a *medieval* as distinct from a *primitive* style, led also to much deterioration in the quality of hymns."

This deterioration, however, both in music and hymnody, was recovered in connection with the Reformation. The same authority says:—

"Luther was a proficient in, and a lover of,

\*The term "Reformation" is used in the sense of embracing the entire work of reform to the present time, and fully preparing a people for the coming of Christ.

music," and he was so just in proportion to his proficiency in the word and work of God. He says in the preface to his hymn book (1545) that he desired that "this beautiful ornament might in a manner serve the great Creator and his Christian people." One of his hymns alone is said to have made many conversions, and that "preëminently above all is the celebrated paraphrase of the forty-sixth psalm, the production of the moment in which Luther, engaged in a conflict with a world of foes, sought strength in the consciousness that he was defending a *divine cause* which could *never perish*." Luther was not only the author of many hymns, but a composer and teacher of music. He spent several years at Wittenberg teaching his people to sing his hymns, which soon spread over all Germany. Coleridge says of him that he did as much for the Reformation in this manner as by his translation of the Bible.

The Encyclopedia Britannica, in the article "Music," says:—

Yet another prominent feature in musical history dates from the sixteenth century. . . . Luther is said to have been the *first* to write metrical verses on sacred subjects in the language of the people, and his verses were sometimes adapted to ancient church melodies, sometimes to tunes of secular songs, and sometimes had music composed for them by himself and others. . . . It was he who put the words of praise and prayer into the popular mouth, associated with rhythmical music which aided to imprint the words upon the memory and enforce their enunciation. . . . The placing of the choral song of the church within the lips of the people had great religious and moral influence; it had also its great effect upon art, shown in the productions of the North German musicians ever since the first days of the Reformation.

English and French versions of the psalms by various authors were later published for the same purpose of fitting sacred minstrelsy to the voice of the multitude.

In this connection the fact that the home of the Reformation is also (and beginning with the same period) the home of the greatest masters of music the world has ever produced, can but be regarded as strikingly significant. It is said of Handel and Bach that they "wrote every combination of musical notes that down to our own latest times has ever been employed with good effect; and the more the works of these masters are studied, the more are they found to foreshadow the supposed novelties in harmony employed by subsequent artists." Another interesting fact, and worthy of consideration here, is that, while Germany is at once the home of the Reformation in Bible religion and sacred song, Italy, which is the home of the Papacy—the antichrist—becomes the field for the production and establishment of the opera, and a class of light secular music which took readily there and in France, but which gained favor in Germany very slowly. Of the fore part of the seventeenth century it is said:—

The opera now became a fixed institution in Italy; its performance was no longer restricted to the palaces of the princes and nobles, and it became the best esteemed entertainment in the public theaters.

In Germany the seed of opera fell upon stony ground. Only importations of Italian works, with Italian singers, came before the public until nearly the end of the century.

Following the period of the Reformation of the sixteenth century there seems to have been a decline in religion, music, and hymnody until the time of the Wesleys and the Methodist movement, which revived again the true spirit of devotion and musical wor-

ship. The sacred music of this period is proverbial for its spirit and power. Many examples might be given, but two facts,—that Charles Wesley was the most noted hymn writer of all modern times, and that his son Samuel was the most brilliant organist of his day—will sufficiently illustrate, in this instance, the point designed to be given prominence, viz., that, in proportion to the manifestation of the Spirit and power of God in the preaching of the gospel, is the same Spirit and power witnessed in the production and use of sacred verse and song. Charles Wesley is said to have written over six thousand hymns.

Perhaps no more marked exemplification of this truth has been witnessed than in connection with the Adventist movement of 1840–44. William Miller was himself a hymn writer and singer, and the entire movement was characterized by the same intensity and fervor of its hymns and music which distinguished it in all its features as one of the most remarkable awakenings of the present century.

We may learn from this brief survey of the subject that, as the purposes of God become more and more fully understood, and the nature of his work appreciated, the spirit of praise and song, together with a knowledge and development of the science of music, have proportionally increased.

But as God's ways and works are infinite, we should not conclude that all has been realized in either direction that God designs. Fields of rich blessing and knowledge lie still unexplored, and the Lord is pleased to have everyone, as expressed by another, "acquire *everything possible* both in *science and revelation*." "The theme of redemption is one that angels desire to look into; it will be the *science and song* of the redeemed throughout ceaseless ages of eternity. Is it not worthy of careful and thoughtful study now? Should we not praise God with heart and soul and voice for his wonderful works to the children of men?"

(To be continued.)

#### THE RICH MAN AND LAZARUS.

(LUKE 16:19-31.)

BY W. N. GLENN.

In approaching this subject there is one point that should always be borne in mind, namely, that all of Christ's ministry was devoted to the people of Israel, the literal seed. "He came to his own." They were his recognized people, to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, and of whom as concerning the flesh Christ came. (See Rom. 9:4, 5.) It was meet, therefore, that he should give them the first opportunity to receive him, and through them reach out to the nations of the world.

From this point of view it would be expected that his teaching would be primarily adapted to their condition. Christ was a wise teacher; in him was all wisdom; and it must not be supposed that in teaching a certain class he either intentionally or accidentally shot over the heads of his pupils. Whatever was intended for future generations, was designed to come through that generation, and not over it.

The question here arises, What was there

in their condition that must first be overcome before they would accept the humble Nazarene as the Messiah?—It was their false ideas of the mission of the Messiah. They supposed themselves righteous; that none but the literal seed of Abraham were worthy of salvation; that the Messiah would come in great majesty and power, and set them above all other peoples in the world. This idea of the Messiah and of themselves rendered them selfish, covetous; and we learn from verses 14 and 15 that this is what called out the parable of the rich man and Lazarus. He would teach them that "that which is highly esteemed among men is abomination in the sight of God." Until they could learn this lesson, until they would become convinced of their true condition, and of the true mission of the Messiah as Saviour of all who would come unto him as sinners, regardless of birth or social position, it was of no use to try to teach them anything else. Hence the burden of his direct appeals to them had this prime object in view.

In the parable before us the Lord presents two characters conforming to the Jewish idea of themselves and the Gentiles: "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores." The Jews deemed themselves rich and highly exalted above all other people, because they were Abraham's seed and heirs of the promises. They deemed all other nations as unworthy of their consideration, and who would be literally at their mercy when the Messiah should come. They deemed the Gentiles as unworthy of any better relationship to them than being laid at their feet; and they looked for a time in the then near future when the conditions would be comparatively about as described in the parable,—the beggar "desiring to be fed with the crumbs which fell from the rich man's table." The companionship of the dogs adds emphasis to the low degree of the class represented by Lazarus, the beggar.

Now we come to the turning point, and we view the situation from the Lord's stand. We must remember that this is a parable, and the characters are not two literal individuals. "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom." Are all the Gentiles to be saved?—No; "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. But the kingdom of God is made up from "Lazarus," "out of every kindred, and tongue, and people, and nation." Rev. 5:9. Even those Jews who will be saved will not be in the kingdom because of their natural birth, but because of their faith. They can only come in on an equality with Lazarus. And the Scriptures are very explicit as to the time when the angels shall gather the elect "into Abraham's bosom." It will be at the coming of the Lord in glory:—

"And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:30, 31.

"For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to

meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

These scriptures show that the language of the parable is highly figurative. The dead holding converse must be figurative, parabolical, for

"The dead know not anything; . . . 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." Eccl. 9:5, 6.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Verse 10.

Bear these scriptures in mind as we read:

"The rich man also died, and was buried; and in hell [hades, the grave, or place of burial] he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

Now note particularly the conversation:—

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

He calls Abraham his father; he must represent the literal seed, for if he stands for the spiritual seed he would not be in that situation. He asks Abraham for mercy, so he represents those who trust in Abraham. This shows beyond question the class represented by the rich man. And, in addition to this, Abraham calls him his son:—

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

"And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

"Then he said, I pray thee therefore father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment.

"Abraham saith unto him, They have Moses and the prophets; let them hear them.

"And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent.

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Now what might the Jews learn from this parabolic prayer to Abraham and the answers?—It was designed to teach them, as Jews, that there was no help in Abraham, either before or after death. Although the promises were to Abraham and his seed, yet they could not secure them by virtue of being his literal seed. It was also designed to teach them, as Jews, that the word of God as given in the writings of Moses and the prophets, was the standard of doctrine, instead of their traditions; and if they believed Moses and the prophets, they would accept him (Jesus) as the Messiah. Failing to believe the word of God, no other evidence would be given them.

But what does the parable teach us?—We may learn from it the same lessons that they were to learn as Jews, in order that we may avoid similar mistakes. There are also other very pointed lessons for them and us in common: (1) "There is none other name under heaven given among men, whereby we must be saved." (2) There is but one mediator between God and man, Jesus Christ the righteous, and there is no use of appealing to dead saints. If Abraham, the father of the faithful, and the friend of God, cannot help his own descendants, surely no other can. (3) Wealth and honor in this world are no guarantee of wealth and honor in the kingdom of God. He who seeks what the carnal mind calls the

"good things" of this life must expect the conditions to be reversed in the life to come.

(4) There is no hope of a probation after death. If those who go into the grave unsaved are confronted by an impassable gulf "fixed" between them and the place of the saved, what hope is there for them? "Seek ye the Lord while he may be found, call ye upon him while he is near." "Now is the accepted time; behold, now is the day of salvation."

(5) Dead saints cannot return to the living, cannot possibly render any assistance in the conversion of the impenitent. They are dead, and their coming back would imply their being raised from the dead. (6) And even this would be of no avail, for those who are impenitent do not believe the word of God; and if they will not believe that, "neither will they be persuaded though one rose from the dead." (7) We are then shut up to the word of God as the only ground of faith. "Faith cometh by hearing, and hearing by the word of God." These are the plain lessons of the parable of the rich man and Lazarus.

### THE THREE TILLS.

BY ELDER H. A. ST. JOHN.

"But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" Job 14:10. This is a direct inquiry as to the state of the dead. The above inspired words in three different ways assert the death of man; first is the simple statement, "man dieth;" second, "he wasteth away;" and, third, "he giveth up the ghost"—all of which mean death—and then comes the explicit question, "Where is he?" And we are glad to learn that this important question is just as explicitly answered in the inspired words that immediately follow: "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; . . . they shall not awake, nor be raised out of their sleep." This is indeed a plain and explicit answer as to the state of man in death.

First, we are told that it is like something of common occurrence and observation—as water is absorbed in the earth so man lieth down in death; he wasteth away. Then we are told in plain words that he *sleeps*, and shall not *awake*—riseth not. What, never rise? never awake? and is death then an eternal sleep—as the atheist claims?—Ah, no; blessed be God! We have omitted a most important and beautiful clause, "So man lieth down, and riseth not; *till the heavens be no more.*" In that little word *till* there is a bright gleam of hope to the dying man, and he anxiously inquires, When will that *till* run out? When will the heavens be no more?

This brings us face to face with the question of a resurrection, and so the inspired patriarch of Idumea proceeds: "If a man die, shall he live again?" This question is right to the point. Now give attention to the answer: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." Job 14:14, 15. Waiting an appointed time, "a set time," then to be remembered by the Lord, to be *called*, and *changed*. Elsewhere he says the *place* of waiting is the grave. Job 17:13. And let it be observed that here is another *till*—I will wait "*till* my change come."

Now if the reader will consult John

5:28, 29; 1 Cor. 15:51–54; 1 Thess. 4:16, and Rev. 6:14, as well as many other Scripture texts of like import, he will get a clear knowledge of the *time* when these "*tills*" expire. The appointed or set time to remember the dead is when Jesus comes. Then the heavens depart as a scroll; Jesus calls to the dead, first his own people; they hear, answer, come forth, and are changed to immortality, made like the angels, never to die any more. Blessed hope, soon to be realized.

Again Job breaks forth: "Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!" Job 14:13. The set time is appointed; it is the resurrection, and the servant of God will then be remembered. Thus it is seen that all these *tills* expire at one and the same time, and then all that Job hoped for will be realized.

1. "*Till*—the heavens be no more."

The heavens depart as a scroll when Jesus comes.

2. "*Until*—thy wrath be past."

The wrath of God, filled up in the seven last plagues, will be past when Jesus comes.

3. "*Till*—my change come."

God's sleeping saints will all be changed, when awakened by the last trump, when Jesus comes.

Lord, hasten the glad day when these *tills* all run out, and the saints' last great change comes, when they shall sing victory over death and the grave.

### THE BIBLE READINGS AT BREWER'S. NO. 3.

BY M. B. DUFFIE.

SUCH a measure of curiosity had been awakened in the minds of the people who had heard of Mabel Brewer's Bible studies that it was an easy task to induce others of her neighbors to attend. So, after lunch, when the family, with those who had come in from the outside, had assembled with their Bibles around the table, Mabel brought out her books, and as several were now present who had not had the benefit of the previous study, she gave a brief review of the points which had been brought out, after which she proceeded to unfold the subject which she had chosen for the evening's consideration, and which therefore was as new to the members of the family as to the callers, and proved as fully convincing to one as the other, especially when each point was so firmly clinched by Bible evidence.

As a sort of preface Mabel said: "Since last Sunday evening this book of Bible readings which I hold in my hand has, with my Bible, been my almost constant companion, and I must confess that I have been somewhat startled, and not a little perplexed, and it may be chagrined, over this one point more than all others yet discovered, and that is the proof I have that we as a family have been going as completely though unwittingly astray in regard thereto as on the question of man's condition in death, and which I am sure must bring with it a far greater cross to those who accept it. I refer to the subject of holy time, that the *seventh* day of the week, instead of the *first*, is the day which the Lord sanctified and blessed."

"Do you mean to imply," asked Mrs. Westmore, "that Sunday should not be regarded as holy time?"

"I only know what the Bible says, Aunt Amie," said Mabel.

"Of course it should not be so observed," said Mr. Brewer. "I have always contended, as you know, Maria, that Sunday had no more right to the title of Sabbath than had Monday, Wednesday, or Friday."

"Yes, David, you have, I will admit, but I always had a sort of a faint suspicion that what you said concerning it was more than anything else a sort of a balm to ease your conscience, and account for your tendency to go on fishing and hunting excursions on that day. But I am anxious to hear whatever Scripture testimony can be adduced on this point also. I am not prepared to say but this is another idol that has been bolstered up in our hearts by preconceived ideas rather than by biblical facts."

"Yes," said several voices in chorus, "let us know how it is."

Mrs. Evers, wife of Elder Evers, pastor of the "Freewillers," as they are called, said that she had always supposed, from what thinking she had done herself, as well as what the elders and others had said, that there wasn't a particle of doubt but what the term "Lord's day" applied to Sunday. Then, appealing to Mabel, she asked, "Does not that verse somewhere in the book of Revelation, I cannot say just where it is, where John speaks of being in the Spirit on the Lord's day, have reference to Sunday?"

"I hardly think it does," said Mabel. "The text you refer to is the tenth verse of Revelation 1. Let us see what day is the Lord's day, if we can, and then we will know without any question or doubt. We want to determine *what* Lord is spoken of, and *which* day it is that he is the Lord of. Those who have your Bibles please turn to the twelfth chapter of Matthew and the eighth verse. There you will see that the Son of Man is the *Lord* there revealed, and that he is *Lord* even of the *Sabbath*. His day is the Sabbath of the Lord. Now turn to the book of Isaiah, the fifty-eighth chapter and the thirteenth verse, and you will see that he calls the Sabbath 'my holy day,' the very one he made and sanctified in the beginning, as you will see by a reference to Gen. 2:3, and embodied in the ten precepts found in Exodus 20. The Sabbath is enjoined in verses 8-11, inclusive, and again in Deut. 5:12-15, and so on through both the Old and New Testaments."

"Well, then, how does it happen," said Mrs. Tannehill, "that we are all keeping Sunday?"

"That is what I would also like to know," said old Mrs. Denmer, "and by what power or authority was it done?"

"I learn," said Mabel, "that it was done by that power which we find revealed in the twenty-fifth verse of the seventh chapter of the prophecy of Daniel, a power which should think to change *times* and *laws*, a power that has changed the time for beginning and ending the days, from sunset to midnight, and has attempted to change the law of God, of which the Sabbath law is a part, the power of which the pope of Rome is the acknowledged head."

"Can it be possible?"

"Did you ever hear of such a thing?"

"What is the world coming to?" queried several voices in unison.

"Yes, indeed," said Mr. Brewer, "and that power boasts of it, too."

"Indeed that is true," said Mabel, "as you will all realize by the following, taken *verbatim* from the catechisms of the Romish

Church. Here is one as an illustration, copied from the 'Doctrinal Catechism.' Hear what it says in reply to the question, 'Have you any other way of proving that the church has power to institute festivals of precept?'

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

"Well, well, well."

"Listen to that, Tom," said Will.

"How I wish my husband could hear that!" said Mrs. Evers.

"My husband and sons are members of the A. P. A. and I know they ought to hear it, too," said Mrs. Denmer.

"There are many other quotations which I might take from works of the same character, and which I might read to you if necessary," said Mabel.

"For my part," said Mrs. Tannehill, "I am quite well satisfied with that. If it is a fact that the Catholic Church did that miserable piece of work, and I have not the least doubt but they did ["Nor I," "Nor I," "Nor I," responded several in chorus], the sooner we Protestants know it, and refuse to honor that authority, be Protestants indeed, and return to our allegiance to God, asking his pardon for ever having served such a power, the better it will be for all of us."

"Quite true," said Mrs. Brewer, "and may the Lord forgive me for breaking so many Sabbaths as I have."

"Amen," responded several voices together.

"Let us begin next Friday evening at sundown, Mabel," said Mrs. Brewer, "and keep the Sabbath the Lord has designated."

Mabel delightedly agreed, and when the sun was sinking in the west at the close of the sixth day of the week, Mrs. Brewer, Mabel, and Mrs. Westmore began to observe their first Sabbath on earth, and regular Sabbath meetings are now being held at their house. Neither Mr. Brewer nor the boys refrain from labor on that day, as yet, though they admit, as do many others, that it is right. They are staunch advocates of religious liberty, and are regular readers of the *American Sentinel*, *SIGNS OF THE TIMES*, and *Review*. They do everything they can to make it pleasant for mother, Mabel, Aunt Amie, Mrs. Evers, and the other members of the little class which assembles for Sabbath school and worship every Saturday forenoon in the pleasant little reading room. Much interest is being manifested among some of the other neighbors. Some are calling for reading matter, others for the living preacher, and it is expected that this little company will soon have some further desirable acquisitions to its ranks, in which case we will report further.

#### DON'T BE DISCOURAGED.

Don't conclude that the devil is having his way without opposition because nobody seems to be growing in grace very fast in your church, for it is generally the case that when things look as though God had no friends in sight there is something the matter with us. The Lord can always be depended on to put the real salt of the earth in the right place without our help. When we can't see anything that suits us in anybody, from the preacher to the man who dusts the seats, it is

a pretty good sign that we need a revival in our own hearts, and the sooner we go to praying and believing for it the better it will be for the church. When the devil can persuade a man that he is about the only out-and-out righteous man in his part of the country, he is no doubt very well satisfied with his day's work.

Going around and proclaiming, with a long face and solemn voice, "I am very jealous for the Lord of hosts," is a poor thing to do to promote a revival. When God wants the census of his people taken, he will not employ a human instrument. The prophet Elijah thought he stood alone in the midst of a great multitude, and if it were possible for him to be mistaken, surely there is no call for any of us to go about in the community undertaking to number the Lord's own, and concluding that we have all the religion worth speaking of in the town.—*Our Young Folks*.

#### A DROP OF RAIN.

BY ELIZABETH D'ARMOND.

DID you ever think how heavy a drop of rain might be? A shower is nothing when some festive entertainment is in progress, but on prayer meeting night and Sunday each watery globule seems to weigh a ton. Such anxious glances are cast at the lowering sky, so many of the inmates of your house consulted over and over again as to whether they suppose it is really going to rain. Of course if it were clear it would be a matter of duty to attend the services, but it is sprinkling, and there might be pneumonia in that wet grass, or a bad attack of rheumatism lurking on those damp walks, or some of those dreadful consumptive comma bacilli prancing around in the air; so you resign yourself to fate and remain at home. The pastor delivers his sermon to rows upon rows of empty benches in the front and a small collection of people, like raisins in a baker's cake, in the background. Of course he feels blue, and a little tinge of the indigo creeps into the address, in spite of his determination to the contrary.

Before the discourse is ended, a stray waif of a sunbeam glides through the side window and smiles lovingly upon the few brave souls who have actually dared to venture out, but it lingers longest upon the head of that poor old wrinkled-faced woman sitting in the corner. Her dress has two neat darns in front, and her bonnet is so old fashioned that it might have descended to her from some primeval ancestress, dating back as far as the flood, but such a satisfied look beams from those mild blue eyes—she has found something to take home with her, heavenly manna that will nourish her soul for a week; rainy days are never marked as "at home" days in her calendar.

The minister feels discouraged, not because you were absent, but on account of the number of you who made it their particular business not to be present. Perhaps when the Lord sends you an invitation to join the services up above, you will look out of the window and say, "I pray thee have me excused for this time; I must wait for a pleasant day." And the recording angel will write against your name, "Weighed in the balance and found wanting."—*N. Y. Observer*.

"The laborer is worthy of his hire." Luke 10:7.



## 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.*

### CHILDHOOD REVERIE.

BY C. M. SNOW.

INTO the realms of the shadowy past  
The years of our youthtime are flitting so fast!  
Like a swift bird of passage that never returns,  
Like a flickering candle that fades as it burns,  
Like a midsummer brooklet in fetterless flow,  
They glide from our grasp, and we grieve as they go.  
On swift, noiseless wings, or on down-covered feet  
They flee in all haste to their silent retreat.

Through a flower-geummed valley, pursuing, we  
haste,  
Nor heed the rich beauties there drooping in waste.  
We chase the sweet hours that flitted before—  
They were once in our grasp, but we find them no  
more.

The way grows more weary, the flowers more rare;  
There's a hush in the voice of the high mountain  
air.

More slowly we climb, more worn with the strife;  
High noon is the hour—'tis the midday of life.  
The vision advances; we, seeking, pursue;  
Still higher we climb; broader, farther the view.

When the bright shades of evening are tinting the  
west,

And our toil-weary bodies are longing for rest,  
We may gaze on the path we have trodden in haste,  
And sigh for the joys of that flowery waste.  
Beneath us are lying the valley and plain  
And the height where we hoped the fleet phantom  
to gain;

But the rare golden hours of our youthtime are fled;  
The flowers by the wayside are faded and dead.  
We sought them in vale and on loftiest height,  
Till around us was wrapped the dark mantle of  
night.

In the evening of life we still long for the past,  
And scarce heed the days that are flitting so fast.  
Our memory's a sea, where our visions will swim  
While the beacon of life flickers faintly and dim.  
Recollection's a forest, with bare limbs o'erhead,  
Where our youth days like leaves rustle soft to our  
tread.

Then chide not the aged when childish they seem;  
Eternity beckons; their past is a dream.  
The days they have lived they are living again;  
They are plucking the flowers they heeded not then.  
The sweets they had missed when the race was begun  
They are sipping again ere their daydream is done.  
Amazed they are viewing that echoless clime,  
With its borderless sea and its measureless time.  
They are crossing the bourne of a limitless land,  
With a flickering flame in their faltering hand.  
With the clutch of a miser they eagerly hoard  
The last slipping strands of that silvery cord.  
How priceless the moments when all in the past,  
And a spiritless hand holds the last, last, last!

### WHAT THEY LOST.

NEAR London there lived an old couple.  
In early life they had been poor; but the husband became a Christian, and God blessed their industry, and they were living in comfortable retirement, when one day a stranger called on them and asked their subscription to a charity.

The old lady had less religion than her husband, and still hankered after the many hard-earned shillings which Thomas had given from regard to the law of God. So when the visitor asked for their contribution she interposed and said: "Why, sir, we have lost a deal by religion since we first begun; my husband

knows that very well. Have we not, Thomas?"

After a solemn pause, Thomas answered: "Yes, Mary, we have. Before I got religion, Mary, I had an old slouched hat, a tattered coat, and mended shoes and stockings; but I have lost them long ago. And you know that, poor as I was, I had a habit of getting drunk and quarreling with you, and that you know I have lost. And then I had a hardened conscience and a wicked heart and ten thousand guilty fears; but all are lost—completely lost—and, like a millstone, cast into the sea. And, Mary, you have been a loser, too. Before we got religion you had a washing day, and you had a gown and a bonnet much the worse for wear, but you have lost them long ago; and you had many an aching heart concerning me at times, but those you have happily lost. And I could even wish that you had even lost as much as I have lost, for what we lose for religion will be an everlasting gain."—*S. S. Advocate.*

### OLD SAL.

BY MRS. SUSAN H. BARNEY.

I REMEMBER very well in working in a certain city, the police said to me, "Well, if you could see one woman that comes in here three or four times a year—'Old Sal'!" They told me it always took four policemen to bring her into the cell, and usually they got their faces scratched. One morning these policemen stood there radiant, and then they said, "We have got her here this morning, and we would like to see you bring her in; if you can do that we will not oppose you any more." The chief said he would send two men to take care of me. I said, "I don't want you."

So they let me go. As I came to the cell door, I rapped with the key and opened the door, and there, in the long, dark, narrow, cell, crouched the woman, looking more like a wild beast than like a woman. She was just ready to spring, as she was expecting the policeman, and she cried out:—

"Who are you?"

"I am your friend."

"No, you are not; I haven't got any friends."

"I am," I said.

"I thought something was queer when somebody rapped on that door; I never had that done in all these times I have been here before. Who are you, anyway, a policeman?"

"No, I am a policewoman."

"Oh, I didn't know they had such things."

As I stood there beside her, I dropped my hands down upon her shoulders. Friends, I believe in the laying on of hands in more than a theological sense. I looked down into her eyes, and called her by her last name, with Mrs. before it.

"Who told you that? I have not heard it before for forty years."

I said, "You know you have got to go into court in a minute, and you are not fit to go." And I began to fix her hair. I took a pin out of my own hair. She hadn't a pin, or a button, or a fastening of any kind to her clothes. She sat there tugging and holding them together, and as I tried to fix them, she said:—

"Tell me what you're up to; tell me what you mean."

By and by, looking into her eyes, I said, "Do you remember the first time you were ever in a police station?"

"O God, don't I remember it!"

"How old were you?"

"I wasn't sixteen."

"How old are you now?"

"I am more than sixty."

"How many times have you been in these places?"

"Oh, I don't know; I guess God don't know, it is so often!"

"Look here, Sallie, if I had been there that

first morning—do you remember how you felt?"

"Ah, I was almost scared to death; I cried all night!"

"Sallie, if I had been there then, and had taken my hand and wiped the tears off your face, if I had put your hair up, and put my hands on your shoulders, as I have now, what would it have meant to you?"

"Oh, I would never have got back again! But nobody ever cared."

"Now let me tell you, Sallie; I want you to do something for me; I want to get a woman to go into these places to care for the women in the way I want to care for you. Wouldn't you like to do it to help me?"

"I would do anything I could to help you," she said.

"Now, the policemen say I can't bring you into court this morning."

"They don't know what you can do."

"Will you go quietly with me?"

"I will do anything you say to me."

Then after a minute I said to her, "Sallie, do you remember your mother?"

"O God, don't talk about it! She's dead long ago. I suppose she died before I was seven years old."

"Was she a good mother to you, Sallie?"

"The best that a child ever had."

"Did she ever pray with you, Sallie?"

"Oh, don't! You will kill me if you talk about it."

"Sallie, I'm going to pray with you," and with my hand upon her poor head, stroking down the poor face, I lifted my voice to Him who is not willing that she should perish.

Oh, how pleasant he seemed to us that morning! It seemed to me that, instead of my hands upon her tempted, tired head, there were hands that had the nail prints in them.

She said, "I feel like another woman."

"They are calling us now. We must go. You will remember, now, what you have promised."

"I will remember."

I said to her, "Shall you take my arm, or shall I take yours?"

She looked me over, and said, "Well, I am about three times as large as you; I guess you had better take mine."

So we went into the court. They said they would have cheered us if it had been proper. A policeman swore a round oath that I had bewitched Sallie, but someone keener than the policeman said, "She's got the touch of the Master."—*The White Ribbon.*

### HOLIDAYS IN DIFFERENT STATES.

JANUARY 1. New Year's day: in all the States except Massachusetts, New Hampshire, and Rhode Island.

January 8. Anniversary of the battle of New Orleans: in Louisiana.

January 19. Lee's birthday: in Georgia, North Carolina, and Virginia.

February 6, 1894. Mardi-Gras: in Alabama and Louisiana.

February 12. Lincoln's birthday: in Illinois.

February 22. Washington's birthday: in all the States except Arkansas, Iowa, and Mississippi.

March 2. Anniversary of Texan Independence: in Texas.

March 4. Fireman's Anniversary: in New Orleans, La.

March 23, 1894. Good Friday: in Alabama, Louisiana, Maryland, Pennsylvania, and Tennessee.

April 4, 1894. State election day: in Rhode Island.

April 21. Anniversary of the battle of San Jacinto: in Texas.

April 26. Memorial day: in Alabama and Georgia.

May 10. Memorial day: in North Carolina.

May 20. Anniversary of the signing of the Mecklenburg Declaration of Independence: in North Carolina.

May 30. Decoration day: in Arizona, California, Colorado, Connecticut, Delaware, Iowa, Illinois, Indiana, Kansas, Maine, Maryland, Massachusetts, Michigan, Minnesota, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New York, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, Tennessee, Utah, Vermont, Wisconsin, Washington, and Wyoming.

June 3. Jefferson Davis' birthday: in Florida.

July 4. Independence day: in all the States.

July 24. Pioneers' day: in Utah.

September, the first Monday, Labor day: in California, Colorado, Connecticut, Delaware, Florida, Georgia, Illinois, Indiana, Iowa, Kansas, Maine, Massachusetts, Michigan, Montana, Nebraska, New Hampshire, New Jersey, New York, Ohio, Oregon, Pennsylvania, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, and Washington.

September 9. Admission day: in California.

October 31. Admission in the Union day: in Nevada.

November (generally the Tuesday after the first Monday), general election day: in Arizona, California, Florida, Idaho, Indiana, Kansas, Maryland, Minnesota, Missouri, Montana, Nevada, New Hampshire, New Jersey, New York, North Dakota, Ohio, Oregon, Pennsylvania, South Dakota, South Carolina, Tennessee, Texas, West Virginia, Washington, Wisconsin, and Wyoming. In the States which hold elections in November, 1894, election day falls on the 6th.

November, the last Thursday in—Thanksgiving day. It is observed in all the States, although in some it is not a statutory holiday.

November 25. Labor day: in Louisiana.

December 25. Christmas day: in all States, and in South Carolina the two succeeding days in addition.

Sundays and fast days, whenever appointed, are legal holidays in nearly all the States.

Arbor day is a legal holiday in Kansas, Rhode Island, and Wyoming, the day being set by the Governor—in Nebraska, April 22; California, September 9; Colorado, on the third Friday in April; Montana, third Tuesday in April; Utah, first Saturday in April; and Idaho, on Friday after May 1st.

Every Saturday after 12 o'clock noon is a legal holiday in New York, New Jersey, Pennsylvania, and Maryland, and the city of New Orleans, and June 1 to September 30 in New Castle County, Delaware.

Labor day was made a national holiday by the last Congress and observed as such this month. It is the only strictly national holiday we have, not excepting the 4th of July. Congress has at various times appointed special holidays, and has recognized the existence of certain days as holidays, but there is no general statute on the subject. The proclamation of the President designating a day of Thanksgiving only makes such a day a holiday in those States which provide for it by law.—*The Voice.*

## TEN LECTURES ON NASAL CATARRH

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## Mission Fields.

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

### HELP THAT COMES TOO LATE.

'Tis a wearisome world this world of ours,  
With its tangles small and great,  
Its weeds that smother springing flowers,  
And its hapless strifes with fate,  
But the darkest day of its desolate days  
Sees the help that comes too late.

Ah, woe for the word that is never said  
Till the ear is deaf to hear,  
And woe for the lack to the fainting head  
Of the ringing shout of cheer!  
Ah, woe for the laggard feet that tread  
In the mournful wake of the bier!

What booteth help when the heart is numb?  
What booteth a broken spar  
Of love thrown out when the lips are dumb,  
And life's bark drifteth far,  
Oh! far and fast from the alien past,  
Over the moaning bar?

A pitiful thing the gift to-day  
That is dross and nothing worth,  
Though if it had come but yesterday  
It had brimmed with sweet the earth,  
A fading rose in a death-cold hand,  
That perished in want and dearth.

Who fain would help in this world of ours,  
Where sorrowful steps must fall,  
Bring help in time to the waning powers  
Ere the bier is spread with the pall,  
Nor send reserves when the flags are furled,  
And the dead beyond your call.

For baffling most in this dreary world,  
With its tangles small and great,  
Its lonesome nights and its weary days,  
And its struggles forlorn with fate,  
Is that bitterest grief, too deep for tears,  
Of the help that comes too late.

—Margaret E. Sangster.

### CAUSES OF THE WAR BETWEEN CHINA AND JAPAN.

ALTHOUGH it has generally been assumed that Corea will be the theater of war between China and Japan, there are several factors in the struggle which tend to make such limitation impossible. The first is the bitter race hostility between the two nations, which, if reports may be credited, is now at fever heat, and so points to a real Asiatic war, in which the combatants will fight to conquer and enslave each other. In such a war neither belligerent will be reasonable or conciliatory, nor refrain from pushing its advantage to the utmost through any fear of public opinion, and if one destroys the fleet of the other, the victor is well-nigh certain to extend hostilities to the coasts of the conquered. Again, the motives of the combatants in entering upon the struggle constitute a most important factor in the problem, and the motive of Japan in precipitating the war now is very largely political,—the desire of the present ministry to rally the nation to its support.

The second general election within a year is approaching, and had not the government appealed to the patriotism of the people by declaring a war against China, it would probably have been defeated, and constitutional government in Japan given a serious if not fatal blow. A contest with China, for which the military party in the empire has been clamoring for years, and especially a contest over Corea, to which Japan has historical claims and has longed to punish, was certain to be popular, the more that, with the development of their army and navy, the Japanese believe that they can defeat their great rival. The necessities of politics, race hatred, and confidence in the superior efficiency of

its fighting departments, thus combined to favor the course of the government, and, with the popularity of the war, to render it the easiest solution of the domestic difficulty in which it found itself.

Whatever other reasons Japan may have for declaring war, there is no doubt that the motive which prompted her to precipitate it at this time was largely to win the support of the people in the general election. But this fact, so far from promising a speedy or easy ending of the war, militates against it, for, as the object of the government is to strengthen its position with the people by maintaining a vigorous foreign policy, it must continue the struggle until it has secured some real advantage by its military operations. It is not likely, therefore, to give up the contest easily, or to refrain from pushing any advantage it may gain, and if it is victorious in Corea, or by any chance destroys the Chinese fleet, is nearly certain, unless prevented by the Western powers, to advance on Peking.

On the other hand, the motive of China in entering upon the war—the bulk of testimony goes to show that she deliberately provoked it—was to prevent any possibility of a Japanese occupation of Corea, an occupation which she cannot with safety permit on the part of any aggressive power. A glance at the map will show that the northwestern coast of Corea forms the eastern coast of the Gulf of Pe-Chili, China's closed sea, on the western shore of which, at a short distance up the Peiho, stands Peking, a city the possession and safety of which is far more important to the Manchu dynasty than is that of any European capital to its sovereign. The Manchu is an alien Tartar dynasty, hated by the real Chinese, and the capture of its capital by any foreign power, or even the menace of its insecurity, would be followed by a revolution which might end the Tartar sovereignty for good and all. With Peking open to attack from the sea, the occupation of Corea by the Japanese would constitute such a menace, for only the Bay of Corea and the Gulf of Pe-Chili would lie between the capital and the Mikado's fleet, while the Japanese army at Seoul would be within 500 miles of Port Arthur.

To illustrate how sensitive China is with respect to its capital and the gulf of Pe-Chili, it may be stated that Port Arthur, at the entrance of the Straits of Pe-Chili, is the headquarters of her fleet, that the whole squadron is now ordered to concentrate there, and that the Northern Chinese army, the most efficient in the empire, is always spread along the shores of the gulf. China is thus likely to fight to the last man rather than allow Japan to permanently occupy Corea, the more that the only railroad in the empire runs along the coast of the gulf of Pe-Chili, and can be attacked from the sea, in which event the supply of coal from the Kaiping mines would be cut off and the Chinese fleet rendered useless.

Still another potent factor in the situation is the difficulty of waging war on any large scale in Corea, owing to the rugged and almost uninhabited character of the country, and the difficulty of transporting supplies and munitions. A writer in the *London Times* says that "a less suitable country than Corea for warfare on an extended scale can indeed scarcely be imagined," the peninsula being a "succession of mountains covered with dense covert and valleys, with a scanty population, and villages and towns few and far between."

Whether any of the conditions mentioned will prevent the limitation of the war to Corea, however, has yet to be made known, for, while the intensity of the race hatreds points to a war of conquest, the Western powers cannot be left out of the count, and they are likely to insist upon a war of limited liability.—*New York Observer.*

## CHINA FROM A MILITARY STANDPOINT.

THE greatest homogeneous nation the world has ever known is now at war, for no other nation known to history could boast of the 420,000,000 inhabitants that Chinese statisticians allot to their country. Now that the problem is worked out before our eyes, we see that three-fourths of this population is worthless for war. It is quite probable that all the forces used will be drawn from the two or three seacoast provinces. A general draft from the whole country would bring together men of more dialects than the building of Babel brought on us. The striking disparity of about eleven to one in population between China and Japan is not the controlling factor. Still, the Northern seacoast provinces of China are quite populous enough to sustain a war with Japan on equal terms. The Imperial Government is rich enough to enlist a swarm of European officers, arm its troops with the best weapons, and obtain supplies from foreign makers. During the last five or six years the Chinese have been going through one of their periodical fits of egotism, economy, and dislike of the foreigner, and have discharged as many of their foreign servants as they could spare. All that will now be changed, and a ready welcome will be given to the adventurous spirits of all countries.—*Army and Navy Journal*.

## NORTHWESTERN AUSTRALIA.

REV. D. J. GARLAND, of the Society for the Propagation of the Gospel (Church of England), makes an interesting report of the people of Northwest Australia, from which we take the following extract:—

"It will help you to realize something of our Nor'west when I tell you that it is larger than Queensland, and not settled in anything like the same degree. Over all this area tribes of natives are scattered, who have never been enumerated, though they are estimated at tens of thousands, and the majority of whom have never even seen a white man. In physique our Nor'westers are superior to the average Australian aboriginal, being well built, stalwart, and picturesque in appearance. When, driving far inland, I first met natives stalking along naked, swinging their spears as they went, I was much impressed by their fine appearance—an impression which further acquaintance never lessened.

"Their intelligence is also of a high order for aborigines, as they possess a greater aptitude for learning, for adapting themselves to circumstances, for acquiring the English language, and for making themselves good and useful servants, than is usually the case with our natives in other colonies.

"In the old days cannibalism was and still is practiced beyond civilization. Their mourning for the dead is pathetic. I have come across a woman lying upon a grave keening most weirdly. This she continues for hours, and all the relatives of a deceased paint their faces white for a year. As to religion, it cannot be said that they have any, or, if they have, they conceal the fact. True, they believe and tell you that the *jingees*, or spirits, walk about, and will not mention the name of a dead relative lest he might hear. But it by no means follows that they are devoid of religious or moral instincts capable of development. I found that an adaptation of the old argument from design was thoroughly grasped by an intelligent native, who was able to realize that the earth and mankind were made by a superior Being, and good or bad behavior in this life would make all the difference in the future life."

"HONOR is like a palace with a low door, into the which no man can enter but he must first stoop."

## Our Work and Workers.

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

LET US NOT BE WEARY IN WELL DOING.

BY M. W. MORSE.

Be not weary in well doing;  
Jesus is the Lord we serve.  
Day by day our strength renewing,  
Let us never from him swerve.

Though the sky be dark above us,  
And though much our toil may cost,  
Cheer up, brother. God does love us.  
Not a single seed is lost.

No, in vain we shall not labor;  
God will his own promise keep;  
Through our blessed Master's favor  
As we've sown so shall we reap.

—Occident.

## OUTGENERALED BY SATAN.

MEN of property are dying spiritually because of their neglect to use the means God has placed in their hands to aid in saving their fellow-men. Some become aroused at times, and resolve that they will make to themselves friends with the unrighteous mammon, that they may finally be received into everlasting habitations. But their efforts in this direction are not thorough. They commence, but, not being heartily and thoroughly in earnest in the work, they make a failure. They are not rich in good works. While lingeringly retaining their love and grasp of their earthly treasures, Satan outgenerals them.

A flattering prospect may be presented to invest in patent rights, or some other supposed brilliant enterprise, around which Satan throws a bewitching enchantment. The prospect of getting more money, fast and easily, allures them. They reason that, although they had resolved to put this money into the treasury of God, they will use it in this instance, and will greatly increase it, and will then give a larger sum to the cause. They can see no possibility of a failure. Away goes the means out of their hands, and they soon learn, to their regret, that they have made a mistake. The brilliant prospects have faded. Their expectations are not realized. They were deceived. Satan outgeneralized them. He was more shrewd than they, and he managed to get their means into his ranks, and thus deprive the cause of God of that which should have been used to sustain it in extending the truth, and saving souls for whom Christ died. They lost all they had invested, and robbed God of that which they should have rendered to him.

Some who have been intrusted with only one talent, excuse themselves because they have not as large a number of talents as those to whom are intrusted many talents. Like the unfaithful steward, they hide the one talent in the earth. They are afraid to render to God that which he has intrusted to them. They engage in worldly enterprises, but invest little, if anything, in the cause of God. They expect that those who have large talents will bear the burden of the work, while they feel that they are not responsible for its advancement and success.—*Testimony for the Church No. 20*.

## THOUGHTLESSNESS.

MANY an unfortunate remark is made by a kind-hearted yet thoughtless person, like that of the minister who had charge of the Tanglewood camp meeting. Meeting one morning four of the young brethren, he

spread out his arms over their shoulders, or tried to, and exclaimed in the blandest of tones, "Dear young brethren, I would like to ask every one of you to preach during this camp meeting, but you know—we must consult the wishes of the people." The brothers tried to smile and seem contented.—*Christian Advocate*.

## FROM CHINA.

WE take the following interesting items from a letter in the *Bible Echo* written by Brother La Rue, and dated at Hongkong, July 12:—

I have sent "The Sinner's Need of Christ" to Japan to be translated into the Japanese language. The officer who has charge of it is a noble young man, who has embraced the truth with his whole heart, and I believe the Lord is fitting him up for a place in the work. There are three Sabbath keepers on board his vessel.

The times are very hard here. It is almost impossible to sell a book, or, in fact, anything else unless it is something good to eat. I have sent to California for over a ton of dried fruit and grains. I have orders for the most of it, and am furnishing some of the best people in Hongkong. This is a help in the missionary work, as I get acquainted with the people by this means.

We have a great deal, even in this hard field, to encourage us. I have seen the hand of the Lord in a great many things since I have been here.

## FIELD NOTES.

THE West Virginia Conference school, at Newark, will open for the winter term October 17.

THE new house of worship of the church in Kansas City, Mo., was dedicated on the 15th inst.

At Hanford, Cal., where Brother Baxter Howe is engaged in tent labor, the Sabbath school numbers forty members.

IN Princeton, Neb., where Elder Loepke and Brother Lorenz have been laboring, a church of twenty members has been organized.

ELDER R. D. HOTTEL reports the baptism of seven persons at Wilmington, Del. There were others who desired baptism but were hindered by sickness.

THE West Virginia Tract Society and State Depository has been removed from Newburg to Parkersburg. The address is 952 Avery Street. Sister L. F. Russell is in charge.

TENT meetings are being conducted in Mount Holly, N. J., by Elder S. J. Hersum, with the tent pitched on the courthouse grounds. He reports a good attendance.

As a result of tent labor at Malta, Ill., Elder W. D. Curtis reports fifteen obeying the truth. The Congregational and Methodist ministers had both invited him to occupy their pulpits.

ANOTHER of our brethren, A. J. Howard, a ministerial licentiate, has been arrested in Maryland for working on Sunday. His case is set for trial in the Circuit Court at Annapolis October 15.

FRIENDS who have been sending periodicals and other S. D. A. literature to the reading rooms at 505 Temperance Street, Knoxville, Tenn., are notified that the workers have a sufficient supply for the present. They express thanks for past favors.

SISTER J. A. OWEN reports eight conversions in the region of San Diego, Cal. By accidentally missing a station on the railroad, and going where she did not intend to go, she found two ladies who became much interested in the truth, and one fully decided to obey. What we sometimes call annoying accidents may be overrulings of Providence. "All things work together for good to them that love God."

A LOCAL paper at Milton, Iowa, has this item: "The Adventists, who have been holding tent meetings here for two months, have moved their tent to Troy. They were nice people, very much devoted to their peculiar church doctrines, and made many friends here."

BROTHER S. N. CURTISS and family arrived in this city on the 17th inst., from Kansas City, Mo., where he has been in charge of the Pacific Press branch office for the past year or more. He is again connected with the home office. Brother B. R. Nordyke succeeds him in Kansas City.

At the request of the Foreign Mission Board, Brother T. H. Davis, who has been canvassing in the North Pacific Conference, and Brother Fred Bishop, who has of late been doing a like work in this city, will start for South America some time this month, to pursue their calling in new and strange fields.

A SISTER writing to the *Workers' Bulletin* from Sandyville, Iowa, says, "Our little church is rejoicing because one here has taken a stand for the truth." Let no one think lightly of what some would call a small report. Not only does a little company rejoice because of one addition, but there is "joy in heaven over one sinner that repenteth."

LETTERS from South Africa state that our brethren who went into the heathen land of Matabele in search of a center of missionary operations, report securing a satisfactory location. They also find the natives friendly, although without even the "faintest glimmer of an idea of God." After a tour of inspection the brethren found that a telegraph line had followed them as far as Bulwayo, putting them in easy communication with friends at Cape Town.

SISTER VESTA J. FARNSWORTH, writing from College View, Neb., September 18, says of the college opening: "School has been in progress a week, and we have about 200 students. This is rather better than we had dared to hope, on account of the failure of crops caused by the severe drought. There must be suffering for the necessities of life in many places, for there is an almost entire failure of crops in Nebraska, Kansas, and South Dakota. Many desire to attend school, but see no possible way of doing so."

At Headland, Ala., a new house of worship recently completed is the first for our denomination in the State. Its building was brought about by the opposition of the enemy. Elder B. L. Dieffenbacher first began meetings in a schoolhouse, which was soon closed against him. Then he secured a store building, but in the midst of a good interest that was also taken from him. Failing to secure another place, he was prompted to attempt building; and, going to work by faith, the lumber was all donated in less than twenty-four hours.

ELDER D. T. BOURDEAU, who is laboring especially for the French in the Northwestern States, tells of a good interest at Marinette, Wis., where, he says, "the Spirit of God is working mightily upon the people." While laboring at Duluth, Minn., the excitement of the great forest fires was at its height. Of this time he says: "As a dense darkness settled upon Duluth and the surrounding country for several hours, making it as necessary to use artificial lights as it would have been in the dead of a moonless and starless night, I thought of the darkness of the day of God."

WE have advices from Pitcairn Island to the 15th of August, mail being brought to San Diego, Cal., by the British ship *Port Crawford*, and forwarded by Spreckels Bros. Commercial Co. The *Pitcairn* left the island on the 4th of August for Tahiti. We mentioned two weeks ago that she had gone to Oeno Island, seventy miles distant, to bring

off some valuable wreckage that had been secured by the brethren last year. Brother McCoy writes that "they found all things in splendid condition, which are now on the *Pitcairn*, and she will take them to market, and give the money into the work. They also brought some lumber for us to enlarge our schoolroom, and we are now making some improvements." He adds that they are "all well, temporally and spiritually."

#### CAMP MEETINGS FOR 1894.

|                                       |            |
|---------------------------------------|------------|
| Wisconsin, Viroqua.....               | Oct. 2-8   |
| Colorado, Delta.....                  | Oct. 3-8   |
| Southern California, Los Angeles..... | Oct. 4-14  |
| Arkansas (Southern), Nashville.....   | Oct. 19-29 |
| Florida, Tampa.....                   | Nov. 8-18  |

\*Appointments marked by a star will be preceded by a workers' meeting.

GEN. CONF. COM.

#### 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. 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.

**Chicago, Illinois.**—Church on Forty-sixth Street, corner of Champlain Avenue. Regular preaching service at 11 A.M. Sabbath school at 9:30 A.M. every Sabbath. Prayer meeting. Monday evening at 7:30 P.M. The above services are held in the Forestville Congregationalist Church building until our own church will be completed, when proper notice will be given. All are cordially invited.

**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 at corner of Eleventh and East Everett Streets. 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. Sabbath. Sabbath school 9:45 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 Eighteenth and Nineteenth 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.

**Pasadena.**—Church at corner of Summit Ave. and Mountain Street. Sabbath services every Sabbath at 11:30 A.M. Sabbath school 10 A.M. Prayer meeting every Sunday evening 7:30. Missionary meeting Tuesday 7:30 P.M. All are cordially invited.

O. S. SMYTH, Clerk.

**St. Paul, Minn.**—Church on Greenbriar Avenue, between Jenks and Clawson Streets. Regular preaching services on Sabbath at 11 A.M. Sabbath school at 9:45 A.M. Prayer meeting Tuesday evening at 7:45. All are cordially invited.

NETTIE MCSTAY, Clerk.

#### "APPLES OF GOLD LIBRARY."

This is the title of a little monthly publication recently started by the Pacific Press, and is designed especially for use in personal correspondence. It is printed on thin paper, and one or two numbers can be put in a No. 6 envelope, with an ordinary letter, without increasing the postage.

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- " 3. The Sure Promises of God.
- " 4. How to Get Knowledge.
- " 5. The Church and the World. (Poetry.)
- " 6. The Elect of God.
- " 7. How Esther Read Her Bible.
- " 8. The Thief on the Cross.
- " 9. The Eleventh Hour.
- " 10. Benefits of Bible Study.
- " 11. Righteousness: Where Is It to be Found?
- " 12. Power of Forgiveness.
- " 13. Responsibility of Parents.
- " 14. "Choose Ye This Day."
- " 15. The Cross of Christ.
- " 16. The New Birth.
- " 17. "What Must I Do to Be Saved?"

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"The Agony of Christ at Gethsemane." The title of this tract is suggestive enough of its value. 4 pages; price, ½ cent.

"The Price of Our Salvation" brings before the reader in a brief but concise manner the cost of man's redemption. 4 pages; price, ½ cent.

"Living by Faith," 16 pages; price, 2 cents; and "Righteousness, Where It Is, and How Obtained," 8 pages; price, 1 cent; are translations of *Bible Students' Library* Nos. 71 and 75.

"The Captain of Our Salvation" is a pamphlet of 92 pages; price, 15 cents; it shows how Christ is the Captain and Guide, the Author and Finisher, of his people's faith.

"The Inheritance of the Saints" is a collection of seven Bible readings: (1) "Inheritance of the Saints;" (2) "The Thousand Years' Reign;" (3) "The End of the Wicked;" (4) "Immortality through Christ;" (5) "Importance of the Prophecies;" (6) "The Christian's Hope;" (7) "The Judgment." Price, 5 cents.

"The Angels of God." Also a collection of Bible readings: (1) "Angels of God;" (2) "Satan and His Work;" (3) "Christ the Resurrection and the Life;" (4) "Daniel 2;" (5) "Signs of Christ's Advent." Price, 5 cents.

"The Second Advent." A translation of *Bible Students' Library* No. 31. 40 pages; price, 5 cents.

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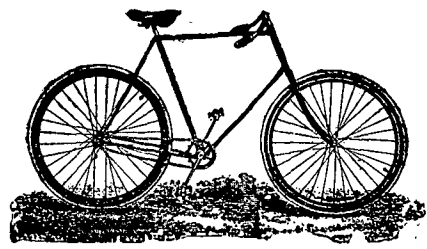
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## International S. S. Lessons.

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

LESSON II.—SUNDAY, OCTOBER 14, 1894.

### THE DRAFT OF FISHES.

[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.]

Lesson Scripture, Luke 5:1-11.

1. Now it came to pass, while the multitude pressed upon him and heard the word of God, that He was standing by the lake of Gennesaret;
2. And He saw two boats standing by the lake; but the fishermen had gone out of them, and were washing their nets.
3. And He entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes out of the boat.
4. And when He had left speaking, He said unto Simon, Put out into the deep, and let down your nets for a draft.
5. And Simon answered and said, Master, we toiled all night, and took nothing; but at Thy word I will let down the nets.
6. And when they had this done, they inclosed a great multitude of fishes; and their nets were breaking;
7. And they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink.
8. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.
9. For he was amazed, and all that were with him, at the draft of the fishes which they had taken;
10. And so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.
11. And when they had brought their boats to land, they left all, and followed him.

Golden Text: "He taught them as one that had authority, and not as the scribes." Mark 1:22.

NOTE.—This was the beginning of the second year of Christ's public ministry, noted especially for the tours which he made around Galilee with his disciples, training them for their work. The place of the lesson is on the shores of the Sea of Galilee near Capernaum. Parallel accounts are found in Matt. 4:18-22 and in Mark 1:16-20.

1. Where was Jesus at one time preaching? Verse 1. Note 1.
2. What did he say as he was standing by the lake? Verse 2.
3. What were the fishermen doing?
4. What did Jesus do? Verse 3.
5. What did he ask of Simon?
6. What did our Saviour then do?
7. When he had finished speaking, what instruction did he give to Simon? Verse 4.
8. What reply did Simon make? Verse 5. Note 2.
9. What was the result of Simon's obedience? Verse 6.
10. What is said of the number of fish taken? Verse 7.
11. How did this affect Simon Peter? Verse 8. Note 3.
12. How were the others who were with Simon affected? Verses 9, 10.
13. Who were they?
14. What reply did Jesus make to Simon's prayer? Verse 10.
15. What did they do when they had brought their boats to land? Verse 11. Note 4.

#### NOTES.

1. **Lake of Gennesaret.**—This name is probably a modification of the old Hebrew word "Chinneroth." See Joshua 12:3. The word means harp, and is applied to the lake on account of its shape. But the rabbis derive the word Gennesaret from "Gennesarim," meaning "garden of the princes." The region of country on the western shore of the lake was very fertile. Four great roads communicated with the lake, and this made it a meeting place for men of many nations. Stanley calls this lake "the most sacred sheet of water which the earth contains." Josephus says that it might be called "the ambition of nature." Learned rabbis say, according to the Cambridge Bible, that of the seven seas of Canaan, it was the only one which God had reserved for himself. Its principal interest, however, to Christians is on account of the associations with the Master. Says Farrar: "Josephus, in a passage of glowing admiration, after describing the sweetness of its waters, and the delicate temperature of

its air, its palms and vines, the oranges and figs, the almonds, pomegranates, and warm springs, says that the seasons seem to compete for the honor of its possession." The lake is of oval shape, from twelve to fourteen miles long, and about half as broad. It is really an expansion of the River Jordan, and is 653 feet below the level of the Mediterranean. In some places it is over 150 feet deep. In the time of Christ it is said that as many as 4,000 vessels were seen on the sea at one time, from ships of war down to fishing boats. The neighborhood of this lake was at that time the most thickly peopled and most prosperous part of Palestine.

2. **"Master, we toiled all night, and took nothing."**—Simon was evidently discouraged. Night has always been, from time immemorial, the best time for fishing. To Simon it did not look reasonable that their efforts would be crowned with success, now that it had come day; but he did not allow his feelings or his reason to prevail. He did what every Christian ought to do in time of perplexity and trial. "At thy word," he says, "I will let down the net;" and if by faith we do according to God's word, we may know that the same word which commands has power to supply. So it was in this case.

3. **The marvelous miracle that was wrought before Simon, brought him to a sense of his own lack of faith.** He had before this been with Jesus, but for some reason or other had gone back to his old employment of fishing. Our Saviour comes again to Galilee, and finds his disciples engaged in their old work, and this miracle was evidently wrought to show to Peter that if he would follow him, and obey his commands, success would always accompany his labors. By the words, "Depart from me, for I am a sinful man, O Lord," Simon did not desire to have Christ leave him. It was simply his expression that he was not worthy of Christ's presence, for we learn a little later on that he left all and followed Christ.

4. **"They left all, and followed him."**—And yet they had not wholly learned the lesson which Christ designed to teach them. What he wished them to learn was that implicit faith in his word would ever meet with success. Evidently Peter and the disciples believed for a time; but when Christ was crucified and buried, and their hopes of a temporal kingdom were dashed to the ground, they returned in disappointment to their old occupation of fishing. Jesus again meets with them, and a similar miracle to the one on this occasion is wrought, and again the disciples are shown their lack of faith. This time it was permanent. By the lesson of the fishes, by doing according to Christ's word, Jesus taught them to catch men. There are thousands of human schemes and human devices; there are compromises and perversions of truth. These ways of men seem to win many times, but they do not convert souls. Souls can be gathered in only one way, and that is the way the disciples gathered in the fishes, —by Christ's word.

LESSON II.—SABBATH, OCTOBER 13, 1894.

### CHILDREN OF THE RESURRECTION.

Lesson Scripture, Luke 20:27-47.

27. AND there came to him certain of the Sadducees, they which say that there is no resurrection; and they asked him, saying,
28. Master, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother.
29. There were therefore seven brethren; and the first took a wife, and died childless;
30. And the second;
31. And the third took her; and likewise the seven also left no children, and died.
32. Afterward the woman also died.
33. In the resurrection therefore whose wife of them shall she be? for the seven had her to wife.
34. And Jesus said unto them, The sons of this world marry, and are given in marriage;
35. But they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage;
36. For neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection.
37. But that the dead are raised, even Moses showed, in the place concerning the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.
38. Now he is not the God of the dead, but of the living: for all live unto him.
39. And certain of the scribes answering said, Master, thou hast well said.
40. For they durst not any more ask him any question.
41. And he said unto them, How say they that Christ is David's son?

42. For David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand,
43. Till I make thine enemies the footstool of thy feet.
44. David therefore calleth him Lord, and how is he his son?
45. And in the hearing of all the people he said unto his disciples,
46. Beware of the scribes, which desire to walk in long robes, and love salutations in the market places, and chief seats in the synagogues, and chief places at feasts;
47. Which devour widows' houses, and for a pretense make long prayers; these shall receive greater condemnation.

THERE are three distinct topics in this lesson. Read the verses carefully, note the topics and the verses occupied by each, and see in how few words you can name each topic. Review the entire chapter, and then see how many of the particulars of each topic you can recall in their order.

1. In what two ways, as already learned in this chapter, did the chief priests and the scribes seek to entrap Jesus?
2. Who next sought to entangle him?
3. What was one peculiarity of the Sadducees?
4. What case did they lay before Jesus?
5. What was the problem which they asked him to solve?
6. Whose writings did the Sadducees profess to believe?
7. What did Jesus say to them? Of what were they ignorant?
8. What did he say about the marriage relation in the world to come?
9. Unto whom are the children of the resurrection equal? In what respect?
10. Whose writings did Jesus quote as teaching the resurrection of the dead?
11. Quote the scripture and tell where it is found.
12. Of whom does the Lord declare himself to be the God?
13. What did the scribes say to this answer?
14. What effect did these answers of Jesus have upon those who wished to entrap him?
15. What question did Jesus then put to his adversaries?
16. Were they able to answer it? See Matt. 22:46.
17. Against what did Jesus then warn his disciples?
18. What was there about them that should be avoided?

#### NOTES.

1. **THE Sadducees rejected all the Scriptures except the writings of Moses.** Jesus showed that they did not know and accept even his writings. If they had, they would have believed the resurrection. At one time he said, "Had ye believed Moses, ye would have believed me; for he wrote of me." John 5:46. Moses wrote the gospel, just as surely as did Luke and John.

2. **"NOW THAT the dead are raised,"** or, as in Mark 12:26, "As touching the dead, that they rise," even Moses showed at the bush." The Lord is the God of Abraham, Isaac, and Jacob. He called himself their God, many years after they were dead. That cannot be taken to mean that Abraham, Isaac, and Jacob were not really dead, for then they would not need a resurrection, and there would be no point in Christ's reference to it as proof of the resurrection. But God "quickeneth the dead, and calleth those things which be not as though they were." Rom. 4:17.

3. **"BEWARE of the scribes,"** etc. The reason why they were to be avoided was because of their pride and selfishness. Therefore it was their characteristics rather than their persons that Jesus warned his disciples against. Consequently, we shall receive the most benefit from the Lord's words if, instead of being on the watch against persons with the character that he describes, we keep on our guard against such traits in ourselves.

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## News and Notes.

FOR THE WEEK ENDING SEPTEMBER 24.

## RELIGIOUS.

—The Mormons dedicated a missionary schooner, the *Evangelia*, at San Francisco, on the 23d inst. The vessel will convey missionaries to Tahiti and other South Sea islands, and also engage in island trade.

—A Catholic priest in Santa Rosa, Cal., in a recent conversation in regard to the change of the Sabbath, said: "If you take the Bible alone, the Seventh-day Adventists are right. The other Protestant churches are Protestant six days in the week, but on Sunday they are Roman Catholic."

—In reference to Premier Crispi's recent advances toward reconciliation with the papal hierarchy on the part of the Italian Government, Leo XIII. recognizes the good intention, but insists that a solution of the question of Church and State in Italy is impossible without a restoration of the temporal power of the pope.

—The *California Prohibitionist* accredits Bishop Fitzgerald, of the M. E. Church, with the statement that no Christian can vote to grant a license for a saloon without committing sin, and that as the Methodist discipline declares against license, any member who would vote to grant license would put himself outside of the pale of the church.

—The *Presbyterian Journal* tells of a ruling elder who states that at a seaside resort hotel, where were many church members, he was the only one who went to church on a certain Sunday. "He is convinced that large numbers of professing Christians, when they go off on their vacations, do not take their Bibles with them, and leave behind their church-going and other devotional habits."

—In Burma there are 100,000 nominal Christians; in China, 50,000; in Japan, 40,000; in the Friendly Islands, 30,000; in the Fiji Islands, over 100,000; in the New Hebrides it is claimed that "there is not a heathen;" in Polynesia there are reported 750,000 professors. The discouraging feature of these figures is that the great majority of those enumerated have no experimental knowledge of Christ.

—It was the prime aim of the representatives of heathen religions in the World's Fair Parliament of Religions to belittle Christian missionary work in foreign lands. Especially was this done by those who came from India. But Bishop Thoburn calls attention to the fact that these representatives were not qualified to report on the merits of Christian missionary work, for "that class know absolutely nothing of the native Christians, having no association with them whatever."

—According to Sadler's Catholic Directory for 1894, the archdiocese of Baltimore, Cardinal Gibbons' diocese, includes the counties of Maryland west of the Chesapeake Bay, together with the district of Columbia. Within this diocese there is a Catholic population of 235,000, with 150 churches, 47 chapels, 60 stations, 22 orphan asylums, 90 parochial schools, 6 hospitals, 4 ecclesiastical seminaries, 8 colleges, 19 academies for young ladies, 2 founding asylums, and 2 asylums for colored children.

—Here is another specimen of Roman Catholic temperance sentiment, taken from the *Christian Statesman*: "Rev. Father Joseph Costa, of Galesburg, Ill., has threatened to withhold the sacrament from Catholic saloon keepers who do not obey the sabbath-closing law." It is not the saloon evil at which the priest aims, it is reverence for Sunday which he would inculcate. And Protestants are masquerading in the same hollow temperance pretense, while closed saloons on Sunday is the extent of their burden.

—A Madrid dispatch of the 23d inst. says: "With all the imposing ceremony of the church, the Most Rev. Lord Plunkett, archbishop of Dublin, to-day consecrated the Protestant church in this city, and also consecrated the Rev. Señor Cabrera as the first Protestant bishop of Madrid. It is expected that the elevation of Señor Cabrera will cause a sensation in the Catholic world." The terms and titles employed in this nomination would indicate that the Protestantism of the new institution is merely nominal.

—It is startling to note some of the proposals advanced by people who think they are Protestants for remedying the Papacy evil now prevalent in the United States. The A. P. A. proposes that no Catholic shall be elected to office, which is flagrantly out of harmony with the Constitution or the Golden Rule. And the Protestant Associated Press proposes that Congress shall expel the Jesuits from the country, which means the expulsion of the leading force of the Roman Church. Such propositions manifest the most ultra spirit of Rome herself. Even if the execution of these proposals were in anywise probable or possible, what would be the profit if in Rome's stead were installed a Protestantism imbued with the leading characteristics of Rome? Surely our country is in a strait place, with the alternative of Rome or such a Protestantism for monitor of the government.

—The Methodist Church of California is quite well committed to prohibition in the present political campaign. The Prohibition candidates for governor and lieutenant governor are Methodists. And the Prohibition party organ says of the recent M. E. conference that "it was unquestionably a Prohibition conference, and its hosts of sturdy, faithful, and conscientious workers will go to their different posts of duty filled anew with fire and zeal, to work for the election of Henry French and Chauncey H. Dunn, those two staunch Methodists, the entire Prohibition ticket, and the cause of prohibition, every allusion to which met more applause than any other matter that occupied the attention of the conference."

—The Protestant Associated Press is an institution that has been established in Washington, D. C., for the purpose of furnishing information concerning the status and movements of the papists in and about the capital. The mistake of the association, and some Protestant ministers in Washington, is that there is to be a great "battle with the Papacy," whereas the Papacy has already won the victory, and is even now developing its advantage. Rome insidiously crept in and occupied the fort while credulous Protestants slept. When the latter wake up, if they ever do, they will realize that it is too late to battle for that which is lost. All they can do now is to seek refuge in true Protestant principles, and sound the note of warning to the world against receiving the "mark of the beast."

—Evangelist S. M. Martin (Disciple), who is holding forth in a tent in San Francisco, discoursed recently on the subject of "The American Sunday." He is not in favor of a religious law, but believes there ought to be a civil law which would close all places of business, except those necessary for the comfort and necessity of the commonweal. But here is his curious illustration of his position: "For instance, a man who lives over a saloon and wants to have family prayers should not be disturbed by the gathering of a crowd of drunken roisters, who by ribald song and oaths prevent him from keeping the sabbath as he desires." But he does not explain why a man should be exempt from having his prayers disturbed on Sunday any more than on other days. This illustration rather indicates that his ideal Sunday law has a religious rather than a civil purpose. By the way, how does he come to call Sunday "the Sabbath"? It is not very long since he (in common with his denomination) was declaiming against the propriety of calling any day of the week the Sabbath. In this city he declared that the Sabbath was abolished, and the "Lord's day" had taken its place. It is very clear that were it not for the religious idea of the Sunday law neither Mr. Martin nor any other advocates would have any burden in that direction.

## SECULAR.

—President Nunez, of the Colombia Republic, South America, died on the 18th inst., of gastric fever.

—Dr. Burrus, of Lincoln, Neb., has patented an aluminum burial casket, and is about to establish a plant for its manufacture.

—Dr. Palitschek, Austrian Consul General to the United States, has been dismissed in disgrace for embezzling \$15,000 of a charitable bequest intrusted to his care.

—At a political meeting held in a Baptist Church at Gatlingburg, Tenn., on the night of the 22d inst., a fight resulted in the injury of several persons, two fatally.

—Galveston, Texas, has its turn at official scandal. The mayor asserts that the city has been systematically robbed for many years, and a general expurgating of books is to follow.

—The free trade sentiment, which was reported to be gaining foothold in the Australian provinces, seems to have received a setback in the province of Victoria by the recent elections.

—The people of Lindle and Caseyville, in Union County, Ky., are arming to resist the collection of railroad taxes. The collector declares his intention to do his duty, if it takes the power of the military.

—The Hebrew shirt makers of New York City, to the number of 3,000, went out on a strike on the 23d inst. They demand a raise of wages, and a deposit from employers in the hands of the union as security against reduction for six months.

—The miners in the region of Massillon, Ohio, having gone out on a strike, it is said that several hundred colored men will be brought from Alabama to take their places. This proposition is said to cause much excitement among the strikers.

—A late report from Topeka, Kansas, says that about 100 suffrage women have agreed to come out in reform dress. The dress consists of Turkish trousers covered by a skirt reaching to the fold, a close or loose waist, as the wearer may prefer, and cloth leggings to match the trousers. It is the intention to organize into relief squads, so that a number of them may be on the street all day, and thus accustom the community to the reform.

—A sensation is said to be aroused in London by the publication of alleged discoveries in regard to the traffic in girls between the great city and the Continent. The Purity Society claims to have evidence that a systematic business is conducted, and that it extends to India and China.

—Don Pio Pico, the last governor of California under Mexican rule, died at Los Angeles on the 11th inst., aged 94 years. At one time one of the wealthiest men in the State, he passed the last dozen years of his life as an object of charity among his friends. Such is the fame and the wealth of this world.

—In this city, on the 23d inst., fire destroyed the two upper stories of St. Mary's (Catholic) College. The building is of brick, comparatively new, somewhat isolated, of approved modern architecture, and about the last place in the city where fire would have been expected. The fire was of internal origin, and the loss is probably \$150,000.

—Generals Antonio Ezeta and Leon Bolanos, and Captain Florencio Bustamante, the Salvadoran refugees for whose extradition the new government of that troubled country had made application, were all released by Judge Morrow, of the U. S. District Court of San Francisco, on the 22d inst. Colonel Cienfuegos was held for extradition, subject to the approval of President Cleveland.

—Portland, Oregon, had a great fire on the 23d inst. The loss included the Pacific Coast Wheat Elevator, warehouse and contents, the railroad coal bunkers and contents, a long stretch of wharves, sixty or more freight cars and contents, four miles of railroad track, and a river steamboat. Total loss, over \$1,000,000. It is also stated that three men are missing, supposed to have been lost in the flames.

—A destructive storm passed through Northwestern Iowa and Southern Minnesota on the 22d inst. The towns that suffered most were Cylinder, Forest City, and Manley Junction, in Iowa; and Leroy, Spring Valley, Dodge Center, Holmes, and Lowther, in Minnesota. The town of Marshland, Wis., also suffered much damage. In all fifty-two deaths are reported, and the injured are said to number more than 100.

—The Japanese, according to the best reports obtainable, have won two great victories, one on land and one on the sea. The former was at Ping Yang, Corea, and it is claimed that the Chinese lost 2,000 killed and 14,500 in wounded and prisoners. In the naval engagement off the mouth of the Yalu River, on the Korean Yellow Sea Coast, the Chinese lost four ships, three foundered and one burned. The Japs report small loss in the land engagement, and no very serious damage in the naval contest. Japan is endeavoring to put 80,000 fresh troops in the field.

—Louisiana sugar planters propose to bring suit against the U. S. Treasury Department for the bounty allowed under the McKinley tariff law, which was repealed by the new law at the recent session of Congress. The plea is that the McKinley law provided for a bounty until 1905, and that a repealing act could not properly take effect until that time. The withholding of the bounty, on the assurance of which large investments were made, is held to be an act of bad faith on the part of the government. Secretary Carlisle pleads inability to pay the bounty because Congress made no appropriation for that purpose.

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# Signs of the Times

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## CONTENTS OF THIS NUMBER.

|                                                                                                                                                                                                                                                                                                                                             |              |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| <b>Editorial.</b> —Inspiration (The Word of God)—Babylon Is Fallen—Politics and Religion.....                                                                                                                                                                                                                                               | 737-739, 752 |
| <b>General Articles.</b> —Patience (verse)—What Manner of Persons Ought Ye to Be?—Catholic Hierarchy—The Pope's Bell Ringing in Basel—Music, No. 3 (Features of Use in Bible Times, in Connection with Work of God)—The Rich Man and Lazarus—The Three Tills—The Bible Readings at Brewer's, No. 3—Don't Be Discouraged—A Drop of Rain..... | 739-744      |
| <b>Home and Health.</b> —Childhood Reverie (verse)—What They Lost—Old Sal—Holidays in Different States.....                                                                                                                                                                                                                                 | 745, 746     |
| <b>Mission Fields.</b> —Help That Comes Too Late (verse)—Causes of the War between China and Japan—China from a Military Standpoint—Northwestern Australia.....                                                                                                                                                                             | 746, 747     |
| <b>Our Work and Workers.</b> —Let Us Not Be Weary in Well Doing (verse)—Outgenerated by Satan—Thoughtlessness—From China—Field Notes.....                                                                                                                                                                                                   | 747, 748     |
| <b>International S. S. Lessons.</b> —The Draft of Fishes (Lesson 2, Sunday, October 14, 1894)—Children of the Resurrection (Lesson 2, Sabbath, October 13, 1894).....                                                                                                                                                                       | 750          |
| <b>News and Notes.</b> —Religious—Secular.....                                                                                                                                                                                                                                                                                              | 751          |

In our Home and Health Department will be found a list of "Holidays in Different States," which may be worth preservation.

The article entitled "The Bible Readings at Brewer's" will conclude next week. They present some plain truths in a convincing way.

Do not neglect to read the article "What Manner of Persons Ought Ye to Be?" It presents some forcible thoughts regarding God's law.

In another column will be found an article from Pastor H. P. Holser, of Basel, Switzerland, on "The Pope's Bell Ringing in Basel." It is worthy of being read. Next week we shall have something else from Brother Holser of still greater interest, as showing the progress that Roman Catholicism is making in "Protestant" Europe.

We give in our next number, from our correspondent in Europe, Pastor H. P. Holser, a series of incidents which show most clearly the religious trend in Europe. To the student of prophecy the article is most thrilling. It shows the progress that the Papacy is making in the Old World, and that the coming of earth's rightful King is hastening on. This number of the SIGNS is valuable; the next number will be even more valuable.

In another column will be found a suggested interpretation of the parable of "The Rich Man and Lazarus," which is worthy of consideration. This parable has been the stronghold of inherent immortal-soulism advocates from time immemorial. Of course, all the positive teaching of Scripture is against it; that no doctrine should be built upon a parable is a recognized rule of Scripture explication, but all this has made but little difference to those who were bound to hold to the pagan doctrine instead of being anxious to know just what God's word teaches.

**Young Man, Young Woman, Go to College.**—We are glad to hear from President Howe, of Healdsburg College, that the prospects are encouraging for a good school. The attendance is more than was expected. This is good. It ought to be greater still. The college should be filled to the utmost capacity. Many a young man, yes, and young

woman, has expended during the last year a sufficient sum of money for a needless bicycle and its congeners to maintain them, if economical, a year at college. Would it not be worth while to change the brawn for brain in the year to come? You may get sufficient exercise at school. And, young man, if your circumstances are such that you could not attend school yourself, would it not better repay you to loan the means to some deserving student who is endeavoring to fit himself for usefulness in God's cause? These questions are of eternal import.

## CHRISTIAN ENDEAVORERS AND SUNDAY SALOONS.

We learn by the *Examiner* of September 22 that the "Christian Endeavorers" of Alameda County propose to make the Sunday saloons an issue, and thereby show their strength in the political field. Dr. Robert Coyle, of the First Presbyterian Church of this city, in his address before the quarterly convention, held in the First Methodist Church, September 21, after stating that nothing could be expected from manipulators of politics, said (we quote from the *Examiner*):—

"But we don't propose to allow this Moloch [the Sunday saloon] to feast unchecked upon the flower of our land. The Christian Endeavorers say that the open Sunday saloon must go.

"We propose to compel the caucus and the conventions to respect us. We propose to compel the saloons—although they may not respect our principles—to at least fear our power. The first decade of the Christian Endeavor Societies' existence meant organization. The second and third will mean a battle for the church and Christ, for God and humanity.

"The young people are in earnest, and their tramp, tramp, which is heard in the East and West and North and South, means annihilation of the open saloon. The hour is coming when the saloon keepers will have to change the key of their tunes. There is enthusiasm, plan, purpose, in this movement to close the Sunday saloons.

"We are going to gather it up into one mighty volume and then we will see who laughs."

Now we do not question the motives of Dr. Coyle or the Y. P. S. C. E., in this matter of the Sunday saloon, but the methods which they are using, or propose to use, the influences which they propose to bring to bear upon the saloon men, are certainly not Christian, although there may be large endeavor behind them. It may be well to note some of these briefly.

1. The whole question is a politico-religious one. It is the Sunday saloon that is the great Moloch. Says Dr. Coyle:—

"We oppose the open Sunday saloon because it is the great citadel of the liquor traffic. Close it and the Gibraltar is won. We oppose it because it draws into its coffers the earnings of the workingmen. Close the Sunday saloons and laboring men will have more to contribute to their families. It saps their intellect and undermines their manhood, destroys the workman's tenderness for his family, destroys his health and energy, and leaves him a wreck upon the wayside of life, to die in poverty and disgrace. The Sunday saloon is filled with the men from shop and factory who spend the money there that is due to the butcher, the grocer, and to the dry goods merchant.

"It opens temptations to the young, who are drawn into the Sunday saloon most frequently for the first time; and the saloon, like death, loves a shining mark.

"We oppose the Sunday saloon because its existence is a discrimination in favor of business that is confessedly bad. If banks and hardware stores and all other necessary shops should open for trade on Sunday, it would cause overwhelming opposition. Why then tolerate an open Sunday saloon? Why should a business that is deadly be more highly favored?"

According to the above, if language means anything, the saloon is wicked only on Sunday. In other words, the Monday to the Saturday saloon is tolerable, but the Sunday saloon takes all the workman's money, robs his family, saps his intellect, destroys love for wife and children, and ruins him generally, and all because the rum is sold on Sunday. But is this true? Is not a glass of whisky as full of evil if imbibed on Monday as on Sunday? Who cannot see that the whole thing is a plea, not against the saloon, but for the Sunday. The fact that the Sunday saloon is made the object of attack is saying in so many words that the rest-of-the-week

saloon has a right to existence, and that it is proper enough in its way. It is not the deed, but the day on which the deed is done, which constitutes it criminal.

2. If the Monday saloon has a right to exist, so has the Sunday saloon. The dry goods store, or the grocery, or any other business right, on six days of the week is just as proper on Sunday, so long as those who engage in it do not interfere with the equal rights of others. Dr. Coyle has as much right to preach on Monday or Tuesday as he has on Sunday, and no man has the right to interfere with him. The whole Sunday-closing business is not in the interest of temperance, but of Sunday. It is ever the Sunday saloon, the Sunday itself, of which the Sunday-closing law is the entering wedge of still further and more restrictive legislation.

3. The methods of the Y. P. S. C. E. are unchristian. Says Dr. Coyle, speaking for the Endeavorers, "The open Sunday saloon must go." "We propose to compel the caucus and conventions to respect us." And to show that this respect is not compelled by a Christian life and godly example, he continues, "We propose to compel the saloons—although they may not respect our principles—to at least fear our power." Jesus Christ said to his disciples: "Ye know that the princes of the Gentiles exercise dominion [lordship] over them, and they that are great exercise authority upon them. But it shall not be so among you" (Matt. 20:25, 26); and then he tells them that those who are greatest are those who serve in humility. Again he says: "If any man hear my words, and believe not, I judge him not; for I came not to judge the world. . . . The word that I have spoken, the same shall judge him in the last day." John 12:47, 48. Says the apostle Paul: "Knowing therefore the terror of the Lord [which awaits the ungodly in the day of judgment], we persuade [not compel] men." 2 Cor. 5:11. The power of the gospel never rests in carnal means, and for its followers to turn to these, while professing to do Christian work, is a denial of Christ.

We do not believe in saloons. We would that they were closed every day; but we do not propose to be deceived, nor do we wish others to be, by a so-called temperance measure which is nothing less than religious legislation. In just this way—as "beneficent" measures—began the union of Church and State that slaughtered thousands of "the whitest of the saints of God."

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