

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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EDITORS:

MILTON C. WILCOX, ELLET J. WAGGONER,
Resident Editor. London, Eng.

SPECIAL CONTRIBUTORS:

J. H. DURLAND, S. N. HASKELL, H. P. HOLSER, DAN. T. JONES,
F. M. WILCOX, A. O. TAIT.

HEAR THE WORD.

SINCE the religion of Jesus Christ has to do with the heart, the inner life and thought of men, and not merely with outward acts, it is evident that it must deal with individuals, and not with masses. The following texts of scripture plainly show this:—

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat." Isa. 55:1.

"We see Jesus, . . . crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2:9.

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work." Mark 13:34.

CONSEQUENTLY the Lord says: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

IN order that we may properly carry on the work assigned, "unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. The Spirit distributes gifts for the work, "dividing to every man severally as he will." 1 Cor. 12:11.

FOR the manner in which men perform the work left them by the Lord, every man is responsible to God alone. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand." Rom. 14:4.

THE same principle applies also in matters of faith. "Let every man be fully persuaded in his own mind." "Hast thou faith? have it to thyself before God." Rom. 14:5, 22. Jesus said, "If any man hear my words, and believe not, I judge him not." John 12:47. "Every one of us shall give account of himself to God." Rom. 14:12.

SINCE no man can answer for another in the judgment day, but each one must give account of himself, it is evident that no one can believe for another, or prescribe another's belief. Each man stands accountable to God for himself, independently of priest or minister.

IT is further evident, also, that no man can be justified before God for believing something just because some other person does, even though that thing be true. "With the heart man believeth unto righteousness." Rom. 10:10. Faith is the appropriation of the living presence and power of Christ, in his word. Accepting a theory merely, and that, too, on the authority of some other person, is no more like real faith than taking food at another person's hands and putting it in a safe place in the cupboard is like eating.

SOME one will ask, "How about hearing



the church, if each one is to decide his own faith and practice for himself? Is each individual to set himself and his ideas in opposition to the church?" By no means. And this brings up a principle that is too often lost sight of. A few words may suffice to set it forth.

FIRST, let it be understood that "the church" is not a law-making body. "There is one lawgiver," and that is God. The church is composed of members who, altho they have different offices and different work, are in their relation to God absolutely equal. The greatest minister, even tho he was called pope, has no more authority to lay down rules for faith and practice than the poorest and most ignorant child. And a thousand men assembled in council, have no more authority in matters of faith than each man has individually. Truth rests on God's word, and not in numbers or influence.

THAT which is committed to the church is

the word of God. This, and this alone, is to be spoken. This we are to hear. The fact that a number of men are agreed on a certain point, is no evidence that the thing is true. In a matter of faith, one hundred men are as likely to be wrong as one man is; and they are all sure to be wrong if they say anything aside from the word of God. Therefore if "the church" does not speak the word of God, it is no more to be listened to than is any individual.

THE "right of private interpretation" is not involved in this question. It is not a matter of interpretation, but of loyalty to the plain word of God. For one man to accept an interpretation of scripture simply because another man says that it is correct, is to accept that other man as pope; but for each man to set his own judgment and authority against everybody else, and to interpret scripture according to his own judgment, is to make himself a pope, and that is no better. What then shall we do?—Accept the Holy Spirit, the divinely-appointed guide. The gift of the Holy Spirit is to every man, to guide him individually into all the truth, which is the pure word of God.

THE Spirit will not lead a man to set himself in opposition to his brethren. He will take the word of God just as it reads, and humbly rest upon it. If all in the church do the same, there will be perfect unanimity because the word says the same thing to every man. But if his brethren do not the same, he will not fight them, nor create a rebellion. The child of God will never resist authority. He will hold to the truth, and if the "authority," whether it be the church or the state, condemns him, he will submit to the condemnation and punishment, yet not compromising the truth. In this way he will be a true follower of the Master, "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously;" yet who never swerved in his steadfast witness to the truth.

E. J. W.

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." 1 Peter 1:24, 25.

THE CONTROVERSY OF THE AGES. NO. 7.

The Beast—Abnormal Satanic System of Government.

In our last was shown the nature of church and state governments, symbolized in the word of God by cruel wild beasts.

The beast of Rev. 13:1, 2, is a symbol of this abnormal, monstrous system of government among the nations of earth, corrupting the truth of God, guided and controlled by Satan as far as Higher Power permits, warring against God, his Christ, and his church, until the culmination of righteous indignation sweeps it from the earth at the coming of the Son of man.

The First Head.

The heads represent the seven great and prominent phases of this same system during its existence, through which Satan has especially worked against the truth of God, beginning with Babylon. Retrospectively, the prophecy begins with the empire of Babylon and the captivity of the church of God, represented by the travailing woman of the last chapter. Before her Babylonian captivity, she was practically independent of earthly powers. Her travail and pain, her longing for her King, the Man-child, began about 600 B.C. Satan then began his waiting for the birth of the Man-child, endeavoring to destroy the mother and thus destroy her Seed. This first head was Babylon, and while it existed, the beast was a Babylonian beast; for it is the head, the seat of the intellect, mind, and will, which gives character to the whole. Satan, through Babylon, endeavored to destroy the people of God at their captivity, and doubtless would have followed the proposed burning of the three Hebrews in the fiery furnace by the destruction of all the faithful, had not God interposed. In the light of the prophecy it was the empire of Babylon under Satanic control; and therefore the fallen Lucifer is called, "The king of Babylon." (See Isa. 14:4-14.)

The Second and Third Heads.

Babylon was succeeded by the next great world-power, Medo-Persia. Satan perverted that government to his own ends. Darius was persuaded to put himself in the place of God (Daniel 6), and under him the prophet of God was cast into the den of lions, because he would not submit to the beast-power, the wicked system of Satanic government. Later, through Haman, in the reign of Ahasuerus, Satan thought to destroy all the people of God, the woman through whom the Man-child should come (see Esther, chapters 3-9); but God again frustrated his purpose.

Medo-Persia was succeeded by Grecia, the third head of the beast. During Grecia's rule the beast was Grecian, even as under the two previous heads it had been successively Babylonian and Medo-Persian. Alexander, the great king, would probably have destroyed Jerusalem if God had not interposed by a dream. (See Josephus' "Antiquities," book 11, chapter 8, secs. 4, 5.) Later, through Antiochus Epiphanes, Satan attempted the same thing, and many were slaughtered and the temple profaned, but God again wrought for the daughter of Jerusalem. (See the first

six chapters of 1 Esdras, Josephus' "Wars," book 1, chapter 1, secs. 1, 2; "Antiquities," book 12, chapter 7, secs. 1, 2.)

The Fourth Head.

The fourth head of the beast system of government controlled by Satan, was Pagan Rome* (which succeeded Grecia, so far as God's people are concerned, in B.C. 161). Still the dragon was watching and waiting for the Man-child, that he might destroy it. This certainly must refer to Satan, for Pagan Rome did not know that a Man-child was to be born. Satan, however, knew it, and Satan watched for the event, and Satan stirred up Pagan Rome under Herod and Pilate to do his will, and to destroy the Hope of the race. But he failed, as we have seen in previous articles.

The Rise of the Fifth Head.

Satan then endeavored to use the same head to persecute the church; but paganism was dying. Its zeal was waxing cold. It could even admit Jesus Christ as one of its gods. Its rulers thought too much of ease, and wealth, and luxury to become stirred to any great extent against the religion of Christ. Satan must have a stronger, more virile, more zealous, agent for evil. And when began the decay of Pagan Rome, he began to corrupt the religion of Jesus Christ, the mystery of God, into a paganized religion—the "mystery of iniquity." So successful was he in this, so rapidly did apostasy de-

velop, that in A.D. 325 the creed power of men, assisted by a pagan emperor, had established the Roman Catholic Church by law. This took place at the Council of Nice under the pagan Constantine. Satan was enlarging and developing the Papacy as the **Fifth Head** of his infernal system of perverted government, his masterpiece of the ages, infused with the perverted life and law of the highest form of religion the world had ever known. It is right at this time that the chronology of Rev. 13:1, 2, belongs. It was at this time that another head was relegated to the past by the master mind of iniquity, and a more powerful took the place of earthly empire, clothed with Satanic power, placed on Satan's throne in subverted earthly rule, and given authority exceeding that given to any other head.

This greater authority from Satan was manifest in the greater prominence given to the religious element of the monster. Previous to this, under the other heads with their varying gods and forms of worship and blasphemies, the state had been dominant. The state had controlled the church and religion, more than religion had controlled the church. Given then an honorable ruler, who cared little or nothing for the state religion, and he became a good ruler. But under the fifth head, the Papacy, religion—the church—was dominant. The state must be governed by her for her good, and not the church governed

*THE SEVEN HEADS.—We are aware that some commentators have applied these seven heads to seven successive Roman emperors, beginning with Julius Cæsar. Others have applied them to seven so-called forms of Roman government, such as kings, consuls, decemvirs, triumvirs (by some military tribunes), emperors, popes. But these views have been largely or wholly based on the false assumption that the dragon of Revelation 12 was a symbol of Pagan Rome, whereas the word of God declares that he is a symbol of the devil. That Pagan Rome was his agent is true, but so also are other powers. The dragon not only sought to destroy the Man-child through Pagan Rome, but he persecuted the woman during the Dark Ages, and even the remnant of her seed. It is the dragon—the devil—all the way through from Babylon onward. Babylon had her dragon standard and worship. In the Assyrian inscriptions one reads of the "great serpent with seven heads." The red or fiery dragon, or serpent, is a symbol of sun-worship. This is shown by the original word for red, *purrhross* (from *pur*, fire), "firelike, flame colored," not scarlet as in chapter 17; and the serpent symbol is well known to be indicative of that licentious form of worship. (See "Bel and the Dragon" (Apocrypha); Schaff-Herzog Encyclopedia, art. "Dragon;" Hislop's "Two Babylons," p. 319, note P.)

The application of the seven heads to the Roman Government seems to us too narrow, as well as subversive of just rules of prophetic exposition. By what rule is Rome entitled to recognition from the beginning any more than Grecia or Persia? Rome did not come into connection with the people of God till B.C. 161, when several of the so-called heads had passed away. Of these forms of government there were but three previous to the breaking up of the empire in the fourth century, namely, monarchial, republican, imperial. The traditional kings were but chiefs of savage tribes, occupying a very small territory. Consuls began with the republic and continued to the fifth century of the Christian era. For a time they "were the supreme executive officers, but had no legislative authority. (Johnson's New Universal Encyclopedia.) Decemvirs were ten extraordinary magistrates elected from the

Roman patricians to draw up a code of laws." "Their laws were approved by the Senate." During the time they were codifying the laws "they were also invested with supreme authority to govern the state." (*Id.*) As they did not complete their work the first year, decemvirs were elected the following year, but ruling so tyrannously, and refusing to give up their office at the end of their term, they "were driven from office, and the ordinary magistrates were reestablished." (*Id.*) They were magistrates appointed for a special work for a special time by a republic, and during their work Rome was a republic still. The regular offices were suspended.

A dictator was "an extraordinary magistrate in the republic of ancient Rome, who was invested with nearly absolute power for a period of six months, and was irresponsible. Dictators were appointed when the republic was in danger, or when an important crisis demanded the prompt decision and vigorous action of a single executive chief." (*Id.*) It was simply the declaration of martial law, an expedient well known in the republic of the United States of America. Imagine this country to be the size of the District of Columbia; its chief city, Washington, threatened with serious danger. The civil offices would suspend their functions and proclaim martial law to meet the exigency; the military officer takes command instead of the civil. But the dictator had no control over the public treasury, he could not leave the country, nor ride through Rome on horseback, without the consent of the people. But Rome was a republic still, and the dictator but one of her extraordinary officers. The triumvirs were consuls and chief men in the republic who transcended their just powers, altho the second triumvirate was officially recognized by the Senate. The Senate was a continuous and constituent part of the Roman Government. The triumvirates came in in the transition from the republic to the empire. The President of the United States has supreme executive power; Congress has supreme legislative power; the Supreme Court has supreme judicial power; but these are not three forms of government. While in common parlance they might be spoken of as three heads, they are not heads in the sense of the prophecy of Revelation 12 and 13.

by the state for the state's good. Here is the highest form of church and state government. In a defense of the Inquisition a Catholic writer says:—

Moreover, since all statesmen and public officers were at the same time Catholics, it is most easy to understand that they enacted laws and punishments in keeping with their religious convictions. To put it briefly, in those middle ages, there was the greatest union of church and state.—*James I. Conway, in Catholic Mirror of August 29, 1896.*

This being the nature of the system, the hunting and persecution of heretics became a logical sequence. Says the same article:—

Consequently, it is evident that one who was a heretic then, was by that very fact in opposition to the spirit of the laws and customs of his country—in other words, a disturber of the public peace and an underminer of civil society.

And then, says the same writer, the agencies of the church "diligently sifted out and indicted heretics of every description."

blasphemies against God and his name. (Verse 5.) It is therefore a religious power, which blasphemes God.

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

the beast in that form shall live again. Still other specifications are given of the same power in Dan. 7:8, 20-26. There is but one power or system to which these specifications in toto apply, *during this period*, and that is to that system of church and state government known as the Papacy. These we will consider in our next.

Question Corner.

No. 435. A Misunderstanding.

A CORRESPONDENT writes us from Puebla, Cal., with reference to the article entitled "The Sabbath and the Sunday, No. 6," in the SIGNS of October 22. Our friend enters into an argument to prove that the Sabbath, the seventh day (Saturday), as he expresses it, is still obligatory; that it is still the Sabbath of the Lord. And to all this we agree, and the article taught nothing else. The expression, "the Sabbath was crushed out," did not apply to the Sabbath as a part of God's truth, but the keeping of the Sabbath by the Church of Rome. When Israel of old departed from the Lord they forsook his Sabbath and persecuted those who kept it. When the professed Christian church departed from the Lord, she did the same,—forsook the Sabbath, elevated the Sunday in its stead, and persecuted Sabbath-keepers. And yet God had outside of the Roman Church faithful souls who kept the Sabbath all through the centuries. And this is what the article was designed to teach.

No. 436. Isa. 65:20, 23 Again.

PLEASE explain Isa. 65:20, 23. Does verse 20 apply to the new earth? If so, how can it be harmonized with Rev. 21:4? Will there be children born in the new earth? C. J. M.

Isa. 65:17-25 refers in general terms to the new earth state, with reference to the judgments which usher them in. "There will be no more thence an infant of days," and the reason is given; the execution of the final judgment at the end of the thousand years has settled it. The last part of verse 20 probably refers to this time, in which all the wicked, young and old, will be destroyed. See Rev. 20:12-15, 9. Verse 23 is a contrast to this life. Here the bringing forth of children to sin and die are among the saddest of all earth's miseries. In the new earth this will not be known.

No. 437. God's Great Northern Army.

WHO are those referred to in Joel 2:4, 9, etc? E. A. B.

They evidently refer to the myriads of swarms of destructive insects which will in increasing measure in the last days sweep over the face of the earth, devouring everything in their path. The various grasshopper devastations in the prairie states are illustrations of this. In its fulness the prophecy may take in all the various destructive agencies of the last days.

No. 438. Who Are Israel?

DOES Hosea 3:5 indicate a turning of the Jews to God at this time? If not, when fulfilled? E. A. B.

The casting off of the ten tribes as a nation is recorded in 2 Kings 17. But this did not cast them off as individuals; for many from some if not all of the tribes became connected with the worship of God at Jerusalem. See 2 Chron. 11:16; 30:1, 5-11, 18, 21; 34:9; 35:18; also Ezra 1:5; 2:70; 6:17. But there were doubtless many more of the so-called "lost tribes" who accepted the Lord through the preaching of the word by the apostles. The true Israel, however, who will eventually be gathered and saved, the *only* Israel which will be saved, is the Israel of God by faith. See Rom. 9:6-8, 24, and onward, where the apostle quotes from Hosea and Isaiah to prove that the Israel who will be saved is the Israel by faith, the prevailers with God. Then will Israel truly return, and Christ, the Son of David, will be King.



AN AUTO DA FE.

Auto da Fe.—The term means "act of faith," and is defined by the "Encyclopedia Britannica" as "a public solemnity of the Inquisition in Spain and Portugal, at which the sentences of the court were read; those who were declared innocent were formally absolved, and the condemned were handed over to the secular power for punishment. The day chosen was usually some Sunday between Trinity and Advent [sometime between the last of May and the first of December]. The first auto da fe was held by Torquemada, at Seville, in 1481; the last was that mentioned by Llorente, the historian of the Inquisition, as having been solemnized in Mexico in 1815." This was only one of the means by which the beast power destroyed the mighty and holy people. It was in this way that Rome showed her lack of faith, and the suffering martyrs showed their faith in God; and it is these very things that not only Roman Catholics but many Protestants are openly defending to-day. Read John 16:1-3.

This is the character of the fifth head of the beast, and during the time of the existence of that head the beast became the papal beast. But the days of its persecution, the period of its spiritual domination, were limited. It is thus stated by the prophet:—

"And there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months. And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, even them that dwell in the heaven. And it was given unto him to make war with the saints, and to overcome them; and there was given to him authority over every tribe and people and tongue and nation." (Rev. 13:5-7, R. V.)

Note the following prophetic specifications concerning this power:—

a. A mouth speaking great things and

bolic time "a day for a year" (Eze. 4:6), symbolizes a period of spiritual domination for this head of 1,260 years.

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

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

e. He had power over all nations, tongues, etc.

f. All those who are not Christ's will yield to his worship.

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

h. Yet shall the death stroke be cured, and



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

THE LORD'S PRAYER IN ACROSTIC.

[The acrostic reads, "My boast is in the glorious cross of Christ." The words in *italics*, read from top to bottom—left—and from bottom to top—right—form the Lord's prayer. By experts this is thought to be one of the most remarkable compositions on record.]

Make known thy Gospel truths, our Father King;
Yield us thy grace, dear Father, from above;
Bless us with hearts which feelingly can sing,
"Our life thou art forever, God of love."
Assuage our grief in love for Christ, we pray,
Since the bright Prince of heaven and glory died,
Took all our sins and hallowed the display;
Infant being, first a man and then was crucified.
Stupendous God! thy grace and power made known,
In Jesus' name let all the world rejoice,
New labor in thy heavenly kingdom own:
That blessed kingdom for thy saints the choice.
How vile to come to thee is all our cry,
Enemies to thyself and all that's thine,
Graceless our will, we live for vanity,
Loathing thy very being, evil in design.
O God, thy will be done from earth to heaven;
Reclining on the Gospel, let us live
In earth from sin deliver and forgiven.
O! as thyself but teach us to forgive,
Unless *its* power temptation doth destroy,
Sure is our fall into the depths of wo.
Carnal in mind we've not a glimpse of joy
Raised against heaven; in us hope bestow,
O! give us grace and lead us on thy way,
Shine on us with thy love and give us peace,
Self and this sin that rise against us stay.
O! grant each day our trespasses may cease,
Forgive our evil deeds that oft we do,
Convince us daily of them to our shame,
Help us with heavenly bread, forgive us, too,
Recurrent lusts, "and we" will bless thy name.
In thy forgiveness we as saints can die,
Since for us and our trespasses so high,
Thy Son, our Saviour—bled on Calvary.

—Selected.

SEEING THE INVISIBLE. NO. 2.

BY A. T. JONES.

How Ritualism Denies Faith.

LAST week we studied scriptures showing that if men are to see the things of God they must use the instruments which God has provided for seeing the invisible.

We have read that "the Comforter," "the Spirit of truth," "which is the Holy Ghost," the world can not receive "because it *seeth him not*, neither knoweth him." And further, on this it is written that "we receive the promise of the Spirit *through faith*." Gal. 3:14. That is to say, therefore, not only that the world can not receive the Spirit of God because it *seeth him not*, but that the world *sees him not* because it does not *believe*. Instead of *believing* in order that it may *see*, the world wants to *see* in order that it may *believe*. But to those who believe and therefore do receive him, Jesus says, "Ye know him, for he dwelleth with you and shall be in you;" and, "Ye see me;" and, "I will manifest myself to him." So that it is literally true that *by faith* we know God and the things of God, and *see* the invisible things of God.

By Faith We See.

It was "by faith" that Moses endured "as

seeing him who is invisible." Heb. 11:27. It is written that "the pure in heart shall see God;" and he purifies the heart, "by faith" (Acts 15:9); and therefore it is by faith that men see him who is "the invisible God" (Col. 1:15). And in order that all men may see "the invisible things of him," and "him who is invisible," "God hath dealt to every man the measure of faith." Rom. 12:3. Faith is "the gift of God." Eph. 2:8.

It is not the gift of God in the sense that the natural faculties, as reason, sight, hearing, etc., are the gifts of God, so that it should be of ourselves. It is the gift of God in the sense that it is from above and beyond ourselves, a supernatural faculty bestowed since sin entered, and acting only at the free choice of the individual himself. "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God." "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17); and the word of God is able to make things to be seen which before did not appear, and which indeed were not; so that faith, acting through the word of God, sees in very truth, and sees clearly, the invisible things of God.

How True Faith Acts.

True faith, of which Christ is the Author, the faith of which the word of God is the channel—this faith hears the word of God and depends upon the divine power of that word itself to accomplish the thing which that word says. For when the centurion came to Jesus asking that his servant should be healed, he said to the Lord, "Speak the word only, and my servant shall be healed." Thus he expected the word of the Lord itself to accomplish that which it said when the Lord should but speak the word. And this the Lord pronounced not only "faith," but "great faith;" even such as he had not found in Israel. And this, too, in the face of the fact that the scripture, upon the knowledge of which Israel was greatly priding itself, had long before plainly stated this very thing, in these words: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please." Isa. 55:10, 11.

To expect the word of God to do the thing which that word says, and to depend wholly upon that word itself to do it, this the Lord Jesus pronounces faith. This is true faith. This is the faith by which men can see the invisible things of God as certainly and as easily as by the telescope and the microscope they can see the invisible things of the natural order. This is the faith which works by love and purifies the heart, so that he who is thus "pure in heart shall see God," *invisible tho he be*. For this is the faith by which he who exercises it sees the invisible. This is the faith which, working through the word of God, accomplishes the new birth (1 Peter 1:23) by which a man is enabled to see the kingdom of God, which "except a man be born again he can not see" at all.

This is why it is that "whatsoever is not of faith is sin." Faith is of God, and whatsoever it works is the work of God; while whatsoever is not of faith is not of God, but is of the world. And all that is in the world is not of the Father, but is of the world. 1 John 2:16. Whatsoever is not of faith is

of the world, is of the nature of the world, and is of the way of the world, and perverts the way of God to the ways of the world, and demands that God shall accommodate himself to the world and accept a worship that is altogether of the nature and spirit of this world.

Catholicism Demands the Visible.

No stronger proof, therefore, could possibly be given of the absolute falsity, the sheer worldliness, and the utter naturalness, of any system of religion, than that it must needs avail itself of *visible* representations of the object of its worship. And of all the systems of religion that are in the world, there is no one which insists more upon the *visible* and upon seeing the *visible* than does the Roman Catholic system. It is essential to that system that it shall have "a *visible head*." It must needs have a *visible kingdom*. It must have a *visible sacrifice*. Professing to worship the Crucified One, the Roman Catholic Church must have a *visible "crucifix"* by which to do it. Professing to glory in the cross of Christ, she must have a multitude of *visible crosses* of her own by which to do it. There must be a *visible interpreter* of the scripture. And for all the worshipers according to that system, there must be *visible* representations of the object worshiped, in the shape of images and pictures. Throughout the whole system the one chief essential is the seeing of the *visible*.

In an encyclical of Leo XIII., "On the Rosary of the Blessed Virgin," describing the purpose of the rosary, that is, of the beads which are used by Catholics in their prayers, he says: "The rosary is arranged not for the consideration of dogmas of faith and questions of doctrine, but rather for putting forth facts to be perceived *by the eyes* and treasured up in the memory." Even tho it be recognized that the invisible exists and is to be worshiped, yet it can be comprehended and worshiped only through, and by the aid of, *the visible*. This is the characteristic of all heathenism and of all idolatry. And this is only to say that by this characteristic the Catholic system of religion is demonstrated to be essentially heathenish and idolatrous.

What Ritualism Signifies.

We know full well of the plea that is made in defense of the use of images, pictures, etc., in the worship of the Roman Catholic Church; that is, that "the honor which is given them is referred to the originals which they represent, so that by the images which we kiss, and before which we uncover our heads or kneel, we adore Christ and venerate his saints, whose likeness they represent;" and "the bowing before an image outside of us is no more to be reprehended than the worshiping before an internal image in our own minds; for the external image does but serve the purpose of expressing visibly that which is internal."—*Faith of Our Fathers*. But if they only saw him whom they profess to worship, they would not need any image of him, either external or internal, nor any representation of him, either visible or otherwise. They could then be true worshipers, worshiping him who is invisible, in spirit and in truth.

This plea that is made in justification of the use of images and of the visibles, is in itself the greatest condemnation of the use of images and of the whole system of Roman Catholicism; for it is a confession of inability to see the invisible, and therefore a confession that the whole system is destitute

of true faith, and a stranger to the new birth, and altogether without God.

The Catholic system being confessedly unable to see the invisible, is clearly not of faith. And as whatsoever is not of faith is sin, it is perfectly clear that the whole Catholic system is a system of sin. And the professed Protestantism that panders to it, that compromises with it, that courts it, and that is "wheeling into line with it," is simply like unto it. The one is "the man of sin," "the son of perdition," "the mystery of iniquity," "the beast," and the other is "the image" of it.

THE LOVE OF GOD.

BY MRS. E. G. WHITE.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

The love of God is a golden chain which binds finite man to the infinite God. It is a love which "passeth knowledge." No science can explain it, no wisdom fathom it. The more we feel the influence of this love, the greater will be our amazement at it. Job exclaims: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" "The measure thereof is longer than the earth, and broader than the sea." "O the depth of the riches, both of the wisdom and love of God!" exclaims Paul, "how unsearchable are his judgments, and his ways past finding out." "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus."

God's creatures are never absent from his mind. Even the birds which fly in the heavens, and the flowers of the field, are objects of his tender care. "Behold the fowls of the air," said Christ, "they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." "Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." If the great Master Artist has bestowed such care upon these things, how much greater will be his regard for man, who is the "image and glory of God!" His care and love for his children are unceasing, and he longs to see them reveal a character after his similitude. "I will make a man more precious than fine gold," he declares, "even a man than the golden wedge of Ophir."

And tho sin has existed for ages, seeking to counteract the tide of love flowing from God to the human race, tho man has lost the image of God through yielding to this sin, yet the love and care which God bestows upon the beings he has created, has not ceased to increase in richness and abundance. He "so loved the world that he gave his only-

begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He who was in the form of God, who thought it not robbery to be equal with God, descended from his throne, clothing his divinity with humanity that he might reach humanity. He was in the beginning with God; yet he came to announce to the human race, fallen and degraded, that he had brought them the gift of everlasting life.

God's gift to this earth was beyond all computation; nothing was withheld. The love demonstrated in the life of Christ, from the manger to the cross, the mystery of his divinity veiled in humanity, the bright beams of righteousness manifested to the world in his words and works,—these are themes which the angels desire to look into. How would men receive this gift? Could they fail to appreciate the sacrifice? Could the world resist this boundless love? At the time of Christ's advent the hearts of men were corrupted by sin. Hatred against God was cherished by the entire race. A wakeful impiety was exercised by the enemies of God; the principles of injustice were wide-spread; and a master-power was at work, seeking to eclipse the love of God, and gain control of the minds of men. And so Christ, the Bread of life, came to his own, "and his own received him not." The light of God shone on the darkness of this world, but the darkness comprehended it not. The inestimable gift of heaven was not appreciated; the healing flood of life and heavenly grace was disregarded.

God has given men intellect in order that he may lead their minds higher and still higher, opening to them the mysteries of divine love. The contemplation of the theme of redemption enlarges the mind and sanctifies the will. By beholding Christ, the Lamb of God, who "taketh away the sin of the world," our conception of his love is deepened and broadened. Why, then, are our ideas so narrow? Why do we not comprehend that love which is so deep and broad?

As in the days of Christ, the enemy of God works constantly to lead men to place the will in his control, that God may be forgotten. He knows that if this is done, he can control the whole man. He tempts men in many ways to forget their Creator. To some he offers tobacco and alcoholic drinks. Others he tempts by pointing them to their own degradation and helplessness. Those who yield to his temptations can have no conception of the love of God. The will becomes enslaved, bound to pursue a course which the word of God does not justify. Reason is enfeebled; the power to distinguish between right and wrong is lost; sacred and eternal realities are estimated as of less value than gold, silver, houses, lands, and bank stock. The love of God fades from the mind; and the captives in the tempter's power live on, "having no hope, and without God in the world," because they do not behold the Lamb of God.

Sin can triumph only by enslaving the mind. Christ came to our world to break the power of Satan, and emancipate the will of man. He came "to proclaim liberty to the captives," to "undo the heavy burdens," and to "let the oppressed go free;" and he calls upon us to coöperate with him by entering his service, wearing his yoke, and lifting his burdens. And, if we consent, he can and will so identify himself with our thoughts and aims, so blend our hearts and minds into

conformity with his will, that when obeying him, we shall but carry out our own impulses. The will, refined and sanctified, will find its highest delight in doing his service.

Man is not his own; he has been bought with a price, even "the precious blood of Christ." By pouring the whole treasury of heaven into this world, by giving us in Christ all heaven, God has purchased the will, the affections, the mind, the soul, and the strength of every one. And man is safe only when he places himself under the control of God. When this is done, the will becomes firm and strong to do right; the heart is cleansed from all selfishness, and filled with a Christ-like love and tenderness. The mind yields to the authority of the law of love, and "every thought is brought into captivity to the obedience of Christ." The powers, hitherto "members of unrighteousness," and "servants of sin," are consecrated to the service of a God of love.

"Thus saith the Lord God, he that created the heavens, and stretched them out, . . . I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for a light of the gentiles, to open the blind eyes, to bring the prisoners from the prison, and them that sit in darkness out of the prison house." This precious assurance of God to his Son, the Anointed, embraces all who receive Jesus Christ; for the word of God declares, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Satan is determined to shut out all light and communication from above. As if in defiance to the mercy of Omnipotence, he caused the Son of God to be crucified. But Christ rose from the grave, and to-day he is our Advocate in the courts of heaven, reconciling us "unto God . . . by the cross, having slain the enmity thereby." He has a claim to our wills and affections, and in a voice full of love and mercy he calls, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

The Lord directs every mind that yields to the power of his love, and reveals to it the mystery of godliness. Yield yourself entirely into his keeping; for his love is everlasting and unchangeable. Consecrate your powers to him. The divine influence of his love will diffuse itself through the chambers of your mind; your soul-temple will be cleansed from all selfishness; your heart, filled with all that is pure and lovely, will reveal the mysteries of redeeming love. Then you shall be indeed God's workmanship, "created in Christ Jesus unto good works," "sanctified, and meet for the Master's use."

CHRIST'S HUMILIATION HIS GLORY.

"He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name." Phil. 2: 8, 9. The exaltation of Christ, that which is and will be his highest glory, and which makes angels bow before him, is due to that which he has done and suffered for us. The prints in his hands, and the wound in the side, will be throughout all eternity the tokens of his exaltation and

power. When the Lord comes from heaven in glory, it will shine brightest from the side that was pierced. "His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had bright beams out of his side; and there was the hiding of his power." Hab. 3:3, 4, margin. Thus, as every eye sees him coming in the clouds of heaven, and they also that pierced him (Rev. 1:7), the marks of his humiliation when on earth will be the highest glory.—*Present Truth.*

GOD'S LOVE IN CREATION.

BY R. C. PORTER.

THE Creator of the universe is the Author of all life. Death is an innovation, and formed no part of his plan in creation. His purpose in offering redemption now is the same as his object in giving life by creation originally. Therefore the study of the motive which prompts God to offer salvation from death, and redemption unto life now, is equivalent to the study of the motive which prompted the creation and giving of life in the beginning.

Upon life depends every other blessing; hence the greatest possible blessing is life. With it in God's plan is provided a universe of bliss. What now prompts the offer of life with all its privileges to the lost? "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is love, then, that prompts the gift of life now to the fallen race. And as God is the same yesterday, to-day, and forever, may we not reasonably conclude that his purpose in giving life in creation, was also prompted by the same love?

The plan of redemption was not devised after the fall of man, but Christ is set forth as "the Lamb slain from the foundation of the world." Rev. 13:8. We are saved, "not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1:9. This plan, altho devised in the eternal past, long before the entrance of sin, was "kept in silence through times eternal." Rom. 16:25, R. V. During the intervening period between the originating of the plan of redemption and its unfolding to fallen beings after the entrance of sin, it was "hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." Eph. 3:9-11. Being hid in God, it was known only to the Godhead. Angels did not even know that if the ways of sin were chosen by any of the members of the family of God, there was the possibility of return through Christ, according to the provision of the plan of redemption. So no one could say, after having chosen the ways of sin, that they were induced to take the step on account of their knowledge of the plan of redemption, whereby they knew it was their privilege to return at will if they tired of sin. This plan being devised as a part of God's purpose, through which to restore and perpetuate the life he gave in creation, together with the fact that he gave to all his intelligent creatures the right of choice between following his instruction as to the way to life and happiness, or choosing forbidden ways,

still in his infinite plan laid before they were created, holding ready to unfold for their eternal good, a plan of rescue sufficiently adequate to reach the case of every creature of his creation who chose to accept it, if they fell, not only reveals the manifold wisdom, but the infinite love of God in creation.

That the purpose of God in creation was to create intelligent creatures upon whom to bestow his love, and to whose happiness he could minister to all eternity, is well expressed in Rev. 4:11: "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." The highest estimate is placed upon that which is loved most. In all God's created universe, what did he value most? Not the universe of planets, with their indescribable glory and beauty, but the inhabitants who were to occupy them. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not vain; he formed it to be inhabited." Since he would have made the planets in vain, but for the fact that they were to serve as places of abode for their inhabitants, it was the inhabitants above all else which was uppermost in the mind of God in creation. All other things were created for them. To this agree the words, "All things are for your sake."

It is in the purpose of God, then, that all created things should contribute to his pleasure, and among all his created works, his intelligent creatures are his supreme delight. It was for this purpose they are and were created. If we can now learn in what God's pleasure consists, we can conclude with unerring certainty as to his object in all his creation. In 1 John 4:16 we read that "God is love." The delights of love are then the pleasure of God, and "love seeketh not her own." The highest pleasure of God in the creation was then the giving of life to his intelligent creatures throughout the universe, for the purpose of having the privilege of loving them, and living for their happiness to all eternity. What loftier and more worthy motive could have prompted creation? It is not alone in redemption that Christ is interested in the human family. He stands in the same relation to us, both in creation and redemption. In creation the Father said, "Let us make man in our image, after our likeness." Again, it is said of Jesus, "All things were made by him; and without him was not anything made that was made." And speaking of the relation of the Father and Son in creation, it is said, "Who created all things by Jesus Christ." So it is clear that Jesus Christ is the active agent through whom all things were created. And as the true parent, in bringing his offspring into the world, stands pledged to give all the powers of his being in loving service to the child, so God and Jesus Christ in creating the human family, stand pledged to use all their powers in loving service for their children. The Sabbath, instituted at creation, stands as the pledge of this relationship. "O, how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men." Ps. 31:19. "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? . . . Who shall separate us from the love of Christ? shall tribulation, or dis-

tress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us."

CHRISTIANITY NOT A "FLINTY HAMMER."

BY W. N. GLENN.

THE following comment of the *Missionary Review*, while apparently designed to show that Christianity should be a militant power to check crime by force, fully demonstrates that such is not its prerogative:—

The savage dangerousness of Turkish Mohammedanism (Arabian and Indian standing considerably higher) can only be kept in check by the proximity of a watchful Christian power. Russia, by her very hardness and semi-barbarousness, as well as by her vast extent, seems best suited to this function. We may well recognize the hand of God, who doubtless knows his own mind, in choosing out a flinty hammer to pulverize a flinty rock.

While it is contended that a Christian power only can keep the Turk in check, the argument admits that the more unchristian the checking power is, the more effectual it will be. It is a fact that God "knows his own mind," and it is a fact that the only weapon which he has placed in the hands of the Christian is the "sword of the Spirit, which is the sword of God." Eph. 6:17. "For tho we walk in the flesh, we do not war after the flesh (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds)." 2 Cor. 10:3, 4. The reason why our weapons are not carnal is because "we wrestle not against flesh and blood." The strongholds that we are to pull down are the strongholds of sin, the powers of darkness, the "spiritual wickedness in high places." Eph. 6:12. When God sends the Christian to war, it is that he may conquer by love and good works; when he would overthrow a wicked secular power by the sword, he sends the "flinty hammer" of secular power to do the work. Altho the implement of vengeance profess to be Christian, the fact that God sends it as an executioner is evidence that he does not deem it Christian.

The admission that "Russia, by her very hardness and semi-barbarousness, . . . seems best suited to this function" against Turkey, is an admission that Christianity is not suited to such a work. A policeman set to watch a dangerous criminal must be prepared to resort to the use of carnal weapons, else his watching will soon lose its terror. To apply the term Christian to a hard, "semi-barbarous" power, one prepared for carnal warfare, and itself a cruel persecutor of Christians, is a confusion of terms. When the disciples of Christ wanted to cail down fire from heaven on a certain village because its people would not receive him, he rebuked them, and said: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." John 9:55, 56. So those professed Christians who urge the so-called Christian governments to "wipe the Turkish domain from the map of the world," know not what manner of spirit they are of. They certainly do not have the spirit of Christ in that particular demand.

Christ sent his disciples to preach the Gospel, "beginning at Jerusalem," the very city that had rejected him and put him to death. Moreover, they were not to begin their work until they were "endued with power from on

high;" their power was not to come from any earthly source. And when Jerusalem inaugurated a wholesale persecution of the disciples, the Lord did not employ a Christian power to hold it in check by military force. No; the disciples fled, and preached the Gospel elsewhere, leaving the Lord to do the checking in his own time and in his own way. Then, when the Lord's time came to chastise the wicked city, he did not employ even a nominal Christian force to destroy it; he sent against it the power of Pagan Rome.

There is nothing that so clearly indicates the apostasy of the professed Christian world of to-day as its clamor for secular power, in order to enforce its dictates and to take vengeance upon those who do not yield to its demands. It is not alone the pope of Rome who is scheming for temporal power, but nominal Protestantism is seeking a like carnal power with equal pertinacity. Nor do they seek temporal power merely to coerce the avowed enemies of Christ, in order that the meek principles of true Christian charity may prevail; but they aim to enforce upon Christians certain man-made dogmas of the nominal church, nowhere sanctioned in the word of God. Wherever they have the sanction of law and the public sentiment to back it, they are ready to join forces with the "dragon" to "make war" with those who "keep the commandments of God, and have the testimony of Jesus Christ."

NEGLECTING DUTY FOR FEAR OF MEN.

BY E. HILLIARD.

It is a sad thing that any one should fear and serve men instead of fearing and obeying God. A much larger per cent of the world's population are abject slaves to the opinions of those whom the world esteems great men than most are aware of. In religious matters their conclusions and theories are accepted, instead of the mind of God, as revealed in his holy word. This is sometimes the case even when the parties are convinced of the truth, and know their duty; but for fear of incurring public displeasure it is too often the case that duty is evaded.

The parents of the man who was born blind, and whom the Saviour restored to sight, did not dare tell the Jewish rabbis by what means their son had been made to see. The Jews had agreed "that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him." John 9:19-23. Rather than displease their religious leaders, and be turned out of the church, they refused to acknowledge Christ and his power to heal. Think of it! rejected him on whom their eternal life was dependent because of the fear of men! Whether they continued in this slavery during their lives or not, the record does not inform us. If they did, in the judgment the parents and the Jewish rabbis will be called forth to be rewarded according to their works. Then let the parents appeal for help to those who made the agreement, "that if any man did confess that he was Christ, he should be put out of the synagogue." It would be the helpless appealing to the helpless for help. It would have been much better for the parents to have been turned out of the synagogue than to be turned out of heaven. No one can imagine the sorrow of heart that will be realized by those who see pearly gates on golden

hinges swing to against them. Multitudes of people will be in this condition who now see the claims of God's holy law upon them, but because popular opinion is against observing it as it reads, they choose to remain in transgression of the heavenly mandates. O foolish choice! O sad fate! Why, O, why, choose it, dear reader, with such fearful consequences!

How much better to seek the Saviour, be pardoned of sin (the transgression of the law, 1 John 3:4), and be clothed in his righteousness. All such will pass the test when judged by the law. Rom. 2:12. All who are brought to true repentance, will look at themselves somewhat as the penitent thief did upon the cross. They will care but little for the opinion of men. The cravings for pardon, and relief from self-condemnation, will outweigh all of the censure of sinful men.

The thief was regarded by the people as a base man; and he himself looked upon their judgment in thus regarding and punishing him as just. He said to his fellow thief, "We receive the due reward of our deeds." With the condemnation of stealing, the censure of the multitude upon him, and in the agonies of death, he triumphantly rose above all, and prayed, "Lord, remember me when thou comest in thy kingdom." He knew that the surging crowd beneath his cross would soon forget him. His faith reached beyond the vale of time. It took in the resurrection and the second coming, in his kingdom, of him who was dying at his side. He recognized life eternal in the dying Life-giver. O what faith! We have scarcely heard of its equal. It was a glimpse, by faith, of the great eternal future, that caused him to rise above the opinion of the people, and amid agony of body and distress of soul to pray to one who was to be laid in the grave the same day. Jesus' reply, "Verily I say unto thee to-day, shalt thou be with me in Paradise," calmed his troubled heart, and he died with his Saviour, an innocent man. He was condemned by men, but approved of God. In the day of God it may seem strange to those who proved him to be a thief, and executed him accordingly, to see him enter heaven, and take his place by the side of him with whom he died on earth, while they are excluded, altho they were never guilty of the overt act of theft.

O, how different things will appear in the day when the world is brought before God in judgment! The popular erroneous opinions of the people of each generation will be shown in their true light. Will not those who are stealing God's sacred day of rest, the seventh day of the fourth commandment, and appropriating it to secular purposes, manifest moral courage equal to the thief on the cross? Will not such confess their guilt, no matter if the masses of mankind condemn them, and be remembered when Christ comes in his kingdom?

Tonga, Friendly Isles, South Pacific Ocean.

"TO ENTER into the world and there live to save souls, live firmly and fearlessly according to your own conscience, that is Christian greatness."

"THE man who would have power to move mountains, must begin on grains of sand."

"SATAN never shot a dart that did not break when it struck the shield of faith."

CHAPTERS IN UNITED STATES HISTORY.* NO. 6.

BY PROF. CHARLES MORRIS.

Daniel Boone, the Pioneer of Kentucky.

(Concluded.)

Boone a Prisoner—Adopted into the Tribe—The Fort Threatened—The Captive's Escape—Assault of the Fort—The Devoted Nine—The Tunnel Unmasked—Repulse of the Indians—Boone's Later Career.

HE was taken to Chillicothe, on the Little Miami River, the chief town of the tribe. Here a grand council was held, at which his fate was considered. That he would be put to death with torture he did not doubt. Luckily, at this critical juncture an old woman of the family of Blackfish, one of the most distinguished chiefs, claimed him as her adopted son, to replace a son lost in battle. Her claim was in accordance with the time-honored customs of the tribe. It could not be set aside. The captive was set free, and was adopted with great ceremony into the tribe, the warriors being proud to have so mighty a hunter as one of themselves. The ordeal was no trifling one. All the hair of the novitiate was plucked out by the roots, with the exception of the scalp-lock, a few inches square. But Boone bore the pain with true Indian phlegm, and appeared so contented with his lot that he went far to throw his captors off their guard.

Yet the Indians were too wary to be easily deceived. Their white brother was constantly watched, tho seemingly left free to go where he would. Careful measures were taken to prevent his escape. Tho permitted to go out alone to hunt, his powder and balls were heedfully measured out, that he might not have enough to serve him in a long flight. But shrewd as they were, they were no match in cunning for Daniel Boone. In the hunt he cut his balls in half and used small charges of powder, thus gradually accumulating a small stock of ammunition. To all appearance he was content with his lot, while his scalp-lock, his dress, and his deeply embrowned face gave him the aspect of a genuine redskin. But despite his seeming content, he had no thought of spending his life in an Indian village, and, with all his outward satisfaction, was secretly laying plans to escape. The time came when flight was imperative. On his return to Chillicothe from a visit to the Salt Licks, with a party of Indians, he found the former peaceful aspect of the town changed to one of warlike preparation. A band of 450 warriors had collected for a hostile expedition, which he learned with horror was directed against the fort in which he had left his wife and children. In the present state of security of the garrison, they might easily be taken by surprise. He alone could warn them, and to do so, he must escape from his vigilant captors.

From the first he had pretended ignorance of their language, tho he understood it quite well enough to learn all of the details of their plot. But no trace of anxiety was allowed to appear on his face. He looked on at their war-dances with smiling aspect, and seemed so careless and indifferent that they talked of their project freely before him, and were pleased to find that he seemed warmly interested in their preparations and eager for their success. So marked, indeed, appeared his sympathy with them that, absorbed in their enterprise, they became less watchful of his movements. This was the state of affairs he had desired to produce, and, the preparations

for his flight being made, on the morning of June 16, he set out for his ordinary hunt, fully resolved not to return.

Adding to the ammunition given to him by his guards that which he had concealed in the woods, he lost not a moment in his flight, heading straight southward through the forest. He well knew that as soon as the usual hour of his return had passed, a host of Indian scouts would be put on his trail, and that if he was captured and brought back, death by the cruelest of tortures would be his lot. Yet he knew also that none of the savages surpassed him in speed of foot and powers of endurance, and that few were his equal in knowledge of woodcraft, while in skill with the rifle he had hardly an equal in the western wilds.

Onward he went with the utmost speed, tho taking all possible precautions to avoid making a plain trail. He dared not use his rifle to obtain food, as quick ears might hear its sound. He dared not kindle a fire to cook game, as quick eyes might detect its smoke. He had with him a little dried venison, and with this for his sole food he kept onward day and night, taking little time for sleep, letting no obstacle stop him in his course. And, like bloodhounds, on came the furious pursuers, now losing his trail, now finding it again; and spreading out far to right and left, lest he should deviate from the southward course which he was almost sure to pursue.

The fugitive at length found himself on the banks of the Ohio River. He dared not yet relax his vigilance. Tho he had not seen a foeman, he knew well that human bloodhounds were upon his track, and that there was no safety for him until he had placed that stream, now swollen by recent rains, between himself and his foes. Yet he dared not trust himself to its current. Skilled as he was in woodcraft, he was a poor swimmer. Fortunately, he found a stranded canoe among the bushes of the shore half full of water from a hole in its bottom. This hole he soon closed, and, with the aid of an improvised paddle, succeeded in reaching the southern shore. Now, for the first time, the fugitive dared to discharge his rifle, and to build a fire. Shooting a wild turkey and broiling it over the flames, he made the most delicious meal of his life. Then he hurried onward in fear that some of his pursuers had crossed the stream. At length he reached the fort, after five days of incessant forest travel, during which he had traversed a distance of 160 miles.

He was stared at like a dead man restored to life. He had long since been given up for lost, and his wife and children had returned to their old North Carolina home. But there was no time for regret. The fort was in bad condition. It must be quickly repaired, for the hostile band might be already on the march. The men were put energetically to work, while, to strike the Indians with terror, Boone led a party swiftly to, and across, the Ohio, met a party of savages, and attacked them with a fierceness that quickly put them to flight.

This foray and the escape of their dreaded captive so alarmed the Indians as to delay their projected assault. It was not until August that they appeared. They numbered 444 warriors, and were led by Captain Duquesne and other French officers. There were fifty men, all told, in the fort. The situation seemed desperate, but Boone answered their summons to surrender with the bold

reply, "We are determined to defend our fort while a man of us lives."

Failing to obtain a surrender, Duquesne tried treachery. He proposed that nine of the garrison should come out and treat with him, saying that he would retire if they could come to terms. Tho Boone had no faith in this promise, he was daring enough to accept it. He selected nine of the strongest and most active of his men, appointed a meeting place 120 feet from the fort, and stationed riflemen to cover the spot with their weapons. The meeting took place. Liberal terms were offered and accepted, and some of the chiefs suggested that the treaty be concluded in the Indian manner, by shaking hands. Boone knew very well what this meant. The device was that two Indians should seize each white man, drag him away, and by threats of torture to the captives, compel the garrison to surrender the fort. But to unmask the wily foe, he consented to the dangerous proposition.

It proved as he expected. No sooner had the Indians grasped their hands than they sought to drag them away. At the same time a storm of bullets was poured upon the fort, to which the rifles of the garrison actively replied. Boone and his companions, who had taken care not to permit too close a grasp, easily shook off their assailants and fled back to the fort, followed by bullets, tho the sharp fire from the fort disconcerted the aim of the foe. The nine adventurers were soon within the gates, only one of the number, Boone's brother, being wounded. Through their strength and alertness they had escaped a frightful peril.

A fierce assault was now made upon the fort, the fire being kept up almost incessantly for nine days and nights, during which the garrison had scarcely any sleep. The bullets of the foe, however, fired from behind rocks and trees, did little harm, while every response from the garrison told. While this was going on, the assailants were seeking to undermine the fort with a tunnel beginning at the river's edge. But the clay thrown out discolored the waters of the stream, and the garrison, warned by their danger, averted it by cutting a trench across the route of the tunnel. An effort was next made to fire the fort by flaming arrows. The dry timbers caught and burst into flame; but one of the young men dashed upon the roof and extinguished the fire regardless of the bullets, which fell like hail around him. At length, the enemy, thoroughly discouraged, gave up the attempt and retired, having killed only two and wounded four of the garrison, while they had thirty-seven dead, and a large number wounded. So industrious had they been that 125 pounds weight of bullets were picked up, besides what were buried in the walls of the fort. As for their marksmanship, little can be said in its favor. The remainder of the life of Daniel Boone may be briefly summarized. He took part in the Indian war which afterwards raged for years on the frontier, and which was at length brought to an end by General Wayne. After that the settlement of Kentucky went on rapidly, and the population became in time too thick for Boone. In 1802 he plunged again into the western wilderness, saying: "Too much crowded. I want more elbow room." Several times afterwards he moved west, and finally settled beyond the Mississippi, about fifty miles west of St. Louis. Here he dwelt for years, engaged in hunting and trapping, and here in 1818 he died, of pure old age,

after a most adventurous career, having won undying renown as the most daring, skilful, and successful of the great band of American pioneers.

THE ACADIANS.

In the year of Braddock's defeat, 1755, an event of the greatest historical interest took place in a far-distant locality. During Queen Anne's War, the English had captured the peninsula called by the French, Acadia, now known as Nova Scotia. During the later war, the French peasants of this district naturally favored their countrymen. Believing that they were acting as spies, and aiding the French with secret information, the English authorities conceived the cruel resolution of removing them all from their homes, and scattering them in lands afar. This pitiless plan was carried out with ruthless severity. The Acadians were lured to the ports, treacherously seized, placed on shipboard, and sent away over the seas. Their houses and barns were burned, their lands confiscated. Some of them escaped to Canada; some were sent to Louisiana; the land which had been their home for a hundred years was given to others; the whole community was broken up.

In the end many of the wanderers, after years of hardship in foreign lands, made their way back to Acadia, which they still fondly remembered as their birthplace and home. The sufferings of these poor fugitives, most of them innocent of any crime but that of French descent, have continued to excite the warmest sympathy, and Longfellow has immortalized their hard fate in his pathetic poem of *Evangeline*. War had stories of much greater horror to tell, but it has few that have appealed so strongly to the pity of mankind, and the fate of the Acadians is not likely to ever pass away from the romantic annals of human wo.—*Prof. Chas. Morris.*

IT IS SAFE TO TRUST IN GOD.

THE Bible is full of lessons, making it as clear as language can express it, that God wants his children to know that they can depend upon him under all circumstances. He has declared, and tried to make plain in hundreds of different ways, that he is an ever present help in every time of need, and yet he finds it hard to find people who will take him at his word, and trust him as he would be trusted. There are so many who lose all their faith and courage whenever they hear a lion roar, and become so paralyzed with fear that they forget to count on the promised help of God, and undertake to make a way of escape for themselves, when, if they would but know it, they are at that very moment in the best place in the world for them. If not, what does the ninety-first psalm mean? Was it put in the Bible simply to fill up?

Surely in no way is God more dishonored by his children to-day than in their failure to believe and appropriate his promises. Imagine a millionaire's son going to a station-house to ask for shelter because he sees a storm coming, when he has his pocket full of his father's checks. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Who wants any safer place than that?—*Selected.*

"THE devil can take a vacation when he has succeeded in getting up a first-class church row."



DARK CLOUDS ARISING.

ABOUT a century ago, La Fayette, a Roman Catholic, said that "if the liberties of the American people are ever destroyed they will fall by the hands of the Roman clergy." Bishop O'Connor, of the same church, said: "Religious liberty is only endured until its opposite can be carried into effect without peril to the church." "When the Catholics," says Archbishop Kendrick, "shall here be in possession of a considerable majority, . . . then religious liberty will have come to an end in the Republic of the United States." In speaking of those who are opposed to Catholicism, he says, "They know how the Roman Church dealt with heretics in the middle ages, and how she deals with them to-day wherever she has the power." In a speech at Rome, 1882, Archbishop Ireland said, "We can have the United States in ten years."

These men, and multitudes of others, are simply living up to the oath they have taken. A priest in his oath says: "I do further declare that I will help, assist, and advise all or any of his Holiness' agents, in any place wherever I shall be; and do my utmost to extirpate the Protestant doctrine and to destroy all their pretended power, regal or otherwise." They do not only "denounce and disown any allegiance as due any Protestant king, prince, or state," but will tax themselves to the utmost to destroy regal or other power.

A bishop's oath says, "Heretics, schismatics, and rebels to our said lord or his successors, I will to my utmost persecute and oppose." A cardinal's oath binds him to "seek out and oppose, persecute and fight against, heretics, schismatics who oppose our lord, the pope of Rome." The canon law of the Catholic Church says, "The goods of heretics are to be confiscated and applied to the church." Ablegate Satolli has declared that "what Rome has done for other countries she will do for the United States."

Rev. 13: 15-17 portrays a scene soon to be enacted by those who have the seal of God. But God says, "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10.—W. M. Adams, in *Workers' Bulletin*.

[As regards the well-known policy of the Roman Church, in all ages and in all countries, the saddest feature is the coöperation of apostate Protestantism. The National Reformers, years ago, declared their readiness to "join hands with the Catholics" in furthering their pet schemes of a religious amendment to the Constitution, and a national Sunday law. And the experience of the past ten years, together with the present outlook, indicates that enforced Sunday observance is to be the main-spring of religious persecution in this country. Whatever Protestants do toward the legal enforcement of this papal institution is just so much in the line of helping Rome to do for the United States what she has done for other countries. All compulsory observance of religious dogma or religious institutions is of Rome. It is Roman, no matter if it is under the guise of Protestantism.—W. N. G.]

"I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4: 1-5.



"That our sons may be as plants grown up in their youth that our daughters may be as corner-stones, polished after the similitude of a palace."

COMMON BLESSINGS.

BY GEORGE BANCROFT GRIFFITH.

The light of love divine shines through
The little violet's lid of blue;
And dreams of heaven the meanest flower
May give the heart at sunset's hour.

How vast, how grand, how bright, they be,
Those spheres that wheel above the sea;
Yet, strange as true, some blessing's found
In dead leaf flut'ring to the ground.

Ah, o'er the frailest penciled fern
What flames of wayside beauty burn!
And in the simplest things we see
The wondrous plans of Deity.

Who rightly heeds? What mind can weigh
The blessings that we have each day?
Who counts each little breath of air,
Each drop of dew, each sunbeam fair?

One hand controls each hidden spring,
And guides as well the sparrow's wing;
Through means of which we've scarcely thought
Stupendous miracles are wrought.

—New York Observer.

SYMPATHY.

WHAT is the peculiar quality which some persons possess that makes us turn to them when we are in trouble, while we as naturally shrink from others whose friendship for us may be quite as sincere?

Some one has said that "there are persons who are as much out of place in a house where there is illness or death as would be a parrot perched on a coffin."

Perhaps these may be the people who, never having suffered themselves, do not know how to sympathize with those who suffer. Their one idea in the presence of grief is to make the mourner forget her sorrow—a thing which is manifestly impossible. They talk lightly, even merrily, of indifferent matters, and avoid all reference to the trouble which presses like a weight upon the sufferer's heart. Such frivolous and incongruous chat jars upon the sensitive ear. It depresses rather than soothes. To sympathize intelligently one must be tactful. But even beyond having tact, one should possess that tender-heartedness that feels another's woe. When we are in trouble the friend we want is the one to whom we can talk our trouble out. There is comfort in speaking of it. It ceases then to be a hidden pain which we must bear alone. We can not forget it, and to try to hide it under light conversation is agony. The true sympathizer may gently and judiciously lead the talk into other channels and awaken our interest in topics which are not wholly incongruous to our present state of mind; but she does not feign forgetfulness of our grief.

There is much said to the effect that words of condolence do not lighten sorrow. They may not lighten it, but they make it the easier to bear. And words are not all, for he whose pity and desire to comfort are genuine, will convey in a hand-clasp, a look, a tone of the voice, more genuine sympathy than can be expressed in the most eloquent language.

The mental and spiritual attitude insensibly

convey much to the sufferer that words must leave unexpressed. Yet this silent sympathy does its work of soothing and healing none the less effectively because it falls so gently and unobtrusively on the wounded heart.—*Harper's Bazaar*.

A SENSIBLE EXAMINATION.

THE young man was a candidate for appointment as a foreign missionary. It was winter; the examiner sent the candidate word to be at his home at three o'clock in the morning. When the young man arrived at the appointed time he was shown into the study, where he waited for five hours. At length the old clergyman appeared and asked the other how early he had come.

"Three o'clock sharp."

"All right; it's breakfast time now; come in and have some breakfast."

After breakfast they went back to the room.

"Well, sir," said the old man, "I was appointed to examine your fitness for the mission field; that is very important; can you spell, sir?"

The young man said he thought he could.

"Spell 'baker,' then."

"B-a, ba; k-e-r, baker."

"All right; that will do. Now, do you know anything about figures?"

"Yes, sir, something."

"How much is twice two?"

"Four."

"All right; that's splendid; you'll do first rate; I'll see the board."

When the board met the old man reported:—

"Well, brethren, I have examined the candidate, and I recommend him for appointment. He'll make a tip-top candidate—first-class!"

"First," said the old examiner, "I examined the candidate on his own self-denial. I told him to be at my house at three in the morning. He was there. That meant getting up at two in the morning, or sooner, in the dark and cold. He got up; never asked me why."

"Second; I examined him on promptness. I told him to be at my home at three sharp. He was there, not one minute behind time."

"Third, I examined him on patience. I let him wait five hours for me when he might just as well have been in bed; and he waited, and showed no signs of impatience when I went in."

"Fourth, I examined him on his temper. He didn't get mad, met me perfectly pleasant; didn't ask me why I had kept him waiting from three o'clock on a cold winter morning till eight."

"Fifth, I examined him on humility. I asked him to spell words a five-year-old child could spell, and to do sums in arithmetic a five-year-old child could do, and he didn't show any indignation; didn't ask me why I wanted to treat him like a child or a fool."

"Brethren, the candidate is self-denying, prompt, patient, obedient, good-tempered, humble; he's just the man for a missionary, and I recommend him for your acceptance."—*Epworth Herald*.

STOP TO THINK.

LET us stop to think of the good-by kiss. Better miss a car than leave a heartache.

Let us stop to think of the children. We, too, were children once, and loved to be remembered.

Let us stop to think of the aged. For us, too, the evening shadows will close at length, and we shall, perchance, be left at desolate hearthstones. We shall need to be remembered then.

Let us stop to think of the stranger. We

too, have been alone, and have needed the touch of a kindly hand upon our lives, and many a life has gone out in the blackness for the lack of such a touch as any one of us might have given.

Let us stop to think of God and the future. At best the time is short, and the end is near. And when it shall come, blessed will be he to whom the entrance upon another life will be but the realization of dear and familiar dreams, the consummation of a lifetime of longings. Let us stop to think. If there be any virtue, if there be any praise, let us stop to think upon these things.—*The Lookout*.

CLAMS THAT TRAP MEN.

BIVALVES of various species form traps of a deadly character, and of these the various clams are most frequently heard of. The *Sun* told the other day of a rat whose tail was caught by a clam over in Hoboken.

Darwin's theory on the broadcast distribution of species was that the birds carried them. For instance, a heron wading on the spawning bed of a trout gets a number of the eggs stuck to its legs. On flying to a stream some miles away, hitherto unstocked with this kind of fish, the eggs are washed off and are hatched according to the regular course of nature. The fish breed and multiply.

A Canada goose killed in Ohio, had a freshwater clam attached to one mid-toe. Had the goose not been killed the clam would have dropped off in water perhaps hundreds of miles from its original home.

The *Sun* of April 19 told of a gull which was nearly drowned by a clam which had closed on its bill in a Massachusetts bay. Similar stories are told of other birds.

Men have stepped into the open jaws of huge clams accidentally at low tide, and the clams, closing their jaws, have held them fast till the tide rose, when the men were drowned. Other men have reached for a lure in the form of a luminous spot. The instant they touched it the shells of a clam closed on their arms, and in a few minutes the men were drowned. Some of the clams that trap men are found embedded in the coral reefs of the Pacific and Indian oceans, and the men captured are pearl-divers. The flesh of one of the huge clams sometimes weighs twenty pounds, and added to that is the 500 pounds or more of shell. The shell is something like five feet long by two and three-quarters wide. Poets are fond of saying that these shells are the cradles of sea goddesses, since they are very beautiful if polished. They are also used as baptismal fonts.—*New York Sun*.

ADULTERATED BEER.

DR. WINSLOW ANDERSON says that one of the worst adulterated articles in general use as a beverage—and we must admit that it is in very general use—is beer. Instead of its being a brew of malt and hops, costing one-tenth of a cent per glass and selling for ten cents per glass, thus making ten thousand per cent—quite a reasonable profit—beer is often adulterated with *cocculus indicus*, capsicum, ginger, quassia, wormwood, calamus root, caraway and coriander seeds, copperas, sulphuric acid, cream of tartar, alum, carbonate of potash, ground oyster shells, nux vomica, picrotoxin and strychnine. These articles, presumably, do away with malt and hops, make a stronger beverage when mixed with water and two to eight per cent. of alcohol, thus making the profit one million per cent., instead of ten thousand per cent. Dr. Anderson has seen several people "crazy drunk" on beer, and when one considers the picrotoxin, *cocculus indicus* and strychnine, it is no wonder they lose their reason.—*Nat. Pop. Review*.

A TEA TOPER.



BY J. H. KELLOGG, M.D.

"The cup that cheers and not inebriates" has been the song of poets and the solace of millions for more than an hundred years, and its innocence has been almost unchallenged during a greater portion of this time; but within the last quarter of a century there has been a growing suspicion that the steaming decoction has something besides comfort in it, and now there are hundreds of scientific physicians who are speaking out plainly against the use of both tea and coffee on the ground that they are stimulants which are capable of producing effects upon the nervous system only different in degree from those which arise from the use of alcohol, opium, tobacco, and other narcotics and stimulants.

Startling as the fact may be to those who have never had their eyes opened to the real character of these common but by no means harmless drugs, it is even asserted that there are persons to be found who are veritable tea-drunkards. Dr. Arlidge, an eminent English physician, states that there are thousands of tea-drunkards among the lower classes in England, and very forcibly remarks as follows:—

"A portion of the reforming zeal which keeps up such a fierce and bitter agitation against intoxicating drinks, might advantageously be diverted to the repression of the very serious evil of tea-tipping among the poorer classes. Tea, in anything beyond moderate quantities, is as distinctly a narcotic poison as is opium or alcohol. It is capable of ruining the digestion, of enfeebling and disordering the heart's action, and of generally shattering the nerves. And it must be remembered that it is not a question of narcotic excess merely, but the enormous quantity of hot water which tea-bibbers necessarily take is exceedingly prejudicial to both digestion and nutrition. Our teetotal reformers have overlooked, and even to no small extent encouraged, a form of animal indulgence which is as distinctly sensual, extravagant, and pernicious, as any beer-swilling or gin-drinking in the world."

The term "tea-drunkard" is well known throughout Russia, where tea is used much stronger than is common in this country. A dozen cups of strong tea taken after the Russian fashion, without cream or sugar, simply flavored with a little lemon juice, in the course of a couple of hours will produce effects as distinctly intoxicating as an equal quantity of light wine or lager beer.

Theine, the active principle of tea and coffee, when taken in any but the smallest doses, produces all the symptoms of intoxication.

The eminent Dr. Edward Smith, of London, in making some experiments with tea and coffee some years ago, took, with his assistant, an infusion of two ounces of coffee, containing so small a quantity of theine as only seven and one-half grains. Both fell to the floor unconscious, and remained in this state for several hours.

A prominent official in the British army, when doing service in Africa, lost his favorite horse in a manner which is both singular and instructive. A cook left a few pounds of tea in the sack which had contained it, which was filled with corn by a Kafir groom, who knew nothing of the presence of the tea. Upon serving out the corn to a troop of

horses, of course the last one received the larger share of the tea, which was eaten greedily by the hungry animal, along with the corn. The result is thus described:—

"The animal plunged and kicked, and ran backward, at intervals galloping madly around, finally falling into a donga, where it lay dashing its head on the rocks, and was dispatched by an assegai thrust through the heart. The post-mortem appearances indicated extreme cerebral congestion."

In view of these facts is it not evident that the poetic eulogy of tea should be modified by the change of one little word, so that it will read, "The cup that cheers and yet inebriates"? and is it not apparent that a thorough-going temperance reformer will wish to abstain from the use of these beverages when he becomes aware of their real character?

THE HARMLESS AND BEST BEVERAGE.

A COMMITTEE waited on Abraham Lincoln to notify him of his nomination for President of the United States. He remarked that as an appropriate conclusion to an interview so important and interesting, he supposed good manners would require that he should treat the committee with something to drink; and opening a door that led into a room in the rear, he called out, "Mary! Mary!" A girl replied to the call, to whom Mr. Lincoln spoke a few words in an undertone, and, closing the door, returned again to converse with his guests. In a few minutes the maiden entered, bearing a large waiter containing several glass tumblers and a large pitcher in the midst, and placed it upon the center-table. Mr. Lincoln arose, and gravely addressing the company, said: "Gentlemen, we must pledge our mutual healths in the most healthy beverage which God has given to man. It is the only beverage that I have ever used or allowed my family, and I cannot conscientiously depart from it on the present occasion. It is pure Adam's ale from the spring."—From "*Six Months at the White House with Abraham Lincoln*," by F. B. Carpenter.

CHLORAL FOR SLEEPLESSNESS.

AGAIN we have to record with deep regret a sad proof that those who take or give chloral or bromide of potassium for sleeplessness are guilty of a deplorable error and do a grievous wrong. The narcotics which poison sleep also deprave the nervous centers, enfeeble the controlling power of the will, and leave the mind a prey to the depressing influence of a conscious loss of self-respect and self-confidence. The cultured mind feels the ignominy of this intellectual and moral depreciation with great acuteness, and in the end succumbs to the sense of powerlessness to recover self-control and do right. The deprivation wrought is purely physical. The baneful influence of the lethal drug is, so to say, organic. The essential elements of the nerve tissue are blighted by the stupefying poison, as by alcohol in habitual drunkenness. In short, the recourse to chloral and bromide is precisely the same thing as a recourse to alcohol.

The man or woman who is sent to "sleep"—the mocking semblance of physiological rest—by a dose of either of these narcotizers is simply intoxicated. No wonder habitual drunkenness of this class first impairs and then destroys the vitality of the mind organ, and places the subject of a miserable artifice at the mercy of his emotional nature, and makes him the creature of his passions. When will the public awake to the recognition of facts with regard to the use of these most pernicious stupeficients? Persistence in recourse to them has no better excuse than unwillingness to take the trouble to search out the cause of the "wakefulness" which prevents natural sleep.—*London Lancet*.



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

"HADST THOU BEEN HERE MY BROTHER HAD NOT DIED."

BY A. M. RICHARDS.

"HADST Thou been here!" O wail of human wo,
Wrung from sore stricken hearts and sadly tried,
At His approach, whose coming seemed in vain,
"Hadst Thou been here my brother had not died."

Long years have come and gone, but as we gaze
On homes bereft of loved ones near and dear,
The cry which rose from Bethany's humble cot
Now trembles on our lips: "Hadst Thou been here."

"Hadst thou been here," O tender, pitying Christ,
To shield us in temptation's trying hour,
We had not been so nearly overcome,
Our weakness sheltered in thy mighty power.

"Hadst thou been here" to pilot our frail bark
O'er shoals and quicksands of life's boisterous
wave,

We should not now have been so nearly wrecked,
"Hadst thou been here" to guide, protect and
save.

And as in ages past thy people gazed
With steadfast eyes to see thee go, so we,
With eager, longing hearts, wait thy return,
For as thy going shall thy coming be.

O Thou, at whose approach death's shadows flee,
Haste thy return, for every scalding tear
Shall then be wiped away, and pain shall cease,
And darkness shall be light when thou art here.

—The World's Crisis.

KOREA.

KOREA is a kingdom occupying a peninsula in the eastern part of Asia. On the east is the Japan Sea, and on the west is the Yellow Sea. It is about four hundred miles long and one hundred and forty miles wide, and has a population of about twelve millions. It is called by the natives "Chosun," which means "Land of the Morning Calm."

The form of government is that of an absolute monarchy. The reigning monarch, named Li Hsi in Chinese, succeeded to the throne in 1864.

The people of Korea are tall, well formed, and strong, and in color are lighter than the Japanese.

The Korean girls are given names which they retain until they are married, names that mean "Blessing," "Amiability," "Fair," etc. When married they are known as the wife of such a man, or the mother of such a one.

The Korean language has an alphabet of fourteen consonants and eleven vowels. The Chinese is used in all official and literary writing. The Korean language and the way of writing it are hard to learn.

The Korean costume is made of silk, linen, cotton, and grass-cloth, and is long and loose in style. In color it is generally white, tho red, blue, and green are often seen. It is padded in winter.

Mrs. M. F. Scranton writes of the dress of the Korean boys and girls: "The boys, when dressed up, have on long pink or red coats and white loose trousers, fastened about the ankle with a band of a bright colored cloth or ribbon. They wear white wadded socks and wooden shoes. Their long black hair is parted in the middle and hangs in a braid down their backs, and is tied with a black

ribbon. The girls generally wear red cotton skirts, with short jackets either green or yellow in color. Their hair is combed like the boys, only they wear a plum-colored ribbon instead of a black one."

The Koreans have but little religion and much superstition. They believe that they are surrounded by spirits who are powerful, and who can be propitiated by prayer and gifts. In private houses are found small wooden tablets on which are inscribed the names and titles of ancestors, and before these incense is burned.

Rev. G. H. Jones writes: "The religion of Korea is of a triple character. Ancestor worship, with the Confucian code, is the state religion; Buddhism has a large number of monastic communities patronized by the people when they have occasion; Spiritism, a form of Shamanism, is the religion of every home."

Korea made a treaty with the United States in 1883, which opened the country to foreigners. In 1884 Dr. R. S. Maclay, of the Methodist mission in Japan, visited Korea, and arranged for the establishment of a mission there. In 1885 missionaries of the Methodist Episcopal Church, and of the Presbyterian Church of the United States, arrived in the country and established missions, that have ever since been growing in influence and numbers. To them have since been added missionaries of the Church of England, of the Presbyterian Church of Canada and Australia, of the Methodist Episcopal Church, South, and of the American Baptists.

Rev. G. H. Jones writes: "In Korea the Protestant mission work is carried on at forty different places. The storm of war and desolation has driven us ten years nearer our ultimate goal. The chief results have been the relief of Christianity from misconceptions of the people, the mastery of a hitherto unknown tongue, and the successful inauguration of a Christian foundation. Woman's work has been specially successful."

In Korea the Protestant missionaries number 82. Of these 35 are Presbyterians (31 from the United States and 4 from Australia); 26 are Methodists from the United States (24 of the Methodist Episcopal Church and 2 of the Methodist Episcopal Church, South); 12 are of the Church of England, from England; 5 are Baptists from the United States; 4 are independent.

In October, 1895, there were reported in the Protestant missions in Korea 42 congregations, 528 baptized members, 567 probationers, or inquirers who had given evidences of conversion and were applicants for baptism; 445 Sunday school scholars.

The Korea Mission, of the Methodist Episcopal Church, was commenced in 1885. It now reports 9 male and 15 female missionaries, 122 members, and 288 probationers.—*Gospel in All Lands.*

AN affecting incident connected with the massacre at Oorfa, Turkey, was that of a mother, in whose presence her two sons were caught by the mob, while men with drawn swords, ready to cut them down, demanded of the young men that they should accept the Moslem faith. But the mother called out to them, "Die, but don't deny the Lord." They stood firm and were immediately cut down.—*Missionary Review.*

A RECENT visitor to the school of the Pundita Ramabai, at Poona, says: "Of the 57 pupils, 43 are widows and 39 are Brahmins. About one half of the pupils attend daily prayers in Ramabai's own room, to which the door is always open and where any may come in, and the shy ones are not noticed until familiarity has done away with the shyness. The Pundita told me that she did not put new pupils at books for some time, but turned them into the garden to learn of

God's wonderful works. Next they were told about themselves and their Creator. Then came the books."—*Woman's Work for Woman.*

REV. K. ISHISAKA, the pastor of the Japanese Methodist Episcopal Church in San Francisco, was in attendance upon the recent Methodist Conference in Cleveland. He has 340 parishioners, and besides the Sunday school, his church conducts a night school to teach the English language to his countrymen. There is a dormitory in the rear of the church, where from 25 to 30 poor people find a place to sleep every night.—*Missionary Review.*

AMERICAN Friends have organized work in various parts of Mexico, Alaska, Jamaica, in India, China and Japan, in Palestine, and among the Indians. Through members of that church they are represented in work of other organizations in Central America, Brazil, Morocco, and West Africa, and a little assistance is given to the Chicago Hebrew Mission for Jews, and various other missions for Jews in large cities. In addition to these, two are on their way to join William Duncan's work in Alaska; and another to Sitka.—*Missionary Review.*

SOME time ago, in Calcutta, there came together 1,000 of the most prominent men of the native races of Hindostan. They were Parsees and Brahmans and Mohammedans and men of the lower Indian castes. They spoke the languages of the native races of the great Indian Empire—the Tamil, the Hindustani, the Hindi, the Telugu, the Punjabee, and the rest. But there was only one tongue in which they could make themselves intelligible to each other, and that was the language into which Englishmen have translated the Bible.—*J. H. Barrows.*

"NOTHING but a missionary!" But the man who gave that toss of the head and that half-scornful look should cast an eye down the long central aisle of the hall at Mildmay Park, London. Whom do we see coming up the aisle—a son of Anak in stature, erect, his features strongly marked, his venerable locks and long white beard adding majesty to his appearance? On discovering him the whole great audience rise spontaneously to their feet. A Wesleyan brother with powerful voice is in the midst of an address; yet no one heeds him till the patriarch has taken a seat on the platform. Who is the old man? Is it the Earl of Beaconsfield? Is it Gladstone? There is but one other person in the realm to whom, under the circumstances, such a united and enthusiastic tribute would be paid, and that because she is on the throne. But this hoary-headed man who attracts such marked attention is the veteran among South African missionaries. He went out to the Dark Continent more than sixty years before. He is now eighty-three; his name is Robert Moffat.—*Rev. A. C. Thompson.*

OUR WORK AND WORKERS.

A CANVASSER, writing to one of our state conference papers, says of a certain locality: "The discussion of gold and silver is occupying the attention of the people here to such an extent that it is hard to get them interested in books that treat of the subject of laying up treasure where moth and rust do not corrupt." This statement, which is to a certain extent true in every community, brooks the pertinent query, Will not the indulgence of political discussion by the Lord's people have a tendency to lessen the interest in heavenly things? It is only by keeping the eye fixed upon the "prize" that there is any hope of winning the race. All detraction of interest from the main issue toward the controversies of the world, is of the adversary. "All the kingdoms of this world, and the glory of them," can have no attraction for him who will "seek first the kingdom of God and his righteousness."

BROTHER W. G. BUCKNER reports the addition of five members to the church at Stockton, Cal.

THREE persons were recently baptized in the river at Knoxville, Tenn., by Elder Grant Adkins.

ELDER G. T. WILSON reports to the *Bible Echo* the addition of eleven members to the church at Hobart, Tasmania.

OUR brethren should all remember that the special season of prayer this year, instead of being a week or ten days at holiday time, as in the past, is appointed for November 26 to 29.

THE last *Indicator* gives notice that Elder A. E. Place, president of New York Conference, would be at Tonawanda on the 14th and 15th of this month for the purpose of organizing a church.

ELDER W. C. WHITE, now in Australia, notes the progress made by Brother A. W. Semmens in the establishment of a Health Home in Ashfield. He has fitted up treatment and bath rooms in a roomy cottage, and up to the present has enjoyed a fair degree of patronage. Besides giving treatment to the sick who come to him, he devotes much time to the instruction of those who wish to learn how to keep well, and how to minister to others.

FROM the camp ground at Adelaide, South Australia, Elder W. C. White writes: "To-day (October 8) the camp ground is a busy place. Sixty tents are up, and all engaged. There is a prospect of a good attendance of our people. Forty-five have just come off the train from Melbourne. The ground is favorably located. Ten thousand copies of the camp-meeting edition of the *Bible Echo* have been sold, and thousands of people promise to attend the meeting."

THERE is a "little colored band"—a Sabbath school of twenty members—at Norfolk, Va., who report courage under discouraging circumstances. One of their number writes to the *Messenger*, and among other good words are these: "We feel willing to bear the persecutions of the world for Jesus' sake. Friends forsake us, ministers and teachers of popular churches assail us, and enemies threaten us; but God is our refuge, and his truth is our shield and buckler." To this we would add, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

ELDER S. N. HASKELL arrived in Melbourne, Australia, from Cape Town, S. Africa, October 8, two days earlier than was expected. He reported a rough passage, the steamer running through an immense field of icebergs. For days she was in danger, as more than a hundred icebergs were sighted. Careful measurements showed that one of them was 640 feet high, and over half a mile long. Another was 400 feet high and three-fourths of a mile long. When Elder Haskell landed he was suffering from a severe cold contracted because of the sudden fall of temperature among the icebergs.

OF the work in Manitoba, we have the following from Elder J. C. Foster: "October 10 I organized a church of twenty-two members at Roden. Part of these were formerly members of the church at Winnipeg. Six were baptized. Since that time I have labored in the southern part of the province. I also went over into North Dakota, where there is a colony of French Baptists. The pastor and his wife and a sister have taken their stand for the 'present truth.' This man has had about seven years' experience in the ministry, and I think will be a useful man to labor with his own people."

IN a report to the *Bivouac*, Elder W. J. Stone tells of his work at Belt, Mont., which resulted in twelve adherents to the faith, a Sabbath school of twenty members, and the purchase of a chapel organ. Altho they have a lease of one year on the Scandinavian M. E. Church building, the minister is much opposed to their using it. Brother Stone says: "Bitter opposition has been waged against us ever since our meetings closed, by the Baptist, Methodist, Swedish Methodist, and Lutheran ministers, besides an aged Campbellite preacher. They have visited, preached, held Bible readings, scattered Canright's literature, and resorted to almost every means, foul or fair, to hinder the progress of the truth. But the word of the Lord standeth sure, 'For we can do nothing against the truth, but for the truth.' 2 Cor. 13: 8. It has only helped to establish every soul who has made a start, more firmly in the faith. The position taken by all our opponents there has been the abolition of the Ten Commandments." If the reader will turn to Revelation 12 and read it carefully through, he will see what spirit is behind all opposition to the law of God. He will also see that the "commandments of God" and the "testimony of Jesus Christ" are inseparably connected. See also chapter 14: 12.

AMONGST the late items of interest sent us from Australia, by Elder W. C. White, is the following: "October 1 was a day to be remembered at Avondale. It marked the close of a very successful evening school (held for those waiting for our regular school), which had been organized and conducted by Prof. H. C. Lacey. On the evening of the same day, just as the workmen were closing their regular labors, a company gathered where the foundations had been marked out for our boarding house, and the first brick was laid in the foundation of what we shall call Bethel Hall. With appropriate remarks, Mrs. E. G. White, who has strong faith in the future of this school, laid the first brick, on a well-prepared foundation of concrete. Prayer was offered for the prosperity and success of the builders of the hall, and for the character builders who should afterwards occupy it. Short but earnest addresses were made by W. C. White, H. C. Lacey, and Metcalfe Hare, the chairman, secretary, and treasurer of the school board. It is the intention of the board that this building shall be ready for use by the middle of March."

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"Study to show thyself approved unto God."

LESSON X.—SABBATH, DECEMBER 5, 1896.

FREEDOM THROUGH CHRIST; DEEDS REVEAL THE TRUE CHARACTER.

Lesson Scripture, John 8: 31-51, R. V.

31 "Jesus therefore said to those Jews which had believed him, If ye abide in my word, then are ye truly my disciples; 32 and ye shall know the truth, and the truth shall make you 33 free. They answered unto him, We be Abraham's seed, and have never yet been in bondage to any man; how say- 34 est thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth 35 sin is the bond-servant of sin. And the bond-servant abid- 36 eth not in the house forever; the son abideth forever. If therefore the Son shall make you free, ye shall be free in- 37 deed. I know that ye are Abraham's seed; yet ye seek to 38 kill me, because my word hath not free course in you. I speak the things which I have seen with my Father; and ye also do the things which ye heard from your father. 39 They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye 40 would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard 41 from God. This did not Abraham. Ye do the works of your father. They said unto him, We were not born of for- 42 nication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me; for I came forth and am come from God; for neither have I 43 come of myself, but he sent me. Why do ye not understand 44 my speech? Even because ye can not hear my word. Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; 45 for he is a liar, and the father thereof. But because I say 46 the truth, ye believe me not. Which of you convicteth me 47 of sin? If I say truth, why do ye not believe me? He that is of God heareth the words of God; for this cause ye hear 48 them not, because ye are not of God. The Jews answered and said unto him, Say we not well that thou art a Samar- 49 itan, and hast a devil? Jesus answered, I have not a devil, 50 but I honor my Father, and ye dishonor me. But I seek not mine own glory; there is one that seeketh and judgeth. 51 Verily, verily, I say unto you, If a man keep my word, he shall never see death."

QUESTIONS.

1. What experience did Jesus declare to be the basis of true discipleship?
2. What would his disciples understand? What would it do for them?
3. From whom did they say that they were descended? Had they ever been in slavery? What question did they ask?
4. How did Jesus show that he was speaking of the bondage of sin?
5. What contrast did he draw between the experience of a slave and that of a son?
6. Who did he say had the power to give complete freedom?
7. Did he know from whom they were descended? How did he now show that he understood the thoughts of their hearts?
8. What did he say that he spoke? What did he therefore urge them to do?
9. In what statement did they reveal their ignorance of his real meaning?
10. How did Jesus make their own statement testify against them?
11. What intent on their part showed that they were not truly Abraham's children?
12. Whose works were they doing?
13. Whose children did they now claim to be?
14. What did Jesus say would follow as a consequence?
15. With what question and answer did he further instruct them?
16. Who did he say was their father? What course did they choose to follow?
17. What was the character of their father? What was natural to him?
18. What did Jesus declare to be the reason for their not believing him?
19. With what argument did he set forth the ground of faith in him?
20. What did their rejection of his teaching show?

21. What charge which the Jews had previously made did they now reiterate?

22. Did Jesus admit their charge? What counter-charge did he bring against them?

23. What aim in life had he repudiated?

24. How did Jesus teach that one could be saved from death?

NOTES.

1. "THE 'word' of which Jesus here speaks is his whole revelation, all he taught by word and action, by his own habitual conduct, and by his miracles. This it is which gives knowledge of the truth. That is to say, all the truth which men require for living they have in Christ." To continue ("abide," R. V.) in his word is to abide in Christ (chapter 15:5), in the faith (Col. 1:23), in hope (Rom. 12:12), in love (Eph. 3:17). To those who do this the promise is, "Ye shall know the truth."

2. "WHEN the Lord Jesus reveals the truth of all that he has done for us—that in him we are accepted and triumphant; that through him we sit in heavenly places, with Satan beneath our feet; that from him we are equipped with power to tread on serpents and scorpions, and all the power of the enemy—then the whole aspect of our life alters; we see our position, and we take it; we learn our power, and we use it; we realize that we are free, and as such we begin to act. . . . Acting by faith in the truth revealed to us, we discover that it is so."

3. JOHN THE BAPTIST, in his preaching, had taught them to the contrary (Matt. 3:9), yet the Jews were resting in their literal descent from Abraham. Christ emphasizes the fact that "not descent, but character, is the important thing." Rom. 9:8; Gal. 3:29.

4. "HERE [verse 34] is one of the profoundest sentences ever spoken by our Lord. Men had not been wont to count themselves slaves. They were in the habit of thinking that they could take up sin, or lay it down, at their will, that they were its masters. Christ, however, has shown that it is not so, but that every time we yield to sin we increase its hold over us and become more deeply enthralled under its tyrannous power, so that we are compelled to obey its behests, however cruel or malignant they may be." "Every sinful indulgence strengthens the soul's aversion to God. The man who manifests an infidel hardihood, or a stolid indifference, to divine truth, is but reaping the harvest of that which he has himself sown. In all the Bible there is not a more fearful warning against trifling with evil than the words of the wise man, that the sinner 'shall be holden with the cords of his sins.'" Prov. 5:22. Those who are "of the Devil" (1 John 3:8) are slaves (2 Peter 2:19); but the service of Christ is freedom. "Jesus Christ came into the world to set men free, and to plant in their souls the genuine principle of liberty, liberty actuated by love, . . . liberty in which man may be free from all men, yet made so gentle by love that he would willingly become the servant of all, in order to bring them to the enjoyment of this same liberty. This is freedom indeed. This is the freedom which Christ gave to man."

5. How MUCH is included in the promise, "Ye shall be free in reality"? We are free from the imputation of Adam's sin, because He, as the second Adam, has borne it away; free from the lash of a broken law, because He has paid the penalty, and met its last demands. We are set free for service (Luke 1:74, 75), and that the character of God as set forth in his law may be fulfilled in us (Rom. 8:2-4) through Christ. Freedom from the curse of the law (Gal. 3:13) and the privilege of being "made the righteousness of God in Him" (2 Cor. 5:21), have been purchased for us. "O blessed announcement that God our Father has taken our part against our sin, and, in the person of his Son, has come to make us free, that we may be free in-

deed!" "Christ is ready to set us free from sin, but he does not force the will; and if by persistent transgression the will itself is wholly bent on evil, and we do not *desire* to be set free, if we *will* not accept his grace, what more can he do? We have destroyed ourselves by our determined rejection of his love."

6. THE true children of Abraham "do the works of Abraham." By nature, inherited from Adam, being children of wrath (Eph. 2:3), we need a new nature (2 Peter 1:4), in order that "we may work the works of God." "As Adam never could have brought us under the power of sin and death if he had not been our father, communicating to us his own nature, so Christ never could save us except by taking our nature upon him, doing in that nature all that we would need to do, had it been possible for us to deliver ourselves, and then communicating the fruit of what he effected as a nature within us to be the power of a new, an eternal, life. . . . So alone could he be the second Adam, the Father of a new race."

7. JESUS "spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity, but tears were in his voice as he uttered his scathing rebukes. . . . These words (verse 44) were spoken with sorrowful pathos, as Jesus realized the terrible condition into which these men had fallen." Speaking the truth roused enmity against himself, and so it will against his messengers (Gal. 4:16); but let every messenger be sure that he gives no



other cause for enmity than "speaking the truth in love."

8. CHRIST was without sin *in himself*, altho sin was laid *on him* (Isa. 53:6), being found without fault at his trial (John 18:38). No one could convince him of sin (1 John 3:4); for the law which he fulfilled (Matt. 5:17) was in his heart (Ps. 40:8). He is asking of many to-day, "Why do ye not believe me?" Is there any answer? See Matt. 22:12.

Suggestions for Further Study.

1. Had these Jews forgotten Egypt, Babylon, and the Roman power? What was the cause of their subjection to other nations?

2. Note that the personality of the devil, and the fact that he has inspired others with his nature, are clearly taught here. See 1 John 3:10, etc.

3. How many of the human family had Satan involved with himself in the guilt of being murderers? See 1 John 3:15; Titus 3:3, etc.

4. How did the Jews condemn themselves by their appeal to their descent from Abraham?

5. How is life only in Christ taught in this lesson?

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INTERNATIONAL SUNDAY SCHOOL LESSON

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

LESSON X.—SUNDAY, DECEMBER 6, 1896.

SOLOMON'S SIN.

Lesson Scripture, 1 Kings 11:4-13.

4. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, as was the heart of David his father.

5. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

6. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father.

7. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

8. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice.

10. And had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the Lord commanded.

11. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

12. Notwithstanding, in thy days I will not do it for David thy father's sake; but I will rend it out of the hand of thy son.

13. Howbeit I will not rend away all the kingdom, but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

Golden Text: "Let him that thinketh he standeth, take heed lest he fall," 1 Cor. 10:12.

NOTE.—Having contemplated Solomon's greatness, we now turn to the picture of his sin and decline. His day, which grew to such unexampled splendor, became overcast, and ended in clouds and gloom, a striking object lesson for all time. There is no record that Solomon repented, nor is there anywhere a statement that he died in his sins. But the inference is plausible that before his death he turned to the Lord in repentance. This appears from the experiences related in the book of Ecclesiastes, which are plainly those of one who has passed through them. After all is over, the conclusion is summed up in the wise counsel: "Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. This is the language of one who fears God. Solomon died at the age of sixty. Read the whole lesson chapter.

SUGGESTIVE QUESTIONS.

(1) What came to pass when Solomon was old? Verse 4. Note 1. (2) What relation did he sustain to the Lord? *1b*. Note 2. (3) What gods did Solomon go after? Verse 5. Note 3. (4) What was his general course of life? Verse 6. (5) What did he build? Verse 7. Note 4. (6) How far did he carry his work of honoring other gods? Verse 8. (7) How did the Lord look upon Solomon? Verse 9. (8) Was there any excuse for Solomon's evil conduct? Verse 10. Note 5. (9) What punishment did the Lord pronounce upon him? Verse 11. Note 6. (10) What consideration was shown by the Lord? Verse 12. (11) Was any of the kingdom to remain to Solomon? Why? Verse 13.

NOTES.

1. His wives.—The beginnings of Solomon's fall were his many loves,—women of adjoining kingdoms. Of these there were 700, princesses, besides 300 concubines (verse 3), tho the record does not necessarily indicate that he had that many all at one time. Against this very evil the Lord had given warning hundreds of years before (Deut. 17:17), as Israel was about to enter Canaan. There it was said that the king who would be raised up should not multiply to himself wives, lest his heart

be turned away from the Lord. This was precisely the result in Solomon's case. Besides the sensuality characterizing eastern monarchs, and manifested in the practice of polygamy, the number of wives a king was able to support came to be one token of his greatness. This custom may have influenced Solomon also as his heart became alienated from the Lord.

2. His heart was not perfect.—David's course of life was not entirely perfect. He made many mistakes, but he never departed from the Lord to worship or honor other gods. When he sinned and repented, his repentance was sincere. In the sense of always acknowledging the Lord as supreme, David's heart is said to have been perfect. But it was not so with Solomon. The expression in verse 6, that Solomon "went not fully after the Lord," conveys the idea, together with the context, that he did not completely deny the Lord, but that his going after other gods was his setting up of altars to them and recognizing their worship to please his wives. Still, the evil was just as abhorrent in the eyes of the Lord, for there were other gods beside him, even tho Solomon himself may not have worshiped them.

3. Other gods.—Ashtoreth was the female divinity corresponding to Baal, the emblem of the sun, and originally typified the moon. She was worshiped by the Zidonians, inhabitants of Zidon, or Sidon. Milcom, of Ammon, was the same as Molech of verse 7, the fire god, and was worshiped with human sacrifices. Both Molech and Chemosh were representatives of Baal, the sun-god. The worship of these gods was accompanied always by the most revolting and licentious practices.

4. An high place.—The shrines or temples were built on eminences, and the "hill that is before Jerusalem" evidently refers to the Mount of Olives, the southern peak of which was afterwards called the "Mount of offense," and the "Mount of Corruption."

5. Had commanded him.—Not only had the Lord commanded Solomon through visions, but the instruction left in the sacred writings of the time were before him. "There are in Scripture two warning sketches of everything which a good king should not be and should not do, and these sketches exactly describe the very things which Solomon was and did. The first of these pictures of selfish autocrats is found in 1 Sam. 8:10-18."—Farrar. The other is in Deut. 17:14-20, and serves as a warning for all time. God gave Solomon wisdom to foresee the trend of every course of life. He loaded him with blessings, and there was consequently no excuse for his conduct. Still we have the same experiences; and the goodness and mercy of God are shown in his forgiveness when one realizes fully his dangerous condition, and turns again to him. Sin is terribly deceptive, and while it may be true in a sense that one sometimes goes into it with his eyes open, yet it is as certainly true that a keen realization of the evil is not present. The hold on God is lost. But it is dangerous work, for the Spirit is grieved away, and the time will surely come, if the evil is persisted in, when there will be no more desire to do right. The very thought and appearance of evil must be shunned in order for one to be safe.

6. The kingdom taken away.—Ten of the twelve tribes were given to Jeroboam, an industrious young man whom Solomon had set over the affairs of the northern tribes, but the division did not take place until after Solomon's death. One tribe only was to remain to the house of Solomon, and that only for David's sake, to preserve intact the genealogy of Christ, who was to come of his seed according to the promise. 2 Sam. 7:13-16. This was the tribe of Judah, which absorbed the tribe of Benjamin. The manner in which the kingdom became disrupted is told in the remainder of the chapter, and in following chapters.

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FOREIGN.

—A great Catholic congress of 3,000 delegates was opened at Lima, Peru, on the 9th inst., in presence of the papal delegate, Mgr. Macchi.

—Owing to a scarcity of breadstuffs in Nicaragua, President Zelaya has issued a decree admitting flour, corn, and lard free of duty until next April.

—The Cuban insurgents have captured the fortified town of Guayamaro, and the result is a command from Madrid to Captain-General Weyler to take the field in person.

—A despatch from Bombay says that in eleven districts of Deccan and Concan a million and a quarter people are believed to be on the verge of starvation. Riots have occurred at Shahabad and Kazod.

—The Boys' Brigade of California has been dissolved, and the companies which formed the organization, thirty-three in number, will join the United Boys' Brigade of America, headquarters at Chicago.

—The fine Mexican coasting steamer Mazatlan was wrecked in a fog off the coast of Mexico, between La Paz and Mazatlan, on the night of the 6th inst. There were thirty passengers aboard, but all reached shore safely. The steamer is reported a total loss.

—A Vienna despatch, alluding to Russia's efforts to secure trade in China, says that Russian silver rubles are being minted in large quantities for circulation in China, in view of the fact that Chinese confidence in the American silver dollar has been somewhat shaken.

—The London Times warns the United States Government of the difficulties it is likely to encounter in the pursuit of an active policy in regard to Cuba. The tender point with Great Britain is the fact that a large portion of the enormous debt of Spain on Cuban securities is held in London.

—A special despatch from Johannesburg says that the government of the Transvaal Republic has decided to put in a claim for £1,000,000 indemnity against the British Chartered South Africa Company, as one of the results of the raid of Dr. Jameson and his followers into the territory of the Transvaal.

—A St. Petersburg despatch says that Prince Obelenski, who is advocating the export of Russian cereals to India to relieve the famine, says Russia is oversupplied with cereals, and that it is estimated she could sell wheat at Bombay for 6d. per poond under the price that California wheat is realizing there.

—Advices received from Kaiserieh, Asia Minor, state that a band of Turks plundered the village of Eyerek, killing 100 Armenian inhabitants, setting fire to and destroying fifty houses. Not one of the Turkish marauders was killed. Kaiserieh, the advices state, has been thrown into a state of panic by the outrages.

—Late advices from the insurrection in the Philippine Islands report several engagements, with victories for the Spanish troops. One report states that the insurgents lost 400 killed in one battle, while the Spaniards lost but thirty-eight. Fifteen leaders in the revolt have been court-martialed and shot.

—A press correspondent says the Foreign Committee of the Chamber of Deputies of Bolivia have declared in favor of recognizing the Cuban insurgents as belligerents. This would give them the privilege of purchasing supplies in Bolivia. If the government acts on this recommendation, it will be the first nation to tender this recognition.

—Advices from Havana, of the 8th inst., report an outrage upon an American named Craycroft, who came from Indiana, by Spanish soldiers. Craycroft was wounded and his wife assaulted; then the house was looted and over \$800 taken, after which eight buildings on the estate were burned, and nineteen Cuban inmates were shot, including four women.

—It has been agreed, concerning the boundary dispute between Venezuela and British Guiana, that Great Britain and the United States shall arbitrate the matter. The former government will appoint two arbitrators, the latter two, and jointly a fifth. The agreement is deemed a great victory for the United States. The *St. James Gazette* says: "Lord Salisbury's great admission of the principle that the United States has a right to intervene in frontier disputes of American powers and compel the disputants to arbitrate altogether transcends in importance the question of the Guiana boundary. It is a formal recognition of the control of the United States on the American Continent and gives the President a position in the New World which the medieval popes and emperors tried vainly to claim in Europe."

—In a recent speech at Enfield, England, Sir Charles Dilke, the well-known authority on international politics, said that England had recently rejected a proposal by the three great powers to partition China. He also said that the alleged recent inspection of the forts of the Dardanelles by a Russian general was by order of the Russian Government, and that, therefore, it was possible that Russia would regard a British attack on the Dardanelles as a casus belli.

DOMESTIC.

—The Iowa Savings Bank at Sioux City, and the First National Bank at Decorah, Iowa, suspended on the 10th inst.

—The working time of all shop employees of the Chicago, Milwaukee and St. Paul Railway has been reduced from nine hours a day to eight hours.

—The Federal Grand Jury at Kansas City has indicted three men for distributing advertising cards on which had been stamped the imprint of a \$20 gold piece.

—Perry Richardson, charged with the murder of S. S. Gates in Sauk County, Wis., twenty-six years ago, lately applied for a pension and in this way brought about his arrest.

—An invention in the line of religious rescue work will be inaugurated shortly by the Salvation Army in St. Louis. It is that of caring for persons who are intoxicated on the streets.

—A steel bridge is to be built by the Southern Pacific over the San Pedro River in Arizona. It will have a 160-foot span and masonry abutments. The steel will come from the east and the stone from Texas.

—William P. Hazen, Chief of the Secret Service, in his annual report shows that the amount of altered or counterfeit notes captured during the year was \$757,731. The amount of counterfeit coin captured was \$10,678.

—A heavy storm is reported on the coast of Washington and Oregon. The gale struck Astoria at the rate of 100 miles an hour, unroofing houses and driving ashore several ships in the harbor. Fears are entertained for vessels outside.

—Thirteen members of the Salt Lake Coal Exchange have been found guilty in the United States District Court of combining to prevent persons not members of the Exchange from obtaining coal at prices as low as were made to members of the Exchange, in order to destroy competition.

—A fight between striking miners and a party of Austrians, at Leadville, Colo., on the 12th inst., resulted in the death of one man and the serious wounding of four others, one of them fatally. The Austrians were union smelter men, but were mistaken for non-union miners. The fight occurred at a saloon, of course.

—A remarkable discovery has just been made by experiments with the X ray in San Francisco. A boy who has been blind for fourteen years was enabled by means of the apparatus ordinarily used, to see metal objects through wood and other materials the same as a person with sound eyes. Tests will be made with other blind persons.

—The San Francisco Examiner says that large amounts of gold and silver are pouring into the mint from all parts of the Pacific Coast. More gold was coined during October than in any former month since the mint opened, this included \$5,000,727 in gold and \$697,000 in silver. On the 20th of this month \$2,000,000 in gold will arrive from Australia.

—An attempt to blow up an express train near Washington, Ind., on the 10th inst., was frustrated by a tramp who learned of the plot and signaled the train. The bandits saw him give the signal and fired upon him, wounding him in the leg. But the train was saved, and the passengers took up a collection for the tramp. A heavy charge of dynamite had been laid upon the track.

—The officials of the Treasury Department frankly acknowledge that the spirit of the Chinese Exclusion Act is being constantly violated, but declare their inability to prevent it. Hundreds of Chinamen are annually entering the United States through the means of certificates fraudulently secured and sold in China by those leaving this country with no intention of returning.

—The Evangelical Alliance, by William E. Dodge, its president, and Rev. Dr. Josiah Strong, its secretary, has put forth a suggestion that as a preparation for the religious campaign of the coming winter, the ministers of the churches in each community meet for conference and prayer, and spend a quiet day together on Tuesday, November 17. The suggestion has the approval of representative ministers of all the evangelical denominations.

—A Washington despatch says that the War Department has called upon the leading railroad lines running to Key West, New Orleans, and other gulf ports, for an immediate statement of their capacity to move troops, supplies and heavy war material. The inquiry is supposed to be in view of possible difficulties with Spain in regard to Cuba. The U. S. minister at Madrid is of the opinion that Spain is contemplating complications with this government as the most honorable means of backing out of Cuba.

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Yours truly, SAMUEL BARTLETT.

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FIGHTING AGAINST GOD.

CAN NATIONS CONTEND WITH GOD?

"At his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." 6

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

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

"WE OUGHT TO OBEY GOD RATHER THAN MEN."

"WHEN they went from nation to nation, and from one kingdom to another people; he suffered no man to do them wrong: . . . saying, Touch not mine anointed, and do my prophets no harm." 7

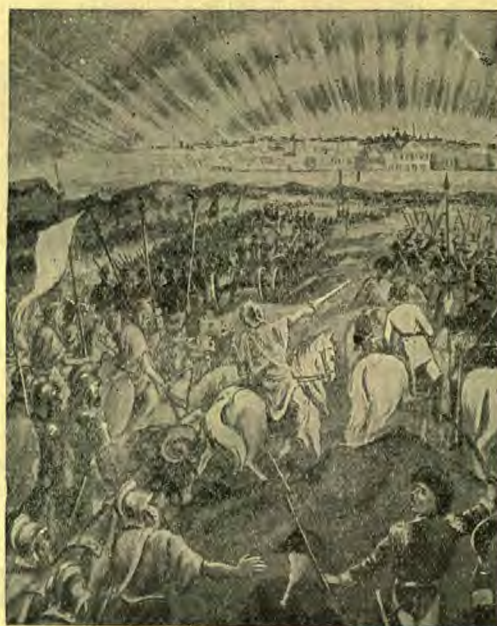
If God had intended that his children should submit to governments in matters of conscience, he would not have protected Daniel in the lions' den, the three Hebrews in the fiery furnace, nor have delivered Peter and John, Paul and Silas, from their prison cells, where they were placed for disobeying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

GOD AND THE POWERS THAT BE.

"RENDER therefore unto Caesar the things that are Caesar's; and unto God the things that are God's." 8

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

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



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

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CONTENTS OF THIS NUMBER.

Editorial.

- Hear the Word (notes), E. J. W. 1
The Controversy of the Ages, No. 7 (The Beast)..... 2
Answers to Questions.—No. 435, A Misunderstanding—No. 436, Isa. 65: 20, 23 Again—No. 437, God's Great Northern Army—No. 438, Who Are Israel?..... 3

Poetry.

- The Lord's Prayer in Acrostic..... 4
Common Blessings..... 9
"Hadst Thou Been Here My Brother Had Not Died."..... 11

General Articles.

- Seeing the Invisible, No. 2, ALONZO T. JONES..... 4
The Love of God, MRS. E. G. WHITE..... 5
Christ's Humiliation His Glory..... 5
God's Love in Creation, R. C. PORTER..... 6
Christianity Not a "Flinty Hammer," W. N. G..... 6
Neglecting Duty for Fear of Men, E. HILLIARD..... 7
Chapters in United States History, No. 6 (Daniel Boone, concluded), PROF. CHAS. MORRIS..... 7
The Acadians..... 8
It Is Safe to Trust in God..... 8
The Outlook.—Dark Clouds Arising..... 9
The Fireside.—Sympathy—A Sensible Examination—Stop to Think—Claims That Trap Men—Adulterated Beer—A Tea-toper, J. H. KELLOGG, M.D.—The Harmless and Best Beverage—Chloral for Sleeplessness..... 9, 10
Missions.—Korea—Our Work and Workers..... 11, 12
International Sabbath School Lesson.—Freedom through Christ; Deeds Reveal the True Character (Lesson 10, Sabbath, December 5, 1896)..... 12, 13
International Sunday School Lesson.—Solomon's Sin (Lesson 10, Sunday, December 6, 1896)..... 13, 14
News and Notes..... 14
Publishers..... 15

THE article in this number entitled "The Love of God" is worth many times the price of the paper. It will bear reading and re-reading, so full it is of precious, comforting thoughts.

SPECIAL attention is called to the articles on "The Controversy of the Ages." We hope they may be carefully read. Next week the various phases of the Papacy will be considered. This will be an important number.

It seems from a writer in the Melbourne (Australia) *Argus* that Japan is talking strongly of, in case of war or necessity, invading Australasia. It regards England as an interloper in the eastern continent. It seems that the land-hunger disease has seized upon the "Sunrise Kingdom." Her association with Western powers has affected her.

Our Week of Prayer, or shall we call it Our Week of Thanksgiving? Rather, shall it not be both? It has been the custom among Seventh-day Adventists to hold a special prayer week at the time of the midwinter holidays, in connection with the modern transformation of the old Roman Saturnalia. It has been thought best, and it seems to us wisely, to hold it this year, and we hope all years to come while our work continues, in the latter part of November, at the close of the harvests of the year. The time is shorter, only four days, November 26 to 29 inclusive, of which Sabbath and Sunday are fast days. Of course this is suggestive and commendatory. How every one keeps the fast will be determined between his own soul and God. We earnestly hope that all our people will make all those days special days of thanksgiving, prayer, and thanksgiving. Let them begin with thanksgiving, and end with thanksgiving; and let the thanksgiving be manifest in liberal gifts to the precious cause of God, that the Gospel may be carried to those in darkness. Seek out the poor and needy, and make their hearts glad, and let the week of prayer and praise be the beginning of new eras of blessings in many lives.

Christian Duty.—The duty of the Christian, nay of every man, is thus stated by our Lord: "The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Subject to this are all other duties. Love to God in word, thought, and deed is to actuate all things else. If a man yield to do this, he will do all duties growing out of this; so it is not only true as a commandment, but as a fact that he who loves God loves his brother also. 1 John 5: 21. This love, this duty, is summed up in the keeping of God's commandments. Eccl. 12: 13.

Profitable.—It will be disputed by none that from a Christian point of view it, and it alone, is profitable to do God's will, to love him as set forth above, to do those things that God has commanded. But it is a simple fact that God has nowhere told him to enter politics, to overturn governments, to use politic means to carry out the heavenly principles. God has set before man his duty in his holy law. He has given him an example in the life of Jesus Christ. He has furnished the power in the Spirit of God. On all political issues good men are divided. Is it probable that they are led by the Spirit of God? Is it profitable for the Christian to depart from the means and power furnished of God, and for the betterment of the world seek help in carnal means?

The Christian Minister.—If it be the duty or privilege of the Christian to enter the political field, is it not the duty of the Christian preacher to instruct his flock in respect to that duty? In other words, is not the field of teaching on the part of the Christian minister as broad as the field of practice on the part of the Christian in general? Paul, speaking as a Christian minister, said, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house." "I have not shunned to declare unto you all the counsel of God." Acts 20: 20, 27. He labored "to present every man perfect in Christ Jesus." And yet he nowhere tells us that it is by "the gateway of politics" that the nation becomes Christian or the disciple does his duty. On the contrary he clearly sets forth that "our citizenship is in heaven," that here we are "pilgrims and strangers," that "the weapons of our warfare are not carnal," that the foes we are to fight are principalities and powers, and spirits of evil.

The Matter of War.—It seems to us from the foregoing, and from many scriptures of the same import, that Christ calls us to peace, to proclaim that peace to others, and that, therefore, the Christian may not use carnal weapons. He is what is called a non-combatant. But if it is his duty to exercise his right (so far as man is concerned) of franchise, in order to carry out what seem to be beneficial political measures, is it not his duty to pursue it logically to the end? The ballot often means the bullet. The exercise of suffrage is often followed by the use of the sword. The latter may be the logical sequence of the former. This was the case in our civil war. Is the Christian prepared to carry out this line of "duty" to the end? How can he consent to yield up his blood-bought talents, time, ability, and strength to the control and manipulation of partisan politicians? We are aware that "Christian citizens" and "Christian patriots," and professional politicians will say that such religion is impracticable, looking to the future wholly instead of to the present. But it is not impracticable. It is the most powerful and practical thing in the world. It brings the life of God and heaven down to earth. Received, it makes of the receivers better fathers and mothers, better husbands and wives, better sons and daughters, better neighbors and friends, better men and women. By indirect influence through these, it uplifts even those who do not receive it, and all the betterment the world has ever received is by the means directly or indirectly of Christianity, not through force, but through faith.

The Los Angeles Camp-meeting.—It was the writer's privilege to be at the feast of tabernacles held in the beautiful and rapidly-growing city of Los Angeles during the ten days ending November 8. Everything, it seemed, was shaped by a kind Providence for the good of the meeting. The location was a good one, but when operations began the ground was covered with six inches of dust more or less, having been cultivated the season previous. But just before the meeting a heavy rain came on, which packed the dust and soil so hard that it remained firm and comparatively clean while the meeting lasted. While the rain postponed the pitching of the tents for a day, it was of great advantage to the meeting, and the weather following was all that could be desired, and more than could be expected considering the lateness of the season.

The preaching brethren present were Elders A. J. Breed, N. C. McClure, W. T. Knox, G. A. Snyder, B. Howe, S. Thurston, and the writer. Elder Breed did not reach there till the meeting was half over. Dr. W. H. Maxson, from St. Helena Sanitarium, was also present and spoke several times. The preaching was close, searching, cheering and practical, several speakers dwelling on the Spirit of God, its reception, and operation. All that was spoken seemed to be received with hungry hearts, eager to do the Lord's will.

The meeting was greatly blessed of God. The blessed spirit of unity prevailed over all discord. The laborers were united in God, and the people came to know and to do God's will. We do not remember of being present at a meeting where the desire to know just what the Lord would have done was more prevalent than there. The results were that backsliders were reclaimed, sinners were converted, the faithful were refreshed, and some of the sick were healed by the power of God. Many said in substance, We brought the Lord with us, and we have found him more abundantly here. Twenty-eight were, we believe, baptized, and twelve or more were to be baptized the following Sabbath in the Los Angeles church. It was a meeting which grew better from the first day till its close. A spirit of liberality was manifest on the part of our brethren toward the cause of education and missionary work, about \$1,000 being raised for Healdsburg College.

The cause of truth in southern California, and especially in Los Angeles, is growing rapidly. There were about 400 Sabbath-keepers who encamped on the ground, and on the last Sabbath of the meeting there were probably 600 present. Altho held at election time, there was a good attendance from the outside. Los Angeles is a splendid field, and the church there has doubled its membership in a little more than a year. It now numbers 250 members. Such will ever be the case where the people have a mind to work.

May the Spirit that pervaded the camp-meeting continue with those who were there in their service for God even as in their worship at the meeting. This will be the case if they feed upon the word, and labor for others.

M. C. W.

It is good to give thanks at all times. It is good to have a special season of giving thanks. Thursday, November 28, has been appointed by the President of the United States, and Governor Budd of California, and we presume by the governors of other states, and by the governor-general of Canada, as a day of special thanksgiving for the states and nations. Of course as far as the authorities can go is to make it a *non-dies*, a no-day in law, a holiday. Behind it as a day of thanksgiving to God is no religious authority. All the true thanksgiving in the day will be put there by the individuals who are themselves devoutly thankful, not for one day, but all the time. The quality of that thankfulness which is only for a single day may well be questioned. True thankfulness will be manifest in more than sitting down to a huge meal of roast turkey, plum pudding, cranberry sauce, and pumpkin pie; it will go out to others who are in need, to supply their necessities. Twice blessed is he who gives. Let this be the thanksgiving held by our readers.