

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.

"WHY stand ye here all the day idle?"

THIS is God's question to his people now. It is a question to every soul. We are in the closing work of God—the eleventh hour. The harvest is great, the laborers are few; why stand ye here all the day idle?

THOSE who are Christ's cannot say, as did the laborers in the parable, "No man hath hired us;" for Christ has bought us with his own precious blood; he has bought us, body, soul, and spirit. We are not therefore our own; we belong to Christ. Our time, our money, our physical, mental, and moral powers, are all Christ's. He bought us when we were "sold under sin." It is our duty, therefore, to yield to Christ what he has purchased.

NOW AS Christ bought us, we belong to him, and as he also died for all the world, we become by virtue of that very purchase a debtor to those for whom Christ died. It was for this reason that Paul, over and over, called himself "a bond servant [servant or slave] of Jesus Christ." It was also for this reason that he declares: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Rom. 1:14, 15. Christ died for all; all therefore belong to Christ, and every soul who truly acknowledges this purchase, will yield himself and his all to Christ. He by that yielding identifies himself with Christ and Christ's work. He feels a burden for all men. If God calls him to go to the savage barbarians, to a people of strange tongue, he is ready. He acknowledges duty, he claims the privilege of being co-worker with Christ.

SUCH a work for Christ will not partake of selfishness, for self dies when that great fact is admitted into the heart that we are nothing without Christ, but that he is our Re-

deemer in all things. Self is exchanged for Christ. Self is crucified, and buried; Christ is risen and lives within by faith. That which is dead does not work. That which lives and grows bears fruit; and as faith has brought Christ within the heart, voluntarily, willingly, gladly, so God through Christ works within us "to will and to do of his own good pleasure." It is therefore not humanity working, but God working. It will not be by human might nor power that the work is wrought, but by God's power, the power of his Spirit in us. We can in that way be witnesses of Christ, because we know him. We can proclaim the glad tidings, because we know them to be glad tidings. Paul could not preach the gospel till Christ was revealed in him. Gal. 1:16. Neither can we bear his message to the world till we know the power of the message in our own hearts and lives. Then we cannot do otherwise than witness for Christ. Every act will show forth the life within.

LET no one who professes to be Christ's say: "God has no work for me to do. I am not capable of working in the Lord's vineyard." If you are Christ's servant, if you have yielded to him who has bought you, you have one talent, at least, to use in the Master's service; for it is revealed in the Scriptures that the Master "called *his own servants* and delivered unto *them* his goods. And unto one he gave five talents, to another two, and to another one; to *everyman* according to his several ability." Not one of *his* servants was omitted. Every one of Christ's servants is given all that he has ability to use for his Lord. They were not given of their own goods, but of his, the Lord's, goods. So Christ gives of *his* goods. But he is spiritual, and his goods are spiritual. They are the precious spiritual gifts which God gives to every man who will yield to him. It may be the gift of apostleship; it may be the gift of prophecy; it may be the gift of pastorship, or evangelist, or teacher, but it is more likely to not be any one of these; but to everyone comes the blessed gift of ministry,—ministry in kind words, helpful deeds, kindly acts, loving, patient forbearance. And he who uses well the talent will have more given him. He who thus works in his now limited field in the Spirit of Christ, will be given a larger field. God will supply all; will you accept it? "Why stand ye here all the day idle?"

JESUS said, "Every plant, which my Heavenly Father hath not planted, shall be rooted up." Matt. 15:13. Is Sunday of God's planting? Is the seventh-day Sabbath not of his planting?

TRADITION OR SCRIPTURE.

A CORRESPONDENT sends us a clipping from the *Gospel Advocate* of May 11, 1893, and requests us to notice it; but to our mind it needs no notice. It is just the character of many Sunday arguments. It makes the broad statements that

there is not a greater delusion in modern times than the idea that the old Jewish Sabbath is still in force. Man was never commanded to keep the Sabbath at all till the command was given through Moses. The Sabbath was part of the law, was one of the ten commandments, and was taken out of the way when Jesus died upon the cross. To keep the old Jewish Sabbath, therefore, is to keep something that is just as dead as animal sacrifice, and cannot benefit any human being. But to ignore the Lord's day, the first day of the week, is to ignore the worship of the Lord's house, the Lord's Supper, and virtually to ignore the resurrection of Christ, and to reject Christ as a ruler, lawgiver, and Saviour. It really amounts to rejecting the New Testament, the new dispensation.

All of these things are stated by the editor of the *Gospel Advocate* as truth, but no Scripture proof whatever is given to confirm the statement.

NOW every Bible student knows that the Sabbath of the Lord was given at creation (Gen. 2:2, 3), when it was made for man (Mark 2:27); that it was never by Inspiration called "Jewish;" that it was a part of the Decalogue (Ex. 20:8-10), of which, said Christ, "it is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke 16:17); that Christ himself kept it (John 15:10; Luke 4:16); that those taught by Christ kept it as God commanded it (Luke 23:56); that Christ is the Light of the world (John 8:12); and that those who claim to be his disciples are to walk even as he walked, and so show forth the light that shines from him (1 John 2:6; Matt. 5:16). For the first day as a Sabbath, or holy day, there is not one word of Scripture. It is never once called a Sabbath, or holy day, nor the Lord's day. The only Lord's day revealed in the Scripture is the Sabbath of the Lord. See Ex. 20:8-11; Isa. 58:13; Mark 2:28.

The proof that the gospel has brought us into harmony with God is God's holy law; for the righteousness of God is revealed to us by faith in the gospel (Rom. 1:16, 17), and the witness to the rightness of that righteousness is God's law (Rom. 3:21, 22). Whoever knows this righteousness will never desire the blessed witness of it to be taken out of the way. He will say, "Thy testimonies are my delight." "Great peace have they which love thy law; and they shall have no stumbling block." Ps. 119:165, margin.

The quotation from the *Gospel Advocate* is a

fair sample of the instruction given on the Sabbath question by scores of religious papers and from hundreds of religious pulpits. Which will our readers follow, the word of man or the word of God? human tradition or the commandments of God?

STANDING ON PRINCIPLE.

NOTWITHSTANDING the fact that the Baptist Church, in the main, is drifting with the current that is leading on to religious legislation, and consequently to religious persecution, in this country, there is one prominent Baptist clergyman in this city who stands by the old Baptist principle of religious liberty for all. He has sufficient foresight to see in compulsory Sunday observance, or in the compulsory observance of any religious rite, the sure forerunner of persecution for conscience' sake. Some time ago he preached a strong sermon to his people on this subject, taking for illustration the persecution of Seventh-day Adventists in Tennessee. And recently he gave his young people a talk in which he is reported to have spoken very strongly against any legislation that would compel a man to observe any set day as a day of rest. We refer to Rev. C. H. Hobart, of the First Baptist Church.

The point in this reference which we would forcibly emphasize is that he takes his stand on the time-honored Baptist principle, from which, we are sorry to say, the mass of Baptists are fast receding, for the evident reason that the popular wave is set that way. He is deserving of credit for his manly stand, and his forethought in warning his young people of the tendency of the times and its certain results. Young people growing up and taking position in the religious, political, and business world are apt to be unconsciously swayed by that which is popular in their surroundings.

It is proper, and the true gospel minister will not fail, to inculcate that pillar of gospel injunction, "As ye would that men should do to you, do ye even so to them." There is not, in all the teachings of the Master, a single intimation that men are to be compelled to observe any precept or ceremony of the gospel. And the apostle Paul, who received his credentials direct from the Lord, says, "Knowing therefore the terror of the Lord, we *persuade* men." We have not a single Scripture example of an appeal to civil law to enforce the requirements of the gospel. Every idea of compulsion that ever came into the church was the outgrowth of apostasy. As the Spirit of God was grieved away, the spirit of intolerance came in.

Nor has any truly *scriptural* doctrine ever been enforced by those who have resorted to compulsion. In all the history of compulsory religion (if we except the days of the theocracy), it cannot be shown that civil law or physical force of any kind has been invoked in aid of anything but false doctrine or mere human dogma. Neither Rome nor the Covenanters nor the Puritans ever compelled the observance of a true doctrine. That which was commanded under human penalty was either *perverted* Scripture requirement, or out-and-out human invention. And

so it is to-day; every attempt at religious legislation is in behalf of that which is unscriptural and of human origin. The fact that civil law or physical force is called in aid of any religious move or dogma is *prima facie* evidence that the principle or institution to be thus aided is not sustained by the word of God. For no man ever asks the State or the world to enforce by law or sustain by material means that which he knows is upheld by the power of God's word.

W. N. G.

A MODERN "TEMPERANCE" MEASURE.

THE question of the Sunday closing of saloons has recently been before the common council of San Jose, Cal. We quote a part of the report of that meeting from the *California Prohibitionist*, of August 10, published in that city:—

The meeting of the San Jose common council last Monday evening was the most interesting that had occurred for many months. The publication of the fact that the Sunday-closing ordinance would be up for amendment, brought out a full house, every seat being occupied long before the council was called to order. The Sunday closing advocates represented the very best element of the town, the Protestant and Catholic clergy, the business interests, the W. C. T. U., and the Salvation Army all having their representatives, together with every temperance organization. The entire quarterly conference of the First M. E., German M. E., and Centella M. E. Churches, adjourned their meetings to also attend the session in a body. The contest was striking, the closing element being represented by the very best men of the city, whose names alone lend strength to any movement they may indorse, led by the *leading clergymen*, and backed by a strong delegation of the W. C. T. U.

This is called a temperance measure, but the reader will see by the men who led in the matter, and by the extent of the law itself, that it is a religious measure. Upon the Sunday law the Protestant and Catholic clergy, the W. C. T. U., and the Salvation Army unite. The preaching of the gospel and the works of religion are all laid aside, that these religious people may attend this political meeting, which some temperance people are led to believe is a temperance measure, but which is really a piece of local religious legislation. That it was not a temperance victory but a Sunday victory is very easily shown. If it were purely in the interests of temperance, it would not be confined to one day in the week; it would be for closing all the time. Everyone knows that no amount of agitation would induce the San Jose council to pass a Saturday-closing saloon ordinance. The saloons are closed in the interests of the Sunday.

Sunday temperance principles are about as effectual as Sunday religion. A man who is religious only on Sundays impresses no one with his religious principles. He is set down as a hypocrite. The man who believes in Sunday temperance or prohibition places himself in about the same category. Licensing the traffic six days in the week and prohibiting it one day is to say to all that the traffic is worse on that one day than it is on others, whereas it is equally evil on all days. All this is making the liquor traffic respectable, and at the same time elevating the Sunday and paving the way for a union of Church and State in California. This is shown by the *Prohibitionist*, which says: "To the credit of the better element of the saloon keepers, not one was present to countenance the proceedings [against Sunday] by either presence

or voice." But let an ordinance come before the council for a seven-day law and then see. The true temperance element would dwindle to a corporal's guard. It is Sunday, a so-called Christian, but in reality pago-papal, institution, which is becoming more and more the center of attraction to the forces of apostate Christianity. But Sunday as a religious institution is not of Christ; and if it were, the methods used to promote its observance are antichristian. The gospel of Christ "*persuades*," it does *not compel*. If the ministers of San Jose, the W. C. T. U., and Salvation Army were all united in Christ in preaching the gospel of Christ, it would tell a thousand times more for temperance and morality than all the legislation of municipalities or States for Sunday laws. It is sad that the true temperance people and "the business men" suffer themselves to be herded, "led," and driven or "backed" by the "leading" ministers and the W. C. T. U., which has become the Women's Political Union. It has largely ceased to be either temperance or Christian.

All these efforts in various localities, of which the above is a sample, are omens of the fiercer persecution before, and of which God has given warning in his word. Man may claim such legislation to be beneficent; but God's word says that it is evil; and God's word is more than men.

"If any man have not the Spirit of Christ, he is none of his." Christ's Spirit in us will lead us to do what that same Spirit did in Christ eighteen hundred years ago. Christ cannot deny himself, hence his Spirit will always lead in the same direction and teach the same thing. The Spirit of Christ led him to go about doing good (Acts 10:38); it will lead us to do likewise. It led him to deny himself (Matt. 16:24) and to give up all for us; it will lead us to deny ourselves and give up all for him. It led Christ to obey the law of God and to delight therein (Ps. 40:7, 8); love in us—inborn of the Spirit—will be manifest in the same way. "He that saith he abideth in Him ought himself also so to walk even as He walked." 1 John 2:6. Have you the Spirit of Christ?

FAITH knows no bounds or limitations. It cannot be compassed by walls and bars and locks. It cannot be checked in its progress by the surge of old ocean's wave. Despotism and tyranny cannot quench it, the power of evil cannot rob it of its hopes. It rests on God, and where he leads, faith follows. It may be through the Red Sea, into the conflict of battle, to desert wilds or mountain fastnesses in search of the lost and straying, what matters to faith so long as God goes before and his presence directs. The power of faith is the power of God, and as such has naught to fear from the elements of nature or the power of evil.

THAT which has the broadest and most solid base is the least likely to fall. That which is the most likely to fall is the top-heavy structures. True humility gives us the strong and secure base of God's mercy and power alone. Self-exaltation lifts us up and makes us top-heavy. If we would not fall, let us walk humbly with God.

Doctrinal.

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

"IS THERE ANY WORD FROM THE LORD?"

[*Jeremiah 37 : 17.*]

DAYLONG a craven cry rose up :

"The people drink a bitter cup.

They languish, gathering stones for bread ;

Brave faith is fallen, the old hope dead."

The babblers will not cease :

"The people have no peace."

Trust is outworn ; naught can be done ;

There is no good under the sun ;

The blue sky fades ; the old faiths fail ;

The strong hand shakes ; the warriors wail.

Daylong the craven cry,

"The people faint, they die."

Are we, forsooth, so helpless, we

That vanquish air and earth and sea ?

The sun shines yonder ; somewhere glows

The old first hope bright as it rose,

The hope whose accent high

Shall brand this whining lie.

If doubts, risen idols of the Nile,

Again the hallowed land defile,

Thunder yet clothes green Horeb's crown ;

Let Sinai speak, and smite them down.

Life nests yet in the clod ;

Israel has still its God.

The seers, the prophets, poets—they

See yet the good gold in the day ;

They of his line that conquered Saul

Can crowd small cowards to the wall ;

They that were Athens' might

Can put pale wraiths to flight.

Poets, still red at heart, arise,

Sing back the blue into the skies,

Sing back the green into the grass,

And bid these sulking phantoms pass ;

Yon dauntless sons of song

Can blast this dastard wrong.

Once more blest messengers declare

That love still lives, that life is fair,

Say knowledge knows not, trust is all,

And crush these wise which writhe and crawl ;

Wake, wake your strains of fire ;

God's for us—strike the lyre.

—*John Vance Cheney, in Century.*

TRUE AND FALSE THEOCRACY.

BY C. P. BOLLMAN.

THEOCRACY is the highest, the most perfect form of government known to man ; for it is government by the direction or administration of God himself. Had man never fallen, there never would have been any other kind of government ; and in the earth redeemed from the curse, God will be "all in all ;" for "the tabernacle of God" shall be "with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." This can mean nothing less than the perfection of divine government.

Primarily, theocracy means government of a State by the immediate direction or administration of God, as in Eden before the fall ; it is also applied to the exercise of political authority by priests representing the Deity. It is not enough to constitute a true theocracy that rulers profess to represent God ; it must be even so, as it was in the case of Samuel. But in its highest and truest sense a theocracy has never existed in this world since the fall. And only for brief periods has political authority been exercised by men truly representing God. It is declared that "Moses was faithful in all His house." The Lord was also with

Joshua even as he was with Moses ; but after the death of Joshua the intervals were indeed brief in which the children of Israel walked in the counsel of the Most High ; and with the crowning of Saul the theocracy proper ended ; for while the Lord designated Saul to be king, he declared to Samuel, "They have rejected me, that I should not reign over them." 1 Sam. 8 : 7.

It follows from what has already been said that two things are absolutely necessary to the existence of a true theocracy : (1) God himself must be the governor ; and (2) the subjects of the government must consent to be governed by God, or by those directly chosen and directed by him. God himself having made man a free moral agent,—a being endowed with power of choice,—recognizes the great truth that in all things civil, governments derive their just powers from the consent of the governed. The Creator himself exercised civil power only so long as it was the choice of the people that he should exercise it. When God became the recognized governor of the children of Israel, it was by their unanimous consent : "And all the people answered together, and said, All that the Lord hath spoken we will do." Ex. 19 : 8. And when God abdicated the throne and gave the government into the hands of Saul, it was likewise in deference to the practically unanimous demand of the governed, *i. e.*, of the people.

But though the children of Israel rejected God as their ruler, "and would none of his counsel," his merciful providence was still over them. They were to be preserved a separate people for a special object, and even their rebellion could not defeat the purpose of God concerning them. The divine mould was still upon their laws, and a divine providence still protected them from utter extinction as a nation.

God's promise to David was "that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne" (Acts 2 : 30), and it was necessary that the nation should continue until the Promised One should be revealed. Nevertheless, when the people rebelled against God, he permitted them to reap the fruit of their doings. When they repented and sought him, he delivered them, and they were still called by his name. But while he permitted them to retain in a measure their religio-civil laws, and to administer them by a semi-ecclesiastical court, he never restored the theocracy which they had rejected. And with the overthrow of Zedekiah the descendants of Abraham ceased to be a nation and became merely a dependency of another power. "Ichabod" had long been written on the Jewish escutcheons, but they did not fully realize the fact, and most persistently did they from time to time endeavor to restore the ancient polity and rehabilitate themselves with divine power. But it was not to be. They preserved their ecclesiastical organization, but their political power was limited by the will of a foreign ruler. The word of the Lord was :

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God : Remove the diadem, and take off the crown ; this shall not be the same ; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it ; and it shall be no more, until he come whose right it is ; and I will give it him." Eze. 21 : 25-27.

The divine fiat had gone forth canceling forever any special right of any man or of any set of men to rule in civil things in God's

name. It is true that the Jewish rulers never ceased to claim divine right to rule, and that in fact they represented Deity. Down until the destruction of Jerusalem by the Romans, the Sanhedrim clung to the delusion that they were God's representatives in both civil and religious affairs, but the Lord did not so recognize them ; and our Saviour utterly repudiated their claim of the whole people to civil authority by refusing to accept a throne at their hands, declaring that his kingdom was not of this world—that is, it was not of a temporal nature, neither was his authority to be conferred by the powers of this world, but by his Father only. And again did the Saviour humble the pride of the Jews and rebuke their assumption by reminding them, in the incident of the tribute money (Matt. 22 : 15-21), that Cæsar was their ruler, and that they themselves recognized his authority by using coins bearing his image and superscription. The apostle Paul likewise disdained the civil authority of the Jews when he appealed unto Cæsar. And even the Jews themselves in their mad frenzy declared, "We have no king but Cæsar." And in this they spoke truly, for God had declared that civil power should no more be exercised in his name, till He should come whose right it is—come, not to die for sinners, but as "King of kings and Lord of lords."

At the date of the prophecy of Eze. 21 : 25-27, already quoted, the Jewish people were subject to Babylon. The first overturning left the kingdom subject to Medo-Persia ; the second placed it under the dominion of Grecia, while the third and last gave it to Rome. "And it shall be no more until He come whose right it is." Who he was to whom the promise was made we learn from Luke 1 : 31-33 :—

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest ; and the Lord God shall give unto him the throne of his father David ; and he shall reign over the house of Jacob forever ; and of his kingdom there shall be no end."

CHRIST'S KINGDOM NOT TEMPORAL.

But it is plain that this promise does not refer to an earthly, temporal kingdom. To Pilate Jesus declared, "My kingdom is not of this world." John 18 : 36. "Man, who made me a judge or a divider over you?" Luke 12 : 14. While to his disciples he said : "I appoint unto you a kingdom, as my Father hath appointed unto me ; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22 : 29, 30. And he did not leave them in doubt as to the enduring nature of that kingdom, or when they should enter upon it ; he said : "In the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19 : 28. When it is that Christ shall "sit in the throne of his glory" is told in another text. It is "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 ; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats ; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you

from the foundation of the world." Matt. 25:31-34.

These texts make it positive that a theocracy can exist no more in this world until the second coming of our Lord Jesus Christ, with power and great glory, and that anything which professes to be a theocracy, or to partake of the nature of a theocracy, is simply a usurpation of the divine prerogatives and in defiance of the will of God as plainly expressed in his word.

A FALSE THEOCRACY.

But ambitious, self-seeking men remembered only that Christ had been set forth as a king. It is true that the disciples understood after the resurrection that the promise of a kingdom had reference not to this mortal state but to the everlasting immortal kingdom, and that they were content to bide their Lord's time; but it was not so with the selfish, designing men who came into the church in later years. These reasoned that of right all power belonged to Christ. He was not personally present to claim it, but were they not his representatives? and could they not, yea, should they not, exercise not only ecclesiastical but civil power as well, in his name and for his glory and the upbuilding of his kingdom in the earth? To ask the question was in their minds to answer it as well—hence the theocratic theory which began in the third century to be quite general in the church, and hence also the grasping after civil power to replace the loss of spiritual power due to apostasy from the true faith, and to corrupting alliances with the rulers of the world.

The Saviour sent his disciples forth into a hostile world under the commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20. The only guarantee of success given the apostles was the promise of the presence of their Lord by his Spirit; and by the power of that Spirit they went forth making converts not only without the aid of the civil power but in the face of the most bitter persecution.

But the power of the Spirit of God could be used only in harmony with the mind of God. The Lord Jesus Christ made no provision for self-seeking among his followers. On the contrary, when on one occasion certain of his disciples sought preferment for themselves, he said:—

"Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever shall be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

And again we have these words of our Lord:—

"But be ye not called Rabbi: for one is your master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called master: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

But these injunctions were not obeyed. Even in Paul's day the "mystery of iniquity" was at work as the apostle declared in 2 Thess. 2:7. Unconsecrated men, like Simon the

sorcerer, joined themselves to the church for self-aggrandizement; but the power of the Spirit of God was not for such as they. Power however they would have, and so they sought it by usurping authority over their fellows. The humble office of elder, bishop, or overseer—for the terms are in the Scriptures used interchangeably, and all mean the same thing—was magnified, or perverted, rather, so that ambitious men instead of being servants of the church became "lords over God's heritage."

But position was not power, and power they would have. And as it was to be had from the Lord only by those who would use it to his glory, these false shepherds sought it at the hands of civil rulers. At first they simply bartered ecclesiastical influence for political power; but subsequently they claimed that the power belonged to them of right. Of the progress that had been made in this direction in the fourth century, Neander says:—

There had in fact arisen in the church . . . a false theocratic theory, originating not in the essence of the gospel, but in the confusion of the religious constitutions of the Old and New Testaments, which . . . might easily result in the formation of a sacerdotal State, subordinating the secular to itself in a false and outward way.

The result was the full-grown Papacy with the bishop of Rome as "Vicar of Christ," claiming power to depose kings and to set up kings; and following this in natural order, the history of the long and bloody persecution in which over fifty millions of people perished—sacrificed on the altar of popish ambition. Only evil came of an attempt to establish a theocracy then; only evil can come of such an attempt now.

SIN.

BY ELDER J. H. DURLAND.

WHAT is sin? The apostle defines it thus: "Sin is the transgression of the law." What law? The moral law as revealed on Sinai, which is summed up by Jesus in the words, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Whatever is a divergence from this is sin, but so long as a man keeps within this boundary he does not sin. He is at liberty to traverse the whole length and breadth of this kingdom of love, and fear no apprehension of law or condemnation of judge. But let us here call the attention of the reader to a thought that is often overlooked, viz., that sin is more than the transgression of man's interpretation of the law. In looking for a right understanding of sin we must divest our minds of the opinions and sentiments of men. Human systems of casuistry have so involved the subject that whoever studies it by them, or is guided in life by them, will be deprived of his moral liberty. We do not want the broad mind of the latitudinarian, who would leave man without limit, nor do we want the thousand circles of the humanitarian to set the bounds of moral action. The latter would have a circle drawn by each distinct mind, and lay it down that if a man break over *his*, he is a transgressor and a sinner, ignoring, of course, all violation of the circle of his neighbor as of any importance.

We can thank the Lord that sin is not the transgression of human law, opinion, or theory. Eating or drinking, wearing or doing, being or not being, what is simply contrary to the enactments of men in morality, is no sin before

God. We are not to give an account to men, but unto God. Rom. 14:12. Neither the private nor public opinions of men will be the rule of judgment in the day when man shall render an account of himself to the great tribunal of heaven. It will not matter in that day what men and women think of you, but it will matter what God thinks of you. Then we should not be troubled now as to what will be said about our actions. "Looking unto Jesus, the author and finisher of our faith," should be the watchword of every Christian.

If we are looking to Jesus, we will want to know what he desires us to do. We will be anxious to have his interpretation of the law which is our standard. He was sent to magnify the law and make it honorable. Isa. 42:21. Magnify is to make great, or to enlarge the vision of the beholder. The magnifying glass placed over the tiny insect does not make it any larger. Actual measurement will show that it has not grown any. But the glass does strengthen and enlarge the vision so that the beholder may be able to see the parts of the insect that he was unable to see before. So when Jesus magnified the law he did not add anything to it, or make any of its parts larger. He simply enlarged man's comprehension that he might see those parts in the law that he otherwise would overlook.

When Jesus said, "Whosoever is angry with his brother without a cause shall be in danger of the judgment," he did not intend to convey the thought that hitherto this act was any less murder than at the time he spoke. Anger is the fruit of carnality, and had always been, and still is, at enmity with God. See Rom. 8:6, 7. When he said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart," he did not teach that he had added this clause to the seventh precept. It was already there. He enlarged their vision, or placed the magnifying glass before their eyes that they might see what was there. They had become so blinded by the fleshly desires that they were unable to see those parts of the moral precepts. So we in this wicked generation need to have our eyes opened that we may see every minute part of God's precepts, and thus be enabled to shun sin in all its deceitful forms. The admonition to the Laodicean church is, "Anoint thine eyes with eyesalve, that thou mayest see." Rev. 3:18.

Anointing is a symbol of consecration. When the sick are anointed with oil, it is an outward sign that they have given up all to the Lord; when the symbolic oil was poured upon the head, the Spirit of the Lord came upon the receiver and he was anointed from on high. "Now he which stablisheth us with you in Christ and hath anointed us is God." 2 Cor. 1:21. But God's anointing is the sending the Holy Spirit, as was demonstrated at the baptism of our Saviour. See Acts 10:38.

Then, the anointing we need, that we may see sin in all its hideousness, is a complete consecration on our part, and the outpouring of the Holy Spirit on God's part. The Spirit is to be both a reprover and a comforter. It is just as much an evidence of the outpouring of the Holy Spirit when sin is pointed out through that agency, as when we have its comforting assurance that we are accepted of him.

The Spirit speaks through the word. "The words that I speak unto you, they are spirit,

and they are life." John 6:63. When the Spirit that is given to us opens up God's word, the word becomes a mirror into which we look and see not only our exterior, but we see the very secrets of the heart. In public places we often see a convex or a concave mirror with the words, "See yourself as others see you," just over or under the glass. When our eyes are anointed, we see ourselves in God's mirror as we are seen by the heavenly beings.

THE OBJECT OF THE SABBATH.

BY ELDER E. J. WAGGONER.

"THE Sabbath was made for man, and not man for the Sabbath." Mark 2:27. The Pharisees had laid down rigid rules as to how the Sabbath should be kept. There was no allowance for difference in circumstances, but these rules were to be carried out by everybody on every occasion. Being only human rules they could not be adapted to the condition of men. With them the Sabbath of their own making, not the Sabbath of the Lord, was everything, and man was nothing. It was far better in their eyes to let a man die than to do anything for his relief on the Sabbath day. Thus they made the Sabbath a burden, whereas God gave it to man for a blessing.

The Saviour's statement that the Sabbath was made for man does not at all convey the idea that it is a plaything for man; that man can do as he pleases with it; but it does show that it is designed for man's welfare. Man's welfare is the great consideration with God. It is man that God cares for. He has not made institutions and arbitrarily commanded man to keep them, so that it makes no difference what the man may suffer, if only the institution be preserved intact. God is not a tyrant. It is true that he has made institutions, the Sabbath among them, and that he designs that they shall be kept; but only because the keeping of them is beneficial for man. God in his wisdom has devised such institutions that the observing of them just as he has commanded, is the only way in which man can attain the highest good, and experience the richest blessings.

"The Sabbath was made for man." Mark well the fact that this statement by the Saviour did not introduce a new order of things. He did not say that the Sabbath which God gave in the beginning had been a hard yoke, but that he had come to modify it, so that men might do with it as they chose, keeping it if convenient, and dispensing with it if they saw fit. No; "the Sabbath was made for man." When God gave it to man in Eden, as well as when he spoke the fourth commandment upon Mount Sinai, it was designed as a blessing for mankind. God, who made man, knew what he needed, and in the Sabbath he gave him that which would lift him to the highest possible place.

It is true that Christ did tear away from the Sabbath the senseless and burdensome restrictions which the Jews had placed upon it, by which the Sabbath was broken instead of kept; but in so doing he merely let the institution shine forth just as God gave it. He did not in the least remove any of the sanctions which had been thrown around it by the Lord; for Christ "came not to destroy." Man cannot make a rule so broad and comprehensive that it can cover every possible case; in every law of man there must be exceptions or else someone must suffer. But not so with God's law;

he knew how to make laws and institutions that would be applicable in every case, and yet work injustice to none. There cannot be any circumstances in which it is not the duty of man to keep the Sabbath day; yet in no case will the keeping of it work injury to anyone. On the contrary, it is only in the keeping of the Sabbath that the greatest blessings come to man.

"And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:3. God does not ask man to make the day holy; he did that himself. God blessed the seventh day. It is asked, "How could God bless a day, so that it would be any more holy than another day?" That we cannot tell. One might as well ask us how God could create the world. We know nothing about how the thing was done; all we know is the fact. Of that we are very sure, because the Bible tells us. The seventh day,—not simply the Sabbath institution,—is blessed. It, and it alone, of all the days of the week, has a blessing placed upon it. It is different from all the other days of the week. Therefore in the keeping of the Sabbath there is a blessing to be found.

We do not mean that people may not be blessed upon other days of the week, for not only the Christian, but even the ungodly, receive blessing from God on every day of the week. The Christian may, and often does, receive a large measure of the Spirit on any working day; but all that does not take the blessing of the Sabbath. On the seventh day, when it is observed as God designs, there is a blessing to be obtained, that cannot be obtained on any other day.

It is quite commonly thought that if men keep another day than the seventh, they will experience the same blessing. As evidence of this, we are told by strict observers of the first day of the week that they have all the blessing on that day that they could possibly have on the seventh day. But this they cannot know, because they have never kept the seventh day. That they do experience a blessing in their worship, need not be denied; but that they do not experience the blessing of the Sabbath, is as sure as the Bible.

The reason why is very simple. A thing can never be found where it is not. A man cannot be found in London if he is in Liverpool. One may go to the Cape of Good Hope in search of the North Cape, but he will never find it there. He will find a cape but it will not be the North Cape. Now the Lord has blessed the Sabbath *day*, the seventh day. He has never blessed any other day. The blessing which he placed on the seventh day in the beginning has never been taken off. It could not by any possibility be taken off. Therefore if one wants to find the blessing of the Sabbath day he must find it in the keeping, according to the commandment, of the seventh day. Many will not believe this; they think that it is foolish to suppose that there is any difference in days. But whoever tries it, not in form merely, but in Spirit, keeping in reality the Sabbath of the Lord, will know that it is so.

It was Christ who blessed and sanctified the seventh day. Since it was by him that all things were created, it is evident that he must also have rested at the close of the six days of creation. He created, he rested, he blessed, and he sanctified. Therefore the

blessing of the Sabbath day is the blessing of Christ. The blessing of Christ is to turn men away from iniquity. Acts 3:26. The Sabbath, therefore, is for the purpose of turning men away from their sins—not simply from the sin of Sabbath breaking, but from all sin. How can this be? A few words will indicate the answer, which will be treated further in another paper.

The Sabbath is the memorial of creation. The Sabbath was made for the reason that in "six days the Lord made heaven and earth, and all that in them is." Ex. 20:11. Aside from the fact that every day man may see something of the works of the Creator, the Sabbath is given for the especial purpose of keeping God in mind as the great Creator. But for the Sabbath rest, men would forget God. And forgetting God, they fail to avail themselves of his power, in overcoming sin. So we have the words of the Lord as to why the Sabbath was given: "Moreover also, I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. God sanctified the Sabbath for man, that man might know that he is the One that sanctifies from sin.

It was Christ that blessed the Sabbath, and sanctified it, so that the seventh day is the Lord's day. The blessing of the Sabbath is the blessing of Christ, and that is sanctification, for Christ is "of God made unto us wisdom, and righteousness, sanctification, and redemption." 1 Cor. 1:30. Here again we see that the Sabbath means sanctification.

The Sabbath is the memorial of creation; but redemption is creation. David prayed, "Create in me a clean heart." Ps. 51:10. "If any man be in Christ, he is a new creature." 2 Cor. 5:17. The gospel "is the power of God unto salvation" (Rom. 1:16), and the power of God is seen only in the things that he has made. Verse 20. So the power of the gospel is the power that created the worlds. Therefore the Sabbath, in commemorating creation, makes known to man the power of God to save from sin. As it calls to remembrance the power of God as shown in the works of his hands, it reminds us of the words of the apostle: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." Eph. 2:8-10.

This, and this alone, is the object of the Sabbath. This object can be gained only in the keeping of the Sabbath in just the way that God designed from the beginning that it should be kept. More in this line may be given in the next paper.

IT IS WELL WITH THEE.

WHEN I awake, 'mid silences of night,
From sleep's dim, distant realm, this thought I take,
Since I am still with Thee, all is most right
When I awake,

Yes, "still with Thee"—and so no need to make
Aught evil of these shadows of the night.
I would lie still, content, for Thy name's sake.

When, from my latest slumber, heaven's own
light
Upon my startled eyelids swift shall break,
Blest thought—still, still with Thee, and all is right,
When I awake!

—Mary K. A. Stone.

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.

THE FLOWERS OF FAITH.

BY ELIZA H. MORTON.

ALONG the paths of earth life
Are roses bright and fair,
And blossoms, rich with perfume,
Are waving in the air.

And there are also briars
And thorns along the way.
'Tis best to shun the brambles,
And cull the flowers each day.

God's promises are flowers
Which grow on every hand;
Our sins are thorns and briars
In number like the sand.

God's love will surely cover
The past, tho' dark as night,
Then grasp the precious promise
And walk within the light.

The thorns but wound and grieve us,
To gather them is wrong,
But flowers of faith give comfort,
And waken joyous song.

HOLINESS THE POWER OF THE CHURCH.

BY MRS. E. G. WHITE.

THE professed church of God may be possessed of wealth, education, and knowledge of doctrine, and may say by her attitude, "I am rich and increased with goods, and have need of nothing;" but if its members are devoid of inward holiness, they cannot be the light of the world. The church is to reflect light into the moral darkness of the world, as the stars reflect light into the darkness of the night. These who have a form of godliness, but deny the power thereof, do not reflect light into the world, and will not have power to reach the hearts of the unsaved. Without vital connection with Christ the value of truth cannot be made to appear in good fruit in the world; but if Christ is formed within, the hope of glory, his saving grace will be manifested in sympathy and love for perishing souls.

Every soul truly converted to God will be a light in the world. Bright, clear rays from the Sun of Righteousness will shine forth through human agents who use their intrusted ability to do good; for they will cooperate with heavenly agencies, and labor with Christ for the conversion of souls. They will diffuse the light which Christ sheds upon them. The Sun of Righteousness shining in their hearts will shine forth, enlightening and blessing others.

The rays of heaven shining from human agents will exert a subduing influence upon those whom Christ is drawing to himself. The church is weak before the angels of heaven, unless power is revealed through its members for the conversion of those who are perishing. Unless the church is the light of the world, it is darkness. But of the true followers of Christ it is written: "We are laborers together with God; ye are God's husbandry, ye are God's building."

The church may be composed of those who are poor and uneducated; but if they have learned of Christ the science of prayer, the church will have power to move the arm of Omnipotence. The true people of God will have an influence that will tell upon hearts.

It is not the wealth or the educated ability which the members of the church may possess that constitutes their efficiency. The members of the church may have been so situated that they may have had every spiritual advantage, they may have been so situated that they have had opportunity to know the truth, to know Jesus Christ their Lord; but notwithstanding their advantages, if they are not humble, praying men and women, there will not be with them the hiding of the power of God. They will not exert that influence that will be far reaching as eternity in its results, and men will not see their good works, and glorify God because of his people's faithfulness. It is when the Sun of Righteousness shines forth from the people of God that Christ is glorified and his kingdom advanced. It is then that they are chosen vessels of salvation, and are fit for the Master's use.

If the churches established in our world would follow Christ, they would pray as Christ prayed, and the result of their prayers would be seen in the conversion of souls; for when communication is opened up between souls and God, a divine influence is shed upon the world. When the members of the church abide in Christ, they deliver an effective testimony in their lives. They fulfill the words of Christ, "Ye are my witnesses." By their influence all the day long by precept and example, they say, "Come," "behold the Lamb of God, which taketh away the sin of the world."

The Lord is our light. The Lord is our salvation. This is the period in the earth's history when light will surely be given to the Lord's chosen people. The world's Redeemer "is light, and in him is no darkness at all." Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." To those who will appreciate light, and who in their turn will impart light to others, God will give increased light. Saints and prophets of former ages were recipients of precious light and knowledge that was to be unfolded to the chosen of God in these last days. The disciples of Christ were honored in having Christ, the Light of the world, among them. But they failed to appreciate their great privileges and blessings, until Jesus had left them. When his presence was no longer with them, they realized that they had been blessed with association with the only begotten Son of the infinite God. That they might fully realize the blessing that had been bestowed upon them, the Lord Jesus promised to send the Holy Spirit, which would bring all things to their remembrance, whatsoever he had said unto them. In their blindness and unbelief they had not comprehended the value of the celestial truth presented to them; but the Holy Spirit was to illuminate the lessons of Christ before their minds, that they might have an appreciation of heavenly things.

Jesus is the fountain head of knowledge, the treasure-house of truth, and he longed to open before his disciples treasures of infinite value, that they in turn might open them to others. But because of their blindness he could not unfold to them the mysteries of the kingdom of heaven. He said to them, "I have many things to say unto you; but ye cannot bear them now." The minds of the disciples were to a great degree influenced by the traditions and maxims of the Pharisees, who placed the commandments of God on a level with their own inventions and doc-

trines. The scribes and Pharisees did not receive or teach the Scriptures in their original purity, but interpreted the language of the Bible in such a way as to make it express sentiments and injunctions that God had never given. They put a mystical construction upon the writing of the Old Testament, and made indistinct that which the infinite God had made clear and plain. These learned men placed before the people their own ideas, and made patriarchs and prophets responsible for things they never uttered. These false teachers buried up the precious jewels of truth beneath the rubbish of their own interpretations and maxims, and covered up the plainest specifications of prophecy regarding Christ. They made the keeping of the commandments of God appear to be a rigorous round of ceremonies, so needless and foolish that the force of God's law was destroyed. They heaped exactions upon the commands of God that could never be met, and thereby lessened respect for God.

When the Author of truth came to our world, and was the living interpreter of his own laws, the Scriptures were opened to men like a new revelation; for he taught as one having authority, as one who knew whereof he was speaking. The minds of men were confused with false teaching to such an extent that they could not fully grasp the meaning of divine truth, and yet they were attracted to the great Teacher, and said, "Never man spake like this man?"

HOW DOES GOD MANIFEST HIS PRESENCE?

BY T. E. BOWEN.

THE thought sometimes troubles the believer how it is possible for Christ to be in heaven carrying on a work before his Father, and still fulfill the promise to the two or three to be in their midst when met in his name. It may be helpful to compare a few texts upon this point.

It is plain that in a certain sense God's presence fills his universe. If a man dig into Carmel, there the Lord will take knowledge of him. If, like Jonah, he imagines the deep will cover him, there, even, God's hand will find him out. In the sense of fleeing from God's presence, therefore, it is evident there is no creature "that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do." This presence, however, is not a saving presence, hence may we not still ask profitably, "How does God choose to reveal his saving presence unto the world?"

If we can learn how the Father manifested himself unto Jesus, after Jesus had identified himself with poor fallen humanity, then it will be shown how Christ's presence will be manifested unto us. Jesus says of his mission to earth: "I came down from heaven, *not to do mine own will*, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing." John 6:38, 39. It was the Father that sent him whose will he came to do. It is evident he could not do that will unless he knew what it was, and that would require a constant revelation. This is shown in his reply to Philip to show them his Father: "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak *not of myself*;

but the Father that *dwelleth in me*, he doeth the works." John 14:10.

The Father dwelling in the Son was alive—thinking, talking, and working. Just *how* this could be is the mystery of the plan of salvation, and we cannot explain it, but this is just how it was with Christ and how it must be with us.

Let us place beside this text, that the Father was *in* Christ, the one in 1 Cor. 6:19: "What? know ye not that your body is the temple of the Holy Ghost which is *in you*, which ye have of God, and ye are not your own?" Was not Christ, then, a temple for the Holy Ghost? If the Father was *in* Christ, as is shown by the text in John 14:10, and it can be shown that the Holy Ghost was also *in* Christ, is it not plain that the Father has chosen to manifest his saving presence through the Holy Spirit? Let us study a few texts concerning Christ's relation to the Holy Ghost:

"But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost." Matt. 1:20. "For he shall be great, . . . and he shall be filled with the Holy Ghost, even from his mother's womb." Luke 1:15. "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." Luke 2:40. "It came to pass that Jesus being also baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him." Luke 3:21, 22. "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness." Chapter 4:1.

He went from place to place as he was led and directed by the Spirit, and did all the miracles through its mighty power. See Luke 4:14; Matt. 12:28. All of Christ's words were burning with the Spirit. "From whence hath this man this authority," was often forced from astonished spectators. The presence of his Father was the source of his authority, and Jesus presumed to do nothing only by the authority of the Spirit of God. Was it necessary then for Jesus to pray? Yes; for then it was he committed himself to the Holy Spirit. Then it was that he invoked the presence of his Father.

By the foregoing texts we learn: 1. That Jesus came here to represent the Father. 2. He said nothing of himself. 3. Because he placed his will in subjection to that of his Father, he and his Father were made one. 4. That the Father was in Christ reconciling the world unto himself, and that his presence and mind were manifested in Christ by the indwelling Holy Spirit.

Concerning us Jesus prayed: "As thou [Father] hath sent me into the world, even so [in just the same manner] have I also sent them into the world." John 17:18. He was sent to do his Father's will, which should be revealed in the word and by the ever-present Spirit. We are sent to do the same. His commission was, "Go ye therefore, and teach all nations, . . . and, lo, I am with you *always*, even unto the end of the world." Matt. 28:19, 20. He instructed them to tarry until endued with power from on high, which power was manifested at Pentecost. His presence was here especially manifested. A flash of the Spirit taught persecuting Saul that Jesus' presence was nigh, and especially entwined about his loving children. If Jesus, the precious, loving Son of God, who, from the beginning, was with God, needed to be filled with the holy presence of his Father, in order to do his will, is it not of the utmost

importance that that same Holy Spirit fill us, enabling us to do Jesus' will?

Unless we have the Spirit of Christ, we are none of his. It remains, therefore, that everything done outside of the Spirit is not of Christ, and, if not of Christ, is of the devil. To be void of that Spirit, then, means death. We are now in the time of its latter rain. Oh, may we be content with nothing less than being filled to overflowing with this sweet, holy presence of Christ our Saviour!

MEET OFTEN TO WORSHIP GOD.

BY ELDER G. T. WILSON.

"AND that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." "Let us hold fast the profession of our faith without wavering; for He is faithful that promised; and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Rom. 13:11; Heb. 10:23-25. What if you are few in numbers? what if those who should show the most interest and attention to the worship of high heaven seem indifferent and cold? yet the promise is sure "that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:19, 20.

What a promise is this! Then shall we not claim it and often meet to pray to the Father of mercies and to give thanks unto the name of our God? We are soon to be taken to heaven if we are prepared to meet Jesus when he comes to gather his saints, and are we now learning to talk the language of the court of heaven? Paul says in Phil. 3:20, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." We need to know all we can about the place we are going to occupy all the long ages to come. A thousand years we will spend in heaven with all the redeemed and with Jesus and angels and our Father in heaven, and we need to talk of this to each other much, that we may provoke each other unto love and to good works.

"We are in the time of waiting;
Soon we shall behold our Lord,
Wafted far away from sorrow,
To receive our rich reward."

We need to have our loins girt about with truth, and to have our lamps burning, that when our Lord returns from the marriage to gather home his guests, you and I may be prepared to say, "Lo, this is our God; we have waited for him, and he will save us."

"We are living, we are dwelling,
In a grand and awful time;
To be living is sublime."

We are altogether too worldly, and take too much time for the things of the world, which do us no good, and then we excuse ourselves from reading our Bibles and from secret prayer, because we are too busy. "Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." Worry yourselves about nothing, "but in everything by prayer and supplication with thanksgiving let your requests be made known

unto God." When we go to meet each other, let us have our conversation on the things of God as much as we can, and then when we have made our visit, let us pray together, for each other and the cause of God. We pray far too little, and we let go of the arm of the Lord too soon, and for this reason we sometimes do not see the answers to our prayers we had hoped to see. Some may complain that they cannot find words to pray, that they do not know what to say. Well, the Lord has told us to ask for the things we are in need of, and that if we ask in faith, it should be done unto us. God has also promised his Holy Spirit to help us to pray. See Rom. 8:26: "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3:16. Then let us pray, and talk of heaven and its joys, of Jesus and his love, of our Heavenly Father and his unbounded mercies, and we shall be kept by his grace safe until Christ comes.

Hastings, N. Z.

MAN'S WORD VS. GOD'S WORD.

BY GRANT ADKINS.

It is certainly appalling to see how far people will go in theory and falsehood, and what reckless assertions they will be led to make, to evade the plainest teachings of the Bible.

Recently the Rev. Mr. Long, D.D., of Fountain City, Tenn., in a labored effort to show his people that they need no longer obey the fourth commandment, after reading Gen. 2:2, 3, with Rev. 1:10, said: "The word 'Sabbath' is not the name of the day of the week."

One can scarcely comprehend how a minister of the gospel, with any degree of biblical knowledge whatever, would dare make such an assertion before an intelligent audience when the word of God is so plain on that point. In turning to the record of creation, in Gen. 2:2, 3, we learn (1) that, after working six days, God rested on the seventh day, and (2) that he "blessed the seventh day," and (3) he "sanctified" the "seventh day." Why did he thus set apart a specific day?—Because "that *in it* he had rested from all his work." Jesus, in giving the law on Mt. Sinai, said of the then existing Sabbath day: "Remember the Sabbath day"—the day that God made at the close of creation week, most assuredly. Here Jesus calls the seventh day "the Sabbath." Language could not speak more plainly. But this is not the only place where the seventh day is called "the Sabbath." Mark 15:42 says: "And now when the even was come, because it was the preparation, that is, the day before the Sabbath." All know that the "preparation day" then was, as now, the sixth day of the week, especially to those who keep "the Sabbath according to the commandment." Luke 23:56. And, again, Mark 16:1, 2 shows conclusively that the "Sabbath" was the name given to the seventh day, because it (the Sabbath) "had passed" when the first day came on. And Acts 13:27, 42, with the above scripture, demonstrates beyond any possible doubt that, when the word "Sab-

bath" was used, it was understood as referring to the seventh day of the week; and, more than that, the *only day* God ever did name at all was the seventh day, and he called it the "Sabbath," the Rev. J. D. Long, D.D., to the contrary notwithstanding.

After quoting John 20:19, Mr. Long said that they had assembled there and were "discussing what the two on the road to Emmaus, and Peter, had seen," and "that it was *nonsense* to say they were there for fear of the Jews," and again he says: "To-day we are worshipping on the first day. God instituted the seventh day [a candid admission that he never instituted the first day], and it is a surprise to me that this question should come up for pulpit discussion in the nineteenth century." Yes, and it ought to be a "surprise" to any man who believes the word of God, for the Bible says just as positively as can be that "the *seventh day* is the Sabbath of the Lord." Ex. 20:10; Isa. 58:13.

Mr. Long laid considerable stress on Rev. 1:10, and as that text in itself did not say which day was the "Lord's day," Mr. Long found comfort and consolation in the writings of Ignatius and Pliny, those saintly(?) *fathers* of the church. He reported them as teaching that "Sunday was the Lord's day," and then, with an air of satisfaction, asked, "What are we going to do with the teachings of such men?"—Why, do just as any honest man would do when their writings were contrary to God's word,—*reject them*. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. "We ought to obey God rather than men." Acts 5:29. God says keep the seventh day holy. Ex. 20:8-11. "In vain they do worship Me, teaching for doctrines the commandments of men." Matt. 15:9.

Knorrville, Tenn.

INCREASE OF CRIME.

BY WM. PENNIMAN.

"EVIL men and seducers shall wax worse and worse, deceiving and being deceived." Crime is defined by lexicographers to be any violation of law, either human or divine. Sin is defined as the transgression of the law of God. "Vice is a moral fault, or immoral conduct." Crime is generally a transgression of the law of God as well as of the law of man. Therefore when we speak of the increase of crime, it is about the same as to say increase of sin, wickedness, vice, or lawlessness.

Judge Vansickel, in a New Jersey court, in October, 1891, referring to the increase of crime and its causes, said:—

In 1891 more than 6,000 murders were committed in the United States, and in only one case out of fifty has capital punishment been meted out. If this disregard of human life is not checked, more than 6,000 persons are doomed to die in the year to come.

We think that the facts in the case prove that the judge was right in his prediction, as there were more than 7,000 in 1892. The judge goes on to prove that the causes of this increase are undue sympathy for the criminal, a prejudiced jury, and the consequent failure to administer the just penalties. But it is not in the province of this article to discuss the causes of the increase, more than to say that many of the causes are no doubt criminal as well as the effects.

The fear of punishment does not always

prevent crime. When a wicked man has murder in his heart, and is determined to wreak his vengeance on someone, no fear of death or of hell fire will deter him. We have instances of this in recent cases of terrible and outrageous crimes, and the perpetrators have been hung, burned, and handled in various ways by mob law. This mob law is still in exercise, and the inhuman brutes continue their ruinous work, to give occasion for more lawlessness or mob law. It seems that this lawless method of dealing with some criminals is worse than the crime for which the criminal is punished. In a case which recently happened, it was the intention of the mob to burn a negro while alive, but as he happened to be killed in another way, they burned him after he was dead. Some time ago when another was burned alive and many were gathering around him to see the sight, he coolly said to the crowd, "Please step aside and give the ladies a chance." This is a specimen of the boasted civilization and refinement of the nineteenth century.

I think we have no record of any white men being burned in this country for similar crimes, but it is not because some of them do not deserve it as much as the degraded blacks, that they are not. It is right for man to administer whatever civil justice human law requires, yet every Christian should take into account that God says, "Vengeance is mine, I will repay."

We are living in an age of covetousness as well as an age of murder, in a time when justice is nearly dead and money is king. This is one reason, if not the greatest, why crime is so much on the increase. Very much is implied in the words of Scripture, that "the love of money is the root of all evil."

Said a man to me some time ago, "Give me \$100,000 and I can kill any man in Macoupin County and get clear"—referring to several cases where money had cleared men. This is one of the reasons, if not the greatest, why only 120 persons received capital punishment in 1891, when in that year there were over 6,000 murders.

There never was an age of the world when there was such a heaping up of earthly treasures as now. How many millionaires can we find who have not made their fortunes illegally or criminally? And is not this kind of crime on the increase?

Again, look at the evils of intemperance in our land. Is it not the love of money as well as the love of drink that keeps up the army of 1,000,000 of confirmed drunkards? If statistics show that 240,000 saloons employ more than a million men, and that there is \$1,200,000,000 expended annually, and \$800,000 because of drink and drunkenness, and hundreds of millions foolishly wasted on tobacco, tea, coffee, and many other useless articles, and only comparatively a few millions in Christian missions, is it any wonder that crime of every description is so terribly on the increase? that conversions have become so scarce, and the dawn of the millennium seems so distant as to cause the hopeful Talmage to exclaim (when looking at both sides of the question), "Within the last twenty-five years the churches of God in this country have averaged *less than two conversions a year each*. There has been an average of four or five deaths in the churches. How soon, at that rate, will this world be brought to God? We gain two, we lose four. Eternal God! What will this come to?"

ROME'S IDEA OF MISSIONARY WORK AND SUNDAY KEEPING.

BY FRANK C. KELLEY.

SINCE the Roman Catholic Church claims and teaches that her doctrines never change, we have, therefore, the right to say that she would do now just the same as she did when her power was supreme. Let history tell how she regarded the Sunday and did her missionary work. We will give only those ideas that are taught and practiced upon the American continent, particularly in California, Mexico, and the adjacent islands.

Sunday keeping is described by Mr. Hittell, in his "History of California," vol. 2., pp. 502, 503, as follows: "Every Sunday was a festival. After mass the day was devoted to amusement. As there was no impiety in firing salutes to accompany Sunday mass, so there was no sin in Sunday military parades. A man who attended church in the morning was at liberty to enjoy himself in the afternoon as suited his fancy. He could turn out, if he pleased, with rattling drum and ear-piercing fife; or, if he liked better, he could spend the remainder of the day, without impeachment of his orthodox devoutness, at the race course or gaming table. There was no offense in Sunday laughter or hilarity, and no one imagined that Sunday dancing was damnable."

In speaking of amusements he says: "Not only Christmas and Easter, but every Sunday, had its religious festivities and amusements. Every mission had its anniversary; every family, its reunion; every individual, his saint's day. Every wedding was made a festival; every funeral, a time of amusement." Here the Church of Rome, backed by the State or government, has stamped her idea of Sunday keeping as a part of the history of this continent.

Martyrs' blood and worldly pleasures are fit companions for the church that forsakes Christ, her Divine Head, for that of earthly governments. It has been thus, in Protestant churches as well as in the Roman, and always will be. They turn from Christ to the god of this world, and sacred things are reduced to the level of the common and the profane.

The plan followed by the Roman Church in the evangelizing of America can be found on pages 200-202 of "Fox' Book of Martyrs," Aldine edition, Lovell, publisher, from which we quote:—

In 1492 Christopher Columbus landed first in the large island of St. Domingo, or Hispaniola, which was at that time exceedingly populous; but as soon as the Spaniards gained a permanent foothold on the island, the inoffensive inhabitants were murdered by multitudes. Blind superstition, bloody bigotry, and craving avarice, turned that which, at the arrival of the Spaniards, seemed to appear as an earthly paradise, to a dismal desert. By the repeated barbarities of the Spaniards 12,000,000 souls were destroyed in the West Indies and on the continent of America in a space of forty years. All the inhabitants of a large and populous town were driven off to the mines, and 6,000 helpless infants, left behind without means of subsistence, perished.

Whenever the people of any town had the reputation of being rich, an order was immediately sent that every person in it should turn Roman Catholic; if this was not directly complied with, the town was instantly plundered, and the inhabitants murdered; and if it was complied with, a pretense was soon after made to strip the inhabitants of their wealth.

Between the years 1514 and 1522, 800,000 in Terra Firma were destroyed. Between 1523 and 1533,

500,000 natives of Nicaragua were transported to Peru, where they all perished by incessant labor in the mines.

In twelve years from the first landing of Cortez on the continent of America, 4,000,000 Mexicans perished. All the inhabitants were seized who refused to turn Roman Catholic, and as they did not know the meaning of the religion they were commanded to embrace, the Spaniards put them all to death.

Some may say: "I do not believe it. I do not believe any such barbarities ever took place." We reply, These facts are indisputably ascertained, and the circumstances admitted by their own writers, some of whom have even gloried in their inhumanity, and, as Roman Catholics, deemed those atrocious actions meritorious. A brother of the writer, now in Cartagena, S. A., writes that the implements of torture used in the days of the Inquisition can be seen from the street, they being placed in the windows of the cathedral. He says, "The people need a better religion, more education, and a separation of the Church and State."

What religion is better than Christ's? Who will say, Here, Lord, send me? Dear reader, the call is for you and me. Let us say, "Yes, Lord, send us."

THE RELIGIOUS VERTEBRATE.

BY THE REV. GEORGE H. HUBBARD.

NATURAL scientists classify the animate creation in two grand divisions,—vertebrates and invertebrates. The vertebrate is the animal with a backbone and its accompanying skeleton, which gives to its possessor grace and definiteness of form, combined with strength and beauty. He is a higher order of being than his invertebrate brother, and much more perfectly developed.

The backbone was introduced very early in the process of evolution; for it was impossible to make any satisfactory progress without it. A world of invertebrates would be a poor world indeed. It is the backbone that makes the difference between the lobster and the race horse.

In the church of Christ a twofold classification appears not unlike that of the natural scientists. There are vertebrate Christians, and there are invertebrate Christians. There are Christians with no moral backbone, no clearly defined character, no spiritual grace and power. They may be men or women of culture, of large views, of more than usual capacities and talents; but they add little strength to the church, they exert little influence for good.

On the other hand there is the religious vertebrate, the Christian with the backbone. He is instinctively recognized as belonging to a much higher order of spiritual being. He is a well formed and clearly defined character. He is a power in the church and community, a noble product of spiritual development.

What makes the difference between these two classes of Christians, found in every church and every community?—The backbone.

But what is the backbone?—In animals it is that strong bony column which, with its branches, gives firmness and shape to the body, holding in place the softer flesh and sinews and muscles. Animals that lack this internal skeleton are often provided with a clumsy substitute covering them externally in the form of a shell, as in the case of the oyster and crab.

The vertebrates are creatures with an internal skeleton, as contrasted with those having an external skeleton, or no skeleton at all. So the vertebrate Christians are those Christians whose basis of character and conduct is within themselves; while the religious invertebrates either have no fixed rule of life, or are constantly seeking some rule outside themselves.

Spiritual backbone is not merely strength of will; for we may find that very often in the religious vertebrate. It is, rather, definite moral principle, strong personal convictions of truth and duty, than which nothing is more essential to the development of the true Christian character. Without this there can be no moral strength and maturity, nor any beauty or completeness of life. The character that is not shaped and braced by definite principle will be as unsubstantial as the jelly-fish, and as changeable as the clouds or the shifting sand. The spirituality that is not vitalized by the leaven of moral principle will have no power of growth or development, but must remain forever imperfect.

For too many persons the sole law of action is external. They are the slaves of expediency, or public opinion, or what not. Instead of a backbone, they have a shell, and their spiritual life is but a clumsy and inefficient affair. Not a few young disciples long for some definite command, some "Thou shalt" or "Thou shalt not," to settle every difficult question that presents itself to them. They fancy that it would make life easier, and the path of duty much plainer; and they forget that such a course would be fatal to all extended spiritual growth. How many refer all debatable matters to the minister, or to some Christian friend of greater wisdom and experience than themselves, and order their conduct by the advice given? In special emergencies, when such advice cannot be obtained, or when it is unsatisfactory, they turn their Bibles into conjuring books, and by the chance opening to some significant word or verse they decide that which should have been determined by a clear principle within themselves. Such a use of the Bible degrades the word of God to the level of a heathen oracle. Worse than this, it condemns him who so uses it to a perpetual state of spiritual invertebracy.

A worthy moral or Christian character can no more be developed by formal obedience to specific precepts than can great scientific knowledge and power be built upon mathematical rules. One will not become a Newton by merely committing to memory all the mathematical formulæ, neither will one become a Phillips Brooks by obeying certain specific rules of conduct. We must search beneath all rules and precepts for the great principle which they embody. This is the secret of spiritual strength, of noble and growing character.

Principle is the moral "base-line" by which we measure and direct our conduct as accurately and as surely as the surveyor maps out the line of a railway. Principle is like the law of crystallization; it renders a man's character as much superior to that of the mere legalist as the crystal is unspeakably more beautiful than the amorphous rock.

Says Dr. W. M. Taylor: "If we do that only which is formally prescribed, and if, where the law leaves a blank to be filled up by circumstances, we act as if there were no law at all, then we have yet to learn what

true morality or righteousness is. Nay, more, we have yet to learn what kind of a book the New Testament is; for it is not a list of distinct precepts, each of which is applicable to only one case, but it is a book of living principles of universal application, and he who really understands them, and has a heart to feel their obligation, will be at no loss to find opportunity for their manifestation. To read it as if it were a set of rubrics, with minute directions for every detail of conduct, will make us Pharisees; to read it as a book of great principles, that are to have free course through all our actions, will make us disciples of Him who went about doing good."

If, then, we would attain to the highest type of moral character, we must do it, not by a mere formal obedience to certain fixed laws even though they be divine, but by seeking to master and to incorporate into our lives the principles which underlie those laws. In other words, we must develop a strong moral backbone. Having this, we shall instinctively fulfill the outward and formal requirements of God's law, and our conduct will naturally fall into the true channel. Day by day there will be a constant moral growth, a steady and noble development of spiritual power, until we attain the full stature of the character of Christ Jesus.—*S. S. Times.*

LET ME SEE CHRIST CRUCIFIED.

O MY sin-absolving, soul-healing Saviour! let me see thee, not as thou satest in thy splendor on the mount of transfiguration, enrobed in blinding beauty, thy garments white and glistening, thy countenance shining as the sun; but let me see thee straining beneath thy sad burden up the steep of Calvary, thy back furrowed and bleeding with the chastisement for my peace; let me see thee "lifted up" to the vengeance of heaven, the malice of earth, the fury of hell; for when I see thee thus, I see the guilt of man, and mine, forever put away, the sin at once condemned and pardoned; and as I gaze on thee, in thy bitter agony, I feel that to me, even me, the bitterness of death is passed. O Christ! thy death wears to the eye of faith all the blooming hues of immortal life; every groan which escapes thy lips speaks out a gospel of bliss, and that accursed tree appears to me as the "tree of life in the midst of the paradise of God."

O brethren, it is God's way, not ours! We cannot explain it. It is the better, not the worse, for that. We can study it, contemplate it, prove its efficacy, and then make it our glory. We must put it where the Christ himself put it,—in the first place. It will astonish and perplex the philosophers, as it does. To the Jew spirit it will be always a "stumbling block," and to the Greek spirit "foolishness;" but it must not be put aside or made secondary on that account; for "to them that are called, both Jews and Greeks, it will be the power of God and the wisdom of God, because the foolishness of God is wiser than men, and the weakness of God is stronger than men."—*Dr. J. E. Lancelly.*

ALL the reflections I make upon the pride, corruption, blindness, and deadly fall of man, upon the necessity of the daily cross and death to the world, I bestow freely upon others; and am hindered by the deceitfulness of mine own heart, and the artifice of the devil, from turning the edge of them upon myself.—*Adams.*

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.*

"I SAY WHAT I THINK."

"I SAY what I think," says the valiant man,
With a voice and a look of daring,
Determined to act on a selfish plan,
And for nobody's comfort caring—
"I say what I think;" and at every chance
This impulse of his obeying,
'Tis plain to be seen at a single glance
He doesn't think what he's saying.

Oh, many an arrow will reach the heart
For which it was never intended,
If a careless marksman wings the dart;
And the hurt can never be mended;
And many a friendship may be lost,
And many a love link broken,
Because of neglect to count the cost
Of words that are lightly spoken!

"I say what I think." Ah! the truly great,
Who give their wisdom expression
In chosen phrases, would hesitate
To make such a rash confession.
For think what injuries might be wrought,
What evils we could not smother,
If everyone said just what they thought
With regard to one another!

To say what you think is a noble thing
When your voice for the right is needed,
To speak out your mind with a loyal ring
When order and law are impeded;
But the evil thoughts that flow through the brain
And the heart should be retarded,
For we lessen the tide of grief and pain
When our speech is carefully guarded.

You may think what you choose, nor give offense,
Be a traitor, and not display it;
And if you're deficient in common sense,
By silence you'll not betray it.
And let it be written in blackest ink,
For the good of each son and daughter,
That those who always say what they think
Are most of the time in hot water.

—Selected.

HOME.

How SWEET is the word "home"! Its very mention touches a chord in every heart that has known aught of its endearments. Home is the center of pure affections—of all that is bright and joyous in this world.

The memories of home are sacred. The prayers of a devoted father, the early instructions of a Christian mother, are not in vain. Years may roll on without any evident result, but it is written, "Cast thy bread upon the waters, and thou shalt find it after many days."

And why is the old adage so true, "There is no place like home"? Because affection—love—is its center. Home does not consist merely in a *place*. Who would feel *at home*, even in his own house, if it were full of strangers? Would the well-known walls and furniture make up for the fond faces and loving hearts?

Death will sooner or later make a gap in the fireside circle. It may be the opening bud, the father's pride, the mother's joy, or it may be the head himself, causing each one to bow down in sorrow. Whoever it be, the circle is broken—one is gone—and the heart learns that perfect happiness is not to be found in an earthly home.

But there is a home which is perfect. It is brighter, and fairer, and lovelier than the brightest home on earth. You know where it is. Have you felt any desire to be there? Can you say, as you look up to God, "I have a home above?" Oh, this home is better than all! It is without sin or sorrow—all is joy

and rejoicing there forever. And as with our earthly homes, so with our heavenly homes—it is not the *place*, but he who dwells there, that makes it happy. "Whom have I in heaven but Thee?" said the Psalmist. Heaven without Christ would not be heaven, and he who has Jesus now, knows heaven begun even on this earth. Do you think any child would feel happy if he were taken from his parents and placed among strangers, who cared not for him? Much less could a man who loves this world, and lives for it, feel happy if he were in heaven with those whose thoughts and feelings were quite different from his own. It is written in God's word that nothing that defileth can enter there. The soul must be renewed, the garments of sin taken off; every shred of self-righteousness cast away, and the sinner clothed with the spotless robe of righteousness prepared of God before he can be admitted into this holy home.

God works by his Holy Spirit in the heart of fallen man, convincing him of sin, of his utter ruin, of his need of a Saviour. Then he reveals to the broken-hearted sinner the love of God in sending his Son to die. He shows the completeness of his salvation, the sufficiency of Christ's blood to wash away every stain of sin; and whoever believes in Christ is made fit for God's house, and in his heart loves the joys of heaven.

"And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads."—*Selected.*

A PLUCKY BOY.

THE boy marched straight up to the counter.

"Well, my little man," said the merchant complacently (he had just risen from such a glorious good dinner), "what will you have to-day?"

"Oh, please, sir, mayn't I do some work for you?"

It might have been the pleasant blue eyes that did it, for the man was not accustomed to parley with such small gentlemen, and Tommy wasn't seven yet, and small of his age at that.

There were a few wisps of hair along the edges of the merchant's temples, and, looking down on the appealing face, the man pulled at them. When he had done tweaking them, he gave the ends of his cravat a brush, and then his hands traveled down to his vest pocket.

"Do some work for me, eh? Well, now, about what sort of work might your small manship calculate to be able to perform? Why, you can't look over the counter."

"Oh, yes I can, and I am growing, please, growing fast; there, see if I can't look over the counter!"

"Yes, by standing on your toes; are they coppered?"

"What, sir?"

"Why, your toes. Your mother could not keep you in shoes if they were not."

"She can't keep me in shoes anyhow, sir," and the voice hesitated.

The man took pains to look over the counter. It was too much for him; he couldn't see the little toes. Then he went all the way around.

"I thought I should need a microscope," he said very gravely, "but I reckon if I get close enough I can see what you look like."

"I'm older than I'm big, sir," was the neat rejoinder. "Folks say I'm very small of my age."

"What might your age be, sir?" responded the man, with emphasis.

"I'm almost seven," said Tommy, with a look calculated to impress even six feet nine. "You see, my mother hasn't anybody but me,

and this morning I saw her crying because she could not find five cents in her pocket-book, and she thinks the boy who took the ashes stole it—and—I—have—not—had—any—any breakfast, sir." The voice again hesitated, and tears came to the blue eyes.

"I reckon I can help you to a breakfast, my little fellow," said the man, feeling in his vest pocket. "There, will that quarter do?"

The boy shook his head.

"Mother wouldn't let me beg, sir," was the simple answer.

"Humph! Where is your father?"

"We never heard of him, sir, after he went away. He was lost, sir, in the steamer *City of Boston*."

"Ah! that's bad. But you are a plucky little fellow, anyhow. Let me see," and he puckered up his mouth, and looked straight down into the boy's eyes, which were looking straight into his. "Saunders," he asked, addressing a clerk, who was rolling up and writing on parcels, "is Cash No. 4 still sick?"

"Dead, sir; died last night," was the low reply.

"Ah, I'm sorry to hear that! Well, here's a youngster that can take his place."

Mr. Saunders looked up slowly, then put his pen behind his ear, then his glance traveled curiously from Tommy to Mr. Towers.

"Oh, I understand!" said the latter. "Yes, he is small, very small, very small indeed, but I like his pluck. What did No. 4 get?"

"Three dollars, sir," said the still astonished clerk.

"Put this boy down four. There, youngster, give him your name, and run home and tell your mother you have got a place at \$4.00 a week. Come back on Monday and I'll tell you what to do. Here's a dollar in advance; I'll take it out of your first week. Can you remember?"

"Work, sir, work all the time?"

"As long as you deserve it, my man."

Tommy shot out of that shop. If ever broken stairs that had a twist through the whole flight creaked and trembled under the weight of a small boy, or perhaps, as might be better stated, laughed and chuckled on account of a small boy's good luck, those in that tenement house enjoyed themselves thoroughly that morning.

"I've got it, mother! I'm took. I'm a cash boy! Don't you know when they take parcels the clerks call, 'Cash'? Well, I'm that. Four dollars a week! and the man said I had real pluck, courage, you know. And here's a dollar for breakfast; and don't you ever cry again, for I'm the man of the house now."

The house was only a little 10x15 room, but how those blue eyes did magnify it! At first the mother looked confounded; then she looked—well, it passes my power to tell how she did look as she took him in her arms and hugged him and kissed him, the tears streaming down her cheeks. But they were tears of thankfulness.—*English Journal.*

LETTERS OF INTRODUCTION.

THERE are many persons who think it a very proper matter to ask a friend for letters of introduction to public men or influential persons with whom he may be acquainted. Upon this the *N. Y. World* has the following sensible remarks:—

There are at least three directions in which Americans should abbreviate their demonstrations. The custom of indiscriminate hand shaking, promiscuous introductions, and the writing of letters of introduction by the score, are all to be condemned utterly and emphatically. A man has no business to write a letter of introduction unless he is altogether sure that the introduction will be a matter of mutual pleasure and

advantage. This matter cannot always be ascertained, particularly if the correspondent is thousands of miles away, as is the case under consideration. This being true, the argument that the introduction will be agreeable must simply be unanswerable. The man who writes a letter of introduction is practically quartering one friend on another friend if the other friend resides in a strange country, and the utmost caution is demanded. In spite of all this, there are people who write letters of introduction with as little thought as they write notes to a tailor or a bootmaker, and these are the kind of people to whom this correspondent seems to have been accustomed.

SILENT INFLUENCES.

THE following story is from a recent English work entitled "Blessed Be Drudgery," by Wm. C. Gannett:—

"In a pottery factory here there is a workman who had one small invalid child at home. He wrought at his trade with exemplary fidelity, being always in the shop with the opening of the day. He managed, however, to bear each evening to the bedside of his 'wee lad,' as he called him, a flower, a bit of ribbon, or a fragment of crimson glass—indeed, anything that would lie out on the white counterpane and give color to the room. He was a quiet, unsentimental man, but never went home a night without something that would make the wan face light up with joy at his return. He never said to a living soul that he loved that boy so much. Still he went on patiently loving him, and by and by he moved that whole shop into positively real but unconscious fellowship with him. The workmen made curious little jars and cups and painted diminutive pictures down their sides before they stuck them in the corners of the kiln at burning time. One brought some fruit in the bulge of his apron, and another engravings in a rude scrapbook. Not one of them whispered a word, but they put them in the old man's hat, where he found them; he understood all about it.

"And, believe it or not, cynics, as you will, but it is a fact that the entire pottery full of men, of rather coarse fiber by nature, grew quiet as the months drifted, becoming gentle and kind; and some dropped swearing as the weary look on the patient fellow-worker's face told them beyond mistake that the inevitable shadow was drawing nearer. Every day someone did a piece of work for him and put it on a sanded band to dry, so that he could come later and go earlier. So when the bell tolled, and the little coffin came out of the lonely door, right around the corner, out of sight, there stood a hundred stalwart workmen from the pottery, with their clean clothes on, most of whom had given half a day's time for the privilege of taking part in the simple procession and following to the grave that small burden of a child which probably not one had ever seen."

SCIENTIFIC AND CURIOUS.

COCOANUTS AND SKULLS.—Curious resemblances in nature start with the cocoanut, in many respects like the human skull, and almost a facsimile of the monkey's. The meat of the English walnut is almost a copy of the human brain; plums and black cherries, like the human eye; almonds, like the human nose, and an opened oyster and shell, a perfect likeness of the human ear.

The shape of a man's body may be traced in the mammoth squash; the open hand, in growing scrub-willows and celery; the human heart, in German turnips and egg plant, and dozens of the mechanical inventions of the present day, to patterns furnished by nature.

LOOK OUT FOR DAMPNES.—Never sleep with the bed against the wall, for health as well as convenience. It is unhealthy to sleep next to a wall, because of possible dampness, and also, more serious still, because the breath exhaled is thrown back into the face and breathed again. Headache has often been permanently cured by pushing the bed to the middle of the room.

AN UNTRUE STORY.—The fiction of the deadly upas tree of Java has only this basis of fact to rest upon: The tree exudes a poisonous juice that the natives use to mix with other ingredients to coat their arrows; it also grows only in the low-lying Java Valley, where deadly carbonic gas more or less always escapes from the crevices of the volcanic rocks. Thus is history made.

THE LATEST IN BALLOONS.—A large balloon, intended to make headway against air currents of twenty-eight miles an hour, is being made in France. It will be similar in form to the La France of 1884-85, but larger—230 feet in length and 43 feet in its greatest diameter. It will weigh 66 pounds per horse power, and will be propelled by a screw in front with a rudder behind.

ELECTRIC RAILWAYS.—There are over seven thousand miles of completed electrical railway in the United States, and in a year to come there is little doubt the total will be doubled. Electric traction is cheaper than any form of steam propulsion or the use of horses, and there is little doubt that the passenger traffic of the steam roads will ultimately be largely diverted to the electric roads for short-distance travel in all parts of the country.

THE LONGEST DAY.—The longest day of the year varies with the part of the world that we talk about. In Tornea, Finland, Christmas day is but three hours long. At Stockholm, Sweden, it is eighteen and a half hours long. At Spitzbergen the longest day is three months long.

In London and in Bremen, Prussia, the longest day has sixteen and a half hours. At Hamburg, Germany, and Dantzic, Prussia, seventeen hours make the longest day.

At Wardsbury, Norway, the longest day lasts from May 21 to July 22, without a break. At St. Petersburg, Russia, and Tobolsk, the longest day has nineteen hours and the shortest five hours.

At Tornea, Finland, whose Christmas day has but three hours, the longest day has nearly twenty-two hours. The longest day at New York comes close to fifteen hours, and at Montreal, Canada, to nearly sixteen hours.

RECLAIMING OLD RUBBER.—Crude rubber is worth from 40 to 75 cents per pound, and yet a pound of hose or packing costs very much less. This would be hardly practical if it were not for the advances that have been made in the art of reclaiming or recovering rubber, which can be done at the total cost of about three cents per pound. There are several large factories in the country devoted solely to this purpose, and a great many manufacturers do recovering on a small scale at the seat of production of new goods. These old goods are placed in large tanks at the place of reclaiming. A solution of muriatic or sulphuric acid and water is poured upon the waste, and the whole set to boiling by a system of steam pipes passing through the tank. After ten or twelve hours' boiling the cotton fiber which is found in all rubber manufactures, and which is the serious drawback in the reclaiming process, disintegrates and falls into a powder, and there is no difficulty then in the use of the waste. There are other processes of reclamation, all of which are covered by patents and over which there is at present a great deal of litigation.—*N. Y. World.*

Mission Fields.

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

TO EVERY MAN HIS WORK.

OUR Master has taken his journey
To a country far away,
And has left us a task to finish
Against his reckoning day.
There's a work for me, and a work for you,
Something for each of his servants to do.

Your task may be great and glorious,
And mine but a simple one;
It differs little. The question is,
Will his coming find it done?

Or perhaps in his deeper knowledge
He has thought it wise and best
That, while others toil in service,
Our part be to wait and rest.

It matters not, in this little while,
Whether we work, or watch, or wait,
So we fill the place he assigns us,
Be the service small or great.

There is one thing only concerns us,—
To find the task that is ours,
And then, having found it, to do it
With all our God-given powers.

Our Master is coming most surely,
To reckon with everyone;
Shall we then count toil or sorrow,
If his sentence be, "Well done"?
—*Faith and Works.*

THE PEOPLE OF ASSAM.

BY REV. P. H. MOORE.

ASSAM is one of the twelve principal civil divisions into which British India is divided for convenience of administration. Among these it ranks tenth in extent of territory, and eleventh in number of population. About three-fifths of the people are Hindus, one-third Mohammedans, one-tenth hill-tribe people, and the others are Buddhists, Brahmans, Sikhs, and Christians. They have very peculiar ideas with reference to God and their obligations to him.

Come, walk down the street with me; the first man we meet is a Hindu. Will you tell me now what his religious tenets are? You know in a general way what Hinduism is, but I venture the assertion that there is just about one chance in three hundred and thirty-three million that you will be right in getting the exact shade of this man's thought; for Hinduism is a broad term, ranging from absolute monotheism on one extreme to polytheism, multiplied to the three hundred and thirty-three millionth degree on the other. But you say this man shows by that daub of paint on his forehead just what his position in Hinduism is. Yes, quite true—that is, almost true—that is, it would be true if he squared his creed according to the books. But such is not the case. Keep in mind the history of this people. Remember that, though they are called Hindus, you will go very wide of the mark if you expect to find their beliefs agreeing with those of Hindus in other parts of India, as described in books on Hinduism. The denominations of Christians are numerous, but the differences of Hindus are legion. So that the three-fifth part of the population that are called Hindus present peculiarities that nothing short of local acquaintance will enable one to understand.

As a class they are idolators, though we shall probably see no idols in our walk; these are generally kept in temples and houses of worship. We have reason to be thankful that their excessive sanctity requires that most of the time they be veiled from the

vulgar gaze, so that their hideous forms are not more frequently thrust upon us. We may see here and there shrines by the roadside—small, low pyramids of masonry with a hollow in one side, from which a dirty little lamp sends forth a feeble, flickering light. But the devotees here are probably not native Assamese. They are immigrants of the merchant class—worshippers of Ganesh. They are priest-ridden; they call their priests God, and are much more afraid to disregard their word than to disobey the law of God. A man will tell you that lying is sin, that it is evil in itself, and God's punishment of it is hell, but he goes on lying without compunction. He next admits to you that eating chicken is no sin in itself, still he will starve rather than eat it, simply because the priest forbids it. Does he not fear man rather than God? He yields assent to authority rather than reason, but it is human authority rather than divine. To disobey the priest is to become outcast, which means more to the average Hindu than all the torments of hell.

Hindu castes are numerous—some high, some low. To whichever of these he belongs, his chief concern is so to observe its rules as to keep within its pale. Outward observance is all that is required for this. Hence it comes to pass that Hinduism, whose central thought is supposed to be undistracted meditation on the Deity, has degenerated into a round of lifeless formalities which now bind the people like fetters of brass. Until the government introduced secular education, the priestly class had a monopoly of learning. Since the days of Manu (700 B.C.) it has been regarded as a grave offense for one of low caste to so much as hear the words of their sacred scriptures. Thus the twin sisters, ignorance and superstition, have held almost undisputed sway.

That next man we meet is a Mussulman. The Mussulmans of Assam belong to the same ethnical stock as the Hindus, being in large part descendants of the converts to Islam made at the time of the various Mogul invasions of Assam. Hence, the greater part of Mohammedans are found in the districts bordering on Bengal, where those invaders were most successful. Many of them hold the doctrines of Islam very loosely, or are very ignorant of what they are. Still they present a solid front against polytheism and idolatry; but the vices so characteristic of the followers of the prophet find a fertile soil and attain luxuriant growth in the Mussulmans of Assam. Although no hour of the day has passed without lying and deceit—if with no more outrageous sin—do they not pray to the prophet four times a day, and will he not on this account plead effectually for them with the one God whose prophet he is? Works of merit to counterbalance their demerit before God are the great *desiderata* with both Mussulmans and Hindus. "Blessed are the pure in heart" is not among their beatitudes.

Passing on we find a man whose sturdy limbs give proof of mountain climbing. His prominent cheek bones and slightly Mongolian cast of features at once mark him as different from the Assamese. I tell you he is a hill man. But can you tell me what demon he worships? That buffalo, pig, or goat that he killed yesterday with so many incantations, calling loud and long on the name of his god—whose wrath was he attempting to propitiate by the act? What benefit did he expect from killing that fowl according to a time-honored formula, leaving its blood and feathers under that green tree for the demon's acceptance, and taking home its flesh to feast himself and family and perhaps his neighbor also? Is it the demon of earth, or air, or wood, or mountain, whom he fears will cause the failure of all his crops, and make his flocks and herds sterile, and his wife barren, if he does not thus offer sacrifices? Why

are there no benevolent as well as malevolent spirits among his household *penates*?

More than forty languages and dialects are spoken in Assam. Half of these are languages of hill-tribe people. All these hill people are demon worshipers, but each tribe has its own demons and its own ceremonies, preserved in pristine purity or largely modified by their environment. Remember, too, that the ranks of the Hindus are largely swelled by numbers of these hill-tribe peoples, who, having given up keeping swine and drinking strong home-made rice liquor, to which they are greatly addicted, and paid a small annual fee to the priest, are admitted to the lower castes in the Brahmanical system.

The hill people generally are anxious for the present life, saying, What shall we eat? and what shall we drink? and wherewithal shall we be clothed (though very little clothing suffices)? and the life to come claims very little of their thought. That Kachari, for instance, is a genuine Sadducee, and denies that there is either resurrection, or angel, or spirit. His motto is, "Let us eat, drink, and be merry, for to-morrow we die; as the beast dieth, so dies the man."

That Mikir, on the other hand, looks forward to a great and beautiful city into which he may hope to gain admittance after an indefinite number of transmigrations of soul. When his brother dies, he first mourns his loss with loud lamentations, then places by the corpse food and liquor for the journey of the departed spirit, and, having allowed one or more days for the spirit to rest before starting on its long journey, he gathers his friends and neighbors and bids it depart joyfully on its journey, bidding it adieu with much mirth and singing, dancing and feasting, lasting all night in case of a child, and for several successive nights in case of a leading man.

There is a respectable looking man of the better class of the people. He has broken away from the thralldom of caste, and now imprecates curses upon it. He has dared to think that his forefathers were wrong in matters of faith. He is a Brahman, a Unitarian among Hindus, the Indian Theosophist. He has risen superior to the rubbish of Hinduism. He wants no mediator between God and man. The human soul has a natural right to enter directly into the presence of the Father of us all. Human sin is too trivial an affair to have annulled this right. Hence no atonement is required, and he goes directly to God in worship. He dwells much on the infinite love of God, and does not trouble himself as to how he can be just and yet justify one who has broken his law. Hence, leaving out of sight the holiness of God, he also misses the most marvelous manifestation of his love in the divine Saviour.

Here now we meet a native Christian. The chances are that he is from the hill-tribe people, or, if formerly a Hindu, that he is from the lower rather than the higher classes. Here at least, you think, is a man who believes and thinks as you do. But do not be too sure of this. Did not idolatrous superstitions cling to converts from heathenism in the days of the apostles? Do not be surprised if you find some of his former superstitions mingled with the truth which he has received in Jesus. The ideas and associations of his childhood may not yet have been fully outgrown, though he is a true believer in the Christ of God.

Such are some of the religious characteristics met with in mission work in Assam.—*Jubilee Conference.*

"God called Moses to do a great work. As surely does God call each of us to special service. 'Ye are my witnesses.' 'We are laborers together with God.' He has a plan for each of our lives. Are we living according to God's plans?"

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AMONG THE NORTHERN ICEBERGS

Our Work and Workers.

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

A WASTED DAY.

THE day is gone,
And I, alas! have wrought no good,
Performed no worthy task of thought or deed;
Albeit small my power and great my need,
I have not done the little that I could.
With shame o'er forfeit hours I brood,—
The day is done.

One step behind,
One step through all eternity—
Thus much to lack of what I might have been,
Because the temptress of my life stole in,
And wrapt a golden day away from me.
My highest height can never be,—
One step behind.

I cannot tell
What good I might have done, this day,
Of thought or deed, that still, when I am gone,
And long, long years gone singing on and on,
Like some sweet fountain by the dusty way,
Perhaps some word that God would say,—
I cannot tell!

O life of light,
That goest out, I know not where,
Beyond night's silent and mysterious shore,
To write thy record there forevermore,
Take on thy shining wings a hope, a prayer,
That henceforth I unflinching fare
Toward life and light.
—*Christian Alliance.*

IN EUROPE.

ONE who travels in the United States has but few of the real difficulties to meet that he encounters on a tour through the countries of Europe. To appreciate the situation fully let him imagine that State lines are the boundaries of distinct countries, under different government, with different languages, currency, stamps, and regulations; and that these now invisible boundaries were marked by customhouses, and generally by a change of cars; and if to the situation now presented he adds the usual fact that he cannot understand the language, does not know what to do, where or when to do it, and cannot inquire, nor understand the answer if he does, then he can think of some of the annoyances that continually haunt the stranger in the Old World. Happy is the traveler who enjoys the advantage of the company of some kind friend who will act as guide and interpreter, and listen with patience to his scolding because things are not as they are in that wonderful country he calls home.

We have had that good fortune on our present trip, through the kindness of different brethren. On our way from Amsterdam to Hamburg we happened to get on a train that did not take us directly through, and consequently the monotony of the night's trip was broken by three changes of cars, one walk through a city at midnight, and a wait of four hours in the latter part of the night.

Hamburg has, through its cholera experience, obtained a reputation that does not appear to be true to its real standing. To a casual visitor it presents anything but an unclean or infectious appearance. On the other hand, its appearance is very pleasing, and with its spacious parks, well-kept and tidy streets, its substantial buildings, and orderly government, it gives evidence at once of being a first-class city in every respect. It contains over 700,000 inhabitants, and is by far the most important commercial city of the German Empire. A vast and important undertaking of the government is now about being accomplished, which is the construction of a ship canal by which the largest steamships can pass from the Baltic to the North Sea in

German territory. This canal runs from Hamburg on the Elbe to Kiel, the most important naval port of the empire, situated on the Baltic. The distance is about eighty miles. Within the harbor of Hamburg is a very extensive free port, where goods and manufactures from any country may be entered without duty; they may also be manufactured there, and shipped or reshipped to any other country, and no customs are collected except upon those that go into Germany outside of the free port. So that so far as customs are concerned it is practically a foreign port within their own harbor, and of course is a great advantage to those doing business with other countries.

Our work was started in Hamburg about three years since, and though no extensive effort has been made, its progress has been steady. A few workers have done what they could, and there are now about 120 Sabbath keepers in the city and in one of its suburbs. In view of the importance of the city in its relation to a large part of the eastern world, it has been decided to make more of an effort there. Looking to the establishment of the work there, the General Conference voted to appropriate \$15,000 to the obtaining of suitable buildings for mission and depository purposes. At the present time it seems probable that we shall be highly favored with an opportunity to purchase on reasonable terms a place that is just adapted to the wants of the cause, and thus avoid the trouble and delay of erecting a building.

Our stay in Hamburg has been but brief, two days at different times, as we passed through, but our acquaintance with the work and the workers has been interesting and enjoyable. In the near future, under the blessing of God, we anticipate that an extensive and most important work will grow out of what has been and is being done.

Our first objective point was Copenhagen, the capital of Denmark, the route to which lay through Hamburg. From Hamburg we journeyed by rail to Kiel, thence by steamer across the southeast end of the Baltic Sea to Korsör, on the Danish island of Sjælland, formerly Zealand. On the eastern shore of this island, which is the most easterly portion of the kingdom of Denmark, Copenhagen is situated, within sight of the shore of Sweden. It has the reputation of being a very beautiful and orderly city, which it seems to well deserve. Copenhagen is credited with a population of over 300,000. The country at large is a fertile and prosperous agricultural district, and the people are sober, industrious, and frugal. A system of fresh water lakes, walled and bridged, extends through a main portion of the city, adding both to the appearance and healthfulness of the place.

Our denominational work in Denmark has been prosecuted with some success; indeed, the labor put forth has been well rewarded in the acceptance of the truth by quite a number of the people, and the organization of a separate Conference. The latest reports give 10 churches and 380 members. For three years a school for the benefit of young people who contemplated entering the work has been conducted in temporary quarters in the city, under the care of Elder M. M. Olsen. It has been successful in its work, and has demonstrated the utility and necessity of a more permanent school of the same nature.

When we reached the city, the annual meetings were in progress. The Conference and other business meetings were already past, and there remained a week of the biblical institute that was being conducted by Brother Haskell. There were present at this meeting representatives from all the Scandinavian countries. The occasion was made a council for the work in these countries. And the question of a school was the most prominent one before the meeting. It was decided to move toward the establishment of such a

school, and it was thought that the most feasible location would be at Fredrickshavn, at the northern extremity of Denmark, where it will about equally well accommodate Norway and Denmark. It is also adjacent to Sweden, and for a time it is proposed to make provision for a Swedish branch of the school, expecting that the time will come when Sweden will require a school of its own.

Other matters of interest and importance came up before the meeting. It appears that the prospects of the work were never before so good in Scandinavia as at the present time. In Finland, especially, where the work has just been opened, and where the power of oppression is very heavily felt, as it is a province of the Russian Empire, there is a readiness to hear and accept the truth that has not been equaled, as we were told, in any other of the Scandinavian countries.

One observes in this people very much that is attractive, with a simplicity of character that leads them to receive the truth in the love of it. And yet it is painfully evident that sin has made its mark in these countries as well as others. As in other European countries, militarism prevails. Many of the men on the streets are in uniform, and soldiers are everywhere under training.

From this point we returned to Hamburg on our way to the meeting in Switzerland. The harbor of Kiel presents a very interesting appearance as it is entered from the sea. On either side the most formidable fortresses, crowned with immense cannon, frown upon the passers-by. Inside the harbor are anchored the flower and strength of the German navy,—massive ironclads, active torpedo boats, and every class of war vessel lying with steam up, in momentary readiness for the great struggle that is being so mysteriously delayed.

G. C. TENNEY.

FIELD NOTES.

ELDERS J. B. GOODRICH and H. E. RICKARD report a good interest in their tent meetings at Presque Isle, Me.

AT Shelton, Neb., a new house of worship was dedicated August 9, by Elders W. B. White and Daniel Nettleton.

BROTHER GEORGE W. HOWARD reports that at Rangeley, Franklin County, Me., nine have recently begun keeping the Sabbath of the Lord.

THE Virginia Tract Society, at its recent annual meeting, recommended that Brother Wm. Hutchinson and wife go to Richmond to labor.

SISTER M. J. BAHLER, who has been a frequent contributor to the columns of this paper, died in Battle Creek, Mich., on the 19th of August.

AT Garden Plain, Kansas, where Brethren E. L. Fortner and T. M. Thorn have been laboring, a church of eleven members was recently organized.

AT Guthrie, Oklahoma, August 7, eleven persons, five colored, were baptized in the Cottonwood River, and after this service a church of twenty-five members was organized.

SISTER E. G. WHITE makes a special appeal in behalf of the work in New Zealand, the need of a house of worship in Wellington being set forth as an urgent necessity in order to get the attention of church-going people who will not attend meetings in halls used for all purposes.

"THE best yet" seems to be the verdict at all the State camp meetings this year, and our Ohio brethren are not behind in the claim for their meeting at Mt. Vernon. Eighty-two persons were baptized. The report to June 30 showed fifty-seven churches in the Ohio Conference, with 1,431 members.

ELDER R. M. KILGORE, superintendent of General Conference District No. 2, was at Welsh, La., August 5 and 6, and ordained Brother H. S. Shaw to the gospel ministry.

ELDER J. H. DURLAND gives a good report of the late camp meeting at Castana, Iowa. The attendance was not large (250 in camp), but there was great rejoicing, and fourteen were baptized.

ELDERS WM. INGS and A. J. Osborne report the baptism of five persons in connection with their tent labor in Lodi, Cal. Others have taken their stand on the truths presented, and a Sabbath school of twenty-two members has been organized.

SISTER VESTA J. OLSEN writes concerning the recent camp meeting at Seward, Neb.: "We have had showers of blessing here. I never attended a better meeting with the children; it was truly encouraging to see how ready they were to take hold of the promises of God by faith, and in an intelligent manner too."

THE London city office of the International Tract Society (formerly the London Branch of the Pacific Press Publishing Company) has been changed from No. 48 to No. 59 Paternoster Row. Correspondents are specially requested to bear this in mind. The present room is conveniently located on the ground floor.

FROM Elder Conradi's report in the *Review* we learn that the deacon of the church at Sarighiol, Russia, and three families from Charkoo have been banished to Siberia. A sister has lately visited those who are in banishment near the Persian border, and describes their condition as "miserable and pitiful." No letters can now reach our brethren there, and the latest news is that they are to be further removed, and cut off from all possible communication.

THE brig *Galilee*, which sailed from San Francisco for Papeete, Tahiti, September 1, has on board a complete printing outfit, consisting of type, printing press, and material, for our brethren at Tahiti. Brother E. C. Chapman, a practical printer, who sailed on the *Pitcarin* on her last voyage, is stationed at Papeete and will take charge of the plant. Several of our tracts have already been translated into the Tahitian language, and only await the arrival of the press to be printed and sent out.

BROTHER MAUI POMARE, the first fruit from the Maoris of New Zealand, arrived in this city on the 31st ult., on the steamer *Alameda*. He is one of four young men, students at a college in Napier, N. Z., who accepted the Seventh-day Adventist faith a few months ago. He received his first knowledge of the truths we hold from the cook at the college, who had been an English sailor. This cook had not himself united with the Adventists, but had in some way learned much of their doctrines, and was a nominal believer. Brother Pomare went on to Battle Creek, Mich., to attend school. The Maoris are the natives of New Zealand.

OF the work in South Carolina, Elder E. W. Webster writes, under date of August 18: "The Lord is blessing the work here in a remarkable manner. He has gone out before in all directions, so that calls for meetings are now coming in from the country around us. We have our hands full to follow up the interest in the city, and are pressed for time to do that. We are years behind the providence of God in entering South Carolina, but we are now here and at the work with all our might. Besides calls to labor publicly, we have all the house-to-house work we can do, and the papers are also open to our use. These we have used, with an invitation to use them again."

A BIBLE school, under the auspices of the General Conference, will be opened in Battle Creek, Mich., October 12, and continue six months. The object of the school is to give persons of liberal education an opportunity for special preparation to engage in the work. If they wish to enter upon any line of health work, special facilities are offered at the Sanitarium. Calendars can be obtained from any of our educational institutions on application, and circulars of information will be forwarded from the Sanitarium in regard to that branch of the work.

THE first sentence of Sister White's article in another column expresses a truth which should be engraved on the memory of every professed servant of God: "The professed church of God may be possessed of wealth, education, and knowledge of doctrine, and may say by her attitude, 'I am rich and increased with goods, and have need of nothing;' but if its members are devoid of inward holiness, they cannot be the light of the world." Yet this holiness awaits all. Jesus invites us to open the door and let him come in, let his mind be in us. His light will shine away the darkness, and will cause us to believe.

CAMP MEETINGS FOR 1893.

DISTRICT NUMBER ONE.

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

DISTRICT NUMBER THREE.

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

DISTRICT NUMBER FOUR.

Wisconsin, Glenwood.....Sept. 12-19
Wisconsin (northeastern), New London.....Sept. 25 to Oct. 2
Iowa, Sigourney.....Oct. 3-10
Minnesota, Wadena.....Sept. 19-25
Minnesota, Owatonna.....Oct. 3-10

DISTRICT NUMBER FIVE.

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.

International S. S. Lessons.

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

LESSON XIII.—SABBATH, SEPTEMBER 23, 1893.

RESISTING THE ENEMY. I PETER 5: 7-14.

[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.]

REVIEW QUESTIONS.—(a) With what class in the church does our last lesson deal? (b) What are the duties of elders? (c) What injunction does he give the younger members? (d) What injunction is given to all?

I. How to Resist the Devil.

Verses 7-9: "Casting all your anxiety upon him, because he careth for you. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world."

1. Upon whom should we cast our cares?
2. What assurance is given us?
3. To what are we exhorted?
4. Why should we be sober and vigilant?
5. What is the devil called?
6. How are we to resist him? Note 1.
7. Do we stand alone in these afflictions?

II. The Mighty Helper.

Verses 10-14: "And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, stablish, strengthen you. To him be the dominion forever and ever. Amen. By Sylvanus, our faithful brother, as I account him, I have written unto you briefly, exhorting, and testifying that this is the true grace of God: stand ye fast therein. She that is Babylon, elect together with you, saluteth you; so doth Mark my son."

1. Who has called us?
2. To what has he called us?
3. Through whom does this call come?
4. Through what experience do we all have to pass?
5. What will he do for us through it all?
6. To whom then will belong the glory?
7. What does the apostle declare he has testified?
8. What is the final benediction to all?

NOTES.

1. **Whom resist.**—The only way to resist the enemy is by faith in Christ. We cannot do it by watching Satan as we would a physical foe. If our eyes are fixed upon the enemy, we fall before him; and it is his greatest object to induce us to look at him. When Peter looked down upon the raging waves, he sank; when his eyes were on Christ, he safely walked the boiling billows. "Looking unto Jesus" is our only safety (Heb. 12: 2, 3); for faith puts him before us so that we do not have to meet the enemy; Christ meets him. Satan's accusations fall against Christ's righteousness, his craft against Christ's wisdom, his power against the mighty power of Christ, and by faith we are more than conqueror. We are not alone in trials; the children of God everywhere have them to meet, but Christ is able to succor all who trust him. Heb. 2: 18.

2. **Called.**—Let the heart rest on the great fact that God has called us, not to wrath (1 Thess. 5: 9), but to eternal glory (1 Peter 5: 10); Christ died that all might have it (John 3: 16; 20: 31); he accepted us according to the good pleasure of his will (Eph. 1: 5, 6); he has wrought us for immortality (2 Cor. 5: 4, 5); and he who has begun the good work is able to finish it till the day of Jesus Christ (Phil. 1: 6). Why should we doubt God? God himself has undertaken the work which it is his will, his good pleasure, to finish. Shall we not make his will ours? The sufferings and trials we meet will not hinder him. Satan will say that we are killed all the day long like sheep for the slaughter, but faith says, because Christ says, that in all these things we are more than conquerors through Him that loved us. Rom. 8: 36-39.

WORD THOUGHTS.—**Casting** (v. 7), a casting on God once for all. A holy carelessness, yielding all to him; for he cares for us, and can help us.—**Watchful** (v. 8), a reference to the experience of the apostles. See Matt. 26: 40, 41.—**Adversary** (*ho anti-dikos*), from *anti*, against, and *dikē*, lawsuit. Only used here of Satan in the New Testament.—**The Devil**, *ho diabolos*. The word refers to Satan, never to the demons, or angels of Satan. When referring to Satan it is always in the singular with the definite article, when to men, the definite article is wanting, as in John 6: 70. "Devils," plural, is from *daimōn*.—**Lion**. "Christ is called a lion because of his courage; Satan, because of his ferocity. The one lion comes to conquer, the other to hurt."—**Walketh about**. The Arabs called Satan "the busy one."—**Withstand** (v. 9), better than resist. Not to strive against, but to be firm against its attack.—**Steadfast**, to stand firm, compact, as a body of men, to stand like a rock.—**Perfect** (v. 10), margin restore. From that suffering God shall himself perfect, restore, stablish, and strengthen. It is a promise to the suffering ones. God will do all this, even to settle us upon the rock. See Luke 22: 32.—**Sylvanus** (v. 12), supposed to be Silas. See Acts 15: 22, 27, 32, etc.; 1 Cor. 1: 19; 1 Thess. 1: 1; 2 Thess. 1: 1.—**Our faithful brother**, literally, the faithful brother, one noted for his faithfulness.—**Unto you**. Not "brother unto you," as in common version, but "written unto you," as in R. V.—**Account** (common version, "suppose"). The word means "a settled persuasion, or assurance."—**Babylon** (v. 13), without doubt Babylon on the Euphrates.—**Peace** (v. 14). Peace is the fruit of the gospel, and Peter brings the gospel in this epistle. See 1: 23-25.

News and Notes.

FOR THE WEEK ENDING SEPTEMBER 4.

RELIGIOUS.

—Dr. H. S. Venable, of Virginia, and six ladies, missionaries to China, left San Francisco last week on the steamer *City of Peking*.

—A convention of the National Reform Association has been called to meet in the First United Presbyterian Church, Alleghany, Pa., on the evening of November 14.

—Bishop Képhart, who has recently visited the mission of the United Brethren on the west coast of Africa, says that the practice of circumcision is very general among all the African tribes of that coast. It is practiced among the converts to Christianity as well as among the pagans.

—The governors of the provinces of Kuban and Stavropol, Russia, have given orders to close Baptist meeting houses within their jurisdiction. In the province inhabited by the Kuban Cossacks the Baptists have recently made a considerable number of conversions from the orthodox church.

—Of the 800 policemen employed by the city of Chicago, 600 are Roman Catholics. And the *Cynosure* gives this fact as the probable reason why a man and his wife, who attempted to preach the gospel in the streets, were arrested and fined, and why the roughs who wantonly assaulted the woman were not molested by the police.

—When Satolli was in Cincinnati recently a police officer was kept near him all the time, lest some evil should befall him. This was at the earnest solicitation of a priest, who said, "There is no telling what some sectarian crank may attempt to do." He evidently judges "sectarian cranks" by the fanatical mobs of his own persuasion.

—It is interesting to note what hard things the religious papers are continually saying about the people and the government of this nation, which most of these same papers contend (in the light of the Supreme Court decision) is a "Christian nation." This assumption is supposed to wonderfully exalt the nation, but the daily exposition of flagrant wickedness in almost every corner shows that the general appellation of "Christian" to it all is but a degradation of Christianity.

—The *Interior* says, "It is hard to see how a law-abiding and conscientious chaplain [of the army] can keep silent concerning the liquor nuisance at the posts." And it is still harder to see how a "conscientious" minister of the gospel can be an army chaplain at all. They have to carry a military rank, which demands a subservient recognition on the part of the rank and file of the army, to whose special welfare they are nominally supposed to minister. Thus the whole situation is incongruous in the light of the Scriptures.

—The *Christian Statesman* of the 26th ult. says: "There has been this week the usual number of electoral revolutions in the Sabbathless Spanish republics south of us." The reason they are "Sabbathless" is because they know only the spurious papal institution supported by civil law,—the same that the American Sabbath Union is endeavoring to enforce in the United States by civil law. The *Statesman* ought to be able to see in these "Sabbathless Spanish republics" some of the evil effects of civil law religion—but it doesn't.

SECULAR.

—Late news from South America is to the effect that Ecuador is preparing for war with Peru.

—The Thornton Worsted Mill in Johnstown, R. I., was burned on the night of the 2d inst. Loss, \$225,000.

—The Irish Home Rule Bill has finally passed the House of Commons, and now goes to the hostile House of Lords.

—The strike of longshoremen in New York City is at an end. They have given up the struggle without gaining anything.

—The Nicaragua Canal Company has come to a point where it cannot meet its obligations, and a receiver has been appointed.

—The Carnegie Steel Works at Homestead, Pa., have resumed work in all departments, giving employment to 2,000 idle men.

—A fire in Marseilles, France, on the 30th ult., destroyed property to the value of 2,000,000 francs, and left 200 people homeless.

—The Wells-Fargo Express Co. has made a general cut of ten to twenty per cent. in wages of employes, besides largely curtailing the force.

—Of the score of banks closed during the recent panic in Denver, Colo., all but three have resumed, and it is expected that these will resume in a few weeks.

—The World's Fair is drawing to a close, and the time has come for the usual charges of bribery, fraud, etc., in connection with the matter of awarding prizes.

—A cloudburst in the vicinity of Guyton, Ga., occurred on the 2d inst., and people outdoors had to flee for their lives. The water in the streets of Guyton was four feet deep.

—The last steamer from the Orient brings tidings of two great fires in Japan,—one at Hachioji, which destroyed 1,000 houses, and one at Niigata, in which 400 houses were burned.

—A Panama dispatch says the town of Barranquilla, Colombia, has been declared in a state of siege, and it is thought this action on the part of the government will hasten a revolution.

—The Javanese village, said to be one of the most attractive shows at the World's Fair, has been compelled to close, owing to inability to meet the requirement of 25 per cent. of the receipts.

—The Government of South Australia is said to be strictly enforcing the provisions of the Chinese Exclusion Act, and a bill is pending which provides for applying the law to all colored Asiatics.

—Near Chester, Mass., on the 31st ult., an express train broke through a bridge and fifteen persons were killed, while several others were seriously injured, several of whom are expected to die.

—The Oliver Iron and Steel Company, of Pittsburgh, employing 6,000 men, has decided to run as a nonunion concern. The action of the company has created great excitement among union men.

—The San Francisco *Examiner* says that 2,000 men and women in that city are known to the police as victims of the cocaine habit, and there are many others who keep their weakness to themselves.

—The Southern Pacific Railroad Company is curtailing expenses in every possible way, and has taken off a half dozen or more local trains running from San Francisco to various points in the interior.

—Last week a large number of workmen notified the Chinese of Redlands, in Southern California, to leave the town. At last accounts the militia and a number of citizens were in readiness to defend the Chinese residents.

—The Central American State of Costa Rica has established quarantines as follows: One against New York on account of cholera, one against Honduras and Nicaragua on account of smallpox, and a third against Cocos del Toro on account of yellow fever.

—Floods are said to be causing great damage in the province of Bahar, in Bengal. Hundreds of square miles, including the towns of Mosaffar, Pur Darbhag, and Paddy are submerged. The rice crops are ruined and thousands of people are homeless. Other parts of Eastern Bengal are also suffering from the floods. Famine is feared.

—Late dispatches from Bangkok, Siam, state that the special envoy of France endeavored to extort from the Siamese Government an agreement quite different from the ultimatum which formed the basis of the recent peace settlement. The government stolidly refused, and the French representative receded from his extraordinary demands.

—Late advices via London state that on the 28th ult. a hurricane in the Azores Islands did considerable damage. Three ships were destroyed, and two others are since missing. At Fayal thirteen houses were wrecked, and on the island of Terceira twenty-seven houses were swept away and five persons killed. Most of the crops are said to be ruined.

—At the German Army maneuvers, which began at Metz on the 3d inst., the emperor was accompanied by the crown prince of Italy. This is deemed a circumstance of great significance in France, on whose border the fortress of Metz is situated. A counter occurrence of equal significance is the appearance of a Russian fleet at the French port of Toulon, and a great ovation to its officers by the French authorities.

—Judge Ross, of the U. S. Court in Los Angeles, Cal., has decided that Chinese who are in this country in violation of the Exclusion Act may be proceeded against by warrant on the complaint of any citizen. The court has nothing to do with the question of Congressional appropriations for the expense of sending the culprits away. The executive officers must see to that. On the strength of this decision there will be numerous complaints against Chinese in this State.

—Dr. T. Thatcher Graves, who was tried two years ago and convicted of the murder of a Mrs. Barnaby, a wealthy woman of Providence, R. I., then visiting at Denver, Colo., and was soon to have a second trial, has cut the matter short by committing suicide. The case has been one of unusual notoriety, as Dr. Graves at the time of the murder resided in Providence, and it was charged that he sent the poison to Mrs. Barnaby at Denver in a bottle of extra whisky. He had been her physician and confidential adviser for several years.

—The Venezuelan Government has recently discovered a plot on the part of adherents of the lately overthrown dictator, De Rojas, to inaugurate a revolution against the government of President Crespo.

—Cholera is spreading throughout Europe, even getting a hold in England, Grimsby having become so affected that the traffic between it and other British ports has been prohibited. Our own country has also been invaded, several deaths having occurred in Jersey City, N. J. Vigorous measures are being taken to arrest the progress of the scourge.

—The Shanghai *Mercury's* Hankow correspondent is authority for the statement that an anti-foreign riot took place at Yen Kia-wen, in Meinyang, July 25. Two native converts were killed and the French priest of the district was barbarously beaten. The chapel was burned, and the mission property destroyed, the inmates being obliged to fly for their lives.

—An anti-Chinese riot occurred at Selma, Fresno County, Cal., on the night of the 2d inst. The Chinese had previously been ordered to leave the town, but had not obeyed the order. About forty men employed on a neighboring vineyard attacked the Chinese quarters, broke down the doors of the houses, robbed them of considerable money, and started them all off toward Fresno under a guard. Officers and citizens came to the rescue, arrested eleven of the rioters, and returned the Chinamen to their looted houses.

—Over 60,000 of the 100,000 coal miners of South Wales, who were on a strike for 20 per cent. advance in wages, have returned to work, breaking the strike there and greatly discouraging the remaining 300,000 strikers in England. Reports from the strike districts indicate great distress among the families of the strikers. The miners of East Lothian and Midlothian have resolved to strike unless wages are advanced 20 per cent. In Chesterfield, on the 31st ult., 1,000 strikers gathered at the gates of the Balsaver collieries, and, the police being unable to cope with them, they invaded the works and did much damage, and then dispersed before reinforcements for the police arrived.

—The worst cyclone yet reported struck the South Atlantic Coast States on the 29th inst. Its path was forty to fifty miles wide along the eastern coast of Florida, and at Mayport, Jacksonville, and St. Augustine great damage was done to shipping and other property. In the vicinity of Savannah, Ga., the loss by storm and tidal wave is said to be forty to fifty lives and \$10,000,000 in property. On the Sea Islands, along the coast of North and South Carolina, 500 persons are reported to have been drowned by tidal wave. In the city of Charleston the water was from two to six feet deep, the streets were filled with debris, and many houses were unroofed and otherwise damaged. In Port Royal and immediate vicinity over 100 lives were lost, mostly negroes, and hardly a house escaped more or less damage. Twenty persons were drowned on Paris Island. In Beaufort every house suffered damage. The damage to shipping all along the coast is beyond computation at present, and the loss of life among sailors as yet unknown. The damage to cotton and rice crops, it is thought, will reach \$3,000,000. The storm continued northward, doing considerable damage at various points in Virginia, also at Washington, Baltimore, Philadelphia, and even in New York.

TO THE WORLD'S FAIR.

Weekly Excursions.

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Signs of the Times

OAKLAND, CAL., MONDAY, SEPTEMBER 4, 1893.

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

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READ the article from the pen of Elder E. J. Waggoner, on "The Object of the Sabbath."

OUR Work and Workers department furnishes the reader with a most interesting letter from the facile pen of Brother G. C. Tenney. We shall continue to hear from him from time to time, we trust. His communications are always welcome.

THE article on "Sin," from the pen of Elder J. H. Durland, is worthy of a careful reading. Following this article will be others, developing the subject still farther. "Sin" is the beginning, as it is of each one of us, but righteousness is the end, or object, of this series of articles. We trust they may be widely read.

No. 109 of the *Bible Students' Library*, containing the Sabbath school lessons for the last quarter of 1893, is out, and orders are being filled as fast as received. All whose duty it is to supply schools in the different States and Conferences should order promptly, if they have not done so already, as the lesson pamphlets should be in every school by the 30th inst. The lessons are on the First Epistle of John, and form a very interesting and profitable series.

WE present another article of our series on the relation of the church, or the religion of Christ, to the State. It is by Mr. C. P. Bollman, a former editor of this paper, and now one of the editors of the *American Sentinel*. His article, on a "True and False Theocracy," will bear study. As he writes in a private letter, it is impossible to do justice to such a subject in one article, but the underlying principles are well set forth and will furnish a basis for further study on the part of the reader.

A SECOND number of *Apples of Gold Library* has been issued, entitled "The Christian's Privilege," by Mrs. E. G. White. These leaflets are designed especially to be used in correspondence. They are trimmed to fit a No. 6 envelope and can be put into an ordinary letter without increase of postage, and are appropriate to send to anyone. Also convenient to carry in the pocket for use at any time. Price of "The Christian's Privilege" (8 pp.), 50 cts. per 100. Address Pacific Press Pub. Co., Oakland, Cal.; 42 Bond St., New York; 18 W. Fifth St., Kansas City, Mo.

Professor Prescott's Sabbath Sermons.—We stated some time ago that these sermons would be published in the *Bible Students' Library*. Complications and considerations which need not be mentioned have changed this somewhat. The sermons will be published, but as a number of the *Religious Liberty Library*. Just how soon it will be ready we do not know, but it will not be long. It deserves and should have a large circulation, and will when issued be obtainable, doubtless, of any of our tract societies or offices of publication.

THE significance of a fence is curiously illustrated at the World's Fair grounds in Chicago. The section in which the Fair is located enjoys the privilege of a prohibitory liquor law. The World's Fair managers fenced off a portion of it for Exposition purposes. Now it appears that outside of the fence hotel keepers are arrested for violation of the prohibitory law, but inside they sell liquor with impunity because they pay the Fair corporation for the privilege. That is, the liquor traffic can get over the fence, but the law cannot. If it were a Sunday law, and the people inside were Seventh-day Adventists at work plowing corn or digging potatoes on Sunday, it would get over the fence in short order.

The Days Are Evil—Our News and Notes department is designed to set before our readers the simple doings in the political, social, physical, and religious world. All sensationalism is suppressed, and endeavor is made to give the plain facts. But the bare consideration of these facts for the last few weeks is startling in the extreme. Storms, cyclones, pestilences, accidents, tidal waves, make up the record in the physical world. Want, starvation, strikes, the general discharge of laborers, the uprising of mobs, and the failures of great firms, constitute the record of the social world. Wars and rumors of wars, political upheavals, threatened revolution, and grave financial difficulties, face the political world. The greatest and most prosperous country in the world, the United States, which entered 1893 with promises of hope and courage, finds business stagnated, and thousands, aye, millions, of her laboring men unemployed. The religious world is a perfect Babylon, many of her greatest men endeavoring to do through politics what God designs to do through the gospel. But there is one hope the anchor of which holds. God lives and reigns; Christ is coming, and all the dire "happenings" in the world are evidences of that coming. Read Luke 21: 25-27.

"CHRISTIAN SENTIMENT OF OUR COUNTRY."

FELIX R. BRUNOT, president of the National Reform Association, says, "The conflict through which we have been passing as to the World's Fair and the sabbath has demonstrated the overwhelming strength of the Christian sentiment of our country." It is astonishing to note how this country, with all its innate corruption—political, social, and religious—can be at the same time fairly overflowing with "Christian sentiment." But this view is from the standpoint of the American Sabbath Union, which is to a great extent the standpoint of the popular churches. But what saith the Scriptures:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having the form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3: 1-5.

Anyone not blind with delusion and prejudice can see that this is a far truer description of our time. How do they deny the power of godliness?—By invoking the power of the civil law to carry out the wishes of a merely formal church. Thus the professed church becomes a mere political machine, and politicians, being made to fear its political power, deem it policy to join its ranks and favor its measures. This also is faithfully set forth in the prophetic word:—

"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and

hateful bird. . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, that ye receive not of her plagues." Rev. 18: 2-4.

The Humboldt Camp Meeting.—It was the privilege and pleasure of the editor of this paper to attend the local camp meeting for the benefit of the churches in Humboldt County. It was held in the suburbs of Eureka, August 17 to 27. Our own people were well represented, and, despite many seeming hindrances and disadvantages, the outside attendance was said to be much greater than last year. The laborers were Elders N. C. McClure, J. M. Morrison, F. M. Wilcox, Dr. A. J. Sanderson, and the writer. Brethren Morrison and Sanderson left at the middle of the meeting. The preaching was of a practical nature, designed to meet the needs of the hour, Jesus Christ a crucified and risen Saviour. It was a good meeting. The Lord always keeps every appointment to meet with his people, and he met with them at Eureka. Many came forward to seek the Lord on the first Sabbath afternoon, among them a goodly number of youth and children. On the last Sabbath there were as many more seeking renewed consecration to God and the favor of the Lord for the first time. Eighteen were baptized on the last Sunday morning of the meeting. Some from the outside who came to the meeting said at its close that they had received great light, and violated the Sabbath of the Lord for the last time. May God give our brethren in Eureka grace to carry on the good work begun. Two families came a distance of 130 miles over the mountains from Mendocino County, but all felt repaid, and the general testimony was, "It is the best meeting I ever attended." God's blessings, like ripe fruit, hang over and within reach of his people. Oh, for simple faith to grasp them!

OUR QUESTION CORNER.

[From time to time we will reply under this head, if deemed advisable, to such candid inquiries on scriptural topics or moral questions as may be sent us. Questions which minister strife to no profit to our readers will not be answered here. Correspondents wishing a reply to their questions must give their full name and address, not for publication unless they wish, but as an evidence of good faith on their part, and to give us opportunity to reply by letter if deemed best. It is always well to inclose stamp. The questions will be numbered continuously.]

105. DID GOD KNOW?

DID God know when he created man that he would fall?

MRS. J. W. P.

He certainly must have known; for he is infinite in knowledge, and therefore he cannot be surprised at aught that occurs or may occur. "Known unto God are all his works from the beginning of the world." Acts 15: 18. "There is no searching of his [God's] understanding." Isa. 40: 28. See also Psalms 139. God knows everything, but what of it?

106. EZE. 36: 25.

Kindly explain Eze. 36: 25.

The text reads: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you." The figure is from the ancient practice of ceremonial cleansing, by the sprinkling of water. See Lev. 14: 4-9. It will be noticed that under the Levitical law the ceremony performed was not a real cleansing; it had rather the force of a judicial sentence that the cleansing was accomplished. But when God cleanses by his Spirit (2 Thess. 2: 13), by the blood of Christ (Heb. 10: 29; 1 Peter 1: 2), and by his word (Eph. 5: 26), he actually cleanses and sanctifies the soul which believes in him. This is just what is promised in Eze. 36: 25.

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.

THE ATONEMENT. Part I, "An Atonement Consistent with Reason." Part II, "An Atonement as Revealed in the Bible." Pacific Press Pub. Co., Oakland, Cal. Cloth, \$1.00.

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