

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.

GOD is the source of all truth, as he is of all good. Christ came to manifest God to the world. "God was in Christ." Therefore Christ says, "I am . . . the truth." The Spirit which should testify of Christ is the "Spirit of truth." Whatever, therefore, is of Christ is of the truth, and whatever is of the truth bears the impress of the Spirit of Christ, which is the Spirit of love.

SATAN, or the devil, is "a liar and the father of it." Error is therefore of Satan. The spirit of error is the spirit of the devil. He who follows error, he who loves it, he who adopts it instead of truth because it seems more expedient, deliberately invites the devil into his heart instead of Christ. He makes Satan the moulding power of his life instead of Christ. He grows to hate truth more and more, and to hate those who are of the truth. It is therefore not immaterial as to what we believe and follow; it is of eternal importance that we know and do the truth.

CHRIST is to us just what our faith or unfaith makes him. He desires, he designs, he died, that he might be to us "wisdom and righteousness and sanctification and redemption;" that he might be Redeemer, Saviour; that we, poor sinners, might by his power be made to "the praise of the glory of his grace." Why not believe, and thus submit ourselves to God's plan? We may reject Christ and make him our condemnation; but why not desire what Christ desires? Why not design what he designs by making God's will ours? Why not be eternally saved by Christ? Reader, why?

WHAT lessons God has given us everywhere in nature! What a picture does the sea present before us! Surge follows surge, billow follows billow, wave follows wave in ever ceaseless motion. Sometimes lashed into

tempest, sometimes smooth as polished steel, but ever restless, never still. What a fitting figure of the soul at war with God! It knows no peace. Tossed with the tempest of passion, exhausted by unavailing efforts for repose, or ambitiously engaged in everyday work or pleasure, yet there is no rest. "The wicked are like the troubled sea, when it cannot rest;" and it never can rest. Ever and forever raging, pulsating, throbbing, tossing, but never resting. Even so with the wicked. "There is no peace, saith my God, to the wicked." God does not take the peace from them; in the very nature of the case, they can have no peace.

BUT there is another and better lesson which the sea teaches. Its mighty billows bury effectually and forever the hidden treasures of centuries as well as the corruptions of earth's greatest cities. As stately vessels as ever rode the waves have found in the mighty bosom of the deep both shroud and grave; and many indeed are the souls who have gone down to the sea in ships and have never come back. But souls die on the land, and those who sleep in Him, whether in vaulted crypt, cypress-shaded grave, or the cavernous depths of old ocean, will come forth again to life; for "the sea is His, and He made it; and His hands formed the dry land." Yet to the righteous the sea is a grave which bringeth no regrets or heartaches; it is the grave of his sins; for thus saith the Scriptures: "He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea."

THE rest of the Christian is in God, who has reconciled the world to himself through Jesus Christ. God has therefore naught against us. He so loved us as to give his Son to die. If we are not at peace with him, it is because we have something within our hearts against him, or his words and ways, which are the same thing. If we surrender that, if we yield all to him, the war is over; we are at peace with God. Trusting in the peace which he has made makes that peace ours, and our confidence in him brings rest, not the rest of the sea, but the rest of the Rock of Ages. The tempest may swirl around us, the waves may beat at our feet, but the foundation stands eternally sure. Christ is our rock of rest, soft and soothing as a pillow of down, but unshakable as the mountain base. His righteousness is ours; we are in harmony with God; our peace is made. "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." "Take my yoke upon you," says

Jesus, "and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

WHO WILL HEED THE MESSAGE?

IN these days of peril, and to meet the troubles, perils, and needs of these times, one of God's messages to his people, of reproof, warning, and instruction, is the following, in which God also gives the reply of the great mass of religionists:—

"They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall; at the time that I visit them they shall be cast down, saith the Lord. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken." Jer. 6:14-17.

And is not this just the picture before us at the present time? Are there not messages sounding throughout the world at the present time calling God's people back to the old paths, in which we find the footprints of patriarchs, prophets, apostles, and the Head of all, Jesus Christ? Is not this especially true as regards the fourth commandment of the Decalogue, the memorial of God's power in Christ, the sign of God's love in Christ? Is not the Lord calling his people through the "gospel prophet" to take their feet from his "holy day," and call his "Sabbath a delight, the holy of the Lord, honorable," and thus turn from their sins, repair the breach, build up the old waste places, raise up the foundations of many generations, and restore the paths to dwell in? See Isa. 58:1, 12, 13. God is calling men's minds from the precept and practice of men to the precepts of God's word and the example of Christ. So it is that the church as a mass says, "We will not walk therein," that the watchmen as a whole say, "We will not hearken." To these the Lord says:—

"Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth; behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it." Jer. 6:18, 19.

But, thank God, there are some souls scattered all through the dark places of Christendom who will cleave to God, who will heed his word, who will turn to the old paths, who, in the grace of Christ, will walk therein. There are some faithful watchmen who will hearken to the sound of the trumpet, who will in turn

give the trumpet no uncertain sound. These will thank God for the light which shone, though dimly, through Luther, Zwingli, Calvin, Cranmer, Tyndale, Wesley, Finney; and, following that light beyond these faithful men, who fell at their post, they will go on to greater and clearer light, which shines out from God's word in Christ in the abounding darkness of this evil day. "The morning [of righteousness and life] cometh, and also the night [of sin and death]; if ye will inquire, inquire ye; return, come."

Who will hearken? Who will return? Who will walk in the footsteps of Jesus Christ?

DRIFTING ROMeward.

WHAT PROTESTANTS SAY.

ARCHDEACON FARRAR has told us that the Church of England is drifting Romeward. More recently Dr. R. F. Horton preached to his congregation in London, Eng., on the question, "Is Protestantism Decaying?" In his reply he said:—

The answer, if we are candid, if we are determined to face the simple facts in our country, is this: In England, for a time, it certainly is, not by the accession of large numbers at present to the Papal Church, but by the progress of the Catholic principle involving the Catholic claim in the Church of England itself. In many hundreds of parish churches in England to-day almost all the practices which occasioned the Reformation are restored. Prayers are addressed, at any rate in private, to the saints. The mass is a sacrifice again. Solemn strains of the *Agnus Dei* fill the atmosphere as the Lamb is offered on the altar by the sacrifice of the priest. The claims of the priesthood are identical with the claims of the Catholic priests of the sixteenth century. What is more painful to some of us is this, that when brave and strong men like the Archdeacon of London and the Archdeacon of Westminster, who cherish the principles of the Reformation, attempt to rouse their church to a sense of its condition, they are denounced, not by Rome, but by England, by the papers of the English Church, as if they were traitors to religion.

But it is not in the Church of England alone, or in England, that the drift is Romeward. In free America there are the most indubitable evidences that the great Protestant churches, so called, are in the drift. Their increased observance of the Lenten season, of Easter, of Good Friday, and other various church days, have for years shown the tendency toward Rome. The decided adoption of Sunday for the Sabbath of the Lord in the place of the seventh day of the Decalogue, directly contrary to the uniform and clearest testimony of Scripture, shows that the Protestant churches have departed from the principles of Protestantism to the principles of the Papacy. Says Dowling in "History of Romanism" (book 2, chapter 1):—

"THE BIBLE, I SAY, THE BIBLE ONLY, IS THE RELIGION OF PROTESTANTS!" Nor is it of any account in the estimation of the genuine Protestant how early a doctrine originated if it is not found in the Bible. . . . "THE BIBLE, AND THE BIBLE ONLY, can admit no doctrine upon the authority of tradition." . . . He who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing steps down from the Protestant rock, passes over the line which separates Protestantism from Papacy, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority.

But this is just what Protestants have done in this very generation. While the Sabbath question was not agitated, it was not investigated, and the major part of the church be-

lieved that the word of God was the authority for Sunday substitution and observance; but now that the question has been and is agitated, and the church has found out that there is no ground for Sunday sacredness in God's word, she stands culpable, for, as Sir Wm. Domville says:—

Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or his apostles.—*Examination of the Six Texts, Supplement, pp. 6, 7.*

Chambers' Encyclopedia (article "Sabbath") declares:—

By none of the fathers before the fourth century is it [the first day of the week] identified with the Sabbath; nor is the duty of observing it grounded by them either on the fourth commandment or on the precept or example of Jesus or his apostles.

Neander, the great church historian, writes:

The festival Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect,—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday.—*Church History, Rose's Translation, p. 168.*

The Augsburg Confession, drawn up by Melancthon, states:—

The observance of the Lord's day [Sunday] is founded not on any command of God, but on the authority of the church.—*Cox' Sabbath Manual, part 2, sec. 10.*

Lyman Abbott, editor of the *Christian Union* (now *The Outlook*), says in that paper of January 19, 1882:—

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

The *Christian at Work*, of January 8, 1885, declares:—

The selection of Sunday, thus changing the particular day designated in the fourth commandment, was brought about by the gradual concurrence of the early Christian church, and on this basis, and none other, does the Christian sabbath, the first day of the week, rightly rest.

Rev. Geo. S. Mott, D.D., president of the American Sabbath Union, says, "We admit there is no such [divine] command" for Sunday observance.

We might quote more. The above quotations state the simple truth. The Protestant churches have therefore stepped down from the Protestant rock, "the Bible and the Bible only," have accepted tradition, and can give no logical reason why they should not accept every other heresy of the Roman Church on the same authority.

Further, Protestants have taken the next logical step Romeward. As the early church departed from God's word and adopted for the word of God the teaching of men, she could not claim the power of God's Spirit to reach hearts and "persuade" men to accept her teaching; and, therefore, she laid hold of civil power and endeavored to force men's consciences. Out of this principle, which was a logical outgrowth of departing from the word of God, grew the Papacy and the Dark Ages. Protestantism is doing the same thing. Not having God's word for Sunday, she cannot claim or obtain his Spirit to awaken conscience and persuade hearts to observe it, and therefore she is laying hold of civil law, the power of man, to enforce the traditions of men. Thus are the Protestant churches, so called, not only drifting Romeward, but, inasmuch as they have committed

themselves to these principles of Rome, they have become Romanized. It is not name which makes the character, it is principle. And "Protestantism" has adopted the principles of Romanism. By the adoption of these very principles the Protestant churches identify themselves with the great harlot Babylon. Would that they might be aroused! God's message to every honest soul is, "Come out of her, my people, that ye be not partakers of her sins." Rev. 18:3.

THE HUMAN VERSUS THE DIVINE METHOD.

DR. R. F. COYLE (Presbyterian), of this city, in a recent sermon, discussed the "Dangers of the Times," especially as connected with the labor question. He thinks that we are on the eve of a great revolution of some kind, approaching a great crisis in earth's history. He says (we quote from the *Examiner* of Sept. 4): "In the line with all this are the increasing predictions of the near advent of Christ and of the end of the present dispensation." And all these evils which are mentioned by Dr. Coyle are given in the Bible as especially characteristic of the last days. Of the power of gold he says:—

Gold is king. The race for wealth is so intense, so absorbing, so supreme, that it is driving men into all sorts of unscrupulous methods and practices. Mammonism bribes the voters, corrupts the ballot box, buys legislators, and influences the decisions of courts. Its spirit is back of the lottery, back of gambling of all sorts, back of the wild speculations in boards of trade, back of the rum power, back of the fierce and savage competitions of commerce which have become so terrible within the last few years. It is said that the love of money runs in the veins of the Anglo-Saxon, and it looks like it. Among Anglo-Saxon people, especially in this country, it is not blood, not birth, not titles, but money, that makes the aristocracy. The circles from which the poor, though educated and refined, are barred out, give a hearty welcome to the person who has wealth. According to our ordinary social judgments, it is cash that counts and not character. Dives is on top, and, being on top, is lionized, and no questions are asked as to how he got there. The haste to be rich is one of the most suspicious and dangerous symptoms of the times.

Other dangers mentioned by the doctor are centralization of power, socialism, and anarchy:—

Power of all sorts seems to be concentrating. Politics are centralizing. There is vastly more power in the government at Washington than there was at the close of the civil war. The pendulum has swung from the States rights question of the last generation over to the other extreme. In the financial world these are the days of pools and trusts and syndicates. Capital is centralizing. Labor is centralizing too. Organization is going on among the workmen as never before. Population is consolidating. The drift is everywhere toward the cities. This is an age of rapidly growing socialism. We are told that the socialistic vote in Germany was 124,655 in 1871, and 1,341,587 in 1890. The statistics of socialistic growth in this country I cannot give, but we are assured by Professor Walker that "socialism was never more full of lusty vigor, more rich in promise of things to come, than now."

Of Anarchists, though few in number, he says:—

See how busy these destructionists are to-day. They are injecting their poison into the lifeblood of the masses. They are making the poorer classes sour, sullen, and rebellious.

And then as to the duty of the church he utters the following, to which we say, Amen:—

Israel should awake. These are no days for dreaming and creed—thinking and theological hair splitting. The church was built for stormy seas. To run us under lee shores and come to anchor in sunny

harbors is to be false to her high calling. No new gospel is needed, but new and harder application of the old gospel. Israel must take the cross down from her altars and steeples and into all the dealings of man with man.

But here Dr. Coyle more than hints at methods which will never accomplish the work which needs to be done. He says:—

The church has been too long in the habit of dividing human affairs into things secular and things sacred. This has kept her out of touch with the world. Her business is as much to save society as to save the individual.

True, it is not the business of the church to divide "human affairs" into secular and sacred. They are so divided by a Higher Power than man, and it is the business of the church to respect that division and labor in her own sphere. It is not to be an object sought to come into "touch" with the world. It is her business to first know Christ and then reveal Christ to the world, in her speech, her deeds, her spirit, her whole life. Getting "in touch" with the world will then care for itself. The church has no business with society as such. Her business is to hold up Christ and win men, not *en masse*, but as individuals, because that is *the only way she can help them*.

The fact is that just as soon as the church endeavored to "save society," to control things "secular," she fell under the corrupting power of politics. Principle was yielded to expediency. There is where she stands to-day,—*"in touch"* with the world, a very part of the world, but *"out of touch"* with Jesus Christ. The only way to save society is to save individuals. As recently remarked by a writer in one of our missionary magazines, "A nation is only transformed as its individual members themselves become transformed." It is just as true of society. If the church would cut loose from the world, and lay hold upon Christ; if the church would stop trying to save society and nations, keep out of politics, and go to work preaching, living, ministering the gospel of Christ, God would care for the rest. To do this the church needs a new commission, but she will not admit it. Some of her great men see her danger, and know a little of her diseases, but they know not the remedy.

THERE is but one thing which can separate us from God, and that is selfishness, or cherished sin. "But your iniquities have separated between you and your God, and your sins have hid his face from you." Isa. 59:2. These are cherished iniquities, sins that we put in the place of God, between us and God, so that we cannot see the Divine Image. When we choose God instead of self and sin, it matters not how great sinners we are, God will banish the sin, and the light of his countenance will shine away the darkness; but if one little sin is cherished in the heart, it will shut God out; for it puts us on the side of that sin. We choose the sin first and God second; and God cannot be minister to sin; he will not therefore come into the heart which cherishes it; for sin cherished breeds unbelief (Heb. 3:12), or what is the same thing, selfishness breeds unbelief (John 5:44). Doubt, or unbelief, is therefore a sure sign of cherished sin, or selfishness. Do you desire clear faith, reader? Put away the sin, renounce self.

Doctrinal.

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

THE SPARROWS HAVE FOUND A PLACE TO BUILD.

BY FANNIE BOLTON.

The sparrows have found a place to build their nest,

Even thine altars, O thou Lord of all.
They sing and twitter, flying to their rest,
And thou dost note their rise and mark their fall,
And thy great heart beats softly, lest its throb
Should fight them from the shelter of thy breast.
And will thine ear of love hear not the sob
Of mourners who would fain find place to rest?

The sparrows have found a place to build their nest,

Even thine altars. O rejoice, sad heart;
God loves thee, yearns to fold thee to his breast;
He gives thee in his infinite love a part.
Oh, as the sparrows fly with confidence
Unto his altars, o'er their young to brood,
So nestle thou beneath his wings, and hence
Know all things work together for thy good.

The sparrows have found a place to build their nest.

Praise to the Lord for this sweet hint of him.
He will not even a bird of air molest,
And will he look on those whose eyes are dim
With bitter tears in vengeance and in hate?
Oh, no! behold, he gently, gently pleads,
"Come unto me, O heart most desolate,
Behold, my heart with all thy sorrow bleeds."

The sparrows have found a place to build their nest;

And so have we, aye, we may brood our young
Under his wings, aye, in his very breast,
And we may sing with joy as they have sung.
Day after day we may fly forth to be
Still in his radiant love, our rise and fall
Noted by him in love, and, glad and free,
Know that his breast is open to us all.

The sparrows have found a place to build their nest.

No hand can harm them there, no bird of prey
Fall on their young. In oversheltering rest
We too may praise and work and sing and play,
Nestling as birds beneath a downy wing,
Nestling as children at a father's breast,
Here we may play or work, or weep or sing,
But all be joy—we've found a place to rest.

O glory unto God, O shelter blest,

What wings 'twill give us, swift to fly for him!
What song will rise in such a place of rest!
And even when our eyes with tears are dim,
How sweet those tears will be when his dear hand,
Nail-marked for us, will wipe them all away!
O come, poor hearts, from every weary land,
Fly to the shelter of his breast to-day.

CIVIL GOVERNMENT AND THE DECALOGUE.

BY ELDER E. J. WAGGONER.

THE advocates of Sunday legislation are earnestly trying to find a basis for their proposed action, in the fourth commandment. It is true that that commandment says nothing about the first day, which is the only day that Sunday reformers would consent to have the State set apart, while it does specifically enjoin the observance of the seventh day; and it is also true that if they could find in the fourth commandment some authority for Sunday observance, that would show beyond the possibility of cavil that their movement is simply an effort to secure religious legislation; but none of these things move them. They have, however, through the kind offices of the SIGNS OF THE TIMES, *American Sentinel*, and other publications, been brought to see that civil governments have to do only with civil mat-

ters; and, therefore, in order to have a show of reason for their work, they are claiming that there are civil elements in the ten commandments, inasmuch as some of those precepts relate to man's duty to his fellow-men.

There has been in the past a great deal of unnecessary discussion over the two tables of the Decalogue. It has been rightfully claimed that with the first table of the law civil governments have nothing to do; and the Sunday-law people themselves more than half believe this. Rev. W. F. Crafts, who has stood for the American Sabbath Union, has spent a great deal of time in trying to readjust the tables of the law, so as to make the action of his association consistent with the principle just stated. Instead of dividing the Decalogue into two tables, the first containing four commandments, and the second the last six, which is the most common division, he makes the division just after the first clause of the fourth commandment, putting the bulk of the fourth, and the last six, into the second table. Of course this is entirely arbitrary, having no authority but Mr. Crafts' assertion; but it serves to show that Mr. Crafts appreciates the truth of the statement that civil governments have of right nothing to do with the first table of the Decalogue.

But that statement tells only a part of the truth, and is misleading; for the fact is that civil governments have nothing whatever to do with any of the ten commandments, whether in the first table or in the second. The discussion as to the two tables of the law is entirely unnecessary, and will be seen to be so when the character of the whole law is understood. The proposition which we lay down is this: Civil laws are not based upon, and do not derive their force from, the divine law; and civil government has nothing whatever to do with any commandment of the Decalogue. This we think can readily be made to appear.

1. The law is a unit. It is, as a whole, the expression of God's will, the transcript of his character; and therefore whatever is true of one part of the law is true of the whole.

2. The inspired declaration is that "the law is spiritual." Rom. 7:14. This is spoken, not merely of the first four commandments, but of the whole law. Let us consider this point.

While it is true that the first four commandments pertain to our duties to God exclusively, and the last six relate to duties that also affect our fellows, it is not true that there is any less morality or spirituality in the last six than in the first four. Although they define human duties, there is in them no human element. They are spiritual, and obedience to them must be spiritual. Anything else is not obedience.

Take for illustration our Saviour's comments on certain commandments, recorded in Matt. 5:20-28. In that passage we find that a word may be sufficient to constitute a violation of the sixth commandment, and that the seventh may be broken by a single look, or even a thought. It is worthy of note that the commandments whose breadth the Saviour thus indicated, are found in the second table. Now what did he do?—He simply showed what those commandments require. From his words we learn that the commandment, "Thou shalt not kill," forbids malicious thoughts and words. He who indulges in these does not keep the commandment at all, although he may never have laid

violent hands on any man. The commandment which says, "Thou shalt not commit adultery," forbids impure desires. It does not stop short of that. He who indulges in these violates the seventh commandment, although he may have lived a hermit all his life.

From the words of the apostle Paul, and the illustrative application of Jesus, we learn that the law—including every commandment—is wholly spiritual. If it is not kept spiritually, it is not kept at all. There is no such thing as degrees in the commandments, so that a man may keep them half way, and receive credit therefor, as seems to be supposed by those who talk about keeping the law outwardly. It is true that, as the greater includes the less, strict compliance with the letter of the law is demanded, and is necessarily included in spiritual obedience; but the man whose apparent conformity to the law is only outward, has not yielded any obedience to it whatever. The law is wholly spiritual, wholly divine.

3. But civil government is not spiritual. No one can gainsay this proposition. Inasmuch as civil government cannot enforce spirituality, and cannot make men spiritually minded, it has no right nor power to require spirituality. "God is a spirit, and they that worship him must worship him in spirit and in truth." A spiritual ruler justly requires spiritual obedience. He can punish for violations of a spiritual law. But a civil ruler cannot execute spiritual law. Therefore the proposition is proved that civil government has nothing whatever to do with spiritual law, and such a law is the Decalogue. This proposition becomes self-evident as soon as one views the law of God in the light in which he himself sets it forth.

We can say, then, without the slightest fear of successful contradiction, that human laws are not based upon, and do not derive their force from, the divine law. The State rightfully makes laws against the taking of human life, but not in any sense as an enforcement of the divine commandment, or of any part of it. Does anybody suppose that a murderer who is legally hanged for his crime, will receive less punishment in the great Judgment day than if he had escaped the civil penalty?—Of course not. Man punished him for his inhumanity; God punishes for immorality; and the sixth commandment of God's law is not human, but divine.

The great cause for confusion lies in a wrong use of terms. Like the hypocritical Pharisees of old, men have come to confound morality and respectability. A man who does nothing to shock the sensibilities of his neighbors, and who does not interfere with their rights, is called a moral man, when in fact he may be grossly immoral. He is a good citizen, but if he is not pure at heart, he is not a keeper of the divine law in any sense whatever. The law is spiritual, and that which is not spiritual is not to the slightest degree obedience to it.

If National Reformers and national Sunday-law advocates had any just conception of the nature of divine law, they would cease their insane attempt to make men moral by law, or to enforce the law of God. But because they have no real knowledge of divine government, and fancy themselves competent to act as its high executive officers, they also lose sight of the prime object of civil government, and ruthlessly trample upon human right.

THE SINFULNESS OF SIN.

BY ELDER J. H. DURLAND.

In order that we may forsake sin, the Spirit of the Lord, through the word, shows us its exceeding sinfulness. Until we are led to see its terribleness we will not desire to cut loose from it. The Lord can see when we will sin long before we get to it. He desires that we may see the deceitfulness of the nature of sin, that we may be willing to give it all up and hate it as a man hates a snake after being once bitten.

David learned the nature and power of sin by a sad experience, and this experience has been recorded for our benefit, that we might keep away from it. When he saw where he was, he had not words that were strong enough to express his feelings towards it. He says *it is transgression*—a going out of the way; *it is sin*—a mistake, a missing the mark; *it is iniquity*—an injustice, a wrong; *it is a guile*—a cheating, a lie.

Thus a penitent sinner sees sin. He looks back and sees sin as a going out of the way. He stepped out of the path; it was only a step—he thought he could easily come back again, he would not go far—only to see just what was over there. So it began, and so it went on, day after day, thoughts growing into acts, acts into habits, habits ever growing stronger. Then some day the man wakes. Where is he? Hanging to the edge of the precipice he looks up. Oh, how different that way of the Lord appears now! He used to think of it as a restriction, a being too particular. But now he wakes to find innocence lost, and the man who was going to be free is the helpless slave of his own sin. And he cannot get back, cannot get up again. What memories crowd around him! Thoughts in which God's way appears a way of pleasantness, but so far from him that he can only cry out, "O wretched man that I am!" He sees that he is far out of the way, and is unable to return. He cannot climb up, and down below him is that terrible darkness of destruction.

When sin is revealed to the sinner, he may at first try to hide it by making excuses for his transgression. He says, "I am not worse than others." If there ever was any blame it was not his. Blame his nature if you will, in which fiery passion slept—he could not help that. Blame occasion and temptation; these were answerable for what happened, not himself. But underneath the covering there is an accuser that torments him day and night. No, he cannot get rid of sin by denying it. It still remains there, in all its hideous nakedness, standing out in the glaring light of God. Memory meets him and whispers in his ear. Faces rise up, and come near and look at him, dumbly clamoring against him. Fingers point at him. Nature seems allied with conscience. As he goes on there come strange voices, looks, hints, whispers, as if all the world knew all about it and shrank from this dreadful man. Above him is a God whom he fears to face. Beneath him is a blackness of which he shudders to think. No, he cannot bury his sin. As in the weird and tragic story in which the poet tells of the man who tried to bury his crime, the black pool would not hide the secret, and there, in the dried-up river bed, lay the victim. The wind swept away the leaves and flung the dead again into sight. We have no power to undo the past; we cannot hush it up. Its

voices go on and on forever clamoring against us. We cannot bury it. It rises and pursues us. The height of blessedness cannot be reached by this path. "When I kept silence, my bones waxed old through my roaring."

Does sin always mean such anguish, and fear, and remorse? No, not always. Only as long as the light of God's word is within the soul, and speaks to the sinner. That light may be put out. That voice may be silenced. Then the sinner will come to laugh a wild and hardened laugh at these things. Right and wrong have ceased to mean anything. Love is lust, and truth is but a name, and purity is a hypocrite who wears a white robe, and friendship is only the disguise of selfishness. Better a thousand times the madness that raves at the memories of sin than this. The eye that sees truth is put out, the ear that hears the voice of God is stopped. Then the soul can go untroubled, unburdened, because hardened.

"He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." When God shows us our sins, the best way for us to do is to say, "I acknowledge my transgression." Then the Lord answers, "I forgive." Then he who sees how wicked it is to sin, can turn his eyes to the Lord, and say, "Praise the Lord, for his mercy endureth forever."

RIGHTEOUSNESS BY FAITH.

BY ELDER G. T. WILSON.

OF men, the Lord declared, "There is none righteous, no, not one." Rom. 3:10. It is said of "Jews and Gentiles, that they are all under sin." "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." "For all have sinned, and come short of the glory of God." Rom. 3:19, 23. Man sinned, "missed the mark," "and came short of the glory of God." God's character is his glory, and so when Moses prayed to God, "Show me thy glory," the Lord came down, and hid him in a cleft of a rock while he passed by, and gave a revelation of his righteous, merciful, and gracious character. Ex. 34:6, 7. Moses, just a little before his death, in telling what he had learned of God, says, "Ascribe ye greatness unto our God. He is the Rock, his work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he." Deut. 32:3, 4. The sweet singer of Israel exclaims, "Righteous art thou, O Lord, and upright are thy judgments." "Thy righteousness is an everlasting righteousness, and thy law is truth." Ps. 119:137, 142.

The holy, merciful, and righteous "King of eternity" says, through the prophet Isaiah, "My righteousness shall not be abolished." Isa. 51:6. And he said by the Psalmist, "My tongue shall speak of thy word; for all thy commandments are righteousness." Ps. 119:172. God is righteous; man was made in his image and pronounced good. Gen. 1:27, 31. By sin he has fallen short of the righteous character of God, and now is unrighteous. None are by nature good. But God's character has not changed, and so his righteousness is everlasting, and shall not be abolished.

"His work is perfect," and his law is perfect, because it is his work. Ps. 19:7. He is declared "a God of truth," and again, "Thy

law is truth." Dent. 32:4; Ps. 119:142. Says Daniel, "O Lord, righteousness belongeth unto thee;" and the Psalmist exclaims, through the Spirit, "All thy commandments are righteousness."

It is clear from the texts we have just quoted that it is impossible to find any imperfection in God or his law. And his law being the truth, perfect and righteous, can no more be abolished than the character of God which it represents to man. By this law man is shown to be a guilty sinner. It gives him a clear knowledge of his sins, demands of him the perfect righteousness of God, which it represents, and as man cannot give the law's demands, it shuts him up in the prison house of sin, under the bondage of corruption, condemned to suffer the penalty of his sins, death.

"What the law could not do." It could not give to a single transgressor the righteousness it claimed from him, no more than a thermometer can make heat and cold. Man can no more make himself righteous than a leopard can change his spots, or an Ethiopian his skin. Jer. 13:23. "Who can bring a clean thing out of an unclean? not one." Job 14:4. Our own efforts are fruitless to remove from us any of our iniquity, for God declares, "Not of works, lest any man should boast." Eph. 2:9. In spite of our best efforts to remove our sins by bodily purification, "yet thine iniquity is marked before me, saith the Lord God." Jer. 2:22.

But, thank God, Sinai points to Calvary. The earth may tremble beneath the sinner's feet, he may hear the holy law speaking terror to his awakened conscience, the lightnings of wrath may flash from Sinai's top, the thunder may threaten, but the Eternal One who proclaimed that "perfect law" is the One who has said, "Come unto me," "He that cometh unto me, I will in nowise cast out." "I came not to call the righteous, but sinners to repentance."

Look to Calvary, sinner; "behold the Lamb of God that taketh away the sins of the world." See him high uplifted on Calvary's cross; from his side there flows a stream which can cleanse every stain which sin has made in your character or mine. It is God that has said, "The blood of Jesus Christ, his Son, cleanseth us from all sin." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then surely shall one say, "In the Lord have I righteousness and strength." Hear the suffering Saviour pleading, "Father, forgive them, for they know not what they do." I hear the Father saying to the sinner, who has almost sunk in despair because of his sins against the Giver of every good and perfect gift, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

Listen to what the Lord says to us. We need not despair. There is hope for us, sinful and vile though we be, for the Father of mercies says, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." "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." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

I thank God for Sinai's holy law, which showed me how vile I was, and for Calvary's loving, suffering Saviour, whose blood hath

cleansed away all my sins, and with the prophet I can say, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." "My tongue shall speak of thy righteousness and of thy praise all the day long." Then truly it can be said, "Not by works of righteousness which we have done, but according to his mercy he saved us." Oh, the riches of his grace! My heart's desire is that I may count all things else loss to win Christ, "and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

THE LORD'S DAY.

BY ELDER WILLIAM COVERT.

WHEN John was upon the Isle of Patmos, he wrote, saying, "I was in the Spirit on the Lord's day." Rev. 1:10. The inquiry will naturally arise, What day was that? Every true Protestant will be willing to let the Bible tell what day it was. The expression "the Lord's day" must without doubt refer to some particular day which the Lord claimed as his. As nothing is said in the connection in which the term is found which tells the reader what particular day is meant, we conclude that what had previously been written in the Scriptures upon the subject of the Lord's day was sufficiently full, and because it was, no further definition was needed.

The history given of creation so fully described the week and specified the days which belong to it that it would have been a superfluous work for John to have entered into any explanation of the matter in the last book of the Bible. All who read the Scriptures know that in the beginning the Lord reserved a day for himself and set it apart as his day. "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. "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. This text shows that the Sabbath day belongs to the Lord, and, putting it in the possessive, "the Sabbath is the Lord's day." The Lord, in speaking through his prophet, emphasizes this thought and uses the possessive pronoun, "my holy day." Isa. 58:13.

As the Sabbath is the Lord's holy day, there can be no further controversy regarding what is meant by the term "the Lord's day." It is the Lord's holy day,—the seventh day. Jesus, being one with the Father, also claims the day as his. "Therefore the Son of Man is Lord also of the Sabbath." Mark 2:28. As the Father is Lord of the Sabbath, so is the Son also Lord of the Sabbath. As expressed by the pen of another, "The Son of Man is Lord even of the Sabbath day." Matt. 12:8.

But the Sabbath day is the rest day of the Lord,—the seventh day. Man was given the first six days of the week; but the Lord says: You must recognize my right to the rest day. Do not profane the time that I have made holy. I call upon you to refrain from secular business on my holy day and commune with me. If you do, you will call the Sabbath a delight, the holy of the Lord. Then you will delight yourself in the Lord.

Having proven that the seventh day is the Lord's day, and as no other day is claimed by the Lord as his in any specific sense, we regard the matter as fully settled and easily understood. It is the Sabbath which the Lord has blessed. That day the Lord still claims. The text quoted (Rev. 1:10) is a reminder to Christians that they are required to observe the Sabbath day, and that the Lord had never relinquished his claim to it. Is the reader willing to grant God's claim?

Burlington, Vt.

THE TENDENCY OF THE TIMES.

BY W. E. CORNELL.

THERE is little question in the minds of thoughtful, observant people whether the religious world is drifting. The old-time piety and spirituality of the early days of many of the now popular denominations are leaking out, and in their place there are come in a formalism and pride that are plainly discernible,—a condition fitly described by the apostle as a characteristic of God's professed people in the last days, "having a form of godliness, but denying the power thereof."

The uppermost thought, apparently, in the minds of those in charge of what are known in our large cities particularly as "fashionable" churches, is to make the place of worship attractive, and to this end the most expensive singing is provided, the most popular pastor employed, and other attractions that have a "drawing" influence, nearly all of a sensational nature. Smooth things are preached, or if an evil is denounced it is one in which none of the congregation are directly connected, or something that to be down upon means to be on really the popular side of public opinion.

Of late there has been no little discussion in certain church circles and through the religious press as to church ushers, and the idea has been advanced, and advocated with a good deal of earnestness, that ladies be substituted for gentlemen in this capacity, and much has been said upon it pro and con, about the latest coming from the *Christian at Work* (Independent Presbyterian), as follows:—

The ushers might be selected with reference to height, *embonpoint*, and complexion, and apportioned equally among brunettes and blondes. It might be well also to dress these damsel ushers in skirts of red and white stripes (broad), with waist of blue dotted with stars, forty-four in number, and buttoned with thirteen buttons. In this way patriotism would be joined to picturesqueness and popularity, and the pews might fill up.

It can hardly be believed that this was uttered in seriousness, yet it is so quoted by leading secular journals, and the *Boston Globe* takes up the suggestion, and comments on it quite fully, commending the editor as one who is "not at all behind the times," and who "promptly catches onto ideas calculated to increase church membership."

But whether this be taken seriously or not, it does give an index of the popular demand, and it could be stated, we think, without fear of contradiction, that if the suggestion were carried out in any one church of a city, that would be the popular church of the place, and have the largest congregation. Surely the words of the prophet are true to-day, if ever they were, "It is time for thee, Lord, to work."

SALVATION is for nothing, but not without something.—Sanderson.

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 CHRISTIAN'S DESIRE.

BY J. P. LORENZ.

"But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Heb. 11:16.

WHILE the storms of life are blowing
O'er this world, so dark and vast,
Voices in my soul are sighing
O'er the fair and vanished past.
While around me souls are dying,
Others sink beneath the foam,
Weariful my soul is sighing,
Heavenly Father, call me home.

Call me home; my soul is weary,
Wand'ring here on earth below
Where so many hearts are dreary
From the blizzard storms that blow.
Fett'ring are the winds that pass me
As I through this dark world roam;
Weary, sad, my soul doth pray thee,
To that "country" call me home.

Call me home to joys eternal,
Where no beating storms molest,
Where, in pastures fair and vernal,
Weary souls in peace will rest.
There, beyond the reach of sadness,
In that bright and starry dome,
We will praise sing with gladness;
To that "city" call me home.

Call me home; my eyes are casting
Views on yonder radiant shore,
Where, in peace that's everlasting,
We shall rest forever more.
When at last thy voice is ringing,
Calling blessed souls to come,
When our sighs are turned to singing,
With thy people call me home.

Buffalo, N. Y.

THE WEAPON AGAINST SATAN'S DELUSIONS.

BY MRS. E. G. WHITE.

SATAN is continually seeking to influence human minds by his subtle arts. His is a master mind, given of God, but prostituted with all its noble capabilities to oppose and to make of no effect the counsels of the Most High. He had an advanced experience in his connection with the God of heaven, and he wields his knowledge of the attributes of God in such a way as to misinterpret the divine character. Satan was an apostate, and all who follow in the way of apostasy will work in the same lines of evil. There was a time when Satan was in harmony with God, and it was his joy to execute the divine commands. His heart was filled with love and joy in serving his Creator, until he began to think that his wisdom was not derived from God, but was inherent in himself, and that he was as worthy as was God to receive honor and power. When he found that he could not be as God, he was filled with rebellion, and would not submit his will to the will of God.

When men apostatize from the truth, many will raise the question, What is the reason this has happened? And when they can find no reason for apostasy, they will be inclined to believe that the apostates have never had a genuine experience in the truth and cause of God, that they were wholly insincere in their professions; but this is not safe reasoning. What was it caused Satan to rebel? Was there any just reason that could be assigned for his sin? The place where sin orig-

inated has been pointed out, but the reason for sin cannot be found; for there is no reason for its existence. It is written of Satan, "Thou wast perfect in all thy ways from the day that thou wast created, till iniquity was found in thee." All who apostatize are destitute of any real excuse. Their apostasy will be manifested in rebellion and self-exaltation, as it was seen in the first apostate. Of him it is written, "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness."

The Lord himself gave to Satan his glory and wisdom, and made him the covering cherub, good, noble, and exceeding lovely. But beauty, wisdom, and glory were bestowed upon God's creature as a gift of love. For like reasons the Lord has bestowed upon human agencies talents of intellect, qualities of mind and character, that they may be able to fill positions of trust, and glorify their Creator and Redeemer. But, like Satan, men become lifted up in self because of their beauty and wisdom, and pervert their talents, and corrupt their characters, and use their God-given gifts for the glory of self rather than for the glory of God and the good of others. The whole world has been corrupted by the false principles Satan has led men to follow.

Satan works with his arts of infatuation, and weaves a spell about the human mind. The power of spiritual witchcraft steels the heart so that it is not susceptible to heavenly influences, which would counteract the power of the deceptive infatuation. Satan is the root of all deception, the origin of all falsehood, and it was through his witchcraft that the enchanters and sorcerers were bold to withstand Moses, imitating the miracles he wrought. It is Satan who presents the world before the mind in an attractive light, who makes the glories of empires pass before the vision as he did before Christ, promising, "All this will I give thee, if thou wilt fall down and worship me."

Satan came to Christ in the wilderness of temptation and presented before him in a magnificent panoramic view the splendors of the kingdoms of the earth, and promised all their power to Christ if he would but assent to the superiority of the prince of evil. Satan pretended to doubt the divinity and mission of Christ, and asked of him a sign of his authority and power. He had said, "If thou be the Son of God, command this stone that it be made bread;" "If thou be the Son of God, cast thyself down from hence; for it is written, He shall give his angels charge over thee, to keep thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." But at his audacious request that Christ should bow down and worship him, divinity flashed through humanity, and Jesus said, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Satan had the evidence he desired in his summary dismissal, and, under the rebuke of Him who was equal with God, he fled from the field of conflict, a conquered foe.

Jesus endured the temptations of Satan in our behalf, that in his name we might come off more than conquerors. But we can overcome only by believing in every word that proceedeth from the mouth of God. We must know what is written in order that we may not be defeated by the sophistry and enchantments of Satan. The wily foe will

work upon our minds in such a way that he will lead us to follow in the way he has gone, and cause us to dream of greatness, worldly honor, and distinction. If we have been ensnared by his enchanting power, let us in the name of Jesus rebuke his power, and break with Satan without delay. Whatever may be the character of the draught you have taken, in whatever way Satan may have led you to exalt self at the expense of Jesus, through the power of divine grace escape from the delusion, away with the infatuation. We inquire, "Who hath bewitched you that ye should not obey the truth?"

Those who cry unto God for deliverance from the terrible spell that Satan would weave about them, will set a high estimate upon the Scriptures. Our only safety is in receiving the whole Bible, not taking merely detached portions, but believing the whole truth. Your feet are upon sliding sand if you depreciate one word that is written. The Bible is a divine communication, and is as verily a message to the soul as though a voice from heaven were heard speaking to us. With what awe and reverence and humiliation should we come to the searching of the Scriptures, that we may learn of eternal realities. When the spell of Satan is broken, and the Bible becomes to us the living word of God, we shall be safe in following our convictions of duty; for if we watch unto prayer, they will be inspired by the Spirit of God. Let everyone study the Bible, knowing that the word of God is as enduring as the eternal throne. If you come to the study of the Scriptures in humility, with earnest prayer for guidance, angels of God will open to you its living realities; and if you cherish the precepts of truth, they will be to you as a wall of fire against the temptations, delusions, and enchantments of Satan.

It is the wisdom of God that makes men great. The utterances of men are to be judged, because they are the fruit of human ability, and work either good or evil according to the source from which men draw their inspiration; but the word of God is able to save your souls, to make you wise unto salvation. The Psalmist says, "Thy word have I hid in mine heart, that I might not sin against thee." Then let us hide the word of God in our hearts, that we may "be able to withstand in the evil day, and having done all, to stand." "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

OUR PRIEST-KING.

BY MRS. M. E. STEWARD.

MELCHIZEDEK was "king of Salem" and also "priest of the most high God." Gen. 14:18. Jesus Christ is "a priest forever after the order of Melchizedek." Heb. 7:17. "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. 8:1. As priest he is our intercessor, our advocate; as priest-king he is our Saviour. We may know something of his power who has undertaken our cases.

Our nation's ambassadors carry with them all the power of these United States to make effective all they may say or do in the interests of their country.

The Roman centurion, who desired Jesus

to heal his servant, understood something of the power of our blessed Lord. Though belonging to the haughty conquerors of the Jews, the centurion saw in the humble Man who went about healing the sick, raising the dead, and controlling the elements of nature, a power which so far exceeded his own that he confessed himself unworthy that Christ should come under his roof. "*Speak the word only and my servant shall be healed,*" said he; "I am a man under authority [I understand what implicit obedience to a higher power is], having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."

Behind these commands lies the whole power of the Roman Empire. But behind the word of Christ the centurion saw that which was far greater than the authority of the universal Empire of Rome. While our dear Saviour was despised and rejected by his own highly favored people, no doubt the faith of this "stranger" was very grateful to him.

Do we not see behind Christ far more than the Roman centurion did? and shall we have less faith than he? We know that Jesus "is on the right hand of God; angels and authorities and powers [heavenly, earthly, and Satanic] being made subject unto him" (1 Peter 3: 22); that the throne of God where he sits is the dominion of the universe; that he has the right to use in his priestly work all the power and authority of this throne; that by "the word of his power" he made and upholds all the worlds (Heb. 1: 2, 3); that is, he keeps each one in its exact absolute and relative position.

Why shouldn't everything yield readily to the control of Jesus Christ, the Creator, the Preserver of all, "in whom we live and move and have our being"? Alas that man, most capable of understanding and appreciating His excellences, should be found in rebellion against his Maker! Blessed forever and ever be the grace that can redeem,—be he who can "be just and the justifier of him which believeth in Jesus," our priest-king.

THE SIGNS OF THE TIMES.

BY ETHAN LANPHEAR.

AN unrest seems to prevail all over the land, both politically and religiously. The politicians and statesmen are worried lest they or their party shall be overthrown, and many are doing everything to win or keep in power. Deception is played upon the common people to make them believe a lie; profession is kept in front as a covering to fraud and dishonesty in politics. The nation seems to be waxing worse and worse. Politics greatly affect the ministry and church of our land; and the ministry are lobbying in legislative halls. The rum power seems to control Church and State. The drink traffic seems to be increasing, and from certain standpoints it looks as if the nation must lose its independence and the people their self-control. Men have yielded to the temptations of money and desire for place and power. Obedience is rendered to the gods of this world rather than obedience to the one only and true God.

Religiously, the various denominations are disputing about questions of theology and the authority of the Bible, and are substituting

their own theories for God's word, attempting to change times and laws, and to unite Church and State, that they may enact laws to compel obedience to man rather than God. The question of the open World's Fair on Sunday is creating much stir with many professed Christian people. The heathen Sunday is put in the place of God's Sabbath, the seventh day. While the majority of the nations and people regard the Sunday (if at all) only as a holiday, these zealous men need to be enlightened, that their zeal may be spent for the cause of God and for the good of their fellow-men.

The religion, or irreligion, of others for their creed's sake has taken up the weapon of persecution to compel men by fines and imprisonment to obey man rather than God, as in the cases of Sabbath keepers in Tennessee and Maryland. Men are thus compelled to suffer persecution at the hands of men that are still hanging onto heathen institutions instead of the law of God. It will be well for all of God's children to purpose in their hearts, like Daniel of old, and the three worthies, that they will trust in the true God, that they will not defile themselves with the king's meat, or drink his wine. It seems to me that now is just the time for godly men to hold up the banner of God's law,—the Sabbath, temperance reform, and the religion of Jesus Christ,—as never before. If persecution shall come, let us stand by Daniel's God. Let every Seventh-day Adventist, Seventh-day Baptist, Jew, or Gentile that believes in the true God hold up his law by preaching, teaching, and example, in accordance with the letter and spirit of the same, and God will take care of the results.

Let every man work over against his own house, that the walls of Zion may be built up, that the world may be enlightened and brought back to the true God.

Plainfield, N. J.

FROM DARKNESS TO LIGHT.

THE following is from a letter written some months ago to one of our ministers in Colorado. It shows how the truth will reach the honest in heart. The writer of this letter was bitterly opposed to the truth because he did not know the truth. May his experience help others to forsake the old Satanic falsehood and find the sweetness of life in Christ by faith:—

DEAR BROTHER ZEIGLER: In fulfillment of my promise given you and Brother Leland just before you closed your meeting at the schoolhouse in this vicinity, I make this modest effort. Perhaps you are well enough acquainted with the terms of the aforesaid promise, not to necessitate its reiteration here; if not, you will be before you have finished the perusal of this note. My heart is too full of thankfulness and light which shineth through Christ to dwell at length upon preliminaries, or even upon the text itself exhaustively. I shall not in these lines attempt a justification of my previous argument upon the soul's immortality. I will say here, and with the strongest conviction of my heart, that *then I was treading on dangerous ground*, but I *knew* it not. True, you told me I was, but it remained for me to be convinced.

I have just finished reading "Man's Nature and Destiny," so kindly sent to me. The pall of superstition has been lifted from over me, and the blight of sin eradicated from my soul. The life within, Christ in me, is so incomparably sweet to anything I had heretofore experienced, that I am in reality a new creature. How kind and loving, how compassionate and merciful, God has been to me! I early gave my heart to him, and thought I experienced the delightful pleasure of his presence in my soul, but now all former experiences are obliterated in this last joy, the joy of knowing Christ as the Re-

deemer of a mortal soul, and the assurance of his ability to keep that which I have intrusted unto him.

I deeply regret that I have wasted so much effort to intrench myself in the redoubts of sin, while believing and declaring myself under the banner of Christ. I believe the souls of men are often affected with this species of *color blindness*. It surely is humiliating to the last degree, but I thank God that he sent you to me to convince me of my error and to lead me to the citadel of my avowed Captain. My experience doubtless will prove profitable in delivering others from the deception under which they are laboring, nor shall I lose an opportunity to destroy this hell-born miasma that is blighting, even destroying, the souls of our kindred, friends, and acquaintances. I have not many talents with which to prosecute the warfare, but such as I have I shall use, resting assured that under the guidance of Christ they shall not fail.

It will surely be a bitter draught to the flesh to renounce the tenets of my once beloved church, and encounter the scorn and contumely which must necessarily follow, but I have considered it all, and know that I shall have to partake thereof while this life shall last. What a blessed assurance that its bitterness at last will be lost in the presence of Him who drank the first cup, bore the first cross, and gained the first victory!

Are my hopes too sanguine? If so, perhaps it is attributable to the exuberance of my joy. Am I too joyous? If so, perhaps it is attributable to my heart's conception of Christ. I shall go on in my researches, I shall diligently and prayerfully seek the truth. Pray God, I beseech you, that I shall remain steadfast, that I shall be blessed in all things whereof I now stand sadly in need.

You probably remember that I told you if my belief in the immortality of the soul was destroyed it would leave me either an infidel or an agnostic. I am glad to be able to refute such an idea, and must say that my experience makes me believe that the devil knew he was "losing his grip," if you will pardon the expression, and put the idea in my head, that he might the more securely bind me.

EVIL OF A STATE THEOLOGY.

WE present the disabilities, the persecutions, and the martyrdoms, which are so conspicuous in the history of State theology, as more than suggesting that there must be some radical mistake in the doctrine itself. A doctrine that can by perversion turn the mild and genial religion of Jesus into a flaming persecutor, and make it a ferocious enemy to religious liberty, as vested by God in individual souls; a doctrine that undertakes to adjudicate upon questions lying exclusively between the soul and its Maker; a doctrine that substitutes carnal for spiritual weapons; a doctrine that resorts to the law of force, where nothing is pertinent except the peaceful persuasion of argument and the gentle and loving voice of entreaty; a doctrine that in practical execution becomes an abominable despotism exercised over the bodies and attempted over the souls of men—yes, such a doctrine has written upon its face in letters of light the glaring evidence of being essentially and fundamentally wrong. Judging it by its fruits, we find it difficult to use terms sufficiently intense to describe the degree of that wrong. Its pervading principle is hostile alike to God and man, although it professes to be the servant of both.

It is, moreover, a significant fact of history that Christianity has always prospered most in the true sense when it has had least to do with the State, and the State has had least to do with it. For the first three centuries it was the theology of individual conviction, resting simply on its own evidence, holding no other relation to the State than that of a persecuted religion, and doing its entire work by the use of spiritual means; and then it was that it spread itself among the nations of

the earth with a purity and power that have never since been exceeded. Then it was that venerable and pompous systems of paganism yielded to the restless energy of its moral march. Afterward it became a State theology; and then, in the hands of the State, it was not only corrupted and half paganized, but at once assumed, and for centuries maintained, the character of a persecuting religion. All the persecutions of the Romish Church, and, indeed, all the persecutions that have existed in the name of Christianity, have had their basis in State theology. If God should be pleased to constitute a theocracy on earth, and by inspiring it guarantee its infallibility, then it would be the duty of men to bow to its authority; but until we have this fact established by appropriate evidence, the conclusion drawn from history is that the State should confine itself exclusively to things temporal, and leave theology to the individual convictions and private judgments of men. This is certainly the truth in respect to Christianity.

There can be no doubt that a true theology in the heads and hearts of the people is a very important and much-needed influence for good in relation to civil government; yet it does not follow that the State is the proper party to take care of this theology, to define it, to teach it, to support it, or in any way invest it with the sanction of law. Those who set up the proposition that religion is essential to morality, and also the further proposition that morality is essential to good government, and then infer that the State should establish and support religion, are guilty of a palpable *non sequitur* in logic.

The truth of their premises does not prove the truth of their conclusion. It may be true (facts show it to be so) that the State will receive the largest and purest contribution of morality founded on religion when the latter is left entirely to the educational influences of the family and the church; and if so, then State theology is not only a superfluity, but a positive damage to the best interests of the commonwealth. The morality as derived from religion which the State needs will be best supplied by the confinement of its agency to things temporal, and the entire omission on its part of any attempt to administer things spiritual. The State can do religion no favor so great as to have nothing to do with it, and itself no favor so great as to let religion alone. The moment the two are put in alliance with each other, both are injured.—*Samuel T. Spear, D.D.*

REACHING THE MASSES.

OF Christ it is written that the common people heard him gladly. His enemies, the priests, said, "Ye see how that the whole world has gone after him." Even when he retired to the desert for a little rest, the people flocked after him by the thousands. Yet he did not ask for any law to compel the people to rest, so that he might have a chance to preach to them. He did not make use of any of the schemes that are used in these days to "draw" the crowds. The "gracious words that he spake" were all-sufficient to draw the people. Even the officers who were sent to apprehend him, forgot their errand in the charm of his wonderful words of life. Those same words are handed down to us in the Bible. They are living words, and therefore have all the power and charm that they had when they

fell from his lips. And so we cannot help thinking that when those words are spoken to the people, in the Spirit of Christ, by one in whom Christ dwells, so that they will in reality come from him, they will have as much drawing power as when they were first spoken. "I, if I be lifted up from the earth, will draw all men unto me." John 12:32. There are many now, as of old, who are saying, or feeling, "Sir, we would see Jesus." Let Christ be lifted up before the people, and there need be no worry about the hearers.—*Present Truth.*

I CAN TRUST.

I CANNOT see, with my small human sight,
Why God should lead this way or that for me,
I only know he says, "Child, follow me,"
But I can trust.

I know not why my path should be at times
So straitly edged, so firmly barred before;
I only know God could keep wide the door,
But I can trust.

I cannot tell why suddenly the storm
Should rage so fiercely round me in its wrath;
I only know God watches all my path.
So I can trust.

—*Selected.*

TRUE BLUE.

BY A. STUTTAFORD.

SOME years ago it was the writer's privilege to listen to a discourse by a humble street preacher, and the experience gained on that occasion will never be forgotten.

Walking homeward one Sunday evening from the City Temple, where the writer regularly attended divine service while in the world's great metropolis, his attention was arrested by a crowd gathered a little way down a narrow street that ran off at right angles from the main road. On approaching he found a religious service about to commence.

The speaker was mounted on a small portable platform, and was surrounded by a company of singers. Not being a public thoroughfare, this place was no doubt selected for the meeting on that account, because of its freedom from the noise and disturbance of passing vehicles. After a hymn had been sung, the speaker invited to the service the throngs promenading the pavement at the end of the street, but observing that many persons paused just long enough to see what was in progress, and then, having gratified their curiosity as to the nature of the meeting, were soon lost again in the passing crowd, he tells them they will not hear, perhaps, as fine a discourse as they would like to listen to, but if they would remain, the company would endeavor to do them good. They had a message for them, and the message should not be despised because of the feebleness of the instrument conveying it.

Having introduced the reader to the speaker of the evening, the writer begs leave to withdraw, trusting that the interview will be found to be both interesting and profitable.

Said the speaker: A little captive Jewish maiden in the land of Assyria, moved to sympathy with the sufferings of her master, said, "Would God my lord were with the prophet that is in Samaria; for he would recover him of his leprosy." The kind words, though spoken by a little girl, were heeded, and Naaman the Syrian, securing from his sovereign a letter of introduction to the king of Israel, undertook a long journey to find the prophet of God, and was rewarded for his perseverance

and faith by being restored to his family sound in body—a happy man, ready to fill again the duties of his exalted position in the service of his king, and blessed also with a clearer view of the Great Physician than he had had before.

A deep-laid plot to assassinate a prisoner was revealed to a Roman officer by a young man. The warning was not disregarded because of the humble source from whence it came; but steps were immediately taken to meet the emergency, and so the purpose of the bloodthirsty enemy was frustrated and the beloved apostle Paul lived on to bless the world with many years of useful labor.

Now that an audience is secured, I will take up my part of the evening's exercises.

You see by my uniform that I am a seaman in Her Majesty's service. I want to tell you something about a comrade. He was an earnest, God-fearing man, and always ready to say a word for the Master. When off duty he might often have been seen among his shipmates endeavoring in an unobtrusive way to interest one or another in their own spiritual welfare.

One day at the officers' mess the conversation turned upon the crew, and the question was asked, Who is the happiest man on board? Various names were mentioned, as there came to mind the droll remarks, or ludicrous grimaces, or hanky-panky tricks of one and another of the crew, that would often set the ship's company in a roar of laughter. But the officer who raised the question was not satisfied with the answers given, and declared it to be his firm conviction that the happiest man on the vessel was the God-fearing sailor to whom I have alluded.

Sometime afterward when at sea a circumstance occurred which put this man's profession of religion to a severe test, and proved the value of faith in God in time of danger. The alarm of fire was given—that alarm so much dreaded by the sailor on the deep. In spite of all efforts to subdue the flames, the fire gained the mastery. Step by step the crew were beaten back, and the flames seemed to revel in the victory they had gained. They hissed and roared like demons, and spars and yards and rigging crackled beneath their grip as they climbed heavenward. Sea and sky were soon lighted up with the glare of the burning vessel, which looked like a vast furnace, and then measures were taken to withdraw from the ship as hastily as possible before the powder magazine should explode.

The officers are the last to take to the boats. As they are about to push off, a sailor is seen rapidly descending the ladder. But as he reaches the boat and is about to step in, he is told there is no room for him, and is ordered in a commanding voice to find his comrades on the other side of the vessel.

You can scarcely credit the statement that such heartlessness can exist beneath "the flag that's braved a thousand years the battle and the breeze." However, I will leave the fact with you.

A roaring furnace above and around, the deep sea beneath! What is to be done? Should he even succeed in reaching safely the other side of the ship, in all probability he would find that his comrades and the last boat had gone.

Poor Jack! May the God in whom thou trustest be thy stay in this trying hour. But look! He still stands upon the ladder—he has overcome his surprise and is prepared for

his destiny. With hand outstretched toward the stars he is heard to speak, and the retreating boat just catches the words, "There is room for me over there!"

To all human appearances the last incident in a life history is about to be entered by the recording angel, and then a long, sweet rest until the trump of the Archangel shall shake with clarion notes old ocean's profoundest depths, commanding the sea to restore the precious dead in Christ that lie therein, when thou shalt be brought forth, and the Captain of thy salvation whom thou didst follow so humbly here will place upon thy brow with his own hands an immortal crown, and bring thee to the feast that shall be spread in his Father's kingdom.

Then, then, ye Christian warrior,
The song and feast shall flow
To the fame of His name
When the storm has ceased to blow,
When the battle's strife is heard no more,
And the storm has ceased to blow.

This is the religion that we recommend to you to-night. Is it not a religion worth having? We beg of you, in the name of our Master, in view of the uncertainty of life, the obligation under which you are placed to your Creator and best Friend, the duty you owe yourself—study your highest interests, and close in at once with the offer of pardon and eternal life, and make the best of both worlds. Take your passage with us on the good old gospel ship, which will carry us in safety over the rough ocean of life, and land us on the peaceful shores of the heavenly Canaan.

Death with his arrow may soon lay us low;
Safe in our Saviour we fear not the blow;
Jesus has broken the bars of the tomb;
Joyfully, joyfully, will we go home.

Sounds of sweet music there ravish the ear;
Harps of the blessed your strains we shall hear,
Filling with harmony heaven's high dome;
Joyfully, joyfully, Jesus, we come.

Bright will the morn of eternity dawn;
Death will be conquered, his scepter be gone;
Over the plains of sweet Canaan we'll roam,
Joyfully, joyfully, safely at home.

TAKE MY HAND, PAPA.

In the dead of night I am frequently awakened by a little hand stealing out from the crib by my side, with the pleading cry, "Please take my hand, papa."

Instantly the little boy's hand is grasped, his fears vanish, and, soothed by the consciousness of his father's presence, he falls into sweet sleep again.

We recommend this lesson of simple, filial faith and trust to the anxious, sorrowing ones that are found in almost every household. Stretch forth your hand, stricken mourner, although you may be in the deepest darkness and gloom, and fear and anxious suspense may cloud your weary pathway, and that very act will reveal the presence of a loving, compassionate Father, and give you the peace that passeth all understanding.

The darkness may not pass away at once, night may still enfold you in its embrace, but its terrors will be dissipated, its gloom and sadness flee away, and in the simple grasp of the Father's hand, sweet peace will be given, and you will rest securely, knowing that the "morning cometh."—*Congregationalist*.

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*.

GETHSEMANE.

In golden youth, when seems the earth
A summer land for singing mirth,
When souls are glad and hearts are light,
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere, veiled under evening skies,
A garden all must sometime see,—
Somewhere lies our Gethsemane.

With joyous steps we go our ways;
Love lends a halo to the days;
Light sorrows pass like clouds afar;
We laugh and say how strong we are;
We hurry on, and, hurrying, go
Close to the border land of woe
That waits for you and waits for me—
Forever waits Gethsemane.

Down shadowy lanes, across strange streams,
Bridged over by our broken dreams,
Behind the misty capes of years,
Close to the great, salt fount of tears
The garden lies; strive as you may
You cannot miss it in your way;
All paths that have been or shall be
Pass somewhere through Gethsemane.

All those who journey, soon or late,
Must pass within the garden's gate,
Must kneel alone in darkness there,
And battle with some fierce despair;
God pity those who cannot say,
"Not mine, but thine," who only pray,
"Let this cup pass," and cannot see
The purpose in Gethsemane.

—*Ella Wheeler Wilcox.*

BETTER THAN A FAIRY.

"TIME to set the table, my little girlie."
"In just a minute, mamma."
"Tea will be late for father, dear, unless you do it at once."

"I get so little time for my crochet work," said Susy, laying aside her bright worsteds with a frown. "I wish, mamma, that we could keep a girl to do the housework, as Margaret Hill's mother does."

"Mrs. Hill tells me it is so hard to get good girls that she would far prefer not keeping one if she were stronger herself."

"Well, then, I'd like to do as Mrs. Elder does—board. Then there would be no housework to do."

"And not have a house of your own? Be shut into one room or two, and never dare to laugh and play and tear about as you do here?"

"I don't believe I should like that either," said Susy, smiling in answer to her mother's smile. "How could I fix things so as not to have anything to do? Oh, I know. If I could have my way, mamma, I'd have a fairy to do everything. Just think! All I'd have to do when supper time came would be to call for her, and she'd wave a wand, and up would come a table through the floor, all ready—with plenty of finer things than we ever have. And I'd have the rooms swept, and the beds made, and everything just so."

"And what would there be left for a little girl to do for papa and mamma and brothers?"

"Oh, that wouldn't matter, if they didn't want anything done! I never could see," the fretful look came back to Susy's face, as she had to make one more journey to the cellar than she had expected, "why God makes us have so much to do when he could have fixed things differently just as well as not. For instance, we might have had machines for every-

thing. Or all our clothes and things to eat might grow on trees. Fancy going out to pick a clean apron, and then going on to another tree and picking a roast of meat and some potatoes and pie."

"Even then there would be dishes to wash," said her mother, laughing.

"Well, I see that you won't let me have it anyway," said Susy, her smile coming back as she ran for a handful of flowers for the table, and met papa at the door with a pleased face as she hurried back.

"I wonder how mamma is?"

Susy awoke early one morning, remembering with her first peep at the sunbeams which came in at the window that little Harry had been ill and troublesome the day before, and that mamma had gone to bed with a severe headache. The remembrance of her pale face smote on Susy's heart as she recalled, also, that she had not been as helpful and comforting as a little daughter might have been.

"Nobody up yet? There's the clock striking six. I dare say Harry has kept papa and mamma awake, and they are sleeping later. I believe I'll get up and see. It won't do for papa to have a late breakfast."

But, just ready to open mamma's door, a new thought came to her.

"I do believe I'll get breakfast all alone. When it's ready I'll call them, and what a surprise it will be. It won't be much work. Nobody will expect much when things are disturbed this way. I'll just boil the eggs and do over some potatoes."

She made the fire, and its merry crackle seemed full of suggestion.

"I won't put them off that way. They'll want a good breakfast all the more if they have had a bad night. Papa likes baked potatoes. And I have the greatest mind to make gems."

It was quite a venture, for she had never done it. She had never, indeed, cooked a breakfast all by herself, but had so often helped her mother that she knew exactly how everything was done.

"What a good thing it is that things keep on cooking while we're doing something else. The potatoes bake while I'm making the gems, and the gems will cook while I'm setting the table."

With a face full of interest in what she was doing, the dear little lassie moved swiftly about the light, cheerful kitchen, feeling every moment more pride in the getting of her surprise breakfast, keeping all the while as quiet as possible, for fear of waking anyone too soon.

Just as the gems were browning, she ran to call Ned and Robbie, and then gave a tap at mamma's door.

"Quarter to seven, mamma dear."

"So late!" said mamma in dismay. "Why, how could I have overslept so? Hurry things up, dear. We must have a makeshift breakfast this morning."

"I'm going to poach those eggs," said Susy to herself, as she flew back to the cookstove. "It makes such a beautiful looking dish on the table."

She had found, as so many have found, that with the real earnest performance of a duty, all its irksomeness passes away. Every small act connected with the preparation of the breakfast seemed to make the next thing pleasanter, and she had lost all desire to slight or neglect anything.

"A makeshift breakfast!" Mamma gave a little exclamation as she stopped in the doorway in pleased surprise.

Susy was just taking up the last of the eggs. They were not, possibly, as daintily poached as if done by a more experienced hand, but quite well enough to make the desired pretty dish with its bits of gold set in the pearl white. The pan of hot gems stood on the

back of the stove, the coffee was flavoring the whole house, and just as the noisy boys came in, Susy flung open the oven door and began taking out the crisp-skinned potatoes.

"Baked potatoes!" exclaimed papa.

"Gems!" shouted Ned. "Why, mamma, I was going to beg you to have gems this morning because of that new maple sirup, but I didn't because you had such a headache last night. You made 'em after all, and you're a dear mamma."

"I didn't make them," said mamma.

"Oh! Did papa?"

"No," said papa, "I'm only just up myself."

"Then it must have been a fairy," said Robbie, who had heard the talk about fairies. "Did you see it, Sue? Did it wave a wand, and then did the table come up through the floor as quick as a wink?"

"If it was a fairy, it had two wands instead of one," said papa, taking the hands with which Susy set down the dish of eggs before him. "One wand might do very well for one of your old-time fairies, but when it comes to the everyday home fairies who get up such breakfasts as this, it takes two."

"Yes," said mamma, "just the two dear little wands which are moved by a loving heart and a thoughtful head. Just the kind of a fairy—"

"Get the maple sirup, please, Sue," cried Ned, thinking the talk was getting too serious. "I'm awfully glad you've gone into the fairy business."—*Sydney Dayre, in N. Y. Observer.*

THE TREATMENT OF DISEASE WITHOUT ALCOHOL.

ONE of the most accomplished, as well as most philosophic and most original, of living physicians is Benjamin Ward Richardson. Any expression of opinion or any announcement of practice from his pen must, therefore, be received with the most respectful consideration. He retired from hospital practice in the year 1867, but in the spring of 1892 he received an invitation to become physician to the London Temperance Hospital, which, in his own language, "was so much to my taste, and the mode in which it came to me was so handsomely conceived, that I could not help availing myself of it."

Left free to prescribe alcohol medicinally in such cases and at such times as he saw fit, he treated two hundred successive cases, of a wide range of formidable disease, affecting various classes of persons, without the use of alcohol in a single case. Glycerine was employed in the preparation of tinctures, and a series of waters (*agua ferri, aqua chloroformi, aqua opii, etc.*) was devised to form the menstrua of other active drugs that might be required. So successful have been the results that it is concluded that they could not have been bettered by any aid that could have been derived from alcoholic stimulants.

So says the *Philadelphia Medical News*. The eighteenth annual report of the hospital shows that 753 patients were treated during the year 1890, of whom 390 were cured, 258 relieved, 60 were unrelieved, and 45, or not quite 6 per cent. (5.93), died. From the opening of the hospital to the end of December 6,896 in-patients have been treated, of whom 3,591 were cured and 428 died, a mortality of 6.2 per cent. The patients were treated in this hospital without the ordinary administration of alcohol.

KRUPP'S BIG GUN.

ONE of the most interesting exhibits at the Chicago Exposition is a cannon made at the famous Krupp Works in Germany. It is forty-seven feet long, has a sixteen and one-half inch bore, and is five feet through at its

largest part, and fires a shell weighing two thousand two hundred pounds. This cannon is a very different affair from the guns with which all the battles the world ever saw were fought. It is intended for forts, and could not be used anywhere else, as the discharge of such a gun would ruin a man of war, and would be about as useless a piece of artillery as ever played havoc with its friends on a battle-field. It is handled by machinery, and the derrick-like shears with which it is moved about like a pistol in the hands of a cowboy, is one hundred feet tall.—*N. Y. World.*

PIERCING TWELVE-INCH ARMOR.

THE recent tests of the twelve-inch armor-piercing shells at Indian Head have proved very successful. The plate fired at was twelve-inch imported Crusoe steel plate. The first shell was fired at a velocity of 1,300 feet per second, and was intended to go just through the plate. It went about sixteen inches into the backing, rebounding forty feet, and was found to be only slightly upset in body. The second shell was fired at a velocity of 1,325 feet per second, the increase being intended to penetrate the plate and backing. This shell went through both, and fell nine feet in the rear, and was in the same condition as the first. Commodore Sampson says that they have proved so satisfactory that he believes they could have been re-loaded in the gun and fired again, as the increase of the body of the shells was only about four-hundredths of an inch. Their points, which were about as sharp as a needle, had not been perceptibly dulled.

THE EFFECTS OF BEER.

FOR some years a decided inclination has been apparent all over the country to give up the use of whisky and other strong alcohols, using as a substitute beer and other compounds. This is evidently founded on the idea that beer is not harmful, and contains a large amount of nutriment, also that bitters may have some medicinal quality which will neutralize the alcohol which it conceals. These theories are without confirmation in the observation of physicians and chemists, where either has been used for any length of time.

The constant use of beer is found to produce a species of degeneration of all the organism, profound and deceptive. Fatty deposits, diminished circulation, conditions of congestion and perversion of functional activities, local inflammations of both liver and kidneys, are constantly present. Intellectually, a stupor amounting almost to paralysis arrests the reason, precipitating all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal; in appearance the beer drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, severe cold, or a shock to the body or mind, will commonly provoke acute disease, ending fatally.

Compared with inebriates who use different kinds of alcohol he is more incurable and more generally diseased. The constant use of beer every day gives the system no time for recuperation, but steadily lowers the vital forces. It is our observation that beer drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in large cities are beer drinkers.

It is asserted by competent authority that the evils of heredity are more positive in this than from alcoholics. If these facts are well founded, the recourse to beer as a substitute for alcohol merely increases the danger and fatality following.

In bitters we have a drink which can never become general; but its chief danger will be in strengthening the disordered cravings, which latter develop a positive disease. Public sentiment and legislation should comprehend that all forms of alcohol are more or less dangerous when used steadily; and all persons who use them in this way should come under sanitary and legislative control.—*Quarterly Journal of Inebriety.*

THE TELAUTOGRAPH.

THIS is a writing telegraph. A man sits down at his desk in St. Louis and writes a message to his friend in New York. The latter receives the message in an exact facsimile of the handwriting of the sender. This operation requires no skilled labor. Anyone who can write can send a message, and providing there is an electric wire connecting them and two transmitters and receivers, two persons can carry on a correspondence, though thousands of miles apart, and every stroke of the pen will be exactly and instantaneously reproduced over that distance.

The structure of these instruments seems to be remarkably simple. In the transmitter an ordinary lead pencil is used, near the point of which two silk cords are fastened at right angles to each other. These connect with the instrument, and, following the motions of the pencil, regulate the current impulses which control the receiving pen at the distant station. The writing is done on ordinary paper—five inches wide—conveniently arranged on a roll attached to the machine. A lever at the left is so moved by the hand as to shift the paper forward mechanically at the transmitter, and electrically at the receiver.

The receiving pen is a glass tube placed at the junction of two aluminum arms. This glass pen is supplied with ink, which flows from a reservoir through a small rubber tube placed in one of these arms. The electrical impulses, coming over the wire, move the pen of the receiver simultaneously with the movements of the pencil in the hand of the sender. As the pen passes over the paper, an ink tracing is left, which is always a facsimile of the sender's motions, whether in the formation of letters, words, figures, signs, shorthand writing, drawing, or pictures.—*The Altruist.*

THE CHURCH ICE CREAM AND OYSTER BUSINESS.

OUR New York Baptist brother, the *Examiner*, is usually very mild and conservative, but the church ice cream and oyster apostasy inflames his proper and phlegmatic spirit to these utterances: "But there is another use of the ice cream and oyster idea that is objectionable, and that deserves all the reprobation that can be poured upon it, all the shafts of wit and ridicule that can pierce it—that is, the debasement of this useful and innocent social adjunct to the level of a catch-penny, money-making scheme, to save people the effort and deprive them of the luxury of self-denying giving. This attempt to glorify God by filling man's stomach; this pretense of giving something for religion, when one is really only indulging one's own appetite; this substitution of vulgar and worldly methods of raising money for a Christian principle of giving as God has prospered each—what words can be too sharp-pointed to express the detestation and disgust for it that every Christian man ought to feel and cherish? Of all the travesties of religion, ice cream religion is the least worthy of respect and gentle treatment. Away with it from our churches."—*Selected.*

Mission Fields.

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

STARS.

BY ELIZA H. MORTON.

YE stars of light in heaven,
How brilliantly ye shine,
And, oh, what wondrous glory,
What heights on heights are thine!

And this we know, though mortal,
A lesson we may learn
From those bright lamps above us—
The stars that glow and burn.

The golden gleams of glory
Will ne'er, no, ne'er grow dim—
The stars of our rejoicing,
If we but work for Him.

Aye, work for Christ the Master
With willing heart and hand,
And shine at length forever
In that bright promised land.

KOREA.

BY REV. GEORGE HEBER JONES.

THE Koreans are an ancient people. Their historical period goes back three thousand years; their traditions carry us a millennium further into the mists of long-gone ages. Monuments of a hoar antiquity abound. The missionary works in cities laid out while Abraham was still in the land of the Chaldees; he gazes upon tombs which contained the dust of sages when Saul of Kish founded Jewish royalty. Seoul, the center of missionary operations, was built one hundred years before Columbus discovered America. A fortress erected in the time of Christ has become a missionary sanitarium.

The Korean is proud of his antiquity. His answer to the West, when first an attempt was made to open his rigidly secluded home, indicates full well his temper: "We are satisfied with our civilization of three thousand years, and want nothing *you* can bring." Age had impaired his eyesight, and he could neither see clearly nor discern properly just what it was the West proposed to give.

Later on, Korea, in the persons of a now famous embassy, visited the West and saw, but their conclusion upon return was thus expressed by the most eminent of that company: "The West is a mighty flame, Korea the moth flitting about it; flame is a dangerous locality for the moth." His infirm vision was dazzled and blinded by what he saw.

From this, however, we are not to infer that there is no spirit of progress among the Koreans. It is a human trait, especially emphasized among the Asiatics, to be eager for any personal benefit, and Korea is certainly desirous of our good things, but she wishes to be convinced of the genuine and beneficial character of what we offer before she accepts.

This very antiquity, however, brings out a great difficulty. That which Christianity would supplant is by long centuries of dominance ingrained into the very nature of the people, while we and our views appear to be but of yesterday.

It is not human for age to fall readily in behind the leadership of youth. The Bible is the only sacred book that ever declared, "A little child shall lead them," and Christ the only teacher who has affirmed, "Out of the mouths of babes hast thou ordained wisdom." But Asia must and will learn the lesson of making a distinction between the gift and the apparent giver, and it will be a happy day when she and the world shall fully appreciate the great truth that "God is no respecter of

persons," either in his gifts or his calls to leadership.

In judging of the true condition of affairs in Korea I believe it well to call attention to the tendency in many quarters to confound material evidences of prosperity with progress itself. To many civilization is representative government, railroads, telegraphs, and steamships, tight-fitting garments, and the English language. A heathen nowadays is a man who wears baggy trousers and cannot speak English. Yet a nation may possess all the above things and still be as heathen as a Hottentot, while, on the other hand, there may be as devoted followers of the lowly Nazarene, who never saw a locomotive, voted for a president, or wore a derby hat, as you will find in America.

A nation is only transformed as its individual members themselves become transformed, and while national wealth and prosperity may outstrip the moral elevation of the people, only that which comprises the latter is permanent. The forces which make for the elevation of the Korean people are slowly making headway, but a great and often discouraging battle is being and must be fought with the opposition before material advancement will be noticeable.

Ten years ago Korea was a forbidden land. Even toward her nearest neighbors, China and Japan, her attitude was one of retirement and actual seclusion. Living in a fossilized state, any change could hardly be short of a miracle. To-day fully twenty thousand foreigners, including Chinese and Japanese, dwell within her borders, so we erect one milestone, for the day of isolation has passed, and the door to the country is open. The old stereotype plate of "seclusion," the traditional view for centuries, has been smashed, and instead we have hospitality and welcome.

Again, it was a dreadful thing for a Korean to leave the fatherland for a foreign clime; now we have Koreans in America, Russia, Japan, and elsewhere, and another traditional plate is smashed. Still another stereotype of the ages, namely, that all but Chinese are savages, has been permanently laid by, and we often find traces of humility even in Korea's attitude toward the West.

But it is our aim to speak particularly of the part Christianity is playing in the transformation of the nation.

KOREA IS A MISSION FIELD.

The material monuments which meet the eye are not the only evidences of Korea's antiquity. Of far greater moment than they are the evidences which do not appear to the eye. We are confronted by prejudices and habits which have dominated the people for hundreds of years. The longer certain views are held and certain courses of conduct followed, the harder it is to give them up and reform. This in Korea confronts us as a pertinent, ever-present problem.

The sages of Korea taught the nation that woman is inferior to man. Christianity flatly contradicts this, and there is a clash. The sages taught that some men are better than other men, and again we have a discord, for the church has as warm a welcome for the cooly as for the noble. Polytheism, that dreadful travesty of God's omnipresence, fills earth, air, and sea with gods, demons, and supernatural creatures, and opposes with all its force Christian monotheism. Immoral practices have the sanction of antiquity, and challenge Christianity's right of censure. And not only do these views enjoy the sanction of honored and revered names, but from habit they have become second nature. Divine grace alone can save from them.

These views have been systematized in three great cults—ancestral worship, Buddhism, and the heresies.

Ancestral worship is the State religion, and, emphasizing as it does the beautiful trait of filial piety, presents a hard problem to the

missionary. It is associated with the tenderest thoughts and most hallowed memories of the Korean. Its rites are obligatory upon him as the last mark of respect and love to father and mother, and to omit them brings upon him the contempt, the censure, and sometimes the violence of neighbors and friends.

Buddhism is languishing in an *effete* old age, rotting in immorality. The priests and nuns, while looked upon with great contempt by the higher class, yet possess great influence over the lower classes, the women, and the superstitious of every class. Most of these priests are in the monasteries for the rice and clothing it brings them. This sordid aim prevents that creed loyalty which would develop fanatical opposition to Christianity. Doubtless one of these days the devil will lead the cohorts of Buddhism against us, but the *personnel* of the priesthood will have to change before he can wake them up to fanaticism.

The heresies embrace all outside the two great cults. They comprise the superstitious notions of the people, the parasitic encumbrances of the two other cults, with the myths of the aboriginal Koreans. These comprise ghosts, demons, monsters, and genii, the inventions and self-deceptions of a sinful and fearful imagination, unmoored from the true God, and adrift in darkness for thirty centuries and more.

At this very point the preciousness and glory of the deliverance in Christ shines out beautifully. The Christian is surrounded on all sides by the omnipresent God and Father, whose character is known, whose love and providence are boundless, and who is one and unchangeable. The unconverted Korean moves amid the myriad creatures of his imagination; they frequent the walls, ceiling, and floor of his room, the gate by which he enters, the brook flowing by, the trees about, the mountains in the distance, and the air above; their characters are of ten thousand varieties; their demands upon his time and resources, unlimited. Nowhere is Christ's declaration, "Whom the Son maketh free is free indeed," better appreciated than in Korea.

These systems have given rise to the customs and modes of life among the Koreans. Filial piety is a marked trait. The power of the parent is absolute, the submission of the child hearty and genuine. The respect paid by youth to age shames the West, America especially. Indeed, the status of age in Korea is a pleasant thing to see.

Loyalty and devotion to the king is another marked trait of the Koreans, who view his majesty as the national father rather than as a despot.

From the same source, however, the State creed, comes the injustice done woman. The dualism which dominates a Korean's every conception has placed her in the same category with darkness, weakness, inferiority, and iniquity. Viewed as inferior to the man, her lot is one of subjection. From the father she passes under the control of the husband, after whose death she is virtually subject to the eldest son. She enters the marriage state during the age of fourteen to seventeen, this being absolutely obligatory if she would retain the respect of her people. Ancestral worship, being based on the possession of male posterity, places its sanction on plurality of wives, and in thus destroying the true home life opens the way for great immorality. The true wife is often deserted for some favorite concubine or mistress, and no stigma of disrepute incurred.

Another custom which we find it hard to explain and harder to encounter is that of caste. Three divisions, of high, middle, and low class exist, well defined and separate, based possibly on the Hindu idea, though far from being so rigid. This, however, has given rise to a code of etiquette, degrading alike to all. It cannot but produce pride and arrogance in

the upper classes, and crush out ambition and self-reliance in the lower classes. The noble meets the cooly in our services as an equal, and when they become members of a church, as a brother. While most awkward at times, nevertheless it often becomes a test of conversion, for those who refuse to show humility at this point soon fall.

The evil of this custom is that it denies the right of every man to freedom, and creates a class standard of blood and ancestry instead of merit. It shuts up the cooly to that development of his faculties which would fit him to fill a higher station in life. It places the low man at the mercy of his superior, who may act toward him in a manner which would put him in prison in the States, and yet the cooly can obtain no redress.

It cheapens human life, for while custom secures the noble the possession of his goods, immunity from torture, and a regard for his person, not so the luckless low man. Guilty of an actual offense, or it may be incurring only the displeasure of an aristocrat, he is liable to be dragged off to prison by the hair of the head, stamped upon with hobnailed shoes if he falls by the roadside on the way, subjected to the most horrible and vile tortures a foul heathen imagination can invent, and finally dispatched by a bloody and painful execution.

This cheapness of human life and disregard of the sacredness of the human body is, after all, not so much a result of the caste idea as a direct effect of heathenism itself, for the same spectacle horrifies the missionary in lands where class privileges do not prevail as they do in Korea. One of the greatest triumphs of Christianity has been its victory over cruelty and torture. A heathen may well sigh for the privilege of being born in a Christian land.—*Gospel in All Lands.*

THE pope is now posing as a lover of liberty. Those who welcome this liberality in the Holy Father should not forget that at the same time the pope talks so earnestly of liberty, he keeps in prison in South America good subjects of the United States, merely because they express opinions offensive to Leo's priests. Doubtless the defenders of the Papacy will say that it is the government that imprisons, and not the pope. That excuse is threadbare; it has been used so many times in the case of the Inquisition and of many other iniquities that it deceives no one who understands history.—*California Christian Advocate.*

REV. A. B. SIMPSON writes from India and the Malay Peninsula that missionaries have not yet penetrated Thibet, though a few Thibetans have been reached outside the borders of their own land. And Thibet is a mighty nation, of millions of souls. He also says that the kingdom of Annam, comprising about twenty millions of people, has no missionaries of the cross, and that in fact none of the Malay races which speak the Malay language, have yet heard of the gospel of the Son of God. He mentions also some populous islands which are still without the good news of salvation.—*Messiah's Advocate.*

"IN New York City are found over 3,000 physicians, to minister to 1,900,000 persons, while in the foreign field for 1,000,000,000 there are only about 350 medical missionaries, or one to 3,000,000—that is, one to the combined population of New York, Brooklyn, and Jersey City."

"OF the 1,670 persons received into Christian fellowship in the Swatow Mission of the Baptist Missionary Union nearly one-half were baptized after they were fifty years of age, and no less than 361 after they were sixty."

Our Work and Workers.

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

THE GREAT REFINER.

"He shall sit as a refiner and purifier of silver."

'Tis sweet to know that he who tries
The silver, takes his seat
Beside the fire that purifies,
Lest too intense a heat,
Raised to consume the base alloy,
The precious metal, too, destroy.

'Tis good to think that well he knows
The silver's power to bear
The ordeal to which he goes,
And that, with skill and care,
He'll take it from the fire, when fit
For his own hand to polish it.

'Tis blessedness to feel that he,
The piece he has begun,
Will not forsake 'ill he can see—
To prove the work is done—
An image, by its brightness shown,
The perfect likeness of his own.

But, ah! how much of earthly mold,
Dark relics of the mine,
Purged from the ore, must he behold—
How long must he refine
Ere in the silver he can trace
The first faint semblance to his face!

Thou Great Refiner, sit thou by,
Thy promise to fulfill!
Moved by thy hand, beneath thine eye,
And melted at thy will,
Oh! may thy work forever shine,
Reflecting beauty pure as thine.

—Selected.

HARD TIMES A TEST OF FAITH.

THE following clipping from the *Christian Home* is food for thought on the part of those who are doing the work of the Lord:—

God has promised that his grace shall be sufficient for our every hour of need, and he has ever been, and is now, faithful unto his promise. We know in whom we trust and rejoice moment by moment. No matter what financial complications may result from unwise legislation, no matter how many banks may fail, nor how many factories may close their doors, the work of the Lord will not suffer, if we have faith in him. He owns the gold and the silver of earth. He is over and above them both, and will not permit his work to suffer on account of fluctuations in the value of either, as measured by man. Let it be our joy and pride, dear fellow-laborers, to show to the world that in times of depression, as well as in times of prosperity, we are true to the cause of the Master. In no way could we preach a more powerful, practical sermon to a doubting world than by thus demonstrating our trust and faith in Him who is good and whose mercy endureth forever.

The message due to the world at the present time is represented as being given with a loud voice by flying messengers. Rev. 14:6-12. Must their speed stop and their loud voice become faint because of the fluctuations in the world's business? The theory is that the resources of heaven are pledged to the work of salvation in the earth. Shall we treat it as only theory, or shall we plant our faith on the fact that the bank of heaven cannot fail?

The hard times cry was once illustrated on the northern bank of the Sea of Galilee. There were "about five thousand men, beside women and children," out in "a desert place" with nothing to eat. The little church of God was also there, and while they saw the great need of the suffering multitude, they felt powerless to help, because their whole apparent supply was but five loaves of bread and two little fishes. But the Master said, "Give ye them to eat." In obedience to his command they engaged in the good work, and, lo! his blessing upon their little store made it more than enough.

Brethren, shall we slacken our efforts be-

cause the multitudes are suffering and money is scarce? The Master would say, This is the time to manifest the power of God. The more the people are in need, the greater the necessity for enlarging our plans. If we curtail our efforts because the people have no money, it will look as though it is the money we are after. Would it not be better to seek the blessing of God upon our little store, and go on dealing out to the suffering world in the faith of Him who never fails? Never mind the stunted crops, never mind the failing banks, never mind the closing mines, the hushed factories and mills. The people are hungry; "give ye them to eat." W. N. G.

TAHITI ITEMS.

BROTHER L. L. CHAPMAN, of Papeete, Tahiti, sends the following items of interest inclosed in a private letter:—

Sunday, July 30, Elder Read spoke to quite a large company of natives who had assembled at Arue to witness the laying of the corner stone of the first Seventh-day Adventist Church of Polynesia. Their attention was called to the fact that most of the world are building on foundations that are false, and that in building on Christ we have a hope that is sure and steadfast. A good interest was manifested, and the prospect is bright that soon we will have a comfortable house of worship. The natives sang, for one piece on this occasion, No. 1396 "Hymns and Tunes," which had previously been translated into the Tahitian.

Word comes to us through natives from Rurutu that the *Pitcairn* stopped there for eight days. The native pastor had been informed that Rom. 1:25 applied to us, and he was not at all glad to see the ship. Many of the natives were displeased to have the pastor act so, and of course there was a division among the people. We trust it will result in further study of the word of God to see if these things be so.

A new man has arrived in this field to take charge of the work of the Mormons in this place. He is of the division of that church called "Latter-day Saints," and has, among other titles on a card, the announcement that he is a high priest, and in a sermon he recently said that he had discovered that Christ did not come to save sinners.

Brother Henry Dean is now in Tahiti and is assisting in translating a number of Bible readings and other matter.

FIELD NOTES.

UNION COLLEGE, College View, Neb., was opened on the 13th inst.

ELDER G. F. WATSON reports an addition of seven to the church at West Union, Iowa.

THE *Sun*, of Denver, Colo., gives liberal reports of proceedings at the camp meeting held there August 30 to September 10.

BROTHER H. K. NELLIS and others report an attendance of 500 to 800 at tent meetings held at Moberly, Randolph County, Mo.

IN connection with the tent work at Olean, N. Y., Brethren S. Thurston and W. D. Emery report that ten have decided to obey the commandments of God.

BRETHREN H. V. ADAMS AND BURT FULLMER report the baptism of seven candidates and the organization of a Sabbath school of twenty members at Corning, Iowa.

EIGHT persons, seven of them heads of families, were recently baptized by Elder G. K. Owen, at Paradise, Butte County, Cal. When last heard from a church organization was in contemplation, as others were expected to come out on the Lord's side.

THE tent meetings in St. Johns, N. B., conducted by Elders R. S. Webber and F. I. Richardson, are bearing fruit. The last report says "fourteen have embraced the truth, and the interest is steadily increasing."

THE brethren of Lansing, Mich., have secured a commodious hall in a convenient locality, and are greatly encouraged at being able to carry on regular services where the public can attend. Elder L. G. Moore is located there with his family.

AMONG those who accepted the Seventh-day Adventist faith in Prattville, Mich., were the trustees of the Dunkard Church. They have now tendered the free use of the church to our brethren for Sabbath school and meeting purposes. Elder R. C. Horton had been holding tent meetings there.

It was stated in this column in the SIGNS of August 21 that the Rev. Mr. Willard, of the Presbyterian Mission in Alaska, had accepted the Sabbath. We learn that this is not so, and regret that the statement was made. It was based on a misunderstanding by us, and we hasten to correct the mistake.

In addition to the "Tahiti Items" sent by Brother Chapman, we have this from Sister Read: "Some natives came from Tubuai and told us that there was an interest awakened there by the native sister and her daughter who went from here, taking some literature with them. And now they want my husband and Brother Dean to visit them."

THE deep interest in the tent meetings at Johnstown, Pa., previously reported, still continues. The efforts of certain ministers to bring the work to naught has apparently worked for the good of our cause. A German Baptist minister was imported from Covington, Ohio, who was supposed to have some overwhelming arguments against the truth, but they proved to be simply some rusty argument that had proved useless in the hands of others, and were of little or no effect when reproduced.

TO OUR PEOPLE.

COLLEGE PLACE, Wash., Aug. 13, 1893.

MANY of you no doubt heard Brother P. J. D. Wessels at the California and other camp meetings talk in regard to the advancement of God's work in South Africa, also of the steps to be taken next February or March to plant a mission in a new field in South Africa, which is being thrown open for white settlers.

The land is spoken of as a good land, and the inhabitants hail with joy the advent of the whites.

What a wonderful opening this is for consecrated persons and families with means to go and settle and live and teach the truth to the poor untutored African, for the company that has opened this land for settlement will give to persons going and settling for this purpose such tracts of land as will enable such a colony to be self-supporting and sustain a good mission.

Brother Wessels feels quite urgent over the question, and would like to see a colony of good families from among our people make use of this opportunity, and he wished me to place the matter before the people here, and correspond with those that would be willing to contemplate such a move, and he would correspond with me, and we could all work in harmony and move together, while it would be very hard for him to correspond with each family separately.

All must realize that such an undertaking would require great sacrifice, and that only those that truly have Christ within ought to make such a move.

Brother Wessels will probably soon have an article published in the SIGNS about Mashonaland. All who feel an earnest desire and expectation to go to this new field next spring should correspond with me soon, so all arrangements can be completed some time before time for starting.

Yours in the work, S. H. CARNAHAN.
College Place, Wash.

CAMP MEETINGS FOR 1893.

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
Missouri, Sedalia.....Sept. 13-24
Oklahoma, Oklahoma City.....Sept. 28 to Oct. 8

DISTRICT NUMBER SIX.

California (southern), Santa Ana, Sept. 21 to Oct. 1
GEN. CONF. COM.

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

Though "Dark Care

MAY RIDE

behind the swiftest horseman," it never perches on a



Columbia Bicycle.

Catalogue free at agencies, or by mail for four cents.

POPE MFG. CO., Boston, Chicago, New York, Hartford.

UNION BETWEEN PROTESTANTS AND CATHOLICS. Some prominent points showing the prospects of such a confederacy. 8 pp.; \$1.00 per hundred. Pacific Press Pub. Co., Oakland, Cal.

CHRIST AND THE SABBATH: Or Christ in the Old Testament and the Sabbath in the New, by Elder James White. Paper covers, fifty-six pages, sent post-paid for ten cents. Address, PACIFIC PRESS, Oakland, Cal.

THE BATTLE CREEK SANITARIUM Health Foods

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

Granola, = = The Gem of Health Foods.

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

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

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

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

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

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

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

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

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

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

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

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

We are constantly improving our foods, and adding to our list as the result of experimental researches conducted in the Sanitarium Laboratory of Hygiene and our Experimental Kitchen.

FOR THE LATEST DESCRIPTIVE CIRCULAR AND PRICE LIST, ADDRESS

SANITARIUM HEALTH FOOD COMPANY,
BATTLE CREEK, - MICHIGAN.

THE TALENTS. By M. C. Wilcox. A brief essay on "The Parable of the Talents," showing that the talents represent the various gifts of the Spirit which God bestows as he will upon those who are consecrated to him, with the duties and blessed privileges involved therein. *Bible Students' Library*, No. 77; 16 pp., price 2 cents.

International S. S. Lessons.

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

LESSON I.—SUNDAY, OCTOBER 1, 1893.

THE POWER OF THE GOSPEL.

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

Lesson Scripture, Rom. 1:8-17.

8. First, I thank my God through Jesus Christ for you all that your faith is proclaimed throughout the whole world.

9. For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, 10. Always in my prayers making request, if by any means now at length I may be prospered by the will of God to come unto you.

11. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established:

12. That is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine.

13. And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles.

14. I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish.

15. So, as much as is in me is, I am ready to preach the gospel to you also that are in Rome.

16. For I am not ashamed of the gospel: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.

17. For therein is revealed a righteousness of God by faith unto faith: as it is written, But the righteous shall live by faith.

Golden Text: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth." Rom. 1:16.

SUGGESTIVE QUESTIONS.

1. By whom and to whom was this scripture written?

2. For what did Paul thank God? Verse 8.

3. Of whom did Paul make mention in his prayers, and what did he request? Verses 6, 10.

4. How often did he do this?

5. Whom does he call to witness to this?

6. How did Paul serve God?

7. Why did Paul long to see his brethren? Verse 11.

8. What was this gift designed to do for the church?

9. What mental benefit did Paul hope would be derived from his expected visit? Verse 12.

10. What motive prompted his desire to go to them? Verse 13.

11. To whom did Paul consider himself a debtor? Verse 14.

12. What did a sense of this indebtedness lead Paul to desire? Verse 15.

13. How did Paul regard the gospel? Verse 16.

14. Of whose power is the gospel a manifestation?

15. To whom is it the power of God unto salvation?

16. How does the gospel reveal God's power? See note.

17. To the accomplishment of what is it powerful?

18. What does the gospel reveal? Verse 17.

19. How does it reveal righteousness?

20. How shall only the just or righteous live?

NOTE.

The gospel is wrapped up in Jesus Christ. In the great plan of salvation, he stands as the chief and central figure. His death paid the penalty of man's transgression (Isa. 53:5); "he became sin for us" (2 Cor. 5:21). Thus believers "have redemption through his blood." Col. 1:14. This redemption includes "the forgiveness of sins" (Col. 1:14), the cleansing from "all unrighteousness" (1 John 1:9). The being is thus constituted a "new creature in Christ Jesus" (2 Cor. 5:17), and becomes God's workmanship, "created in Christ Jesus unto good works" (Eph. 2:10.) The work of redemption, then, is nothing more or less than a work of creation—the recreating of fallen man, restoring him to his Edenic holiness and purity. And this work of re-creating is

accomplished by the same power and in the same way as was the original creation. God "spoke," and the worlds came into existence. Ps. 33:6-9. By this same word of power was the leper made clean (Matt. 8:1-3), the tempest stilled (Matt. 8:23-27), and the dead raised (John 11:43). That it is this same word of power which is manifest in the forgiveness of sins is shown by the words of Christ in John 15:3: "Now ye are *clean* through the word which I have spoken unto you." See also Matt. 9:2-6. Thus do we find that redemption is but the re-assertion of God's power as Creator. The memorial of creation is the Sabbath of the Creator. Gen. 2:2, 3; Ex. 20:8-11. Those who observe that ordinance show that they recognize the source of their existence and the authority of their Creator. But redemption is also creation, and therefore has as its memorial the same Sabbath of the Creator. Hence those who are redeemed or sanctified from sin and are created anew, having God's law written in their hearts (Heb. 8:10), will keep the memorial of creative power, the Sabbath of Jehovah. It will thus become the great distinguishing sign or mark of all those who recognize the Lord as their Creator and Redeemer. Eze. 20:12; Ex. 31:17.

LESSON XIV.—SABBATH, SEPTEMBER 30, 1893.

A TEMPERANCE LESSON.

Memory Verse.—"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

1. For what was man created?

"For I have created him for my glory." Isa. 43:7.

2. What is this glory elsewhere called?

"Thou art worthy, O Lord, to receive glory and honor and power." Rev. 4:11.

3. What kind of pleasure is the pleasure of God?

"According to the good pleasure of his will." Eph. 1:5.

4. Did man continue to live for God's glory?

"For all have sinned, and come short of the glory of God." Rom. 3:23.

5. Is it the pleasure of the Lord that man should be afflicted and die prematurely?

"For he doth not afflict willingly nor grieve the children of men." Lam. 3:33.

6. What have been the moral results of intemperance?

"Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw good." Eze. 16:49, 50.

7. What is the certain fate of the drunken and intemperate?

"They which do such things shall not inherit the kingdom of God." Gal. 5:21.

8. Who is classed with the drunkard?

"Be not among winebibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty." Prov. 23:20, 21.

9. To whom do we belong? Ans.—To God.

"Ye are bought with a price; be not ye the servants of men." 1 Cor. 7:23; see also Gal. 3:13.

10. What is the price which has been paid for us?

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ." 1 Peter 1:18, 19.

11. What does God design our bodies to be?

"What! know ye not that your body is the temple of the Holy Ghost which is in you?" 1 Cor. 6:19.

12. How should we use them?

"Therefore glorify God in your body." 1 Cor. 6:20.

13. What does God desire as regards health of body?

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

14. For what purpose should we eat and drink?

"Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!" Eccl. 10:17.

15. How are the mind and conscience sure to be affected by intemperance?

"And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations; and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." Lev. 10:8-11.

16. How did a disregard of this affect Aaron's sons?

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." Verses 1, 2; see also Isa. 56:9-12; Eze. 22:26.

17. What is one of the fruits of the Spirit of God?

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23; see also 2 Peter 1:5-8.

18. How should we regard these lusts of appetite and passion?

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11; see also Col. 3:5.

19. What warning and admonition are given us for the last days?

"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." Rom. 13:13; see also Luke 21:34, 35.

20. What should we do?

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Rom. 13:14; see also 1 Cor. 9:24-27.

21. Are those free men and women who are bound by useless or hurtful habits of any kind?

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16.

22. How should those who know the truth live?

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation." 1 Thess. 5:4-8.

23. Against what are we exhorted?

"Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." Rom. 14:13.

24. What is ever a safe rule?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

NOTE.

INTEMPERANCE is by no means to be confined to indulgence in alcoholic or fermented liquors. Whatever it is to which man stoops in blind submission, upon which he wastes his powers of mind or body uselessly, is a master, and he is a slave, and the repeated act of indulgence is intemperance, fraught with the same direful consequences, bondage of soul and body, and at last irretrievable ruin. Thus tobacco in its various forms holds millions in its power. Tea and coffee hold millions more in bondage. Of course the last two are not as bad as the use of alcohol, opium, absinthe, and tobacco, but, though milder, they do no good, they enslave the mind, blunt the finer sensibilities of the soul, and so unfit it to appreciate the glorious truths of God. Freedom in Christ is freedom from every enthralling habit.

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News and Notes.

FOR THE WEEK ENDING SEPTEMBER 11.

RELIGIOUS.

—A Danish-Norwegian Baptist Church has been incorporated in this city.

—The Anglican Church has started a labor colony in South Africa, much like that which General Booth has projected in England.

—A committee of clergymen, representing the principal denominations in San Francisco, has been formed for the purpose of securing the closing of the Midwinter Fair on Sundays.

—According to a writer in the *Christian Statesman*, when the churches boycott an enterprise that doesn't close on Sunday it is not boycotting, it is simply "a wise agreement on the part of Christian people."

—There are now sixty-seven Baptist Churches in Russia and a membership of 16,443. Pastor S. Lehmann and three other missionaries have lately been banished, and their flocks are constantly made to know tribulation.

—The Golden West Baptist Association (colored) is holding its annual session at Bakersfield, Cal. There is a large attendance, delegates being present from all over the State, and some from Kansas and Texas. There is a flourishing colored colony near Bakersfield.

—An extraordinary scene took place during the afternoon service in Westminster Abbey on a recent Sunday. Samuel Fox, a Quaker, declining to remove his hat, was, after a violent struggle, forcibly ejected. It required the efforts of four of the vergers to remove him from the building.

—A new sabbath has been added to the calendar. In the recent Sunday street-car contest in Toronto, the opponents of Sunday cars were incited to action by the fear that with them would come the infliction of the "Chicago sabbath." Chicago is the field on which the "American sabbath" recently won its boasted victory.

—A press correspondent in Rome telegraphs to London that the Vatican is about to open an inquiry of the most searching character into the latest opposition to Mgr. Satolli in the United States, opposition of which the ramifying influences extend to Rome itself. The Vatican has resolved to act with the greatest energy upon the evidence it secures in the matter.

—One of the legitimate efforts of the Society of Christian Endeavor is providing religious services in the life-saving stations of our country. In twenty-five years these crews in different parts of the world have saved about 1,000,000 lives. Their work cuts them off almost entirely from religious services, and to minister to their spiritual needs is a commendable endeavor.

—The International Sunday School Convention, which was in session in St. Louis last week, according to the secretary's report, represented (in the United States and British America) 1,372,558 officers and teachers, and 10,870,104 pupils. This looks like an enormous army, but when compared with the "vast majority" claim for the "Christian sentiment" that demanded the Sunday closing of the World's Fair, it dwindles to small proportions. If that "sentiment" is half as extensive as claimed (40,000,000 in the United States alone) it might be suspected of boycotting the Sunday schools.

—Kiujo Machida, a high priest of the Buddhist faith, was in San Francisco last week, having arrived from the East en route to his home in Japan. He wore the long, flowing robes pertaining to his office, and attracted considerable attention. To a reporter he said: "Buddhism is making great headway in my country, and we hope ere long to have some temples established in America. I have met quite a number of Buddhists since my arrival in this country, two months ago." He had been at Chicago, and as far east as Boston, and was expecting to have an interview with some devotees of the faith in San Francisco and Oakland before taking his departure.

—A Mr. Elder, of New Orleans, delegate to the Catholic Congress at Chicago, created a sensation by telling some hard facts in relation to the membership of the church. Amongst other derogatory things he said: "Our inferior position, and it certainly is inferior, is owing almost wholly to ourselves. The great men have been and will continue to be Protestants. I speak not of wealth, but of brain, of energy, of the action of the heart. The great philanthropists, the great orators, the great writers, thinkers, leaders, scientists, inventors, and teachers of our land were and are Protestants." While all this is true, it is also true that they are fast getting control of the politics of the country, as also of the army. But such gains are achieved by cunning rather than by true greatness.

SECULAR.

—A block and a half of the business portion of Canby, Minn., was burned on the 8th inst. Loss estimated at \$200,000.

—A panic was created in the English House of Commons last week by the sudden death of the scrub woman of the House, from Asiatic cholera.

—A Washington dispatch says that Yang Yu, the new Chinese minister, will withdraw from the country if the Geary Exclusion Law is enforced.

—Hon. Hamilton Fish, who was Secretary of State under President Grant, died at his home in Garri-sons, N. Y., on the 7th inst., aged 85 years.

—President Cleveland has appointed Albert S. Willis, of Louisville, Ky., Minister to the Hawaiian Islands to succeed Minister Blount, resigned.

—At Rotterdam, on the 4th inst., twenty-five men were standing on a boat viewing a fire on one of the docks, when the boat upset, and seventeen men were drowned.

—Still more local rebellions are reported in Argentine Republic. The alleged fraudulent election of a governor is said to be the pretext for the latest uprising, that at Tucuman.

—The last monthly report shows the cash balance in the national treasury reduced to \$105,000,000, with government expenses running ahead of receipts at the rate of \$170,000 a day.

—At Colehour, near Chicago, on the 7th inst., a collision of railroad trains caused the death of eleven persons, besides the injury of thirteen others, some of whom were expected to die.

—On the 13th inst. the great Standard Oil Trust will close operations. A meeting is appointed for that day, when a statement of accounts and report of trustees will wind up the affairs of the trust.

—A recent London dispatch says the gathering of the harvest in Great Britain is practically finished. With scarcely an exception the results are described as the worst known, being even below bad estimates.

—The hop growers in the vicinity of Butteville, Oregon, were obliged to recall a number of discharged Chinese pickers in order to save their crops, as the white employes could not accomplish the work in season.

—A Panama dispatch says that the Legislature of British Guiana offers a bounty of \$25 a head for 5,000 Chinamen from the United States. They are wanted to work under contract on sugar plantations and in gold mines.

—In Tulare County, Cal., on the 8th inst. four men, three of them masked, robbed a party of Chinese laborers of \$190. The unmasked man was recognized as a leader of anti-Chinese depredations, and has been arrested.

—Another conspiracy to kill the czar is reported to have been discovered at Moscow. A large number of arrests have been made, including eighty-five students, eight professors, and five ladies who belong to aristocratic families.

—The Brazilian navy has revolted because President Peixoto vetoed a bill making it impossible for the vice president to become president. A threat to bombard the city of Rio Janeiro it is said will be opposed by foreign war vessels in port.

—A colony has been organized at Wichita, Kansas, for the purpose of fully testing the Bellamy scheme of cooperative living. As soon as the Cherokee Strip is opened to settlement, a town site will be located for the exclusive use of the colony.

—The latest extensive trust is the Lake Superior Iron Mines, which is to control nine-tenths of the iron product of the United States. The cash capital is \$30,000,000, with a reserve of \$100,000,000. John D. Rockefeller is one of the leading investors.

—The *Chicago Herald* says that of the 3,000 Chinese in that city, 1,200 are Masons in various degrees. Their Masonic connection will do more toward annulling the Exclusion Act than any other influence. Ling Tong, of Portland, Oregon, is the highest Chinese official of the order on the Pacific Coast.

—A Russian engineer of high rank is now in California for the purpose of inspecting the various systems of irrigation in vogue in the State. The Russian Government has determined to irrigate the vast province of Astrakan from the waters of the Volga, and a large sum of money has been appropriated for that purpose.

—Three men rode into Delta, Colo., on the 7th inst., hitched their horses in an alley, and went into the Farmers' and Merchants' Bank. They demanded of the cashier what money he had, and when he refused they shot him dead, grabbed \$500 that was in reach through the counter window, and ran, firing back at the assistant cashier. A merchant near by heard the shots, and, grabbing his Winchester rifle, ran after the robbers. He fired after them as they fled, killing two of the men and one horse. The third escaped with only \$100 of the money.

—The political situation in Buenos Ayres is still exciting and unsettled. The newspapers have been forbidden to publish any political or military news at all. A newspaper issued in the midst of revolution brought on by political turmoil, yet omitting all reference to political or military matters, would be a curiosity in this country.

—A mob of several hundred Polish and Hungarian laborers in Cleveland, Ohio, assaulted a party of men laboring on sewers, one day last week, because they would not quit work, and a number of men were seriously injured. The city inspector was badly beaten. The police interfered, and after a hard conflict, the ringleaders were arrested.

—Farmers in this State are to a great extent compelled to send their wheat to market because the banks will not loan money on it in warehouses. The hardship is doubly hard because freights are run up on account of the rush and prices are very low. One dealer has succeeded in chartering three-fourths of the tonnage in San Francisco Bay.

—The enforcement of the Chinese Exclusion Law has begun in earnest at Redlands, Cal. On the 7th inst. twelve arrests were made on warrants issued by Judge Ross, of the U. S. District Court. This was the first installment of 170 warrants that have been asked for. Other towns in the southern part of the State are about to follow in the work of prosecution.

—A New York dispatch of the 7th inst. says: "A thousand people are starving in the city of Yonkers. To-night in response to a call from Mayor Weller of that city the initial steps were taken to relieve the general distress. At the present time more than 10,000 men and women are unemployed and without means of livelihood. Most of them are hatters and carpet makers."

—Late advices from Japan say that a Japanese emigration stock company has been organized in Yokohama, which proposes to procure and dispatch to foreign places farmers, artisans, and fishermen, who shall remain under the control of the company, and thus promote the welfare and power of the State. The company will purchase desirable land on the Pacific Coast, United States and Canada, and send out emigrants, who shall send their products to Japan to sell on commission.

—It appears that the hostility to the Chinese at Fresno, Cal., comes more from roughs and professional tramps than from the real laboring men. This is evident from the fact that just now there is plenty of work in the adjacent vineyards, yet the meanest kind of depredations are committed on the houses and persons of Chinese by men who do not want to work. The leader of one mob has been convicted of riot, and it is claimed that all the known disturbers of Chinese are non-residents of Fresno.

—The latest report from the great strike of coal miners in England is that the strikers in the various districts of Yorkshire were destroying property and resisting the police. Troops had fired on the rioters at Porteferoct, wounding several. The Mansfield and Sheffield Railway had been obliged to suspend fifty-five trains on account of scarcity of fuel. The Midland Railway had also suspended a number of trains. All the collieries in South Wales and Monmouthshire had resumed work, about 100,000 miners who had struck for a twenty per cent. increase of wages having returned to their places under the old conditions.

—A Los Angeles dispatch of the 9th inst. says: "The United States Marshal received orders from United States Attorney-General Olney to carry out the Geary Act, sixth clause and all. 'See to it,' he said, 'that Chinese are deported who have been convicted of not having registered.' Laundrymen, Chinese vegetable dealers, and cooks have struck. Not one vegetable wagon was seen on the streets this morning. The laundries are shorthanded, and collections of money are being made by Chinese, who notify their patrons no more work will be taken. The hotel keepers were forced to send wagons into the country to get vegetables. Over 300 applications for warrants have been made, but none will be issued until after the jail is cleared of Chinese."

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Signs of the Times

OAKLAND, CAL., MONDAY, SEPTEMBER 11, 1893.

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A COMMUNICATION from our missionary ship *Pitcairn* arrived just too late for this paper. It will appear next week. We rejoice to hear the good news from our brethren. May God bless them in their far-away fields.

We are living in a time of deception. Satan is working "with all deceivableness of unrighteousness;" the article on page 710, "The Weapon against Satan's Delusions," presents the safeguard of every soul.

To Correspondents, Contributors, etc.—We wish to say again that we do not publish nor reply to anonymous communications. We do not ask the name for publication, if not desired by the writer, but the editor must know it as evidence of the good faith of the writer. Those who send anonymous communications to this office may never hope to hear from them again.

THE *Occident* (the Presbyterian paper of the coast) has two counterblasts on the Sunday-opening and labor question, declaring how displeased (?) God is because the country, and especially the World's Fair Directory, opened the gates on Sunday. Both of these articles are selected, but of course with a purpose. Will the *Occident* tell the people why God is displeased? He never commanded Sunday to be kept. What law of God is broken by the open Fair on Sunday, or by labor on that day? God's word ought to be of some worth on the question.

THE *Apostolic Guide* says that a short time since Dr. Pierson, successor to Charles Spurgeon, sent from a communion service by a deacon the sacramental bread and wine to a dying church member, and the messenger "was also instructed to send through her a loving message to the late pastor," Mr. Spurgeon. What is all this but rank Spiritualism or necromancy? The *Guide* says that "sending communications to the departed, from the standpoint of sentiment, seems not unfitting, though Biblical silence on the subject would seem to be against the establishment of such a custom." The Bible is not only silent as regards the indorsing of such a practice, but it is positively against it. "The dead know not anything." "His sons come to honor, and he knoweth it not." "Should not a people seek unto their God? for the living to the dead? To

the law and to the testimony; if they speak not according to this word, it is because there is no light in them." If the above report be true, it is sad indeed to see a man like Dr. Pierson building up in London what he is laboring through the gospel to destroy in heathen lands.

"OUR CHRISTIAN NATION" is a common cry just now from our politico-religio reformers. Because Columbus was a devout Roman Catholic, because the Puritans sought a country where they could undisturbed worship God, with the determination to compel everyone, when possible, to worship as they did, because on our coins is found "In God we trust," because some States recognize the pagan Sunday, therefore this nation is Christian! Yet this is about the course of argument that is pursued. This country is Christian in about the same way as Constantine, the foe to Christianity, was Christian. It has a name to live and is dead.

"CIVIL GOVERNMENT AND THE DECALOGUE" is the title of the second article in our series on religion and State from a Biblical standpoint. We hope that it will be carefully read by all, as we believe that it states the only true principle in the matter. God is "spirit;" his law is the same in nature, and is therefore "spiritual." But no civil government can enforce a spiritual law. God's object through Christ is to place his law in the hearts of men. Heb. 8:10. But this no civil government can accomplish and no human power can prevent if the heart is willing. This article should be widely read. We hope our friends will give it as wide a circulation as possible. The next in the series will consider the mystery of God.

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.]

107. COMPULSION NOT SCRIPTURAL.

DEAR EDITOR: Please answer the following in the Question Corner of the SIGNS:—

Has any civil or ecclesiastical power, except the theocracy of Israel, ever enforced any requirement of the Bible? Is it not true that when any power goes to enforcing religion, it enforces something not taught by the Bible? J. D. B.

The answer to this question will be found in No. 44 of the SIGNS, date, September 11, the last two paragraphs of first column page 690. The fact is that error is of Satan, and with error always goes the spirit of error or compulsion. With the truth is the Spirit of Christ, which is the spirit of love. Love will never persecute. See John 16:1-3.

108. WHO DOES KNOW?

An explanation is desired of 2 Cor. 12:2.

The text reads: "I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth); such an one caught up to the third heaven." We do not know what there is to explain about the matter. The apostle states that this man (evidently himself) was caught up to the heaven where God dwells, and beheld visions and revelations of God's glory; but whether Paul saw these while remaining on the earth, by a vision of the mind, as in a dream or trance, or whether he was caught up bodily into heaven, he did not know. What mortal does know? And yet there are those who tell us that Paul had an immortal spirit which made this journey. It would certainly be seemly for all to be as modest over the matter as the apostle.

109. WHEN DOES THE SABBATH BEGIN?

I have my doubts as to the Sabbath of our God beginning at sunset the previous day. In reading over the record in Genesis we find God says each day, that the evening and morning constituted the day, until he speaks of the seventh.

A SEEKER OF THE TRUTH.

Our correspondent's doubts do not affect the truth. The seventh day was like all the other days as regards ending or beginning. This must have been the case or it would have altered the day before or the day after, or both; for the sixth day began with

the evening and closed at the beginning of the next evening, and the first day following the seventh day began and ended in the same way; therefore the same must have been true of the seventh day. Thus also was the yearly sabbath of the atonement kept. See Lev. 23:32. Thus also the Sabbath was observed at the time of our Saviour. Under Pharisaical restriction the Jews would not bring the sick to our Saviour during the hours of the Sabbath, but when it closed they brought them. An instance is given of this in Mark 1. In verse 21 we are told that Jesus went into the synagogue on the Sabbath. There he healed a man possessed of a demon, and later the same day, in Peter's house, he healed Peter's wife's mother of a fever. The record continues in verse 32: "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils." See also Matt. 8:16; Luke 4:31, 40.

Our correspondent quotes the following: "In Him is no darkness at all." "From the rising until the setting of the sun, My name shall be great among the Gentiles." But these texts have nothing to do with the beginning of the Sabbath. The darkness of night and light of day are both alike to God. See Ps. 139:12; 18:11. The second text (wrongly) quoted from Mal. 1:11, simply shows that wherever the sun shines God will have a people to praise him.

110. FULLNESS OF THE GENTILES.

A converted Jew told me last night that he is of the opinion that there is a larger percentage of his own people coming to Christ than from any other class of people. In view of this would like to ask, What is your understanding of "the coming in of the fullness of the Gentiles"? Shall we then look for many Jews to accept Christ?

The above opinion may be true, though we doubt it. "The fullness of the Gentiles" does not mean any number of Gentiles, for fullness must necessarily include everyone; and we know that every Gentile will not be saved. Not but what everyone could be saved if he would, but God has told us that many would choose the way of death. The fullness must mean that in which the Gentiles may find their fullness, which will make them complete. But this is in Christ, "for it pleased the Father that in Him should all fullness dwell" (Col. 1:19); "for in Him dwelleth all the fullness of the Godhead bodily" (2:9), and the apostle continues, addressing a Gentile church, "And ye are complete in Him" (verse 10).

It therefore follows that as *all fullness* is in Christ, it is nowhere else; and if Gentiles are complete in him, they can be complete in nothing else. The coming in of this fullness to the Gentiles was when the Jews were cast off as a people, and the door of salvation opened alike to all. Not but what the Gentiles could always come through the Jews, but, when the Jews were cast off, or cut themselves off as a nation, Christ was manifested to the whole world as he had before been to the Jews, as their fullness. Of the Jews John said: "Of His [Christ's] fullness have all we received, and grace for grace." John 1:16. But when Jews and Gentiles all become baptized by the one Spirit into the one body, Christ, the fullness of both Jew and Gentile is the Head. See 1 Cor. 12:12, 13; Eph. 1:22, 23.

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