

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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Signs of the Times

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Editorial.

"All Scripture is given by inspiration of God, and is profitable."—2 Tim. 3:16.

"I AM not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith." Rom. 1:16, 17.

THE gospel of Christ comes to the world through individual hearts. It cannot be operated through a system or through a church independent of the persons who compose the church. It is not found in some great treasure-house the key of which is controlled by some particular church. The key to God's blessing is *faith*, and faith means perfect submission of the will to God and the appropriation of his promises to the heart and life.

THOSE who have thus received Christ can preach his gospel; for the preaching of the gospel is the preaching of Christ, the Incarnate Word. The charge is not, Preach about the word, but, Preach the word. It is not to preach about Christ, but to preach Christ. He who has the word in his heart can proclaim the word, but he who has not the word does not know the word, and hence cannot proclaim it. So also if one does not know Christ, if he has not Christ in the heart, he cannot preach Christ. It was necessary that Christ should be revealed *in* Paul before he could preach among the heathen. Gal. 1:16.

THIS is one of the great truths which has largely slipped from the grasp of the church. There are plenty of men, able and learned, D.D.'s, A.M.'s, S.T.D.'s, etc., who are preaching flowing sermons and writing and reading fine essays about the word. They sit in judgment on its inspiration, and discourse about its "errancy" and "inerrancy." They put themselves above prophet, apostle, and Author in what they have to say about the word. In

that word which is thus cut and carved and criticised is Christ, the Living Word. They know him not, and therefore they know not his word. They are deceived in believing that they are preaching the gospel when they know not the gospel, and, sadder than all else, multitudes are deceived into believing the same thing.

FROM this evil grows another. The gospel is "the power of God unto salvation to everyone that believeth." But as they do not know the gospel, they do not know its power, nor does its power follow their preaching. Men are not reformed. Morality does not increase. Ordinances of the church are not kept. Not having the word of God, not having the power of the word behind the preaching, transgression continues, and multiplies within the church itself. Instead of submitting to God and his will they substitute something which they call his will. For his power they substitute earthly power. Hence comes Sunday as an institution of "the church," though not of God. Hence comes appeal for Sunday laws, the power of the world instead of the power of God. Hence also comes the persecution of those who will not submit to human decrees. "And these things," says Christ to his true church, "will they do unto you, because they have not known the Father or me."

HOW ARE THEY ANSWERED?

WE take the following from a recent number of the *Christian Statesman*; the reader will notice that it is from the lips or pen of one of the leading Sunday advocates:—

SEVENTH-DAY ADVENTISTS ANSWERED.—Our opponents declare, "We are not satisfied with inferences and suppositions; show us where the first day is spoken of as holy, or as being observed instead of the seventh; we must have a direct and positive command of God." We admit there is no such command. But if we are to be limited by such a demand, all of us shall soon find ourselves in a very entangling predicament. Let us point to one as an illustration. Polygamy is an institution recognized in the Old Testament. Its conditions were provided for by divine enactment. Now polygamy is utterly prohibited by the church, and it is a crime punished by the State. Yet there is no positive divine command recalling that permission of polygamy which was granted in the Old Testament. The Mormon can intrench himself behind the same breastwork of argument as that put up by the Seventh-day Baptists and the Seventh-day Adventists. He can triumphantly demand the text of Scripture which repeals polygamy. He, too, can claim that the State pronounces on the religious question when it legislates against his belief. Further, these Sabbatarians tell us, "If this change went on as you suppose, it is strange that the apostles do not speak of it." To this we reply: The apostles preached in many heathen communities where infanticide and polygamy were common; but we have no record of anything they said against

these grievous sins. Likewise with the institution of slavery. We have as much scriptural authority for the observance of the first day as we have for the abrogation of slavery. Therefore the demand of the Sabbatarians for a text of Scripture is a weapon of the boomerang sort, which flies back and hits them as severely as it strikes us.—*Rev. Geo. S. Mott, D.D., Acting President American Sabbath Union.*

There are some points in the above to which we wish to call attention:—

1. Dr. Mott, and the *Christian Statesman*, evidently, as it quotes with approval his words, plainly say with reference to a divine command for first-day observance, "*We admit there is no such command.*" Good! Let it be remembered; and let not the fourth commandment be used to inculcate Sunday observance again.

2. Polygamy was one of those things which God suffered because of the blindness and hardness of the hearts of the people (Matt. 19:8); it was among the things of "the times of ignorance" which "God winked at" (Acts 17:30). And every law which *seems* to recognize the institution simply and rather recognized the rights of those who were victims of the institution, such as the wives and children. See Deut. 21:15-17. Never once has God given command that polygamy should be recognized, or even intimated that it was a divine institution. He simply recognized the rights of those who were compelled to submit to an institution which was contrary to the divine oracle, and the rights of those whose existence came through it. As evidence that it was not God's order that man should have more than one wife, read the following scriptures: Gen. 1:27; 2:20-24; Matt. 19:4-6; Mark 10:5-9; Mal. 2:14-16; Eph. 5:31.

Every one of the above scriptures recognizes but the one wife. God made male and female, not male and females. "They twain," "the two"—not the three or four or five—shall be one flesh. In the very ones to whom the people would look for an example, God expressly forbade polygamy. The king of Israel could not without disobeying God have more than one wife, for he should not "multiply wives to himself," which command he would certainly transgress by taking more than one. The same restrictions are placed upon officers in the Christian church (1 Tim. 3:2, 12). If this was the case with those who ought to be examples in the faith, it is just as true on the part of those who should follow the examples. Much more might be said, but the above is sufficient to show that God never sanctioned polygamy. He never commanded it; all his commands were implicitly *against* the institution; he therefore

needed *not* to repeal what he had never commanded.

3. It is just so with slavery. God recognized the rights of those who were in slavery; but he never commanded slavery. It was recognized, for the reason that it was held as part and parcel of the laws of governments which had not yielded to God, and therefore would not obey him. The truly converted nation, the nation which has the Spirit of Christ, will never hold slaves; but, in the nature of the case, the converted nation will never be, can never be, till God gathers home his holy nation one by one. God therefore overlooked their ignorance and blindness, and, as far as it was possible in the condition of the people, guarded the rights of those in slavery. Therefore, as God *never commanded slavery*, why should a demand be made for its abrogation? He cannot abrogate what has not been commanded. How God regards the relative position of men, how he shows that they are all on the same level, is shown by such scriptures as Deut. 16: 17; Acts 10: 34; Matt. 23: 8-11; Acts 17: 24, 26. These principles when received in the heart will utterly abolish every form of bondage.

As a similar instance of God's dealing with men, take his instructions in Deut. 17: 14-20, regarding the qualifications and duties of a king. God gave these to guard his people from the tyranny which kings often exercise, but did he mean by this that he thought a king would be a good thing for them, and that it was of his order?—Not at all. Read how God regarded a king, in 1 Sam. 12: 16-19. They rejected God's rule when they asked a king. See chap. 8: 5-9. Yet God in his mercy did not cast them off; he guarded by the best of instruction those who were victims of unrighteous rule.

Yes, Seventh-day Adventists are "answered," but how are they answered? Why, two institutions are taken which *God never commanded*, which are in spirit *against* all his commandments, from which unrighteous institutions God guarded his people by the best laws the people would bear,—and concerning these institutions the Rev. Geo. S. Mott, D.D., asks for one text which shows that God has *abrogated* what he never gave!! Such "reasoning," such "logic," is the wickedest sophistry, which hides truth by words without knowledge. Oh, the pitiableness of it!

God has permitted slavery, just as he has permitted Sunday observance. The Mormon polygamist and the slave owner are paralleled by the Sunday keeper. The two former institutions were never given of God; they were and are against his law and nature; they have proved a curse to mankind; but God has never repealed them, because he never gave them. He has blessed both polygamist and slaveholder, not because of polygamy or slavery, but in spite of it, because of His mercy, in order to win erring man to the truth. The Sunday sabbath was never given of God; it was and is contrary to God's law; it has perverted his truth and ruined souls; but God has never repealed it, because he never gave it. God has blessed the Sunday keeper, not because he kept Sunday, but in spite of it, because of His mercy, in order

to win erring man to the truth. But the seventh-day Sabbath God gave through Christ (Ex. 20: 8-11; Mark 2: 27, 28), and he has never abrogated his law. This is our answer. Dr. Mott is not skilled in boomerangs.

PATERNAL GOVERNMENT.

CHARLES FRANCIS ADAMS once wrote a letter to a Western Commercial Congress, and among other practical suggestions said that "the idea of the general government as a paternal do-all is wrong, dangerous, and entitled to no respect." There is great reason for emphasizing this truthful utterance, as "the idea" referred to is constantly enlarging. There is a growing inclination in these days toward appealing to the government for a remedy for every imaginary evil. And the more fanatical the project in contemplation the more frantic the appeal.

In no realm, however, does the paternal government theory work so disastrously as in matters of religion. And what seems so utterly inexcusable in efforts to obtain government support of religious dogmas in the United States is the fact that we have always before us the beneficent results of religious freedom. We have a government built up, as the result of a long struggle to throw off the tyranny of compulsory religion; we can read in history the consequences of that kind of government; we can compare our own with those of our contemporaries, which cling more or less to the ancient paternalism. And the comparison is always favorable to the advancement of the Christian religion.

True Christianity assimilates with absolute religious liberty, while other religions wane. The reason is that Christianity's social motto is, "Whatsoever ye would that men should do to you, do ye even so to them." Legal compulsion invariably corrupts Christianity. Under the pressure of human law, its votaries become arrogant, selfish, oppressive—just the reverse of Christian, although bearing the Christian name. The growing clamor for Sunday laws, and for dogmatic teaching in public schools, is plainly developing, or, rather, exposing, among nominal Christians the disposition to coerce by any means those who oppose these things and maintain that Christianity should stand on its own merits.

That the effort to induce the government to take legal cognizance of Christian institutions and usages is the outgrowth of degeneracy or apostasy from the original faith, is manifest in the fact that the dogmas for which legal enforcement is urged are invariably corruptions of the genuine. As a matter of fact, *Christianity* never has been, never can be, enforced by civil laws,—only pretentious corruptions have been thus maintained. Christianity in its purity has ever been the sufferer by such laws. Great pressure has been made of late to secure and to enforce Sunday laws in the various States and in the United States; and this is done in the name of Christianity. But Sunday is not a Christian institution; it is a pagan holiday, which men have endeavored to ingraft upon the Christian faith. As it cannot by any means assimilate, it can only be apparently held in its illegitimate position by means of human machinery; its

"last ditch," its "forlorn hope," is civil law.

The gospel of Jesus Christ is "the *power of God* unto salvation." This being the case, it ought to be able to stand on its own merits. He that could "overcome the world" while assuming the nature of frail humanity and being "tempted in all points like as we are," when all human law was against him, can carry his work through to the end without its special aid. During the days of the apostles the gospel was carried to all the known world, while it was treason to preach any religion not sanctioned by the government. Neither Christ nor his apostles ever sought the aid of the civil law in carrying out the work of evangelization. That was reserved for a later day, when apostasy had brought in strange doctrines which the masses were slow to receive and scheming authorities were anxious to propagate. When the gospel becomes so encumbered with such issues and institutions as can only stand by the support of human power, then it ceases to be the gospel of Christ, and the power of God is no longer with it. Any institution which legitimately pertains to the gospel of Jesus Christ has the power of God under it, and it will never ask the government to become a leaning post.

Jesus said to his disciples, when he started them out on the gospel mission, "All power is given unto me in heaven and in earth." Matt. 28: 18. Who gave that power to him?—"Jesus knowing that *the Father* had given all things into his hands," etc., John 13: 3. If he has all power in heaven and in earth, given by God himself, how much will any ukase, or bull, or statute, or ordinance of man, add to it? We pray, "Our Father who art in heaven," and if this be an honest acknowledgment, we want no paternal dictation on the part of any earthly government as to what religious institutions or usages we shall sustain or observe.

W. N. G.

With Christ Not Men.—Sometimes there are persons who imagine themselves quite good singers because they can sing so easily and readily when accompanied by a good choir and musical instrument; but if called upon to lead a small meeting in singing, they make utter failure. There are Christians whose cases are very similar. When attending some good warm spiritual meeting, they get warmed by the warmth of others, and think that they have received a great measure of strength, and have contributed greatly to the success of the meeting; but if these same persons are called upon to stand alone for Christ amid a Babel of strange tongues and dispositions, they yield to the influences of Satan. The real test of union with Christ is to stand alone, whatever influences may be around us. "Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." Union with Christ will enable the Christian to stand uncorrupted wherever duty calls. Men may prove traitors to God all around him; it will but lead him to be more loyal. Men may prove cowards; he will gather renewed courage. His source of life and growth is from above. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree

planted by the waters, and that spreadeth out her root by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit."

Doctrinal.

"If any man will do His will, he shall know of the doctrine, whether it be of God."—*John 7:17.*

CHRIST AS KING.

BY THE EDITOR.

HIS RELATION TO RELIGIOUS LEGISLATION.

IN our last two issues was considered Christ as prophet or teacher, and Christ as priest. It was shown from the Scriptures that in neither of these relations to the world does Christ or his people, according to the Scriptures, have any part in moulding or controlling the world through civil government; that is, the power of civil government is not to be appealed to nor used for the propagation of truth, for the support or promotion of religious institutions, nor for the maintenance of the servants of God.

The mission of Christ as prophet and teacher extended to the time when he ascended to heaven after his resurrection. His work as teacher since that is carried on through his church endowed by his Holy Spirit.

Christ's work as priest will continue till the whole spiritual house or church of God is built, and the last soul is gathered in. While engaged in this work he sits upon the throne of his Father (Heb. 8:1), and when the last soul of man which will receive him, has received him, then Christ will take his own throne with the overcomers (Rev. 3:21). His own kingdom therefore lies beyond his priesthood. In fact, his kingdom is not set up, he does not possess the throne of his glory, till he comes the second time; for thus he himself declares:—

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." *Matt. 25:31.*

In 2 Tim. 4:1 the same truth is expressed by the apostle. He gives his charge to ministers to preach the word, in view of the following great events: "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." The two events are connected; the kingdom is set up at Christ's appearing.

Another vital proposition connected with this is that Christ's kingdom will be on this earth. The earth was made for the home of man (Genesis 1 and 2); and the curse of sin upon it did not destroy the design of God that the earth should be inhabited by a people that are "all righteous" (Isa. 60:21); "for thus saith the Lord that created the heavens; God himself that formed the earth and made it; he has established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else" (Isa. 45:18). God's very existence is pledged to do just what he designed to do in the beginning. Man refused to obey God in the beginning, and sold himself under sin (Rom. 7:14) to the lord of sin; Satan in this way usurped authority and became "prince of this world." See John 12:31; 2 Cor. 4:4; Luke 4:5-7. This power of Satan is broken by Christ. Rev. 12:10; Heb. 2:14.

These two truths,—that the kingdom of

Christ is this world and that it will not be set up till the end of this age,—are plainly set forth in the great symbolic lines of prophecy in the second and seventh chapters of Daniel and elsewhere. The four great successive empires of the world are presented before us,—Babylon, Medo-Persia, Grecia, and Rome,—and then, in the very last days of the Roman Kingdom, "shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, . . . but it shall stand forever." Dan. 2:44. The same truth is declared in the seventh chapter. After depicting the rise and fall of the four great empires above named, the prophet says: "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven [including all the earth], shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Verse 27.

Jesus said to those who thought that his kingdom was soon to be set up:—

"A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." Luke 19:12, 13.

The receiving of the kingdom is set forth in connection with the judgment in Daniel 7. After presenting before us the solemn scenes of the investigative judgment (verses 9, 10), the prophet says in verses 13, 14:—

"I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

All these passages of Scripture and many more teach that this world is Christ's kingdom, and that it will be set up at the close of all earthly kingdoms, at the coming of Christ in his glory.

The next question which we ask is, *How* will this kingdom be set up? How will it come to Christ? Our National Reform friends tell us that these kingdoms, the nations of earth, will be converted, will submit to God in a political way, and will become a part of the kingdom of Christ. Miss Frances Willard says that the kingdom of Christ must come to the world through "the gateway of politics." But what saith the Scripture? Is it by earthly laws? is it by the politics of nations? is it by the manipulation of votes? is it by any or all of these that the kingdoms of the world become the kingdom of Christ?—Nay, these are not God's way. In the very nature of the gospel of Christ it cannot thus come in. But this we will not discuss at present. What are the plain statements of Scripture as to the way in which the kingdoms of this world become the kingdom of Christ?

In a passage, a part of which we have before quoted, in Daniel 2, we are emphatically told just how the kingdom of God succeeds the kingdoms of earth. In the symbol, the stone (Christ) smote the image (earthly kingdoms) upon the feet, and the parts of the image were "broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Verse 35. In verse 44 the interpretation declares: "In the days of these kings [the last kingdoms upon earth] shall the God of heaven set up a king-

dom, which shall never be destroyed; and the kingdom shall not be left to other people [as are earthly kingdoms], but it shall break in pieces and consume [not convert] all these kingdoms, and it shall stand forever." Certainly this does not indicate a converted world.

The second psalm bears a testimony of like import. The Father says to the Son: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." How could language more plainly indicate utter destruction?

The same thing is taught over and over again in the New Testament. In the parable of the wheat and tares (Matthew 13) we are taught that no human power is to be used to root out the tares, but both are to grow together till "the harvest," "the end of the world," and then God destroys the tares. They never become wheat. In 2 Thessalonians 2 the great apostasy, the man of sin, is presented. That mystery of iniquity, with all its adherents, continues till Christ comes the second time; and it is just before that great event that all its wickedness is revealed. When Christ appears all not of him will be consumed "with the spirit of his mouth" and destroyed "with the brightness of his coming." Verse 8. See also Rev. 11:15, 18; 19:11-21.

From the above and many other scriptures we can come to no other conclusion than that the kingdoms of this world become the kingdom of Christ by the destruction of all these kingdoms, destroyed by the brightness of Christ's coming when he comes to execute the judgment committed to him. See Isa. 59:17, 18; John 5:27.

The reign of Christ upon the Father's throne as priest will come to an end. Says the apostle:—

"Then cometh the end [of Christ's reign as priest], when he [Christ] shall have delivered up the kingdom [of his priestly rule] to God, even the Father; when he [the Father, according to the promise, Ps. 110:1] shall have put down all rule and all authority and power. For he [Christ] must reign [as priest-king], till he [the Father] hath put all enemies under his [Christ's] feet. The last enemy that shall be destroyed is death. For he [the Father] hath put all things under his [Christ's] feet. But when he [the Father] saith all things are put under him [Christ], it is manifest that he [the Father] is excepted, which did put all things under him [Christ]. And when all things shall be subdued unto him [Christ], then shall the Son also himself be subject unto him [the Father] that put all things under him [Christ], that God may be all in all." 1 Cor. 15:26-28.

But his reign upon his own throne, upon the throne of David, will never come to an end (Luke 1:32, 33); and it will not be by human power or means that it will be obtained; "the zeal of the Lord of hosts will perform this" (Isa. 9:7). Everyone who will now embrace the Son, who will receive the gospel of Christ, will have a part in that kingdom as one of the heirs of the promise. Gal. 3:29. But those who do not have Christ formed within, who identify themselves with sin, will be destroyed before the glory of God's grace when Christ comes. Therefore in the setting up of that kingdom politics can have no part, human expediency has no part, human policy has no part, human rule, human shaping or moulding of plans, do not enter into it. It is not of human might or power, but by "my Spirit saith the Lord of Hosts." We may therefore leave the setting up of Christ's kingdom to God. Our work, the work of all Christians, the *only* work for Christ of all, is to hold up Christ a sin-pardoning, all-healing Saviour, to live Christ, talk Christ, and to minister the power and blessings of Christ to all.

WHAT CHRIST'S COMING IS TO THE CHURCH.

THAT the second coming of Christ will be a literal, personal, visible, glorious coming, we have abundantly shown in past numbers. That the coming of Christ is near, and that it is not only our privilege but our duty to *know* when it is near, we have also shown. We wish at this time to notice what the Lord's coming has ever been to the church, and the effect of this doctrine upon the life of the believer.

The coming of Christ has been the hope of the church in all ages. The *hope* of course embraces more than the mere coming. There is the hope of the resurrection of the dead (Acts 24:15; 23:6), but this hope is realized at the coming of Christ (1 Thess. 4:16, 17). There is the hope of eternal life (Titus 1:2), but this life will be given absolutely at the resurrection of the last day (John 6:40). We read of the hope of the glory of God (Rom. 5:2), but this glory will be revealed at the second coming of Christ (Matt. 16:27). And all these hopes are but parts of one hope, even "Christ, our hope," in whom all fullness dwells. 1 Tim. 1:1. But all hope in Christ culminates in his second coming. Says the apostle in speaking of God's grace and its results:—

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14.

The second coming of our Lord is truly the realization of the blessed hope to his people. And thus has it ever been to his faithful servants of every age and dispensation. Enoch, the seventh from Adam, prophesied of the day when Christ should come and execute judgment on a guilty world, thus delivering his downtrodden and oppressed people. Jude 14, 15.

The ancient Idumean patriarch Job looked forward to the same time. In the bitterness of his pain and misery, he sings in triumph: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another [margin, "not a stranger"]." Job 19:25-27.

Job looked forward to that time when Christ should transform the body of his humiliation, that it should be like his own glorious body. Phil. 3:21. And this Redeemer of Job's would not be to him a stranger. Job never looked upon the face of his Redeemer while he lived, but he knew him. He knew his righteousness, his holiness, his purity; knew his greatness, his majesty, his power; knew his mercy, his sympathy, his love; and when the voice of the Son of God calls the patient man back to life, he will see mirrored on that divine countenance of all others all the majesty and the holiness, the tender sympathy and mercy and love, which he had learned of God while enduring the trials of earth. And so will it be with every child of God. We may not with Peter and John have beheld with open face our Lord, but we may become so well acquainted with him that when we meet on that great day of all days, he will be to us no stranger, but one long known and loved, the best and dearest Friend.

David, the sweet Psalmist of Israel, the

earthly progenitor of our Lord, contemplating the unsatisfying things of earth, sings: "I will behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness." Ps. 17:15. Isaiah looks forward to the glory of the Redeemer, of whom he prophesied (1 Peter 1:10, 11), and thus pours forth his hope: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. . . . For, behold, the Lord cometh out of his place." Isa. 26:19-21.

Jeremiah looks forward to the time when the children of hope shall come again from the land of the enemy (chapter 31:15-17); Ezekiel (37:1-14) reveals to the waiting in Israel the future resurrection. The Lord through another prophet declares: "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction." Hosea 13:14.

But we have not time to mention all the bright expressions of hope as patriarch or prophet looked forward to the coming of Christ. The saints of New Testament times, while instructed that Christ was not coming in their day (2 Thess. 2:1-3), yet looked forward to his coming as the time of life and joy and glorious reward. The crown will then be given (1 Peter 5:4; 2 Tim. 4:8); the reward will be bestowed (Rev. 22:12; Matt. 16:27); this mortal will then put on immortality (1 Cor. 15:51-55); and the volume of the Book closes with the prayer of the church (as "Thy kingdom come" has been its prayer through the centuries of tribulation), "Even so, come, Lord Jesus" (Rev. 22:20).

One of the strangest things connected with the whole subject is the indifference and apathy manifested on the part of the greater portion of the professed church of Christ. Many ministers are either utterly indifferent or openly hostile to the doctrine of Christ's soon coming. They profess that they love Christ, but can we truly, heartily love an individual unless we love his personal presence? Can we separate the two—the love from the person?—Nay, we cannot; if we love a person, we love his presence. If a wife devotedly loves her husband, she loves and longs for his presence; and just so with the husband. And even so, dear reader, if we love Christ, we will love his presence, we will long for his presence, we will rejoice when his coming is near.

This hope purifies the heart of him who truly holds it. This is expressly declared: "We know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3.

It could not be otherwise than this. We will seek to please those we love unless we love self better. The wife who loves her husband will seek to please her husband. She will endeavor to make home pleasant when he comes. She does this almost involuntarily. So it will be with that Christian who loves his Lord. He will not scoff at his coming, he will rejoice to know that Christ will return. He will search the evidences to know whether that coming is near at hand. As evidences multiply, his heart will rejoice as he sees his redemption draw nigh. Luke 21:28.

He will watch for that coming. He will prepare himself to entertain such a guest. As a loyal subject would renovate, repair,

cleanse, and beautify his house, and furnish his best rooms for guest chambers, if he expected a visit from his prince, so will the Christian prepare his character who looks for his Lord. As he contemplates his coming, his heart will grow purer in his contemplations. The hope of that coming will hallow his joys and sweeten his cups of trial; and his every fiber will thrill with joy and life at the anticipated meeting.

Weary pilgrim in life's weary way, let thy heart be cheered; thy Lord is coming. Soldiers on the battle field, fight on, thy King will soon appear. Not "distant hope nor dim" is thine. The rays of coming morn already streak the east; the Sun of Righteousness is about to rise with healing in his beams. Does the world—worse, does a worldly church—laugh at thy faith and mock thy hope, hold it fast. Believe still, hope on, love on. In "a little while" "thine eyes shall see the King in his beauty," thy Friend, Redeemer, Lord. Happy those who can say at that time, "Lo, this is our God; we have waited for him, and he will save us; this is our Lord; we have waited for him, we will be glad and rejoice in his salvation."

THE WAGES OF SIN.

BY ELDER F. M. WILCOX.

OF all the doctrines preached in the world by which the character of God has been maligned and misrepresented, the doctrine of eternal torment for the finally impenitent is the most pernicious. It proclaims God a tyrant, unmerciful and implacable. It makes the execution of his righteous wrath vindictive instead of vindicative. The source of this doctrine it is not difficult to trace. It is the logical and legitimate sequence of the doctrine of inherent and natural immortality, and the doctrine of inherent immortality has for its source the first recorded utterance of Satan, spoken in deceptive falsehood to Eve, in the Garden of Eden, "Ye shall not surely die."

The reception of the doctrine of eternal misery by the Christian church came about by the almost total misconception of the work of Jesus Christ in the great plan of redemption, and the system of rewards and punishments growing out of the relation of that redemptive plan to fallen man. By Adam's fall the sentence of eternal death passed upon the race. Without the redemptive scheme all men at death would have been resolved back into the original elements composing their making, thus to remain forever, so that Adam and his posterity would have become and forever would remain as though they never had existed.

But "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him *should not perish*, but have everlasting life." John 3:16. Christ by the sacrifice of himself "brought life and immortality to light through the gospel." We will not stop here to consider *how* he did this. We note the fact that it is through him that life and immortality are brought to light, hence they could not have come through any other avenue or by any other means than through the gospel. It follows further that as life and immortality came through the gospel they are not therefore possessed by man naturally, and that only those will receive them who accept the gospel of Jesus Christ. And to this witnesses the Scripture; for while Christ saves all men from the Adamic death (1 Cor.

15: 22), and becomes in this sense the Saviour of all men (1 Tim. 4: 10), he becomes in a special sense the Saviour of those who believe, in that he gives to them "*abundance of grace* and of the gift of righteousness [and they] shall reign in life by one, Jesus Christ." Rom. 5: 17. Only those who believe and receive therefore the gift of righteousness escape the second death, which is meted out to the wicked as the wages of sin.

Christ will render to every man according to his deeds. "To them who by patient continuance in well doing *seek* for glory and honor and immortality, *eternal life*; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, *indignation* and *wrath*, *tribulation* and *anguish*." Rom. 2: 6-9. Then it is those *only* who *seek* for immortality through Christ that shall receive eternal life. All who do not seek for it in obedience to the truth will feel the indignation and wrath of God, the just and merited deserts of their evil doings.

What these deserts are may be seen by reference to Rom. 6: 23: "The wages of sin is death." "But," adds the apostle, in striking contrast to the foregoing, "the gift of God is *eternal life* through Jesus Christ our Lord." As the righteous and wicked are opposite in character, so will each class receive a reward distinct of its own, the very opposite of the other. The reward of the righteous is life—the positive, while the wages of the sinner is death—the negative condition of life. One is reward earned, wages paid; the other is a gift, the bestowment of something unmerited and unpossessed.

But it is not by the *pains* of death alone that the punishment of the wicked is to be measured. In a fuller sense can we compute his punishment when we contemplate his loss. Death is cessation of being. Death deprives the sinner of life—of all that he might have enjoyed had he become a loyal citizen of the heavenly commonwealth. Had he accepted Jesus as his Saviour, and sought through him righteousness and immortality, eternal life, with its blissful joys and entrancing glories, would have been his, not as reward, but as full grace, throughout eternity's endless cycles. A rejection of Christ has left the sinner under the sentence of death, a death eternal, unending, unbroken.

Death is the punishment of sin. This death is eternal in its nature, consequently the punishment is eternal. The wicked will come into that state where they shall be as though they never had existed. "They shall be as though they had not been." Obad. 16. And how much more merciful does the view of endless death as a punishment for sin, compared with eternal misery in hell fire, represent the character of God to be! In thus depriving the impenitent of life there is manifest toward them the highest exercise of infinite love. Sin brings sickness, sorrow, and misery. Life to the impenitent, fraught as it would be with all the evil vicissitudes of sin, would be unbearable and unendurable. God in mercy and love takes from his creatures that which is no longer a blessing, but a blight and a curse.

Thus does God forever rid his universe of sin and sinners. No more, after the glad consummation of his redemptive plan, will it know evil, sin, or iniquity. His creation will be holy, his creatures will be holy. Then shall righteousness cover the earth as the waters cover the sea. Num. 14: 21. Then shall his peo-

ple bask in the sunlight of his love, and nevermore shall they feel sin's blighting breath or experience its withering curse. Dear reader, to which class will you belong in the day of final reckoning?

JUSTIFICATION.

BY CHAS. P. WHITFORD.

HOW SHALL a sinner become just in God's sight? There is but one answer that can be returned to this question. No one is better qualified to answer it than the apostle Paul, who spake as he was moved upon by the Holy Ghost. Listen to his words: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1.

Paul describes the justification of the sinner as being accomplished by faith only. But does not James say that "by works a man is justified, and not by faith only"? James 2: 24. Yes. Then do not James and Paul contradict each other?—No. They are in perfect harmony. James tells us that "faith, if it hath not works, is dead." Verse 17. Paul was speaking about that kind of faith that *works*.

When Paul declared, "The just shall *live* by *faith*," it was equivalent to saying, "Now the just [the doers of the law] shall *live* [remain just, or continue doers of the law]." And how shall they continue doers of the law? Listen! By faith. If then a man is a doer of the law, will not this doing of the law justify him?—No. Why not? Paul answers the question: "But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith." Gal. 3: 11. "The gospel of Christ is the power of God unto salvation to everyone that believeth. . . . As it is written, The just shall live by faith." Rom. 1: 16, 17.

It is plain that by faith the law is established in the heart. By faith the fruits of righteousness (right doing) are made to appear in the life of the believer. It is faith that lays hold of the arm of God, and his own mighty power does the work, or, in other words, we are enabled to do that which only the power of God working through us can do.

How the power of God can work in a man accomplishing that which he could not possibly do for himself, no one can tell. It would be as easy to tell how God can give life to the dead. How the Spirit works in a man to subdue his passions, and to make him victorious over pride, envy, and selfishness, is known only to the Spirit. It is sufficient for us to know that it is done, and will be done in everyone who wants that work wrought in him above all things else, and who trusts in God for the performance of it.

The gospel undertakes to create in men the righteous character which the law demands. It is not within any man's power to become just in God's sight, even though he wants to. Listen to Paul again: "For I know that in me . . . dwelleth no good thing; for to *will* is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do." Rom. 7: 18, 19.

Paul here declares that it was utterly impossible for him to do good. In doing that which he did not want to do, he thereby acknowledged that the law was good. He de-

sired to keep the law, because to do so was right. But he could not keep it. He says the evil that he did not want to do was just what he did do. Notice carefully, "Now then it is no more I that do it." Verse 17. Why, Paul, who is responsible for your having done evil? Are you not responsible for having done wrong? I hear Paul saying, No, it is sin dwelling in me, "for what I would, that do I not; but what I hate, that do I." Verse 15. Surely Paul's condition was deplorable indeed, and in view of it he exclaims, "O wretched man that I am! Who shall deliver me from the body of this death?" Is there no deliverance from this bondage of sin?—Yes, there is complete and everlasting deliverance. Tell us, oh, tell us, where can it be found? *Answer*—"Through Jesus Christ our Lord." Rom. 7: 25. "Believe on the Lord Jesus Christ, and thou shalt be saved."

When we accept of Christ as our Saviour, when we lose all confidence in ourselves and in our ability to keep the commands of God, then it is that we become justified by faith, and our faith is counted to us for righteousness. Rom. 4: 5. Then it is that we have the honor of being called commandment keepers, and so it is proper to say, "Here are they that keep the commandments of God." Rev. 14: 12. And yet there is not a man upon the earth that keeps in his own strength the commandments of God. If so, then he does not need Christ's righteousness at all. His own righteousness would save him. But "what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness." Rom. 4: 3. Abraham's faith was counted unto him for righteousness. It is said of Abraham that he kept God's commandments, his statutes, and his laws. But he did not keep them so perfectly as to make him righteous, but he was accounted as righteous—as a commandment keeper—and why?—Because of his faith in God. Otherwise the reward must of necessity be reckoned of debt and not of grace. "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4: 5.

"Where is boasting then? It is excluded. By what law? of works?—Nay; but by the law of faith." Rom. 3: 27. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3: 31. When the apostle says we do not make void the law through faith, he means that faith establishes the law in the heart. It is faith itself that keeps the law. "Faith is the substance of things hoped for." If the thing hoped for be right doing (keeping the commandments of God) faith establishes right doing, or keeps the commandments of God. The substance hoped for is the keeping of the commandments of God. Faith is the substance, therefore faith is the keeping of the commandments of God.

If it was sin working through Paul that did the evil, by the same logic it is faith working through us that does the good, or keeps the commandments of God. Paul said it was sin dwelling in him that caused him to do the things that he would not, and that he could not do the things he wanted to do. Then what power was it in Paul that caused him ever to do good? We will let him answer for himself: "Now the God of peace, that brought again from the dead our Lord Jesus, . . . make you perfect in every good work to do his will, working in you that

which is well pleasing in his sight." Heb. 13: 20, 21.

We learn that it was the power of God in Paul that led him to do those things which were well pleasing in his sight. But this power was not manifest until he had surrendered every power of his mind as fully to God as it had been to the service of sin and Satan.

But does not Paul tell us in Phil. 2: 12 to "work out your own salvation"?—Yes; but how shall this work be accomplished?—By simply choosing whether we will let God work in us that which is good. God never invades the freedom of the will. As individuals we are left free to choose whether we will yield our members as instruments of righteousness unto God, or as instruments of unrighteousness unto sin. Rom. 6: 13. When we completely empty ourselves of self, when we surrender every power of our being unto God, then, and not till then, will he come in and take full possession of our very being. Then when he is in us, he can use us to do righteousness. The fruits of right doing will appear in our lives as a result of having yielded ourselves to God for his use. We can then say, as did our blessed Saviour, "I can of mine own self do nothing" (John 5: 30); "but the Father that dwelleth in me, he doeth the works." John 14: 10. Now if I keep the commandments, it is no more I that keep them, but Christ that dwelleth in me. Contrast Rom. 7: 20.

Thus it is that God lives in us to will or direct all our undertakings, and thus it is that God himself does the work through us. Phil. 2: 13. This gives to Christ all the glory of our salvation. We have no part of the purchase price to pay. It is only when we understand this that we can catch the inspiration of Paul and say, with him, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." The apostle realized what his words meant when he said, "For I am determined not to know anything among you save Jesus Christ and him crucified." He knew that it meant the surrender of every power of his being to the service of God.

When we as completely yield ourselves to God as we have to Satan, then definite results will be seen in our characters and lives. We may well be compared to an instrument. What it will do depends entirely upon the one in whose hands it is. But there is this difference between us and an instrument. We have the power or will to choose who shall use us, but it is not in our power to do the work, and yet we are commanded to keep the commands of God, and we must keep them if we are saved, and all this time we are helpless to do the very thing we are commanded to do. But if I place myself as an instrument in the hands of God, he will not permit me to do evil so long as I remain in his hands. If I am kept from doing evil, he must keep me, because I cannot keep myself. But he wants to keep me from evil, for he has shown his desire to thus keep me in giving himself for me. Therefore, so long as I keep my eyes upon him, believe in him and his power alone, and not in mine own, I shall be kept from evil. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25.

GOD'S DESCRIPTION OF OUR GENERATION. NO. 2.

BY ANNA AGEE.

OF the same time and people to which reference has been made in Isa. 30: 8-11 (margin) and Ezekiel 13 and 22, the Lord speaks through Jeremiah in several parts of that book. Prominent in that prophecy we find that of chapter 6: 9-19:—

"Thus saith the Lord of Hosts, They shall thoroughly glean the remnant of Israel [the professed people of God in the last days, as Israel means the people of God, and remnant, the last part] as a vine. . . . To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised [unrighteous, unbelieving, as the sign of circumcision was "the seal of the righteousness of the faith" which one had, Rom. 4: 11], and they cannot hearken; behold, the word of the Lord is unto them a reproach; they have no delight in it. . . . For from the least of them even unto the greatest of them everyone is given to covetousness; and from the prophet even unto the priest everyone dealeth falsely. They have healed also the hurt [margin, "breach"] of the daughter of my people slightly, saying, Peace, peace; when there is no peace. . . . Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths [his commandments, Ps. 119: 35], where is the good way [his law], and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken. Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth; behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it."

Here we have portrayed the professed people of God walking in violation of his precepts, yet being lulled into deeper slumber by the cry of "peace and safety," little dreaming that the Lord means *them* when he says, "When they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5: 3. And they will not hearken, they will not let the voice of God, through his word, awaken them to their soul's peril. The majority of professed Christians go on to-day, walking contrary to God's law, if not outwardly, then in thought and motive, for his law reaches even to the hidden things of the heart, and God, who looks upon the heart, not upon the outward acts alone, as man does, sees it all and measures the acts and words by the motives that underlie them, unknown many times by ourselves even, unless we receive enlightenment from the Holy Spirit.

But one command stands before the world as being openly violated by the many,—the Sabbath of the Lord,—thus making the breach in God's law which he says the priests or ministers have not made or closed up "for the house of Israel to stand in the battle in the day of the Lord" which is soon to come upon us. The Lord says:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore [for these reasons] the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

To-day we find the *first* day of the week—Sunday—exalted by man to the place which the Lord gave to the *seventh*. The seventh day—the memorial of God, and appointed

by him as such—has been torn from its place, and "a false sabbath stands before the world," put there by the Catholic Church, and boasted by her as the mark of her power, because "Protestants allow" the change by yielding obedience to it. "To whom ye yield yourselves servants to obey, his servants ye are." Rom. 6: 16. Reader, if you receive light upon this subject, and see from God's holy word, which is to try us in the judgment, that the seventh day of the week is the Sabbath, as he says it is, and yet you go on observing the first day as before, which the Catholic Church commands, at whose feet do you worship—at the feet of the Roman Catholic Church, or at the feet of the lowly Nazarene, the King, Creator, and Lawgiver of the universe—which? Whose servant are you? We may be ever so zealous advocates of the cause of Christianity, make ever so high a profession of religion, and be avowed enemies of the Papal Church, but if we do not obey our Lord and Master, who created us, gives us all we have, even died for our sins, that we might take his robe of righteousness and thereby gain an entrance through the heavenly gates, would we not be among those who "profess that they know God, but in works they deny him, . . . being disobedient"?

To those who depart from evil and walk in all of God's commandments by the power his Spirit gives, he says:—

"Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58: 12-14.

Even though we may have to suffer persecution for our loyalty to God, if we have Christ, we have all. He brings to us the fulfillment of every promise, and "in *all* our afflictions *he* is afflicted" (Isa. 63: 7-9); we do not have to endure it alone. We have the sure and comforting promise, "If we suffer, we shall also reign with him," as well as the warning, given in love, "If we deny him [in works as well as words], he also will deny us." 2 Tim 2: 12; Rom. 8: 17, 18.

If we let the mind of Christ dwell in us (Phil. 2: 5), bringing, as a part of that mind, "the faith of Jesus," by the power that faith brings us, our daily walk will be in the commandments of God. When our Saviour comes, he will find just such a remnant. Rev. 12: 17; 14: 12. Such are joint heirs with our Elder Brother to the kingdom the Father has promised—the kingdom into which there will come no sin, sickness, sorrow, pain, or death, nothing but perfection; where we, if loyal now, shall see and live with God always.

We would give our Saviour great joy, and also show ourselves to be wise indeed, were we, in the face of all that our fellow-men might say or do, to walk in God's path where the light of his word shines. Thus would we be of that remnant whom the Lord will receive as his jewels when he comes, because they have submitted themselves to him, to let him work in them "to *will* and to *do* of his good pleasure." Phil. 2: 13.

"Tis only to such, at his coming,
He giveth the final reward."

Miscellaneous.

"For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—*John 3:16.*

SABBATH MORNING.

How sweet to him the Sabbath morning hours
Whose soul is by the living waters led!
The dawn of day and breath of dewy flowers,
What light and fragrance round his home they shed!

That sunburnt sire, free from his week-day toil,
Beneath his roof tree sits, transfigured there;
Around his Bible, prized 'yond earthly spoil,
His hands are clasped, though in speechless prayer.

Some promise sparkling on the precious page
Sheds o'er his furrowed face a light serene;
Celestial joys his soaring thoughts engage—
His faith is gazing on the things unseen.

The household altar and the gates of praise
He loves, still jealous lest earth's cares invade;
His heart e'en now the grateful song doth raise
To Him whose grace this hallowed day hath made.

What though the morrow's dawn bring sweat and toil,
And earth afford him but a frugal fare?
Content and glad, his store in heaven the while,
He hails the never-ending Sabbath there.

Blest day, where labor, save for simple needs,
Nor sloth, nor folly, mars thy holy calm;
Thrice blest the toiler in thy light who reads
His claim to rest beside the reigning Lamb.

O happy world, when men, at God's command,
With reverend welcome greet the heaven-born guest!

What ills shall fly our fair but fevered land
When for her healing comes true Sabbath rest!
—*W. Maxwell.*

THE RELIGION THAT IS UNTO SALVATION.

BY MRS. E. G. WHITE.

Of Christ it is written, "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." God hates sin. It is the work of Satan to allure to evil. Satan has worked adroitly with bewitching power to fascinate the mind with iniquity, and make righteousness to appear undesirable. We need to remember continually that our secret sins are in the light of God's countenance. Of ourselves we cannot see or realize how grievous are our secret sins in the sight of God. Under the influence of Satan we are led to pursue a course of evil until our hearts become hardened, our conscience seared, and our thoughts are brought into captivity to the prince of evil. But God is ever seeking to impress our hearts by his Holy Spirit, that we shall be convinced of sin, of righteousness, and of judgment to come. We may place our will on the side of God's will, and in his strength and grace resist the temptations of the enemy. As we yield to the influence of the Spirit of God, our conscience becomes tender and sensitive, and sin that we have passed by with little thought, becomes exceeding sinful; for we begin to realize that our secret sins are in the light of his countenance.

There is hope for the sinner. Christ uplifted upon the cross of Calvary furnishes that hope; for mercy has provided to the uttermost demand the victim that justice calls for, for man's transgression. Through the merits of Jesus Christ, God can forgive sin, and be the justifier of him that believeth in Jesus. Precious truth of inestimable value to every

repenting soul! Shall we not individually seek to appreciate, as far as it is possible, the fact that God forgives sin, that he loves us if we believe in Jesus, though we are erring, ignorant, and sinful, even as he loves his Son? The moment we ask for forgiveness in contrition and sincerity, God forgives. Oh, what a glorious truth! Preach it, pray it, sing it. Lift up the "Lamb of God, which taketh away the sin of the world." Say to the people, "Behold the man of Calvary!" God is waiting to forgive all who come unto him with sincere repentance. The Psalmist says, "There is forgiveness with Thee, that Thou mightest be feared."

Oh, that the salvation of souls was the aim and object of every soul who professes the name of Christ! Let those who know the pardoning love of God speak to the youth, the unconverted, and in tenderness urge them to give their hearts to Jesus. Oh, make an offering of yourselves to the Lord ere it be too late! Jesus has given his own precious life for you. If God had not loved you, he would never have sent his well-beloved Son to live in humiliation, to suffer and to die. "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Do not allow the enemy to crowd this truth out of your mind. It is a theme for meditation. What have we done to show our appreciation of this great love? What have we given to Jesus, who has given himself for us? The gift that will be most grateful to him, most precious and fragrant, will be yourself. You that have not decided to become sons and daughters of God, I would now entreat you to delay no longer. Place your will on the side of God's will. He delights in mercy. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?"

Come to Jesus just as you are, weak, sinful, ignorant, unworthy, and he will receive you. He says, "A new heart also will I give thee." Among the Jews there was a continual remembrance made of sin. Every year on the day of atonement a fresh sacrifice was brought forth; for sin was still remembered, and the blood of the sacrifices could not take away sin. But sins forgiven through Christ are remembered no more. The Lord says, "I will remember their sins no more."

The Lord accepts the sinner who comes to him through the merits of Jesus, and he treats the transgressor as though he were innocent. Will not the youth and the unconverted begin to inquire, "What shall I do to be saved?" The answer is: "Behold the Lamb of God, which taketh away the sin of the world." "Believe in the Lord Jesus Christ, and thou shalt be saved." Train and educate the mind to think and to talk of Jesus, and Satan will lose his power over you. He cannot long bear to be in the company of those who meditate and converse upon the love of God. In this way the mind is strengthened. Moral power increases by dwelling upon the goodness, beauty, mercy, and love of Christ. Training the mind in this way will make it natural for you to inquire at every step: "Is this the way of the Lord? Will Jesus be pleased to have me do this? Will this course please self, or my Lord?"

The Lord would have us follow in his footsteps, and be influenced by the dictates of his Holy Spirit. The influence of man upon

man, unless controlled by the Holy Spirit, is a dangerous influence; for Satan causes his suggestions to be acted upon, and draws men into his service through human instrumentalities. But the Lord Jesus by the agency of his Holy Spirit changes this order of things. He takes upon himself the sin of man, and by the power of his divine love draws men to himself, sanctifies and makes them holy. When men are under the control of Christ, he employs them as his agents, and leads them to devote their powers to doing a work exactly opposite to that which Satan had designed they should do.

Jesus would enlist men in his service. He would direct their perverted powers in such a way that, through his grace, they may become agents for the working of unmingled good to every other man, and each become his brother's keeper in disinterested love, and thus the world be restored to God. Through faith in Jesus Christ the chain of mutual dependence is fastened to the throne of God, and through the agency of man humanity is bound to God. God has promised his Holy Spirit, the highest power in the universe, to be embodied in men, that through faith in Jesus Christ humanity may be elevated. An influence emanating from God draws and concentrates the power of the universe, that a lost and rebel race may be reconciled and restored to God.

Then let those who would stand firmly for God, hold fast their profession of faith without wavering. Let them maintain a close and living connection with God, because in this is involved the life of the soul. Let them follow in the footsteps of Jesus, obeying to the letter his word of direction,—“If any man will come after me, let him deny himself, and take up his cross daily, and follow me,” “so shall he be my disciple.” In the grace of Christ alone can this be done. Whatever may be the Christian's business, if it be a lawful calling, God has provided grace that his chosen, his elect, shall not be discomfited by the enemy. God has provided that men shall be Christians in the market place, in the house of commerce, in all manner of taxing; cares in private or public life, as well as at the prayer meeting. Every business enterprise may be conducted on Christian principles; but in attempting to serve God and mammon, there will be betrayal of sacred trusts; there will be the putting of mammon first, and Christ last.

In order to be the blessing to the world which God would have his children, we need to pray and to watch unto prayer. Never should we be placed in a position where we shall be so pressed by care that we shall neglect the study of the Bible, or fail to attend the prayer and social meeting. We are not to lose heaven out of our reckoning. The things which belong unto our eternal happiness, which make rich and add no sorrow, are not to be crowded out of our minds by any manner of responsibility. It is not the getting of houses and lands, heaping up treasure on earth, that is to give us peace and happiness; but it is our connection with God, a realization that we are laborers together with him, that is to constitute our joy. We have no right to place ourselves where we shall be loaded down with cares, that will lessen and finally supplant the influence of the truth upon us to sanctify the soul. Let us remember that every moment is charged with responsibility, and that we are to deal with all in the highest integrity, both as regards this life and that which is to come.

IS THE NATION A MORAL AGENT?

BY ELDER G. C. TENNEY.

WE are frequently met with the statement that ours is a Christian nation; and as often the question arises as to how far this *can* be true, and how far it really *is* true. In the first place a nation is entirely impersonal. The character of a nation depends upon the character of its constituents. It has no accountability to God any further than the individuals who compose the government, or direct the national affairs, are accountable for their influence and deeds. A State is but an organization of individuals existing as a body politic, maintained for mutual benefit. When a corporation goes wrong, develops fraud and crime, the law calls the promoters of that enterprise to the bar of justice as individuals, in order that the misdeeds of the body may be traced to a responsible origin. Members are frequently called upon to answer for the crimes of their organization, but except for financial restitution no corporation or society was ever made to answer for the crimes of its members. Nor was a corporation as such ever made to answer for penal offenses. These always attach to individual action and responsibility. The State, being an organized and corporate body, bears the character of those who direct its affairs; but the responsibility of their conduct must ever rest with those directors. The faults of a government are the faults of those who administer it; and its merits attach to the same parties. To say that a nation is Christian, therefore, implies just as much as when that appellation is applied to an individual. A Christian individual is one who is Christlike. To be true of a nation, it must be true of those who comprise the nation; and this palpable fact leads us to deny the truthfulness of the assertion that any nation of earth is or ever has been Christian.

There are many Christians in some of our modern nations, and they exert a perceptible influence in giving character to the nation; but so far they have in no instance obtained such power as to drive out sin and sinful machinations, dispossess Satan of his well established power with men, and convert the government into a gospel enterprise. No, nor is such an enterprise likely to be reached.

It is to be devoutly hoped it may not be reached; because secular power has nothing to do with proclaiming the law of God or enforcing the principles of the gospel. Civil government was not ordained to act as an arbiter of private conscience, or to dictate in matters of religion. Civil authority is ordained of God for the purpose of promoting good citizenship. Good citizenship is not necessarily good religion, nor good morality. Morality ought to be good citizenship; but, alas! this is not always the case, because civil law sometimes conflicts with moral principles. That is, there is a distinction to be drawn between civility or citizenship and morality, which is godliness.

Obedience to human laws produces the former, and obedience to God's law produces the latter. The former is an outward conformity to the laws existing between man and his fellows, and of loyalty to the State, while morality consists of hearty, spiritual conformity to the principles of righteousness in thought, word, and deed. To be moral a man must be pure in heart; but a man who is

very impure in heart may fulfill acceptably the duties of citizenship.

To cultivate and secure civility is the sole function of civil power. But it is the office of the gospel through its representatives to promote morality, and to encourage it by all the means ordained of God for that purpose. And the means employed to accomplish the two ends are very different. The State acts toward its subjects in a peremptory manner. The duties of civility must be maintained whether men are inclined that way or not. People may choose or reject morality as they please, but their obligations as citizens must not be left to choice. Hence the law commands, and punishment must follow disobedience without any regard to repentance, professed or genuine. The judge has no prerogatives of mercy, or very limited ones; he must speak as the law speaks. The policeman's calling is not to preach and persuade men to do right, but to place upon offenders the heavy hand of the law.

Very different from these are the measures of divine grace, by which men's moral natures are reached. Here love, patience, long-suffering, mercy, humility, tenderness, must prevail. Men are besought to accept of Christ. The Father stands with arms of mercy outstretched toward the sinner; full pardon and the cleansing of Jesus' blood are extended and urged upon sinners. Such are the gospel methods.

But how would a government conduct its affairs on such lines? It would not be a safe place to live in. The fact is that maintaining good government, and inducing men to become reconciled to God, are two very different works. With the latter the State has nothing to do. In providing for the education and enlightenment of its people, and thus fitting them to fulfill their duties as citizens, the State is preparing the ground for gospel work. But in compelling them to accept of religious ideas, it is forcing men over a road that does not lead to the cross of Christ, nor to the crown of endless glory.

CHRIST MORE THAN TEACHER.

THERE is something in the nature of the truths which he taught which seems to take Jesus quite out of the category of those whom we call the instructors of mankind.

His themes revolved around moral centers. His discussions had both a personal application and an outlook which made them unique. He spoke as one having an original authority. He did not speculate about God, like Socrates and Cicero and Seneca. He revealed God. He did not ask whether there be truth, and whether truth may be known, and what are the metaphysical conditions of the knowledge. He spoke the truth out to men. He disclosed the divine will and the divine way. He sought to impress men with a sense of the imposing grandeur, the lofty dignity, and the vast worth of the human soul.

There has been no such acute psychologist, no such profound philosopher, in the world as Jesus of Nazareth. He opened the minds of men to themselves and to God. He soared into the realms of the spiritual. He made the way of duty plain. He lifted life up till men saw how august a thing it is to be a living soul, and to bear God's image, and to front an endless destiny. He made the here and hereafter meet and lock hands at the sacred altar of the heart. Had he talked about ethics merely, or geology,

or astronomy, or art, or music, or commerce, or political economy, there would have been no difficulty in apprehending him as a teacher, and no hesitation in assigning to him his proper rank as a teacher. As it is, his whole department is so much higher, and his instruction is so much higher, than we ordinarily associate with the teacher, that we find it hard to locate him in this work.—*Frederick A. Noble, D.D., in The Pulpit.*

TEACHING SELF-CONSCIOUSNESS.

WAS it not Emerson who said that the knowledge of being well dressed gives a woman a certain feeling of serenity which even religion does not bestow?

This rather extreme statement has in it much of truth. The knowledge that her dress is all that it should be relieves her of the feeling of self-consciousness that is so destructive of peace of mind. It is not so much the woman whose costume is *au fait* that is self-conscious as she who herself knows why "her feather goes far round her bonnet," or "the reason for always holding her left arm fast against her side when she went abroad in her black jacket."

"If I can forget myself altogether, I always have a good time," was the statement of a young girl who was getting her first experience of social life. She had found one secret of true enjoyment,—the forgetfulness of self. Self-conscious people are so either through vanity or through self-depreciation.

A self-conscious public speaker can never win his audience as he could if he lost sight of himself in his subject. If he thinks too meanly of himself; he seems in a manner to apologize for his presence as a speaker, and lessens his own value in the minds of his hearers; if he thinks too highly of himself, he awakens a sense of criticism that is unfavorable to a reception of his thought.

I know a minister, sweet in spirit and honest in purpose, whose influence is greatly diminished by his self-consciousness. When he comes into the pulpit, his attitude and bearing seem to say, "Look at me. Do I not carry myself well?" and he begins the benediction with a gesture that might be interpreted as, "Allow me to present to you."

The self-conscious person does not know what to do with hands or feet or eyes, cannot walk naturally, is never at ease, and therefore puts other people in a state of discomfort. No doubt we who are parents are desirous that our children should be happy, should be easy in manner, and unconscious of self; and yet we often, unintentionally of course, train them into the most intense self-consciousness.

The child that is taught to "show off" before company is being made vainly self-conscious, and perhaps exceedingly disagreeable. Comments in the hearing of children in regard to their "smartness" often develop very unpleasant traits. Not long since I was a guest in a home where was a boy of ten, who was introduced to me as "our little mathematician." The child at once put on a sullen and offended look, and made no response to the introduction. During the meal the fond father dilated on his son's ability, and the boy grew more and more restless. When the father offered to show me some of the lad's work, he muttered, "I'll tear it up." "No you won't," said the father; "I wouldn't take two dollars for it." The father's motive was

good, but his method was bad; and as I observed its results, I could see that the boy was becoming so conscious of self that he was constantly unhappy. As yet, the praise had irritated him; later, I have no doubt, it will make him vain.

A timid, shrinking little girl was made so conscious of her looks that the meeting of strangers almost made her ill. Daily comments were made on her "shovel teeth" and "peeled onion eyes," until in desperation she veiled her face whenever she went out, and always sought to sit in the shadow when making or receiving calls, and shrank with real pain if a pair of observing eyes were fixed upon her, feeling sure that they were taking account of her blemishes.

Constant fault-finding will either result in awkwardness or in an arrogant, defiant manner, both of which are expressions of self-consciousness. Children may be made conscious of their personal appearance either by repeated prohibitions in regard to amusements that might soil or tear their clothing, or by the continual calling of their thoughts to the subject of dress by the lavish expenditure of time and money upon elegant garments to adorn their little bodies. There is something pathetic in the child who stops to consider her clothing when the question is one of child-like amusements. There is something pitiful when a young girl refuses to go to a party because she has not a new dress. In both cases self-consciousness has been developed until natural instincts of sociality have yielded to vanity.

To the thoughtful parent the subject will present many phases not mentioned in this article, and indeed that will be the best evidence of its value if it prove suggestive beyond its own definite limits.—*Dr. Mary Wood Alen.*

OUR GREATEST PERIL.

It is not the "hush power of Rome" nor the scheming of Catholic prelates that the republic has most to fear from at the present time. It is the manner in which the principles of our government are gradually but surely being subverted by the very men who are loudest in denouncing the Roman prelates. It is a Protestant religio-political combination, at whose instance the Constitution is being overridden, which aspires to exceed in this country even the power and supremacy which Rome has had in some of the European and South American countries. This religious hierarchy has already made subservient tools of the judicial, the legislative, and executive branches of the government. It is seeking to establish a national religion and to compel all people within the borders of the republic to obey laws which, in direct violation of the Federal Constitution, are framed in the interest of that religion. It is time that the people became alive to the dangerous character of this religious conspiracy which strikes at the very foundations of our government.—*Duluth (Minn.) Evening Herald, Oct. 14, 1892.*

I love and honor the Old Testament. It is a book for the nineteenth century, as much as it was for the centuries before Christ, and, like Paul, I feel it is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works.—*J. H. Vincent.*

Home and Health.

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

IT NEVER PAYS.

It never pays to fret and growl,
When fortune seems our foe;
The better bred will push ahead
And strike the braver blow.

For luck is work,
And those who shirk
Should not lament their doom,
But yield the pay
And clear the way,
That better men have room.

It never pays to foster pride,
And squander time in show;
For friends thus won are sure to run
In times of want or woe.

The noblest worth
Of all the earth
Are gems of heart and brain,
A conscience clear,
A household dear,
And hands without a stain.

It never pays to hate a foe,
Or cater to a friend,
To fawn and whine, much less repine,
To borrow or to lend.

The faults of men
Are fewer when
Each rows his own canoe,
For feuds and debts
And pampered pets
Unbounded mischief brew.

It never pays to wreck the health
In drudging after gain,
And he is sold who thinks that gold
Is cheaply bought with pain.

A humble lot,
A cozy cot
Have tempted even kings,
For station high
That wealth will buy
Not oft contentment brings.

—Selected.

HIS NIGHT OFF.

My father played a queer trick on me the other night. You know I used to feel that I had done myself an injustice if I did not go to the theater about five or six nights a week. It wasn't always the theater, but if it wasn't that, it was a music hall, or a game of cards or billiards with some of the boys. Well, you know how I am situated as to my business. I work for my father, and I have to be at the office early in the morning, just as the rest of the family are sitting down to breakfast. In consequence, I get my breakfast and leave the house before they are up. But I can't complain of that. I'm doing exactly what the man who had my place before me did. But that's neither here nor there. It's the evenings. I used to finish work about six, get dinner in the city, and go somewhere in the evening.

I had been doing it for six months, and when I look back I remember that about the only time that I saw my mother and sister during that period was at Sunday dinner. Nothing unusual in that, of course. The same thing is true of hundreds of young men in town. But they haven't fathers like mine. He came to me one afternoon and asked me if I had an engagement for that night.

"Yes," I said, "I've promised to go to the theater."

"How about to-morrow night?" he asked.

"Nothing on at present," I replied.

"Well, I'd like you to go somewhere with me."

"All right," I said; "where shall I meet you?"

You see he leaves the office about an hour before I can get my work finished. He suggested Lenox Restaurant, at 7:30, and I was there, prepared for a quiet lecture on late hours. But when he appeared, he said he wanted me to call on a lady with him. "One I knew quite well when I was a young man," he explained.

We went out, and started straight for home.

"She is stopping at the house," he said, when I spoke of it. I thought it strange that he should have made the appointment for the Lenox Restaurant under those circumstances, but I said nothing.

Well, we went in, and I was introduced with due formality to my mother and sister. The situation was ludicrous, and I began to laugh, but the laugh died away. None of the three even smiled. My mother and my sister both shook hands with me, and my mother said she remembered me as a boy, but hadn't seen much of me lately. Then she invited me to be seated. It wasn't a bit funny then, though I can laugh over it now. I sat down, and she told me one or two stories of my boyhood, at which we all laughed a little. When I finally retired, I was courteously invited to call again.

I went upstairs, feeling pretty small, and doing a good deal of thinking. Then I made up my mind that my mother was a most entertaining lady, and my sister was a good and brilliant girl. Now I'm going to "call again," as I have been doing quite regularly for the last week. I enjoy their company, and I intend to cultivate their acquaintance.—*Evangelist.*

A TEMPERANCE HERO.

THE days of heroism are never past, and the history of temperance in the days when it was everywhere denounced would afford some noble specimens. I have often spoken of Willie Bartlett, and it will interest those of your readers who admire British pluck, wherever it is found, to read of his trial and triumph. Willie's father was a noble father, one of the multitude whom the drink sweeps away, who are said to be "nobody's enemies but their own"—a saying terribly false, as Willie's mother and fatherless children soon felt. Burdened with debt, and with six small children to support, her prospects were dark indeed. Early in life, however, she had become a true Christian, and, though her husband, who had once walked with her in the narrow path, had been led away by the drink fiend, she remained faithful, and now that the day of trouble had come, she knew where to go for support and guidance. After much consideration and prayer, she determined to open a little shop in one of the suburbs of the town in which she resided. For some time she had a hard struggle, but God blessed her efforts, and the sky began to brighten.

Willie, who was a sharp, observant boy, was very much impressed with her success, and one day said to her:—

"Mother, I can't think how it is so many people come to your shop."

"Can't you?" said his mother. "What puzzles you?"

"Why," said he, "a lot of them come from right the other end of the town, and I can't think why they pass so many shops and come here."

"Willie," said she, "you are fond of ciphering. Get your slate, and tell me how far off people must live that God cannot bring them to my shop."

This way of putting it made a great impression on the boy, and did much to mould his character and shape his future life.

After a while Willie's mother determined to apprentice him to his father's trade, and, after some negotiations, the master agreed to take him. Having a high regard for the fa-

ther, the master took him into the works, and gave him in charge of his principal foreman. As soon as the master had left, the foreman said:—

"Well, Willie, we'll make a man of thee here for thy father's sake, and we must have a footing to drink thy success; and as I know money is not very plentiful at home, I will pay for it myself," and immediately one of the other lads was sent for a quart of beer.

Poor Willie was bewildered with this arrangement, for his mother had trained him up a strict abstainer, and had taught him to hate his father's murderer—the drink. The beer was soon brought, and the men gathered round, and each drank to Willie's success. Then the foreman poured out a glass and offered it to Willie:—

"Now, my lad, drink success to all." Willie quietly replied: "I am a teetotaler, and never touch the drink."

Irritated at the boy's reply, the foreman said: "None of that nonsense. We'll have no teetotalism here. Take the drink at once."

Willie said: "I promised mother I would never touch the drink and I never will."

"Look here," said the man, "we are not going to have two masters here, so drink it up."

"I cannot and I will not," said Willie.

Mad with the boy's rebellion against his orders, the foreman said: "This is all nonsense. You will have it in you or over you."

"Well," said Willie, "I can't help it. I will never drink. You can throw it over me if you like. I have brought here a clean jacket and a good character. You may spoil my jacket if you will, but you shall never spoil my character."

Struck with the boy's earnest look, the man's better nature prevailed, and, turning away, he said to his mates:—

"He's a rum one, but I believe he'll make a man."

The prophecy was right, for to-day Willie is a prominent temperance worker, and is at the head of a large establishment noted for their intelligence and high principle.—*Pacific*.

WHO PAYS THE BILLS?

Who pays the bills? Who feeds the drunkard's children? Who provides for the drunkard's wife? Who supports the beggarly tramps, who, having wasted their money in drink, wander about the country? Who repairs the losses caused by the failure of intemperate merchants and reckless and half-intoxicated business men? Who makes good the damages caused by the blunders of drunken workmen, and the hindrances of business caused by the speers of intemperate employes? Who pays for the railroad wrecks caused by drunken conductors and engineers? Who builds the asylums where crazy drunkards are kept? Who supports the idiotic children of drunken men? Who pays the attorney's and juries and judges who try drunken criminals? Who pays the expenses of trials and commitments and executions occasioned by the crimes of drunken men? Who pays for the property destroyed and burned by drunken men? Who builds and supports almshouses, which, but for drink, might remain unoccupied? Who endures the suffering and losses and brutality which are due to the recklessness and insanity of drunken husbands and fathers? Who pays for the inquests held on drunkards found dead by the wayside? Who pays for a pauper's coffin, and for digging a drunkard's grave in the potters' field, when the last glass has been drunk?

Who pays the bills? The drunkard cannot, for he has wasted his substance in his cup. Will the rumseller pay them? The fact is, you and I, and the sober and industrious toiling portion of the community, must meet all these bills. The drunken rowdy,

wounded in the street fight, is cared for in the city hospital at our expense; the drunken beggar is fed from our table; his hungry children come to our doors for bread, and we cannot refuse assistance to his suffering wife, and when, at last, having "wasted his substance in riotous living," he comes to the almshouse, the asylum, the hospital, or the prison, honest, sober, temperate men pay the bills for supporting him there. There is no escaping it. We may protest, we may grumble at the taxes and find fault with beggars, but ultimately and inevitably we must foot the bills.—*New England Evangelist*.

SCIENTIFIC AND CURIOUS.

THE highest chimneys in the world are two in Glasgow, one being 468 feet high and the other 455 feet, while one near Cologne comes next, with a height of 441 feet.

By holding the breath, wasps, bees, and hornets may be handled with impunity. The skin becomes sting proof, and holding the insect by the feet and giving it full liberty of action, you can see it drive its sting against the impenetrable surface with a force which lifts its body at every stroke; but let the smallest quantity of air escape from the lungs, and the sting will penetrate at once.

"SEMAKUIR," a Finland stone, turns black before a fall of rain, while in fine weather it is mottled with spots of white. Analysis shows this stone to be a fossil mixed with clay, and containing a portion of rock salt and niter. This salt, absorbing atmosphere, turns black when the atmosphere is super-saturated with aqueous vapor, and a dry air brings the salt in white spots to the surface.

It is reported that Professor Hermann has succeeded in photographing the vowel sounds, by speaking them into a phonograph which reproduced them slowly. The vibrations were recorded by a micro-telephone, which has a small mirror in the vibrating drum. A ray of light reflected from the mirror recorded its vibrations—that is to say, the vibrations of the vowel sounds—on a traveling band of sensitized paper.

STATISTICS presented at the recent Congress of German Surgeons show that in a total of 157,815 persons who took some form of anæsthetics while undergoing surgical operations, fifty-three persons died, a ratio of 1 in 2,900. Not one of these deaths occurred with persons who took simple unmixed ether, and hitherto none has happened with a mixture of chloroform, ether, and alcohol, recommended by the great Viennese surgeon, Bilioth. The congress strongly indorsed ether as the best and safest anæsthetic.

MASSACHUSETTS is tired of saloons. Twenty-four more towns in that State held their annual meetings recently, and voted on the license question. Only one town out of the number voted for license, and three which went license last year changed to prohibition. The total vote on the license question in these 24 towns was 2,569 yes and 4,061 no, as against 2,361 yes and 3,424 no last year, showing a handsome gain for prohibition. Two large towns, Natick and Pepperell, changed from license by a majority for prohibition greater than was last year's majority for license.—*Selected*.

At Lintdorf, Dusseldorf, Germany, is the oldest inebriate asylum in Europe, founded in 1851, for the retention and protection of released prisoners whose intemperance led to their imprisonment.

LET the strife of men be who shall do best, who shall be least.—*Whichcote*.

Mission Fields.

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

WHO WILL GO?

BY FANNY J. CROSBY.

O'ER the restless, rolling ocean,
Where the prince of darkness reigns,
Holding fast his countless victims
Crushed beneath his cruel chains,
Oh! the wail of bitter anguish,
Oh! the deep, despairing cry,
"Send us light or we must perish,
Send it quickly or we die."

To these wretched, starving millions
Who the bread of life will bear?
At a throne of grace and mercy
Who will plead with them in prayer?
Who will undertake the journey
O'er the stormy billows' foam,
Leaving all without a murmur,
Parents, friends, and native home?

Firmly, bravely, comes the answer
From a loyal mission band
That our blessed Lord is keeping
In the hollow of his hand;
Firmly, bravely, comes the answer;
Even now I hear them say,
"Gracious Master, thou hast called us,
And thy message we obey."

Brother, sister, you are going
Where you oft may sow in tears,
And the fruit of earnest labor
Be withheld perhaps for years.
Though you toil amid their changes,
Burning sun and chilling frost,
Not a seed will be forgotten,
Not a single blade be lost.

God be with you on the billow,
God protect you o'er the main;
In his tender loving-kindness,
Bring you back to us again,
But if otherwise determined,
And on earth we meet no more,
May we all sing hallelujah
On the bright, eternal shore.

—*Selected*.

A DAY AMONG DEVIL WORSHIPERS IN TRICHINOPOLY.

BY REV. J. M. THOMPSON.

TOWARD the end of February or early in March every year a great festival is held at Puttūr, a suburb of Trichinopoly, in honor of Kulamayee, a female demon, a sort of South India representative of the bloody Kāli of Calcutta. She has her temple in a lonely spot on the banks of the River Uyakundān, a branch of the sacred Cauvery, but on the occasion of the annual festival she is brought down to a branch temple in Puttūr. Her devotees are principally either members of the thief caste, or cultivators, and low-caste people living in out-of-the-way villages and hamlets, and their worship is inspired by fear of her anger. Her desire for blood is very great, and, unless this is met and amply satisfied, her worshipers fear that during the year she will visit them with all manner of dreadful calamities. Hence on the occasion of the great annual festival these poor people crowd into Puttūr in their thousands from all points of the compass.

The day before the usually quiet neighborhood is all astir. Merry-go-rounds, swings, etc., are being erected, favorable positions for peep-shows are secured, and also stands, where the gambler may ply his nefarious calling. Booths and tents of all shapes, sizes, and colors are set up, and in these on the great day of the feast a busy trade will be carried on. During the night previous to or very early in the morning of the feast day, Kulamayee's chief priest takes up his abode in the Puttūr temple and there awaits the orgies which will begin

with the dawn. One thousand goats are demanded in sacrifice, and he, as representing the authority of the demon, receives the victims and professes to drink their blood. He is somewhat fastidious in his tastes and rigid in exacting compliance with his conditions.

One of these is that each goat presented shall be perfectly black. A single white or colored hair will disqualify it, and it is ruthlessly rejected. As it is not so easy to find goats in large numbers fulfilling this condition, rigid insistence upon it has the twofold effect of considerably limiting the quantity of blood the man has to drink, and also of stirring up the zeal of the devotees by making their task more difficult; for so greatly do they dread the anger of the demon that they spare neither trouble nor expense in trying to find an acceptable offering.

All night long the crowds have been gathering, and daybreak shows every road and street leading to Puttûr a stream of men, women, and children dressed in their picturesque holiday attire. Little black kids are wriggling in the arms of some, and full-grown black goats are struggling upon the shoulders of others. The streams converge at the point where the temple stands, where sits the priest side by side with the hideous representation of his demon deity. No preparatory rites or ceremonies are necessary as an introduction to the bloody scene. The first goat that arrives fulfilling the required conditions is promptly beheaded, and the priest receiving the reeking blood proceeds to drink it. For long, weary hours the disgusting scene continues. The surging crowd ever grows through the morning hours, and as the sun rises high in the heavens the scorching heat and the dust make the scene well-nigh unendurable. The noise is deafening. The din of the crowd, the cries of the showmen, the yells and shouts of those whose victims have been accepted, the blare of huge trumpets, and the almost childlike bleat of the goats and kids as they are being hurried to the place of sacrifice, make a conglomerate of sound that has to be heard before it can be understood.

As the priest can only deal with one victim at a time, the afternoon is far advanced, and the sun is sinking down into the west before the end of the bloody scene is reached. When at length it is reached, a move is made to a spot across the rice fields, a quarter of a mile away. Here, during the year, under a tree by the side of a small irrigation channel, stand four granite pillars, without ornamentation or anything to suggest that they have any religious significance. But on the day of Kulamayee's feast their existence and purpose are explained. They are the support of a temporary hut of plaited palm leaves, which for an hour or so on the evening of Kulamayee's festival becomes the abode of her image. On the occasion of this visit, the priest with his idol is ensconced in a gorgeous pyramidal car, which is carried on men's shoulders, preceded by an elephant lent for the occasion by the authorities of the great Vishnuvite Temple at Seringapatam, and accompanied by the music of many tom-toms and huge brazen trumpets, and by many thousands of people.

Arriving at the improvised temple the object of the visit is explained. The priest has drunk so much warm blood during the day that his body needs to be cooled. The water in the irrigation channel has been previously dammed up, and now forms a pool two or three feet deep and several yards in width. The priest descends from his car of state and plunges into the water, not to bathe, but to drink, and the task he sets himself is that of drinking till the level of the water has fallen one span. When this is done, the festival is over, and Kulamayee is taken back to the Puttûr temple to spend the night; and the following morning she is taken back in state to the loveliness of her own temple on the river bank, where, in comparative neglect and congenial

darkness, she remains, till the lapse of another year brings round her festival again.

The Puttûr Temple is within five hundred yards of our mission house and chief mission premises in Warriore, Trichinopoly, and the festival is a field day for the mission. We are astir by daybreak—missionaries, native ministers, catechists, local preachers, and theological students—as large a staff of workers as we can muster. We get into a thoroughfare leading up to the temple, but far enough away from the noise for our voices to be heard. The strains of a Christian lyric soon attract attention, and the passers-by gather round us as, for longer or shorter periods, we tell them of the Saviour. Our audience is a very restless one and continually changes. Many with goats on their shoulders or in their arms stop and listen for a while, and then rush on with their victims. Others who have been earlier to the temple are now returning with the headless, skinless carcasses of their victims slung upon their shoulders. Some of these will stop with their ghastly, bleeding burdens for a few moments, but the majority of them are too much excited by the fact that their offering has been accepted, and by the prospect of the feast that awaits them when they get back to their villages, to give any heed to the voice that cries to them from the wayside. On they rush with eager haste to prepare what will be for them and their families probably the heartiest, heaviest, and merriest meal in the whole year.—*Wesleyan Record*.

STUNDIST CONVERTS TO ORTHODOXY.

THE Russian press, and especially that portion of it devoted to the interests of the orthodox church, is very jubilant over the alleged return of 250 Stundists to the bosom of the true church. We have taken considerable pains to investigate the truth of these newspaper stories of recantations, and we have it now on undoubted authority that the Stundists who have returned to orthodoxy, and about whom so much fussy joy has been expressed, number exactly twenty-nine. They are peasants from the village of Kanev, a district in the province of Kief, and are twenty-nine of as poor specimens of Stundists as could well be found—weak-kneed, timid creatures, who have been frightened and cajoled into the step they have just taken. Their conversion and the story of what happened afterward are interesting as illustrations of the gentler tactics pursued by the mighty Russian Government and Church to win back erring schismatics.

For some time previous to their joining the church these men have attracted the favorable notice of the priests and the local police. It was observed that they were by no means strict Stundists. They had ceased to attend the secret Protestant meetings; they were frequently seen in the village drink shops; and although they themselves did not attend the services of the village churches, they sent their wives and children. The priests visited them and promised an easy penance and a hearty welcome back to the church; the police called on them and showed that by their conversion to orthodoxy they would escape impending measures against the Stundists of a terrible nature. The blandishments of the priests, the potency of the *vodka*, and the terrorism of the police converted these twenty-nine Russian peasants. The priests were very proud of it all. Magnificent services were gotten up in the local churches, and the recreant Stundists stood before the people and received absolution. Dinners were given in their honor; they were fêted and feasted; for days there was beef and brandy galore.

But fresh honors were in store for them. They were informed that they must visit Kief—Kief, the holy city, the bourne of the orthodox Russian pilgrim. Free tickets to

travel on the Dnieper were procured for them; and, dressed in their Sunday best, they steamed up the river, everywhere received with ovations. A special service was prepared for them in one of the holiest of the orthodox sanctuaries; boys with beautiful voices sang them the pathetic hymns of the church, and priests in gorgeous vestments asked the intercession of the Virgin and all the saints on their behalf. They were then conducted to the Metropolitan, with whom an interview had been prearranged. This old gentleman, one of the most rigorous and cruel of the inquisitors of Stundism, received them with benign parental smiles, gave them ghostly warning and counsel, blessed them each and severally, permitted them to kiss his own particular *icon*, and presented each with a book about the saints and things of that sort. Of course they could read, as they had once been Stundists.

There was more to follow. A pleasant awe fell upon the pilgrims when the police conductors informed them that the governor general would receive them. The excitement was intense. In this country we can hardly gauge the immense distance between a Russian peasant and a governor general. The peasant cringes and creeps before the village policeman, the policeman before his district chief, the district chief before the governor, the governor before the governor general. And so the pilgrims felt as a simple countryman in some distant State might feel when he receives a special invitation to a brilliant function at the White House. Count Ignatieff, the governor general, was most gracious, chatted in a brotherly way to his visitors, asked about their families, and so on. Then he gently admonished them for having left the church for which so much Russian blood had been shed.

"Why did you leave us?" he asked plaintively.

"It was all through reading the Bible," one of them answered.

"That cannot be," the count replied; and, walking over to a bookcase, he took out a magnificently bound copy of the Russian Bible. "I possess a Bible, and yet I remain firmly orthodox."

Then the count took the peasants of Kanev all about his palace and showed them the curiosities. They stolidly tramped behind him, their eyes blinded with the splendors of everything. He then bade them an effusively friendly farewell, and presented each on departing with a valuable little cross to be worn on the breast.

They'll remember this pilgrimage to Kief for many a long year, and talk of it proudly to their children; and possibly a few more feeble brethren will follow in their steps; for it is not every day that a holy Metropolitan and a brilliant governor general receive simple peasants from the steppe.—*Corr. N. Y. Independent*.

AN ART OF THE NAVAJOS.

THERE is evidence that among the Navajos the art of weaving antedates the time when any skill was imparted to them therein through the Pueblo Indians by the Spaniards. To-day they are preëminent in the art among the native tribes north of Mexico, and their advancement in the industry is due more to their own intelligence and artistic inclination than to the influence of European instruction. The wonderful variety of designs displayed in their fabrics, and the innumerable combinations of colors, are witnesses to the fertility of imagination which the Navajo weaver's mind is gifted with; while the fact that in a thousand Navajo blankets no two patterns can be found exactly alike proclaims that each designer scorns imitation or repetition. Our artists might take a lesson from them.—*J. J. Peatfield, in August Californian*.

Our Work and Workers.

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

NOW.

If you have a kind word, say it;
Throbbing hearts soon sink to rest;
If you owe a kindness, pay it;
Life's sun hurries to the west.

Can you do a kind deed, do it,
From despair some soul to save;
Bless each day as you pass through it,
Marching onward to the grave.

If some grand thing for to-morrow
You are dreaming, do it now;
From the future do not borrow;
Frost soon gathers on the brow.

Speak thy word, perform thy duty;
Night is coming deep with rest;
Stars will gleam in fadeless beauty,
Grasses whisper o'er thy breast.

Days for deeds are few, my brother;
Then to-day fulfill thy vow;
If you mean to help another,
Do not dream it, do it now.

—Selected.

FROM EUROPE.

ONE of the most remarkable features of our remarkable times is the rapid revolution that is taking place in the relation which heretofore distant and comparatively strange portions of the world are assuming to each other under the process of compression. The annihilation of terrestrial space is one of the great feats of modern improvement. By its transformation, to go to Europe from the United States is no more remarkable than it used to be to travel from one State to another, and the latter now is hardly called travel.

This revolution is significant in many ways. To none has it a greater significance than to the Christian evangelist, and especially to those who are called to give to the world the warning of the soon-coming day of God in connection with the everlasting gospel. The prophet, writing the words of the angel, says of this time, "Many shall run to and fro, and knowledge shall be increased." Dan. 12:4. The increased facilities for travel make the most complete fulfillment of this prophecy possible in these last days, and the providence of God has connected the proclamation of his truth with these achievements of modern times. The thought is well worthy of extended consideration, but it is not our purpose to enlarge upon it here.

In the afternoon of July 12 we found ourselves comfortably berthed on the great steamship *Majestic*, and at 4 o'clock waved our farewells to a group of friends on the wharf, as we swung out into the channel and headed across the Atlantic. This floating village is over five hundred feet in length and contains about 1,500 souls, of whom two-thirds are passengers. Three hundred tons of coal are required each day to "keep things moving," and it is handled by one hundred firemen. At first it seems like a strange little world we have come into, but as days pass, we become accustomed to the faces of our new neighbors and to the surroundings, so that when the voyage is done, it begins to seem somewhat homelike, though by no means satisfactory.

One week and two hours from the time we left the wharf in New York, we dropped anchor in the harbor of Liverpool. We were thankful to God, who cares for all his creatures, for the safe and prosperous voyage. Brother Drew, our faithful missionary in that port, was on hand to render all the assistance that we needed. Our company consisted of seven adults,—L. A. Smith, who now becomes assistant editor on the *Present Truth*, published

in London, and wife; Brother Simkins, who takes the foremanship of the mechanical work in the office of publication, and his wife; Wm. Lenker, from the Battle Creek College, on his way to India; Elder Olsen and the writer, on our way to visit different portions of Europe and attend general meetings in various places.

At Liverpool Elder Olsen made a detour, going to Belfast, Ireland, and to Banbridge, where it is proposed to locate a private boarding school. The location is a large and pleasant homestead, where the students will be given an opportunity to learn manual labor while pursuing their studies, and thus contribute somewhat towards the expense of their schooling. The prospects for a school are reported to be very favorable, though the attendance at first is likely to be small. Brother Isaac Bell, who has the home, will be "father" of the enterprise, and it is hoped that a teacher can be procured from the workers now in the British field.

The rest of our party proceeded to London, over the Midland Railway, and passed through the beautiful Matlock Vale, celebrated as one of the beauty spots in English scenery. It is but just to say that the agent of this company in Liverpool rendered us every possible aid and attention in making our transfer and railway passage pleasant.

It was with gratitude to God that we greeted once more the workers in London in mutual health and the enjoyment of manifold blessings. The laborers there were bearing heavy loads, and the reinforcement that our company brought them was most welcome and timely. But they do not feel that the need is yet supplied. Indeed, the way the work is opening up it would seem impossible to fill all that is demanded for Great Britain at this time.

The last General Conference recognized the importance of establishing the work in London on a broader and more permanent basis than before, and appropriated \$40,000 to the erection of mission and chapel buildings and other necessary equipments for the work. This aid comes none too soon nor is it too liberal. No city in the world exerts the influence that London does. In fact, it is a world in itself, with its 6,000,000 people. It is now expected that we shall be able to secure a desirable site close to the office of publication, on a lease, and there the buildings will be erected.

In other parts of the country the truth is gaining ground with encouraging success. The Bible work in London is carried on with a good interest, and souls are continually coming to a knowledge of the truth. After a few days there we crossed over the North Sea to Holland, and in the early morning reached the city of Rotterdam. The western portion of this country really belongs to the sea. When the fiat went forth, "Hitherto shalt thou come; but no further; and here shall thy proud waves be stayed," that boundary was doubtless well back toward the German border. And the sea would immediately reclaim its lost dominion but for the dykes and banks erected at untold cost of labor. It is said that the water is Holland's standing army; and when a few years ago Bismarck intimated that he would send his "six-footers" up there, Holland simply said, "And we will give them seven feet of water."

The land is mostly devoted to grazing, and everywhere long, gaunt windmills swing their awkward arms in the breezes and pump the water off the land instead of onto it, as in some of our Western States.

An American is almost tempted to change the second "r" in Rotterdam to "n" when he sees how crazy the buildings appear, that is, the older ones, for the soil is too unstable for good foundations, and the buildings have settled out of shape, and lean, some this way and others that way. Many of the streets are waterways, and the most of the heavy traffic

is carried over them, so that the land streets are comparatively free from heavy vehicles, much to the relief of passengers. A half day here and another in Amsterdam is all that we could give to Holland, except the time during which we were traversing the country. These cities resemble each other to some extent, though Amsterdam is much the larger, having 450,000 inhabitants. The buildings are finer, and the canals not so numerous. The art gallery is one of the best and most extensive in the world.

There are but few adherents to present truth in Holland, but no doubt there are many honest hearts; and it is gratifying to know that the time is near when more attention will be given to this quaint country than has heretofore been given it. Our next will take us to Hamburg and Copenhagen.

G. C. TENNEY.

FIELD NOTES.

AUGUST 7 four persons were baptized in the Ohio River at Louisville, Kentucky, by Elder S. Osborn.

THROUGH the labors of Brother J. B. Stow at Collins Centre, N. Y., eighteen have decided to obey the commandments of God.

ANY Seventh-day Adventist literature sent to Mrs. S. C. Botsford, Box 22, Sunderland, Vermont, postpaid, will be used in missionary work.

ANY of our denominational literature sent postpaid to Miss Lottie Keslar, Castroville, Monterey County, Cal., will be used in missionary work.

ELDER N. W. ALLEE, president of Minnesota Conference, reports a recent meeting of two days at Alexandria, when eight were baptized and united with the church.

BROTHER M. F. BROWN, Glenburn, Cal., desires copies of the *SIGNS, Review*, and *American Sentinel* for missionary work. Please send postpaid to his address as above.

GENERAL meetings have been appointed in Oregon as follows: At Eugene, September 13-18; at Coquille, September 20-25; at Grant's Pass, September 28 to October 3.

ELDER W. J. STONE has located at Helena, Mont., where he is conducting tent work in connection with Elder Watt. The prospect is said to be good for a substantial church in that city.

ELDERS R. S. WEBBER and F. I. Richardson are conducting tent services at St. Johns, New Brunswick. Their last report was that six had yielded obedience to the truth, and there was a good interest on the part of others.

IN connection with tent labor at Lookout, Va., seventeen are reported to have accepted the truths presented. Elder F. M. Roberts, president of the Conference, also reports five additions to the church at Marksville and one at New Market.

THE College View (Neb.) *Enterprise* of August 23 has this item: "Professor Droll and wife and Miss De Graw left Sunday for Walla Walla, Wash. They occupy a place on the faculty of Walla Walla College. Professor Droll will occupy the chair of sciences, Mrs. Droll, Greek and Latin, and Miss De Graw, history."

At the recent Indiana State camp meeting, recently held at North Indianapolis, there were 125 tents on the ground. Eighty persons were baptized. The Conference annual session was held on the camp ground. Four new churches were added to the Conference, with an aggregate membership of sixty-seven. Conference officers were reelected, as follows: President, F. D. Starr; Secretary, W. A. Young; Treasurer, Wm. Hill.

REPORTS from the local camp meeting at Castana, Iowa, state that there were marked evidences of the presence and work of the Holy Spirit. There were about 250 campers, and a good interest was manifested by the people living in the vicinity of the meeting. Fourteen were baptized. Elders J. H. Durland and E. G. Olsen did most of the preaching.

ELDER W. B. HILL reports a bitter opposition to the truth at Pine City, Minn. The enemy went so far as to pull down the meeting tent, but was restrained from doing further damage. Other citizens turned out the next morning and assisted in adjusting the tent. The last report mentioned that they had a Sabbath school of twenty-nine members and the interest was increasing.

WORD comes from Sydney, Australia, that our workers, Brother A. S. Hickox and Sister Anna L. Ingels, find plenty to do, and more laborers are needed. And this is the cry which goes up from all parts of the great field. "The harvest is great, but the laborers are few." The question which the Lord asks of his people is, "Who then offereth willingly to consecrate himself this day unto the Lord?"

OPPOSITION to the truth exposes some very odd religious vagaries on the part of people who ought to know better—and often do. Elder M. G. Huffman tells of some Danish ministers at Falmouth, Me., who, in order to prejudice their flocks against the commandments of God, tell them that the Old Testament is not intended for the common people to read, and that Jesus Christ died a Jew but was raised a Christian.

A PRIVATE letter from one of our workers in Nashville, Tenn., states that the tent meetings there are progressing encouragingly. Another significant item is that on a recent Sunday about 1,000 people went out to an adjacent park to witness a tight-rope performance. There was no complaint made, nor effort on the part of the officers of the law to enforce the Sunday law, although Nashville is the capital of the State in which Seventh-day Adventists are imprisoned for doing quiet farm work on Sunday.

THE Nebraska State Journal publishes a dispatch from Thedford, Neb., dated August 16, stating that a camping outfit and a canvassing outfit had been found in that vicinity, and the much decomposed body of a man some distance from the camp. A cart was at the camp, but the horse was gone. The description of the outfit and accompanying circumstances indicate that one of our canvassers named Wm. W. Dean has been murdered and robbed. A noted culprit, already in prison for another crime, had in possession when arrested a horse which has been identified as the one driven by the murdered man.

SOUTHERN CALIFORNIA CAMP MEETING.

THIS important meeting will be held at Santa Ana, Orange Co., September 21 to October 1. It is expected that the attendance will be large, and it is desired that ample accommodations be made in season, so all who desire tents will please send in their order at once, through the elders of the church to which they belong, or address Elder N. C. McClure, 1491 Telegraph Avenue, Oakland, as we do not want to ship tents unless they are ordered.

DEDICATION SERVICES.

THE dedication of the new church at Pasadena, Cal., will take place Sunday, September 17.

BIBLE ELECTION. By M. C. Wilcox. A brief presentation of God's plan and purpose concerning man, showing that the doctrine of election, or predestination, according to the Bible, is full of comfort and instruction. It throws new light on old controversies. *Bible Students' Library*, No. 67; 24 pp.; price 3 cents. Address Pacific Press Pub. Co., Oakland, Cal.

CAMP MEETINGS FOR 1893.

DISTRICT NUMBER ONE.

Maine, Bath.....Sept. 1-10
New England, West Lynn, Mass.....Sept. 7-17
New York, Little Valley.....Sept. 14-24

DISTRICT NUMBER TWO.

Tennessee, Nashville.....Sept. 5-12

DISTRICT NUMBER THREE.

Michigan (State), Lansing.....Sept. 21 to Oct. 1
Illinois (southern), Olney.....Sept. 13-19

DISTRICT NUMBER FOUR.

Wisconsin, Glenwood.....Sept. 12-19
Wisconsin (northeastern), New London.....Sept. 25 to Oct. 2
Iowa, Cedar Falls.....Sept. 5-12
Iowa, Sigourney.....Sept. 3-10

DISTRICT NUMBER FIVE.

Colorado, Denver.....Aug. 30 to Sept. 10
Colorado (western), Delta.....Sept. 27 to Oct. 2
Kansas, Herrington.....Sept. 7-17
Missouri, Sedalia.....Sept. 13-24
Oklahoma, Oklahoma City.....Sept. 28 to Oct. 8
GEN. CONF. COM.

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One Combination Warwick, 1 1/2 in. cushion tire -- \$60 00
" Ladies' Cushion tire ----- Paragon --- 50 00
" Gents' " " ----- Victor ----- 75 00

The above are in excellent condition.

E. J. Drake,
Care of Pacific Press,
Oakland, Cal.

**THE BATTLE CREEK
SANITARIUM**

Health Foods

To the Public: This certifies that the Battle Creek Sanitarium Health Foods, manufactured by the Sanitarium under the business name of the Sanitarium Food Co., are made under my direction and supervision, and that Granola and the other special foods manufactured by this company, are not made or sold by any other firm or person except their duly authorized agents.
J. H. KELLOGG, M. D.

Granola, = =
The Gem of Health Foods.

Our Granola, which has now been manufactured by us for nearly seventeen years, is unquestionably the finest health food ever devised, and is greatly superior to any of the numerous imitations to which its success has given rise.

For more than sixteen years the Battle Creek Sanitarium has maintained a Health Food Department, at first for the benefit of its patients and patrons, later, and for more than a dozen years, with increased facilities, to supply the general public. Within the last year MORE THAN 150 TONS of the following-named foods have been manufactured and sold:—

- OATMEAL BISCUIT,
- MEDIUM OATMEAL CR'KERS,
- PLAIN OATMEAL CRACKERS,
- No. 1 GRAHAM CRACKERS,
- No. 2 GRAHAM CRACKERS,
- Plain Graham Crackers (Dyspeptic),
- WHITE CRACKERS,
- WHOLE WHEAT WAFERS,
- GLUTEN WAFERS,
- RYE WAFERS,
- FRUIT CRACKERS,
- CARBON CRACKERS,
- WHEAT GRANOLA,
- AVENOLA,
- GRANOLA,
- GLUTEN FOOD, No. 1,
- GLUTEN FOOD, No. 2,
- INFANTS' FOOD.

OUR goods are shipped to every part of the world—to Australia, New Zealand, India, Persia, and other foreign countries, as well as to all parts of the United States; and in every instance they have demonstrated their wonderful keeping properties. The following are a few of the hundreds of testimonials received from persons who have for years made use of our foods:

MICHIGAN.
I have for three years used the "Health Foods" in my family, and can heartily recommend them, both for purity and health-giving properties.
C. F. PORTER, D. D. S.

INDIANA.
Your "Health Foods" are the wonder of the nineteenth century. I have used Granola but a short time, but have already experienced relief from indigestion and acid, or flatulent, dyspepsia. I also find the Zwiebach nourishing and toothsome.
D. M. KAUFFMAN.

NEW YORK.
Your Granola is the best selling invalid food I have ever handled. I have already sold nearly two thousand pounds.
A. J. BROUGHTON.

CONNECTICUT.
We have used your "Health Foods" in our family for three years and cannot get along without them. Having been troubled with dyspepsia and chronic inflammation of the stomach, I found that your Granola, Ave-

nola, Wheatena, and Gluten are the only foods that I can eat with safety.
WM. M. MEERWIN.

INDIANA.
I have personally tested your excellent food known as Granola. It is highly pleasing to the taste, easy of digestion, and the most nutritive cereal production with which I am acquainted.
DR. R. W. BULA.

OHIO.
Our baby is a testimonial to Sanitarium food. She is ten months old, weighs twenty-eight pounds, and is as ruddy and healthy a specimen as can be seen. She has actually gained flesh while cutting her last two teeth. Her flesh is firm and sound, and she is very strong.
FRED L. ROSEMOND.

MINNESOTA.
We have twins, and the little fellows are thriving nicely. The food agrees with them perfectly, and I have recommended it to many who are bringing up babies "by hand."
D. W. McCOURT.

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"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." -Neh. 8:3

LESSON XII.—SUNDAY, SEPTEMBER 17, 1893.

PERSONAL RESPONSIBILITY.

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

Lesson Scripture, Rom. 14: 12-23.

- 12. So then each one of us shall give account of himself to God.
13. Let us not therefore judge one another any more; but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling.
14. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; save that to him who counteth anything to be unclean, to him it is unclean.
15. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died.
16. Let not then your good be evil spoken of;
17. For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost.
18. For he that herein serveth Christ is well pleasing to God, and approved of men.
19. So then let us follow after things which make for peace, and things whereby we may edify one another.
20. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offense.
21. It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.
22. The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth.
23. But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin.

Golden Text: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth." Rom. 14: 21.

SUGGESTIVE QUESTIONS.

- 1. To whom shall every man give an account? Verse 12.
2. What therefore are we exhorted not to do? Verse 13, first part.
3. Upon what point are we especially exhorted to be careful? Verse 13, last part.
4. What did Paul know and of what was he persuaded? Verse 14, first part.
5. Would it be right for one to do contrary to what he conscientiously believed to be right? Verse 14, last part.
6. By ignoring the results of our influence how are we said to walk? Verse 15.
7. What are we exhorted not to do?
8. What should be guarded against? Verse 16.
9. Of what does the kingdom of God consist? Verse 17.
10. Who only is acceptable to God? Verse 18.
11. After what are we exhorted to follow? Verse 19.
12. What effect may an injudicious course have upon others? Verse 20.
13. What is the only safe standard to adopt? Verse 21.
14. Concerning whom should our faith be effectual? Verse 22.
15. What man is happy? Verse 23.
16. What is said of him who eats in doubt and unbelief? Verse 23.

LESSON XII.—SABBATH, SEPTEMBER 16, 1893.

INSTRUCTIONS TO THE CHURCH. I PETER 5: 1-6.

REVIEW QUESTIONS.—(a) What comes upon the people in the last days? (b) How should we regard the trial? (c) With whom do we thus become partakers? (d) To what solemn time does this lesson bring us? (e) In whom are our souls safe?

I. The Elders—Duties and Privileges.

Verses 1-4: "The elders therefore among you I exhort, who am a fellow elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according unto God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock. And when

the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away."

- 1. What class does the apostle especially exhort?
2. Of what does he say he was a witness?
3. Of what was he a partaker? Note 1.
4. What does he enjoin upon elders?
5. By what should they not be actuated?
6. With what mind should they serve?
7. How should their authority or oversight be exercised? Note 2.
8. If faithful in their work, what will be their reward?
9. When will it be given?

II. The Flock—Duties and Privileges.

Verses 5, 6: "Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another; for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

- 1. What is the duty of the younger? Note 3.
2. What is the duty of all to one another?
3. With what should they be clothed?
4. How does God regard the proud and the humble?
5. What is therefore our duty?
6. What will God do to those who humble themselves?

NOTES.

1. A Partaker of the Glory That Shall Be Revealed.—God's glory is in his character (see Ex. 33: 18, 19; 34: 5-7). That character, that glory, will be seen in all its transcendent loveliness when the King appears in his beauty (Isa. 33: 17); but men may know him here (John 17: 3), by faith they may now appropriate his righteousness (Rom. 3: 21, 22), and have the beauty of the Lord upon them (Ps. 90: 17). And so Peter in this life partook of the glory which shall be revealed, not only in Christ, but in us (Rom. 8: 18).

2. Neither As Being Lords over God's Heritage.—There is a strange and striking contrast between that church which claims to find her primal head in Peter, and in which is the highest development of the mystery of iniquity, and the instruction given by the Lord through Peter to the true church of Christ. In the apostate church we have lords many, who do little else but lord it over the souls of God's heritage, and when they held the power, they lorded over their bodies; and all of the persecutions of the Dark Ages have come because men professing to be ministers of Christ have lorded it over God's heritage in their lust of power and filthy lucre. The apostle presents the duty of the true elder; let him heed the instructions, and not content himself with being better than others. Feed the flock of God with the Word (1 Peter 2: 2), which is able to build them up (Acts 20: 32); doing willingly even as the Master, having compassion (Mark 6: 34); not for gain of lucre but gain of souls, ensamples to the flock in all soberness, humility, and faithfulness. See 1 Tim. 3: 1-7; Titus 1: 5-9.

3. Submit—Be Subject.—Of course, under God, God is first. His requirements are paramount. But the faithful man of God upon whom, in the providence of God, is placed burdens in the church, God will sustain, and through him will give instruction to the flock, which may not be disregarded or despised except at peril to the soul. As the elder must watch for souls as they that must give an account (Heb. 13: 17), so it is a corresponding duty of the church to heed the faithful admonitions, warnings, and instruction which God gives through the elders. See Heb. 13: 7, 8, 17; 1 Thess. 5: 12, 13. The dignity and position of the elder is to be respected for Christ's sake (1 Tim. 5: 1), and no accusation is to be received against him except at the mouth of two or three witnesses (verse 19). Subject one to another.—See Phil. 2: 3; Rom. 12: 10; Eph. 5: 21. Humility.—A most precious grace, because teachable. See Matt. 5: 3; Isa. 57: 15; 66: 2; James 4: 10.

4. WORD THOUGHTS.—Fellow elder (v. 1), the expression shows that Peter was only one with the others, not the head. See Matt. 23: 8.—Witness, a spectator, or eyewitness, who is expected to testify of what he has seen. Acts 10: 39; 1: 8. Also a martyr, who testifies by his life. Acts 22: 20.—Tent (v. 2), not only to feed, but to care for; all that is included in the life of the shepherd.—Filthy lucre, "disgraceful gain." If the elder works for the gain of money, that gain becomes disgraceful, base, or dishonorable.—Lording (v. 3). See Matt. 20: 25; Acts 19: 16. This is not from the word used for legitimate authority in the church, as in 1 Thess. 5: 12.—Ensamples, or examples, from tu-

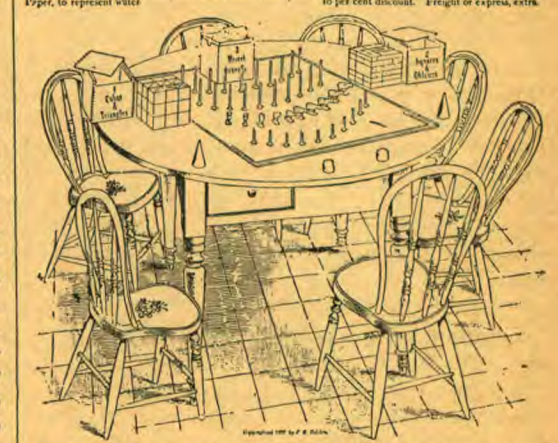
poi, type.—Chief Shepherd (v. 4), not Peter, but Christ.—Crown (stephanon), to put around, to encircle, from stepho. The crown used in the games, military triumphs, marriage feasts; woven of leaves, or of gold in imitation of leaves. Used of the conqueror's crown, not the king's. See 1 Cor. 9: 24-26; 2 Tim. 2: 5. The royal crown comes from diadema.—Humility (v. 5), Gird yourselves with it as a constant part of your apparel.—Resisteth (antitassestai), a strong and graphic word. Literally, "setteth himself in array against," as one draws out a host for battle. Pride calls out God's armies. No wonder, therefore, that it "goeth before destruction."—Vincent.

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News and Notes.

FOR THE WEEK ENDING AUGUST 28.

RELIGIOUS.

—Bishop Newman, says the *California Christian Advocate*, who has just returned from his South American tour, reports that the largest churches and halls could not hold the people who came to hear him preach the Protestant gospel.

—Among the delegates to the great Catholic Congress at Chicago are mentioned some notable politicians, for instance, Chairman Carter, of the Republican National Committee, and Chairman Harry, of the Democratic National Committee. Carter is appointed from the Vicariate of Idaho and Harry from the Archdiocese of Philadelphia. The list of New York delegates includes the names of Bourke Cockran, General di Cesnola, Herman Ridder, Joseph J. O'Donahue, Eugene Kelly, William R. Grace, Hugh J. Grant, and Mayor Gilroy. A prominent political paper says, "It would perhaps surprise you to see the list of leaders of American thought who are communicants in the mother church."

—Rev. Dr. Coyle, of this city, wants to know what proportion of mechanics and laboring men of all sorts habitually stay away from church, if those who stay away are hostile or only indifferent, and if hostile, why. The Federated Labor Union, through its secretary, replies that three-fourths of those constituting the classes mentioned stay away from church, and if there were no Catholics, the proportion would be greater. Of those who stay away, about one-third are indifferent; they believe the doctrine advocated in the churches, but "are dulled and tired, and prefer pleasures that stimulate the physical man rather than moral or intellectual stimulants." As to the other two-thirds of the non-attendants, they are declared to be hostile to the churches.

SECULAR.

—Governor Boies, of Iowa, has been nominated by the Democrats for a third term.

—A large packing house in Kansas City was closed last week on account of a butchers' strike.

—The employes of the Southern Pacific Railroad Company have been notified that pay day for June wages has again been postponed until September 15.

—A Bangkok dispatch says that the French have already violated the Franco-Siamese treaty by occupying the town of Chantibrun without any pretext whatever.

—The San Francisco Midwinter Fair is to be opened January 1. On the 24th inst. 500 men began the work of excavating for the various buildings, roadways, etc.

—The Board of Health of Wilmington, N. C., has declared a quarantine against Atlanta and Columbus, Ga., because of the number of refugees at those places from fever-infected ports.

—In Chicago a committee of twenty-five labor leaders and twenty-five prominent business men has been organized for the purpose of trying to secure bread and work for the suffering poor.

—A Denver, Colo., dispatch of the 22d inst. says that a mob of unemployed laborers drove seventy-five laborers from work on a sewer in that city because they accepted work at less wages than is usually paid.

—On the 26th inst. more rioting by otherwise idle men was the order in Chicago. Several participants were badly injured before the police could restore order. The mayor has ordered that there shall be no more parades.

—At an Anarchist meeting in New York City, on the 23d inst., one of the speakers worked himself into a frenzy and shouted, "The police dare not come in here!" Then the police did go in and cleared the hall in two minutes.

—Last week tramps threatened to destroy the property of Mr. Hume, an orchardist residing near Los Gatos, Cal., because he declined to discharge his Japanese help and hire white men. Mr. Hume appealed to the sheriff for protection.

—The Duke of Edinburgh, second son of Queen Victoria, falls heir to the throne of the German State of Saxe-Coburg-Gotha, thus adding to the complex condition of European royalty. The duke is uncle of the German emperor, and his wife is sister of the czar of Russia.

—Last week the city of Naples was the scene of extensive riots which the police could not manage, and the troops were called to quell the disturbances. The trouble was partly owing to the strike of cabmen, and partly to the anti-French feeling that has recently been aroused by collisions in France between French and Italian laborers.

—Further reports from the local political difficulties in the State of Coahuila, Mexico, state that two of the factions met one day last week and engaged in a pitched battle. About thirty men were killed on one side, and fifty on the other. The battle was near Nadadoris.

—In Newport City striking longshoremen have assumed a hostile attitude toward the Italians who came to take their places. On the 23d inst. a party of six Italians were attacked by a mob of strikers and roughly handled. The strike was against a reduction of wages.

—A Naples dispatch of the 23d inst. says: "The cab drivers of this city to-day went on a strike and considerable rioting followed their attempts to induce drivers of other vehicles to join. A number of kiosks and cars were burned. Five strikers and four policemen were seriously injured."

—The woolen mills and flour mills, which constituted about all that was left of Merced Falls, one of the oldest towns in California, were entirely destroyed by fire on the 23d inst. Loss, about \$200,000. The 150 inhabitants of the village were about all dependent on the mills for support.

—The employes of the Evansville and Terre Haute (Ind.) Railroad were paid off in checks instead of money, and when they went to get the checks cashed or to pay bills, neither banks nor merchants would take them. The result was a strike and a temporary stoppage of trains.

—One hundred Japanese left a hop ranch in Sacramento County, this State, because the proprietor would pay them but ninety cents per hundred pounds for picking. As soon as they had departed, \$1.00 was offered to white pickers. The Japs had been waiting some time for the hops to ripen.

—A Topeka dispatch of the 25th inst. says: "Potato bugs are swarming in several counties of southern Kansas. Near Parsons, where the Methodist revival is being held, services were broken up last night by a tremendous swarm of these bugs that came in through the doors and open windows of the church."

—The trustees of the town of Vacaville, Cal., recently proposed to fix saloon licenses at \$100 per quarter. But the next day they were confronted with a petition, signed by many citizens and every saloon man doing business in the place, asking that the license be fixed at either \$15 or \$500 per quarter. So they fixed it at \$500.

—A severe storm raged along the Nova Scotia Coast on the 22d inst. At Halifax much damage to shipping, as well as to parks, gardens, and light buildings, is reported. A steam tug with a coal barge in tow was wrecked forty miles from Halifax and twelve men were drowned. The barge had come all the way from Sydney, and was almost to its destination.

—New York City is having trouble with its hordes of unemployed men, and not only with its own but with hundreds congregating there from other places. Many appeals are being made to the mayor that the authorities improvise work in the way of public improvements. It is alleged that many Anarchists are mingling with the crowds, and covert threats of violence are heard.

—The telegraph credits Milwaukee with two demonstrations by unemployed laborers last week. On Tuesday several hundred Polish and German laborers marched through the streets looting fruit stands, fish stands, and other places where edibles were exposed. The next day another demonstration was attempted, but the leaders were dispersed before a large crowd was collected.

—The trouble between French and Italian miners at Aigues-Mortes, mentioned last week, seems to have led to serious complications. At first it was inferred that the Frenchmen were entirely to blame, but later reports indicate that there was considerable provocation on the part of the Italians. Furthermore, the retaliatory treatment of French citizens in Italy by Italian mobs rather puts the onus of apology on that government instead of on France. It is claimed by the French that secret agents of Germany are inciting the Italians to bring about trouble with France; and it is further claimed that the Italians are very forward to provoke hostilities, because, owing to the "triple alliance," they have the support of Germany and Austria.

—On Wednesday of last week a destructive storm raged along the North Atlantic Coast. The gale is said to have attained a speed in New York City of thirty-eight miles an hour, on the coast of forty-five miles an hour, and out at sea of 100 miles an hour. At the fashionable watering places along the coast great damage was done. At Elizabethport, N. J., the water in the streets was two to three feet deep. Over a large section of country extensive damage is reported to shipping, buildings, railroads, telegraph wires, parks, fields, etc. There was nearly four inches of rainfall within twelve hours. The latest reports put the deaths at sixty, but it was expected that further news from the sea would add to the list. The storm was characterized as an "atmospheric terror."

—A fire in South Chicago, on the 24th inst., destroyed about 150 dwellings, which were occupied by about 300 families. South Chicago is a manufacturing district, and the sufferers were largely of the wage-earning class and small merchants. Including heavy damage to a large lumber company, and also to a coal company, the damage is estimated at nearly half a million dollars. To make matters worse for the sufferers, the mills in which most of them were employed have since been closed.

—Our government has been obliged to "explain" and to "express regrets" to Italy again on account of some of her citizens being hurt by a mob in this country. This time it was because of some Italian miners being driven from their work at Cripple Creek, Colo., where they were laboring at reduced wages. Perhaps the frequency of the apologies and restitutions necessary for violent onslaught on foreigners in our midst might be adduced as evidence in the claim that "this is a Christian nation." But here the case would have to rest.

—The contest now going on between this city and the Southern Pacific Company, which began in a dispute as to the ownership of Broadway wharf in particular and the water front in general, is likely to end in cutting off the free travel on the company's Seventh Street local line, which the people have enjoyed for over twenty years. This line, which is a feeder for the company's ferry to San Francisco, extends about five miles through the city, and has been deemed a fixture to such an extent that business has been established and many residences built with reference to its continuance. Fortunately, electric lines now parallel the S. P. line on adjacent streets, but they do not take the place of a free line in the matter of cheapness of travel.

LITERARY NOTICES.

Home and Country, of New York, will appear in July and thereafter among the illustrated magazines. Its specialties will be Literature, War History, Finance and Industrial Progress. Among the interesting features of the first number are descriptions of the trial trips of the *Clermont* and *Orleans*, the first steamers navigating the Hudson and Mississippi; a full yet concise discussion of Senator Peffer's bill for the nomination and election of Presidents by direct vote of the people, written by its author; several well-written articles upon Finance and Trade, adapted to the understanding of ordinary readers; reminiscences of Grant and Lincoln; short stories, and a full-page illustration of the Battle of Atlanta. The subscription price of the magazine is \$2.00 per year, and it may be clubbed with any \$1.00 weekly or monthly in the country without extra cost. At the former price a U. S. Postal Guide will be given to each subscriber to the magazine. 96 and 98 Maiden Lane, New York.

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Signs of the Times

OAKLAND, CAL., MONDAY, AUGUST 28, 1893.

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MR. ALBERT A. POPE, of Boston, suggests a good measure for giving relief to the unemployed throughout the country. His plan is for county and municipal authorities to inaugurate good road enterprises within their respective jurisdictions. It is a fact that this country is notoriously deficient in the matter of good roads, and, without doubt, this is an opportune moment to procure abundant laborers at reasonable wages, and the good to be done in relieving want and allaying the "tramp" evil would be incalculable.

THE underlying motive for settling a permanent papal delegate in the United States is thus stated (and it is probably correct) by the *Evening Tribune* of this city:—

The past year has been remarkable in more ways than one in Catholic America. No one knows how nearly there came to being an American Catholic Church with Archbishop Corrigan at his head, had not the opportune arrival of Monsignor Satolli nipped the scheme in the bud. No man ever will know, perhaps, the extent and depth of this conspiracy. The Catholic Church keeps its own secrets, as it keeps many secrets not its own. But it is a safe prophecy that Archbishop Corrigan will find his sphere of influence greatly lessened hereafter, and that he will never now reach the red hat for which his soul has longed for many years.

A DOCTOR of this city has had a peculiar experience through his belief in Spiritualism. An intimate friend of his explains that he has been for about five years under the influence of a lot of mediums in San Francisco who have worked all manner of schemes to get money out of him. Although having a material wife, he was induced to marry a "spirit bride," one who materialized at the seances which he attended; however, she had to obtain a divorce from another material husband before uniting with the doctor. Then came demands from the spirit lands for a variety of finery, such as silk dresses, diamonds, etc., which were theoretically dematerialized and sent to Jupiter to be worn by the spirit bride. But it has transpired that these articles were in some peculiar manner sent back and were subsequently worn by some very earthy women. But his real wife avers that she never received any of them. She further avers that he had "spirit brides" to the number of five. A man who was connected with the mediums went East and by some means became an inmate of a prison, where he made a confession exposing the conspiracy against the doctor. When a

man becomes enamored of Spiritualism he might as well be swindled in one way as in another, for the whole Satanic doctrine is a delusion and a snare that will eventually rob its votaries not only of their material means but also of eternal life.

WE have before made mention of the Retail Clerks' Union of this city celebrating their victory in securing the Sunday closing of the stores of their employers. But a "Delegate to Federated Trades," in a communication to a local paper, announces it as a "Sunday victory." All these local episodes of the Sunday-closing class are quickly seized upon to swell the Sunday wave that is sweeping the liberties of the people into the vortex of Church and State union. We have reached that point in the progress of popular religious domination where civil and religious liberty is construed to apply only to those who believe in Sunday sacredness. And the Federated Trades having fallen into the current so far as this county is concerned, the above-mentioned "delegate" calls down the boycott of the people upon the merchant who "has the temerity to defy the Federated Trades of Alameda County." It is remarkable how promptly the spirit of persecution seizes upon men when they espouse the cause of enforced Sunday observance. This one fact should be enough to open the eyes of thinking people to the innate iniquity of the cause.

COMING INTO "CLOSER FELLOWSHIP."

THE following clipping from the *Advance* may be set down as a sign of the times:—

The Baptist Church of Long Island City deserves praise for a highly Christian act. The new St. Mary's Roman Catholic Church was entirely destroyed by fire last week. Immediately the Baptist Church offered the use of its edifice to its afflicted neighbor, and the offer was accepted in the same spirit with which it was made. Sunday morning four masses were celebrated in the Baptist Church between 6 and 9:30, the worshippers filling the house to the vestibule. A temporary wooden altar was placed in front of the baptistry upon which were the cross and the lighted candles. Father McGuire in his address made grateful mention of the Christian spirit of toleration and liberality by which his people were furnished with a place of worship. While the Catholics were dispersing, the Baptists and Methodists were entering for a union service, and never before, perhaps, have three of the great creeds of Christendom come into closer fellowship. This sight will be witnessed every Sunday morning of the summer, and who will deny that it is the sign of a better day?

When Baptist Churches can be devoted to the papal service, and the Methodists enter the "fellowship," and a Congregational paper bestows its "praise" upon the scene and bails it as "the sign of a better day," what is left for such a waning Protestantism to protest about anyway? This occurrence adds force to the words of the *Catholic News*, published in last week's issue: "There is only one creed, and that is our creed. If the Protestants accept that, they are not Protestants. There is only one chance of unity, and that is the total annexation. Our Protestant friends will do well to learn that fact."

HOW WOULD THE COURT DECIDE?

THIS is what Justice Brewer, of the U. S. Supreme Court, has to say of the ominous tendency toward organization to the menace of individual independence:—

The business men are becoming the slaves of the combine, the laborers of the trades union and organization. Through the land the id a is growing that the individual is nothing, and the organization, and then the State, is everything; and we have the fancy sketch of the dreamer of a supposed ideal State, in which the individual has no choice of lot or toil, but is moved about according to the supposed superior wisdom of the organized mass; and this, we are told, is the liberty for which the ages have toiled and for which human blood has crimsoned the earth. As against this servitude and sacrifice of individual liberty I wish to enter my earnest protest. The Great Master divined the powers and possibilities of our nature when he dethroned priests and prelates and bade each soul stand face to face alone with its God. In every century humanity has looked forward through tears to a better day to come, and has asserted, as the ideal yet to be attained, the liberty of the individual. Is it not bartering away the

experiences of the past, are we not selling our birth-right for a mess of pottage, when we encourage, or even tolerate, the domination of the combine, when we look in silence upon the growing servitude of the individual to the organization?

In view of the above expression, we can but wonder what would be the decision of Justice Brewer and the Supreme Court in regard to the right of the general government or the State governments to enact Sabbath or other religious laws which compel the conscience of the individual and lay the individual under penalties for disobedience of the organization in matters in regard to which he should "stand face to face with his God." A United States Court has decided against the individual in one such case, and it was presumably after consulting with Supreme Court justices. But it is probable that the higher court will before long be called upon to decide directly upon such cases, judging from the tendency of which Justice Brewer complains and certain precedents established by Congress and most of the States. In such case will the court stand for the constitutional "ideal" of individual liberty, or in harmony with "the growing servitude of the individual to the organization"? We shall see.

SAN FRANCISCO'S MIDWINTER FAIR.

AUGUST 24 was the occasion of an enthusiastic demonstration in San Francisco, when ground was broken for the contemplated buildings and other improvements connected with the Midwinter Fair. A large number of invitations were sent out by the Executive Committee, the ministers of the city being amongst the number thus honored. One of these, Rev. E. B. Stewart, of the Second United Presbyterian Church, sent a letter in reply, in which was this statement:—

As one who entered emphatic protest against attendance upon "The World's Fair" at Chicago because of the violation both of national and of divine laws, duty is clearly setting before me the necessity of avoiding even so much complicity in this enterprise until assurance is had that its gates shall be closed on the sabbath. Such assurance I do not have at present, and therefore must beg leave to decline with regret the invitation so courteously given.

The committee did not take any formal action on the letter, but Gen. W. H. L. Barnes, of the committee, returned a somewhat caustic response, in which occurred these sentiments:—

In common with all other clergymen of all religious denominations of San Francisco, you were invited to be present at the inauguration of an enterprise whose importance to the State, to the general education, and to the highest expression of Christianity—charity to the poor and labor for the laborless—cannot at this time be exaggerated. We regret that, as a teacher of the people, you withhold your sanction and presence on such an occasion. The celebration will, nevertheless, take place. It will be opened with prayer and finished with a benediction, implored of that Divine Power whose aid in our work we seek. We hope he will be present, if you are not, and we believe he will.

This is what the *Examiner* calls the Executive Committee's "first brush with the Sunday-closing idea." But the "Sunday-closing idea" has been preparing for an extended "brush" with the management of the Fair if the latter does not unconditionally make the desired concession. The Presbyterian ministers of San Francisco and Oakland have taken their stand for closing; the Christian Endeavor Society has also spoken, and other religious associations, temperance societies, and some industrial organizations are also expected to join the crusade. Inasmuch as the leading counties and principal cities of the State will take a deep interest in the Fair, we may expect to see a determined trial of strength on the part of all the forces usually conspicuous in the advocacy of Sunday laws.

Nearly all classes of men are predicting an approaching time of trouble and disaster. We believe there is an hour of spiritual darkness even now upon the world, and nothing more forcibly portends this prophetic fact than the intolerant spirit now being manifested in the increasing clamor for Sunday laws and their rigid enforcement.

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