

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.

THE man who makes man his strength is trusting in one no stronger than himself, a broken reed at best, whose life is as a vapor or as the dew of the morning. But he who makes God his strength has an unailing refuge. He who believes a doctrine because God says it, whoever may be the weak instrument through whom the light is sent, will not be affected by the failures and shipwrecks of others. He knows in whom he has believed, and is persuaded that what God has begun he is able also to finish in glory and perfection. There is nothing sure outside of God. He never can fail. And the one who makes the Lord his refuge shall never be confounded or made ashamed.

"Is not this Joseph's son?" It was thus the Nazarites reasoned after they had listened, and even "wondered at the gracious words" which proceeded out of the mouth of Christ. And in thus reasoning they grieved away the Spirit, darkened their own understandings, and rejected the gracious message sent to save them. Instead of looking to the message, they looked to the messenger. By what authority could Joseph's son instruct them? was he not one of them? and had they not known him from his youth? and was it not the height of presumption for him to thus teach them and claim for himself the Messiahship? These were the questions implied by their query. How often to-day do we look at the humble instrument instead of the message he bears. The truth may fall from his lips in burning fire, and conscience may be awakened. Then Satan presents to us the messenger. We hear the oddity of his speech, the peculiar construction of his language; we see the antiqueness of his clothing, and, withal, we remember his humble parentage and humble station. Can God speak through such a man? rings in our ears. "Is this Joseph's son?" Yea, it may be Joseph's son indeed, but there may

come to us through his instrumentality a message which will prove the savor of life unto life or the savor of death unto death. Let us take heed how we hear, and how we judge. The messenger may be of clay, but the message may be the words of life from the King of kings and Lord of lords.

NOAH by his life of righteousness "condemned the world." Had no one in the days of the antediluvians lived a righteous life, the wicked inhabitants of that degenerate period might have reasoned with some show of plausibility that it was impossible to do right. But the fact that Noah in the midst of abounding wickedness, and with the same human frailties, lived for God, was an evidence that every other person of that period might have done the same, and with equally gratifying results. Thus by the few gathered out of each period of the earth's history will the justice and mercy of God's grace be upheld in demonstration of the fact that his grace was all sufficient in every age, in every nation, and under every imaginable combination of circumstances.

SENTIMENT VERSUS PRINCIPLE.

SENTIMENT is a very good thing when it is backed by principle, but without principle it is most dangerous, swayed by, and subject to, every demagogue who possesses the skill to play upon the varied emotions of unthinking humanity. Many a mob swayed by sentiment has put to death innocent men. Many a time have assemblies decided against their own best good by yielding to the emotion of the moment. And the majority of human beings are deciding their eternal destiny in the same way.

It is easy to be moved by sentiment. As a general thing it is with the current of humanity. One rarely, if ever, finds himself alone. But principle often costs the sacrifice of self, of sentiment, of emotion, of expediency, of everything but truth and right. All this is manifest in the religio-political drift at the present time.

Every intelligent, genuine American who is not bound by religious creed or blinded by bigotry, will say on general principles, imbibed from his forefathers, that every kind of religious legislation is wrong in principle, unjust in its execution, and contrary to the principles of equality and liberty on which this government was founded.

On general principles every intelligent Christian will say that religious legislation is contrary to the very nature of Christianity, contrary to the golden rule, contrary to the teachings and life of Christ.

As far and as long as these principles have borne sway, America has been the land of the free. Jew and heathen, Christian and infidel, Protestant and Catholic, have, each and all, worshiped God according to the dictates of their own conscience; and if these principles were always to remain a moulding power, religious liberty would always be assured to every class, religious, unreligious, and irreligious.

But these principles have ceased to mould men and public life. America has had a time of unexampled peace and prosperity. Her principles of liberty are held as beautiful legends and traditions, to be sung and recited on great memorial days. Her great so-called orthodox churches have prospered; and with their riches have come pride, ambition, and love of power. In their earlier days they were content to bear the warnings of God's word to the sinner, or to him of contrary creed, and beseech him to turn from his evil way and live. Now in their pride they utter the decrees of their own creed-bound conventions, and threaten the sinner with civil penalties, tradesmen with boycott, and the office seeker with retirement from office if they dare disobey the mandates of the church.

In no one thing is this yielding of principle seen more than in the matter of Sunday laws. The passing of Sunday laws is religious legislation, it matters not by what term it may be called. It is in the interests of a religious class who observe that day. It is in the interests of a religious institution exalted by this class. It thereby exalts this class and this institution above those who do not believe in Sunday laws, and is therefore class legislation, and unjust legislation, inasmuch as it militates directly against the equality of man as taught by Christ and claimed by the founders of this government. It makes a perfectly legitimate and praiseworthy deed on other days, as, for instance, honest work for the support of one's family, criminal if done on Sunday, simply and solely to suit the sentiments of a religious class, which profess the golden rule but will not keep it. It deprives the laboring man, who has kept the seventh day, of one-sixth of his time or income, simply because of the religious views of his neighbors who are in the majority. And the sad thing is that "Christians" are at the head and front of this antichristian movement.

The reason why they stand there may be learned from the word of God and demonstrated by the history of the past eighteen hundred years. Christ sums it all up in the expression, "These things they will do unto you, because they have not known the Father, nor Me." John 16:3. If men knew the

Spirit of Christ, they would never dream of coercing others, for they would know by experience that only the Spirit of God could be effectual in converting men. If they knew the truth of Christ, they would know that only by the truth could men be sanctified, and that it was absolutely impossible to define or confine God's truth by creeds, or to enforce it by human law. If men knew the power of Christ, they would know that no earthly power could accomplish aught for him in the characters of men or in enforcing his truth among men, and for an earthly power to attempt it would be to usurp his authority, and become antichrist.

History teaches that the first step in apostasy was always departure from the truth. The next step was the making of a creed in which the departure from the truth was included. The third step was asking for civil power to enforce the errors of the creed. For *it is always* error that is enforced by law. Never in all the history of the church has civil law been asked to enforce a Bible truth. It has always been some error, or some perversion of Bible truth. This is the case to-day in connection with Sunday laws. Sunday has not only no foundation as a Sabbath, or holy day, in God's sacred word, but it appears as a usurper; that which can be established only by the overthrow of an express command of God. It is not only extra-biblical but anti-biblical, not only extra-christian, but anti-christian. There goes with it the spirit of antichrist, which is the spirit of self-exaltation, oppression, and persecution.

It is sentiment, sentiment for a hoary tradition, but not the principles of truth and justice, which is behind this religio-political movement. Sentiment goes with the masses, swings with the tide, panders to the perversity of the people, holds more sacred the erroneous practice of a good but ignorantly erring parent or church than it does the truth of God. Principle will stand for right and justice though the heavens fall. It will espouse the cause of the weak, the oppressed, the wronged. It will stand for God, though it stand alone with a maddened world before it. Reader, where do you stand in this great struggle? on the side of unholy sentiment and selfish interest? or on the side of God and his truth?

DOUBTING is simply unbelief encouraged. When one walks in a plain path he has no doubt about being in the right way. But when he steps aside and allows his mind to become absorbed in this, that, or the other allurement, he becomes uncertain about the way. If such a wanderer would turn about and earnestly seek the way from which he wandered, doubt would soon be dispelled. But if he persists in following the uncertain path, and seeking for further temporal gratification, he but encourages the doubts. He who has once tasted the goodness of God cannot say that he is ignorant of the way. If confession of sin, repentance toward God, and faith in the Lord Jesus Christ assured confidence once, it will do so again. Anyone who has experienced this confidence once, knows how to get it again. He knows also that his doubts are the result of his having departed from Christ, who is the Way. Hence to remain in doubt is to willfully reject Christ.

A NEED OF FURTHER "STUDY."

OUR attention has been called to a copy of the *Pacific Baptist*, of date May 4, 1893, containing an article entitled "A Study of the Sabbath Question," by Rev. I. W. Read, of Seattle, Wash. We are requested to notice some of the results of the aforesaid "study," and will do so as briefly as possible consistent with comprehensive comment. As a sample of the arguments presented we give the following:—

There are those who, in relation to the Sabbath, desire to live under the law both in letter and spirit, while others deny the binding force of the letter, but unhesitatingly accept the spirit of the law. It is the desire in this study to prove, if possible, that neither the letter nor the spirit of the law, as such, is binding upon the Christian. He is above and beyond law. He lives under a system of grace and not works. The ten commandments as given by Moses to Israel are not in force to-day. They were given under a system of works; we live under a system of grace. For one, I have no desire to live under the law,—I have something better.

It is evident that the author here quoted is laboring under a misunderstanding as to what it is to be "under the law." This misunderstanding has led him into a perfect slough of error, filling five columns of the paper. He is apparently beating around Rom. 6: 14, or, rather, a part of that verse, as those who use it for the purpose of making void the law usually pervert it by quoting only the expression "ye are not under the law, but under grace." Let us read the whole verse: "For sin shall not have dominion over you; for ye are not under the law, but under grace." Now what is sin? Let John answer: "Who-soever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3: 4. Then those who transgress the law are they over whom sin has dominion; and those over whom sin has not dominion are of course they who obey the law, and are therefore "not under the law."

Let us now read the next verse: "What then? shall we sin, because we are not under the law, but under grace? God forbid." Bear in mind that "sin is the transgression of the law," and we have Paul's question thus: "Shall we transgress the law because we are not under the law, but under grace? God forbid." The same question is asked in the first verse of the same chapter: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Remembering again John's definition of sin, we have Paul asking, "Shall we continue to transgress the law, that grace may abound?" and himself answering, "God forbid." But John is not alone in defining sin as the transgression of the law; Paul himself says that "where no law is, there is no transgression" (Rom. 4: 15), and "sin is not imputed when there is no law" (chapter 5: 13).

Returning to the expression, "How shall we, that are dead to sin, live any longer therein?" the question arises, What is it to be dead to sin? Verse 11 shows that it is equivalent to being "alive unto God through Jesus Christ our Lord." Without Christ all are under condemnation of the law, "for all have sinned" (transgressed), and the "wages of sin is death." But "by grace are ye saved through faith" (Eph. 2: 8); that brings us out

from the condemnation of the law. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8: 1. To this add Gal. 5: 18: "If ye be led by the Spirit, ye are not under the law." Therefore those who are not led by the Spirit, who walk "after the flesh," sinners (transgressors of the law), are under the law, and not under grace. Faith takes us out from "under the law" by securing our pardon for its transgression, but does that destroy the law? Let Paul answer: "Do we then make void the law through faith? God forbid; yea, we establish the law." No act of God could more forcibly declare the existence and force of the law than to pardon its transgressor; and no act of man could more emphatically acknowledge his obligation to the law than to confess himself a sinner and ask for pardon; for, as before quoted, "where no law is, there is no transgression." Again the same apostle says, "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Chapter 7: 7.

As to the assertion that the Christian "is above and beyond law," that is equivalent to saying that he is "above and beyond" the Lawgiver. We read of a certain party "who opposeth and exalteth himself above all that is called God" (2 Thess. 2: 3, 4), but he is called "that man of sin," "the son of perdition."

The author says he has "no desire to live under the law;" but his proposed remedy is disobedience. Neither do we "desire to live under the law;" but our proposed remedy is obedience. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." But we pass to another quotation which, with its context, is simply the outgrowth of the former error:—

Christ was the end and the fulfillment of the law, as is clearly set forth in the New Testament. Christ said, as recorded in Luke 16: 16, "The law and the prophets were until John; since that time the kingdom of God is preached," clearly showing that men now had something better to think about and act upon.

Further on, the author conveys the idea that the "end" was the stopping place. He seems to lose sight of the fact that the word "end" has other significations. It here means "the object aimed at" (see Webster), as in Rom. 14: 9, "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living;" also, as in 1 Peter 1: 9, "Receiving the end of your faith, even the salvation of your souls." The object in view is that the whole creation should have the perfection of Christ, who kept his Father's commandments (John 15: 10), and of whom it was written, "I delight to do thy will, O my God; yea, thy law is within my heart" (Ps. 40: 8). Thus "Christ is the end [object] of the law for righteousness to everyone that believeth." Rom. 10: 4. The expression, "the law and the prophets were until John," does not mean that they ended with John. But when Christ came, of whom the prophets spake, there was an additional feature of the proclamation of salvation. That John continued preaching the law is shown in that he called upon men to "repent" of sin (the transgression of the law), and denounced sin in all its forms. To this he added,

"for the kingdom of heaven is at hand." On Luke 16:16 Dr. Adam Clarke says: "The law and the prophets continued to be the sole teachers till John came, who first [in its fuller development] began to proclaim the glad tidings of the kingdom of God." When Christ began preaching, his message was the same as that of John, "Repent; for the kingdom of heaven is at hand." Matt. 4:17. If the law were not still in force, there could be no sin for them to repent of; for, as already shown, "where no law is, there is no transgression." On the day of Pentecost, also, when the people, being convicted of sin, asked what they should do, Peter, speaking under the direct influence of the Holy Spirit, replied: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." What sins, if the law ended with John the Baptist? Again, in Acts 17:30, Paul tells the Athenians that God "commandeth all men everywhere to repent." Then the law—whose transgression constitutes sin, and without which "sin is not imputed"—must be binding upon "all men everywhere."

We make one more quotation, just to show how naturally the author, having started wrong, was led into other errors in order to maintain his position:—

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." Matt. 5:17. Where a thing is fulfilled it is not destroyed, but is simply a fact of history.

The remainder of this fifth chapter of Matthew shows that Christ laid more stress upon the law than had been done before, showing that it not only takes cognizance of the outward acts but of the thoughts of the heart. Christ, on another occasion, summarized the law into two leading thoughts, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10:27. Is this "simply a fact of history," or is it duty yet? The question needs no answer. But this summary of the law is, in Matt. 22:37-40, put in the form of "two commandments," and the Lord says that on these "hang all the law and the prophets." Every principle of the law is involved in this brief summary; hence "love is the fulfilling of the law" (Rom. 13:10), "and this is love, that we walk after his commandments" (2 John 6). It is not enough that Christ fulfill the law. He is our example, and in him it is made possible for us to "walk even as he walked;" and "he that saith he abideth in him ought himself also so to walk." 1 John 2:6. The law itself could not help the transgressor to become obedient; therefore "what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin [the transgression of the law] in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

Thus we see there is yet considerable fulfilling to be done before the law of God becomes "simply a fact of history." It is clear that the student to whose conclusions we have here referred would do well to make one more "study," the next time from a correct standpoint.

W. N. G.

Doctrinal.

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

ACQUAINTED WITH GOD.

BY ELIZA H. MORTON.

WITHIN, without, above the din
Of tumult and of strife,
I hear the voice of One I love,
I hear the words of life.

The secret place is holy ground,
For Jesus meets me there.
Communion sweet and blest I find,
When low I bow in prayer.

Though infinite, unseen, afar,
Yet, Saviour, thou art mine.
To talk with thee as friend to friend
Is privilege divine.

So near, so dear, no one can know,
But those who've felt the same.
Acquainted with thee, O my God,
I praise thy holy name.

THE MYSTERY OF INIQUITY IN OUR OWN COUNTRY.

BY ELDER J. O. CORLISS.

THE TWO-HORNED BEAST OF REV. 13:11-18.

AT the very time when the union of the Papacy with the civil power received its deadly wound, through the dethronement of the pope, and by which the persecution of the saints was curtailed, the prophet saw another political body just arising into prominence. This power is also symbolized by a beast, not a ferocious, bloodthirsty one like that which was the very life and stay of the Papacy, but a gentle, lamblike creature, one whose sway promised the greatest mildness and consideration for all. Yet, after describing the outward appearance of this beast, the prophet adds the significant words, "And he spake as a dragon." Rev. 13:11.

It is perhaps well to be reminded at this point that this was just what the first beast had done all along his course. In fact, all the power and authority he possessed were given him by the dragon. Having failed fully to complete his intended work through the administration represented by that beast, another is employed, that outwardly appears to be only mildness and tenderness, through which to fill up the measure of his mysterious workings of iniquity.

When the wicked power of the first beast was broken through the captivity of the pope in 1798, there was but one power in all the world being lifted into prominence which would meet the specifications of the second, or two-horned, beast. There was one, however, the United States, which had but a few years before gained an independent standing as one of the nations of the world, and was at that time a marvel of growth and prosperity. It was a government of the people, a "State without a king, and a church without a pope." It therefore proclaimed freedom of speech and religious independence to all within its borders; and extended to the oppressed and worried of all the world a cordial invitation to its shores, with the promise of immunity from disturbance on account of religious belief.

No government could stand on more liberal principles; no profession could be more lamblike. And yet, before its career is closed,

the prophet hears this government speak as a dragon. To do this one of two things must be true: Either the first pretensions of the government were false and hypocritical, or else it failed to guard its principles from the insidious advances of the dragon spirit; for when it comes to speak as the dragon, it is plainly evident that it has so far fallen under his control as to boldly speak his words, which are but the expression of his will.

We must believe that those who framed the organic laws of this nation were sincere in the act; for their earlier experience with the powers of the Old World had driven them to the New, to model a government that would insure equal rights to all. The authority of the voice of Satan in the affairs of the government must, therefore, be usurped. This, too, must have been effected in a way not to arouse the fears of those concerned, for with the history before them of every other nation in the world having been managed by his adroitness, to administer galling tyranny over the saints, the first intimation of his design would have been met by the erection of a wall which would have effectually barred him from the counsels of the State.

There was indeed but one way by which such a thing could be accomplished, namely, by appearing as an angel of goodness to uplift the people into a higher social and moral state. In other words, he assumes the livery of the mystery of God, in which to bring forward and set in operation his own mystery of iniquity. Let us see if this is not so. The very first thing attempted as the result of the dragon's voice through the government is the formation of an image to the first beast, which had been under the full control of the dragon, and by whose authority the saints were put to death by civil enactment. Verse 14. To make an image of or to an object is to form something to look like that object which was chosen as a model; hence the United States Government must, to carry out the symbol, under the dictation of the dragon voice, make of itself a form of sovereignty like that which bore sway in Europe under the dictation of the papal church.

It may be objected that the papal church does not bear sway in this country, but that is not against the proposition; for all that is necessary to the fulfillment of the specifications is to find the same principles carried out as were behind the papal church. Any church, therefore, or combination of churches which shall do as that power did—seek to control civil legislation in behalf of religion—journeys in the same direction, and must reach the same results, as did the church of the Dark Ages. When this government so far forgets its duty that it allows itself to be drawn into playing at courtship with the church, even though her fair and smiling face makes the first advances, it will soon find itself involved in a difficulty from which it vain would extricate itself if it were possible to do so.

INFLUENCE OF RELIGIOUS LEGISLATION.

It must be plain to every mind that when this government does allow the church to influence its legislation in behalf of religious doctrines or institutions, laws will inevitably follow which reflect the religious sentiment alone of that part of the people from whose influence the laws had their origin. Such could not fail to conflict with the consciences of some others—and those perchance of the best citizen—who happen to hold a different

religious sentiment on some vital point covered by the legislation. It would indeed be next to impossible to avoid such a calamity, from the fact that any religious legislation asked for, must be on the ground that it is essential to the peace and quiet of the commonwealth. But this implies that some are not in harmony with the sentiment of such legislation; otherwise legislative restraint would not be necessary. But why restrain one by civil law in matters of religion? Religion is a child of conscience alone, hence when laws are established regulating religion in any form, it is so much an interference with the conscience, by the civil law. Then when one law has been enacted requiring conformity on one point in religion, it is easy to make other laws looking in the same direction, until the State becomes the guardian of every conscience, controlling all religious thought under pains and penalties.

Cruel oppression follows such assumptions, as surely as rivers course toward the sea, because a State-enforced religion is the parent of all tyranny. Many have religious convictions so profound that they will not yield them to the judgment of any earthly power, however much authority it may assume. The only remedy for such evil, therefore, is to let it alone before it is meddled with; for in the first step in this direction lies concealed the great danger. The invisible power which is behind all such movements purposely draws a veil over the future to prevent a sight of the results sure to follow, while it is made to appear absolutely necessary to the welfare of the nation that just a certain amount of moral legislation should be established.

Thus the church presses its claims until the fatal step is taken, and the State commits itself to the guidance of the church, the influence of which she uses to advance her authority in the suppression of those who dissent from her dogmas of faith. This is the invariable result of the church and State uniting their interests in any degree. It is therefore Satan's sure method of bringing the religion of Christ into disrepute. By not stopping to weigh the infinite difference between a State religion and that taught in the Bible, some see only the depravity of the former, and denounce all religion as a bundle of wicked inconsistencies. It was this same thing of the church permitting herself to serve the mystery of iniquity, while professing to be controlled by the mystery of God, that drove the whole French nation into the mire of infidelity, near the close of the last century. This is Satan's triumph over the church, and that, too, through its own instrumentality.

It may be thought that the United States Government, with its finely worded Constitution, could not possibly be led to persecute as papal countries have done. To such it may be said, Do not deceive yourselves. Religious bigotry is the same at all times, simply because Satan is the author and promoter of it always. The men of the Dark Ages did not persecute others because they were Catholics, but because they were human, and had the power to do so. It is not the name which men assume that makes demons of them, but the spirit they cherish. Let Protestants drink in the same spirit of narrow bigotry, and give them the same influence those men had, and they would without doubt go just as far as they did to secure the cooperation of the government in putting down those who choose to differ with them in religious belief.

So far as the *wording* of the United States Constitution goes, nothing could give stronger guarantee for liberty of conscience to every shade of religious belief. Yet the prophet has not only assured us beforehand that the nation would *speak* as a dragon, which is the voice of vindictive persecution, but has also said that it would exercise "all the power of the first beast before him," to compel men to pay homage to the first beast. Verse 12. This beast, as already learned, symbolized, not simply the papal church, but the *form of government* produced by the union of that church with the civil power. To worship that beast is therefore to venerate the form of government which that beast symbolized. By making an image to that, and compelling its recognition in a religious way, the United States forces those under its jurisdiction to worship the beast which stands for such a government. It is not necessary, therefore, to compel people to outwardly acknowledge the papal church or its ceremonies, but only the form of government by which that church was built up in the mystery of iniquity. This may be done through the forms of Protestantism, pushed by the narrow bigotry of its adherents, just as successfully as it was accomplished then through the forms of the Roman Church.

WHAT WE NOW SEE.

It is not necessary to scan the horizon of the distant future, either, to see the operation of such force in the United States. Already more than a beginning has been made in that direction, in this vaunted home of liberty. For many years there was in the country a vein of religious thought, expressing the desire to have the church and its teachings upheld by the laws of the government. This culminated, in 1863, in the formation of an organic body known as the National Reform Association, the object of which, as set forth in its constitution, is to secure such a change in the Constitution of this government as to "declare the nation's allegiance to Jesus Christ," and "so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."

This of course would place the dictation of the will of God to man in the power of the civil government, and would be the same force that, under the Papacy, put millions of helpless people to death, simply because they chose to train their consciences by the Bible rather than by the religious dictates of the civil power. The same dire results would also follow, for while to some the advancement of Christianity may seem a plausible pretext for uniting the efforts of the State with the church, the end has always been evil and only evil. Both the church and the State were thereby corrupted. It could not be otherwise, because God, being jealous of his honor and power, will by no means suffer them to be debased by secular interference. When, therefore, the church seeks the alliance of earthly authority for the enforcement of her decrees, that is the severing of her communion with God and heavenly efficacy, her withdrawal from the spouse of her youth, to engage in illicit intercourse with the world, and so to receive the support of civil rule for the advancement of her design to command the consciences of men under pains and penalties.

But notwithstanding the hard facts of his-

tory and logic, the majority of religious people encourage such work. Already various organizations have appeared as church auxiliaries, with one declared object in view, namely, to bring in the reign of Christ and everlasting righteousness among men "through the gateway of politics." In other words, they desire to establish the supremacy of the church by the support of the civil power. One of the best known of these organizations is the American Sabbath Union, which was formed in November, 1888. Its whole energy has been given toward creating a sentiment favorable to the nation's legislation for the church. The particular point chosen upon which to establish a precedent is, as might be expected from its organic name, the better observance of Sunday. One prominent reason assigned for asking the government to enforce the teachings of the church on this question is that "the interests of the Church and State are united. They must stand or fall together." It is therefore concluded that "when the church of God awakes, and does its duty on one side, and the State on the other, we shall have no further trouble in this matter."

WHAT SUNDAY LAWS MEAN.

It is plain from these quotations what these people desire. They have concluded that Sunday ought to be sacredly regarded, but as the word of God does not enjoin it, and they have therefore no appeal in that direction, the State is called upon to enforce their church ordinance upon all, regardless of their moral attitude toward the church. But while these pseudo reformers are obliged to acknowledge that the Bible nowhere demands the observance of Sunday, the first day of the week, in the place of the ancient Sabbath, which is the seventh day, yet they insist that "the observance of the Sabbath [Sunday] is an acknowledgment of the sovereign right of God over us." But how can this be, when God nowhere asks us to observe that day? But suppose he had, and that the observance of that day were an acknowledgment of God's sovereignty over us, why should the civil government undertake to make one of its peaceable, law-abiding citizens pay unwilling homage to God? Does God ask more than willing submission to him? But if one is by civil law required to render outward recognition of God's sovereignty against his own will, is not that person compelled to appear to be what he really is not in heart? And is not that what the world properly calls hypocrisy? Is such an act any more acceptable to God than open rebellion against him? Who does not know that a hypocrite is odious to the sight of both God and man? Then what is gained by such laws?—Nothing but a state of public turmoil and a nation of hypocrites.

But it is contended in behalf of Sunday laws that "the man who does not subscribe to the doctrine of Sabbath observance is a traitor to his country, and should be treated as such." Think of that. A traitor's punishment is usually banishment or death. Do these upholders of a religio-political power mean that they desire to banish or put to death all who differ with them in the matter of Sunday keeping? That is the logical import of their language. What is this but to link religion so closely with the State that a man's citizenship must depend wholly on his observance of certain religious ceremonies? What could more nearly approach the dou-

ineering spirit of the Roman Church when at the zenith of its persecuting power? But the objection is urged that this cannot be persecution, because it is Protestantism—true Christianity—and that never persecutes, being a religion of liberty. True enough; Christianity cannot persecute, because it is the mystery of God alone, working in each individual heart, giving that heart an *inner* power and consciousness for a guide, instead of civil enactments and human power. Everyone, too, who knows the working of that mystery in his own heart is satisfied to let the same power operate in the hearts of others without any of his intermeddling.

But when the mystery of iniquity assumes to work in the church, in the *name* of the mystery of God, the result is altogether different; then the church at large assumes the keeping of the consciences of all, and demands their regulation by outward force. And this proves a failure every time, because it being *only* outward force, operates alone in *outward form*, without affecting the heart, which is the only spring of spiritual worship. Any form of religion, therefore, which is regulated by law, from without, is an injury to all who are forced to submit, for the reason that conformity to such a law prevents them from following the requirements of conscience, which may be in direct conflict to the demands of the human enactment. To yield to the outward demand is to deny the inward call, and so stifle conscience. This is a hardship of no small degree. But when men suffer in consequence, especially in the matter of the Sabbath, the affair is passed with the cool statement that "it is better that a few suffer than that the whole nation should lose its Sabbath."

THE SUPREME COURT DECISION.

Thus the sentiment has been advancing until the Supreme Court of the United States handed down a decision, Feb. 29, 1892, in which it decreed this to be a religious, even a Christian nation, and that it should protect the Christian religion as against all others. This was just what the Sunday reformers needed, in their estimation, to make Sunday laws constitutional, and so they began their first effort with Congress, which gave much hope of success. The World's Columbian Exposition was to be opened in Chicago, and Congress was besieged with petitions and lobbyists, asking, yes, *demanding*, that the gates of the Exposition be closed on Sunday. Congress truckled to the churches, and tacked a Sunday-closing rider on the general appropriation bill for the running expenses of the government. By taking this extreme measure, the thing was pushed through. Great rejoicing followed among the supporters of the action. In the exuberance of his feelings one of the leaders of the movement said in a public meeting in Paterson, N. J.: "I have learned that *we* hold the United States Senate in our hands."

In this boast of the church is seen the fulfillment of the prophecy regarding this country, and the image to the beast is made. The voice of the dragon already sounds through the combined power of the church and the State, and it will not cease until it has stifled every religious conviction except that which the church dictates. When successful in its movement for Sunday laws, as it ultimately will be, other encroachments upon men's consciences will be attempted, through the civil

arm, until the scenes of the Dark Ages are re-enacted.

But no one who loves the Lord above all else need fear the consequences; for the stronger this element presses upon them, the nearer they may see deliverance through their soon-coming King. We are told that his coming will be "after the working of Satan, with all power and signs and lying wonders." Deliverance cannot be far off; for already men are being imprisoned in various parts of the country for conscientiously obeying the Sabbath of the fourth commandment, and then quietly going about their business the remainder of the week. In some cases the magistrates declare that they will pursue these men with the law until they either stop doing so or leave the country. It may be suggested that this severity is for working on Sunday rather than for religiously observing the day before. True, Sunday work is the pretext for the punishment; but if it were the *reason*, why not also punish, for working on Sunday, those who do not observe the Sabbath? It has been expressly stated by these persecutors that nothing would be thought of Sunday work if those doing it did not rest on Saturday.

It is well known, too, that in this they tell the truth; for they themselves, though members of churches, do on that day any kind of work and as much as they please. But this shows how men, under assumed piety and sanctity, can deliberately demand and enforce religious laws under the pretense of regard for God's honor, when the whole thing, from beginning to end, shows only the fruit of the mystery of iniquity, working through the professed people of God. It is the same spirit that crucified the Master, and works in the same way upon his true followers now, notwithstanding the lapse of nearly two thousand years. But the struggle is nearly to its end. Let it come then, even more fiercely than before; it is better to obey God than man, and when the conflict is over, it will be most precious to know that the Lord's grace sustained every day, and that a sure passport into the city of God was bestowed, through abiding faith in the promises of the Lord Jesus Christ.

SCIENCE AND THE SABBATH.

THE history of the Sabbath in pre-Christian ages has lately been made the special subject of investigation by the French Swiss scholar, Dr. Louis Thomas, formerly professor in Geneva. He treats the subject from two sides—historically and historico-dogmatically. On the basis of data secured from a wide range of research in archæology and the history of religion, he reaches the conclusion that more or less clear traces of the original significance of the sacredness of the seventh day are to be found in no fewer than six distinct civilized races of antiquity, namely, the Chaldees, the Arabs, the Persians, the Greeks, the Romans, and the Chinese, and, representing a relatively younger stage in the spread of these ideas, the Peruvians and the negroes of West Africa. These traces consist partly in the observance of a week consisting of seven or eight days; partly in the observance of a particular day as holy, usually the last day of the week, the latter being done by the Chaldees, the old Persians, Romans, and West African blacks; partly in the prominence assigned to the seventh day,

also in the cosmogonical traditions, as is done by the Chaldees and the Persians.

The opinion that these traditions in the case of the oldest of these nations, the Chaldees, are based upon an elementary knowledge of astronomy, and are derived from a division of the lunar month into four parts, or from the fact that there are seven planets, is antagonized by Dr. Thomas. He finds them based on very ancient theogonic and cosmogonic traditions. Among the Egyptians, also, in spite of their official acceptance of the decade division of time in public and religious life, there are still remnants of an older seven divisions in both public and priestly traditions. In the same way in the religico-philosophical speculation of the Greeks, the number seven played an important role.—*Independent*.

THE REIGN OF PEACE.

BY ELDER E. J. WAGGONER.

THE greatest and most common mistake among men is to judge God by themselves. The Lord's reproach to man is, "Thou thoughtest that I was altogether such an one as thyself." Ps. 1:21. But the facts in the case are stated in these words: "For my thoughts are not your thoughts, neither are your ways my ways saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8, 9.

That is the reason that men have such erroneous ideas about the government of God. They judge God's method of governing by what they know of human governments, and therefore we hear such expressions as these: "If God rules this world why does he not put a stop to all this poverty and misery?" Or, "Why doesn't he make everybody good? if he rules, and is omnipotent, why does he allow anybody to be lost?" Or, allowing that he does reign, they conclude that he is neither good nor merciful, because he allows sin and misery to exist. Thus many infidels rail against the Lord, and many poor, overworked men and women echo the sentiment, because they do not know the Lord, but form their opinions of him by themselves.

The fact is that if God were to do what these people say he ought to do, they themselves would add hate to their indifference to him. Men shout for liberty, and execrate tyrants, and then murmur against God because he is not a tyrant. They refuse to serve him, because he does not deprive them of their liberty, and make them not only slaves, but mere machines.

God is a "God of peace." Heb. 13:20. His reign is a reign of peace. The Apostle Paul says, "Let the peace of God rule in your hearts." Col. 3:15. He rules by peace. This is different from anything known among men, and we shall see the significance of it presently. Jesus Christ, the Son of the living God, is the "Prince of peace;" "and of the increase of his government and peace there shall be no end." Isa. 9:6, 7. His gospel is "the gospel of peace." Eph. 6:15.

God's thoughts concerning man are "thoughts of peace, and not of evil." Jer. 29:11. All his ways are peace. When he speaks, he speaks peace. "I will hear what God the Lord will speak; for he will speak peace unto his people and to his saints." Ps. 85:8. Of the work of the Father and of the Son upon the throne, the prophet says: "Thus speakest

the Lord of Hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord, and he shall bear the glory, and he shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." Zech. 6: 12, 13.

Thus we see that the God of peace, and the Prince of peace, "who is our peace," are sitting upon the throne together, and their counsels together are counsels of peace. Their thoughts toward men are thoughts of peace, and they speak peace. The word of the ruler is law, and therefore the law of God is a law of peace. Everything in connection with his government is peace.

The peace of God is an active quality. It is peace that rules. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4: 6, 7. It is impossible to describe peace that passes all understanding, and the only way that men can know it is to receive it at the hands of the Lord, for he says: "Peace I leave with you, my peace I give unto you." John 14: 27. And yet, although we are not able to fathom its depth, we may know the nature of it from the word of God.

PEACE AND RIGHTEOUSNESS.

Peace comes with righteousness. In the throne of God "mercy and truth are met together; righteousness and peace have kissed each other." We have seen that the law of God is a law of peace, and so the Psalmist declares, "Great peace have they which love thy law, and nothing shall offend them," or cause them to stumble. Ps. 119: 165. And again we read the words of the Lord, "O that thou hadst harkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48: 18. Peace and righteousness, therefore, are synonymous. This is further shown in the statement, "There is no peace, saith my God, to the wicked." Isa. 57: 21. "Being justified [made righteous] by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1. "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isa. 32: 17.

Peace is the opposite not only of open war, but also of enmity, for war is the result of enmity in the heart. Now Christ is our peace, because he has abolished the enmity in himself. Eph. 2: 14, 15. He has "made peace through the blood of his cross." Col. 1: 20. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. 5: 8-10.

"It is the blood that maketh atonement for the soul" (Lev. 16: 11), because the blood is the life. Therefore we are reconciled to God by the life of Christ, which he gives to us in his death. When we read that Christ has made peace through the blood of his cross, we understand that he made peace by the life which he poured out on the cross. And so when he says, "Peace I leave with you, my

peace I give unto you," we know it is the same as if he said, "My life I give unto you." His life is peace and righteousness. "To be spiritually minded is life and peace." Rom. 8: 6.

THE FREEDOM OF PEACE.

Christ gave himself for the world; he is able and willing to save the whole world, and will give his life to all who will have it; but he will not force his presence upon any. He says, "Behold I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3: 20. He will not force the will. His rule is a rule of perfect liberty. The wonderful and glorious liberty of the sons of God is beyond all human expression. The liberty of the kingdom of God is the perfection of liberty. Every man is to be absolutely free. And in order that every man may be absolutely free in his kingdom, God gives to every person on this present earth perfect liberty to choose what he will have. The right and liberty to choose life, which God extends to all, implies liberty to reject it. "I have set before you life and death, blessing and cursing, therefore choose life, that both thou and thy seed may live." Deut. 30: 19. "Whosoever will, let him take of the water of life freely." Rev. 22: 17. So not only in the world to come, but also in this life, God gives to every person exactly whatever he wishes to have. Those who desire life will have it abundantly, and of the wicked the Lord says: "For that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way and be filled with their own devices." Prov. 1: 29-31.

It will be seen that there is nothing like force in the government of God, nothing like compulsion. If there were, his reign would not be a reign of peace. It is altogether different from any earthly government that exists, or that ever did exist. Christ explained this matter when two of his disciples were seeking for themselves places of power in his kingdom. Said he: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20: 25-28.

Mark that statement beginning, "even as the Son of Man came." That shows us that serving is the rule in the kingdom of God, because Christ himself sets the example. His government is in every respect different from earthly governments. They exist by force and authority; his exists by love and peace. Not only when on earth in the form of a servant did Christ serve, but he says that when the saints are all gathered with him in glory, he himself will come forth and serve them. Luke 12: 37. In coming to this earth he took upon him the form of a servant; but the mind to serve was in him before he came. And so it will be in the glory of his kingdom. But there will be no danger that Christ's position will not be properly respected in that innumerable throng, all of whom are bent on serving others. Greatness there will be measured by the amount of service rendered, and in

that he will ever be infinitely above the whole human race.

PEACE IS REST.

Since the world began there has never been a time when there was perfect peace. Neither has there ever been a single nation in which at any time there has been peace. There have been times when no war was in progress, but the so-called peace that existed was made and preserved by force, just as the peace of Europe is maintained now by huge armies. But it is not peace. Peace is rest; but in all earthly governments there is a state of constant unrest. There is no real peace unless there is peace in the heart, and peace can be in the heart only by the presence of Jesus there. "He is our peace."

The peace of God's government is not maintained by standing armies, nor by compelling people to submit to his laws, but by the infusing of his own life in the hearts of those who will receive him. And now we can see why God does not arbitrarily interfere to put a stop to sin and its consequent misery. To do so would be to deny himself, and to subvert his own government; for his government is peace, and peace cannot be forced any more than love can be. God is not only the King, but he is the Father of his people, and that means that his subjects are to associate with him as with a father, on terms of intimacy. They are not to cower and cringe before him as before a tyrant, not to fawn and flatter to obtain his favor, but to be as free as he himself is. They are to have the liberty of his Spirit. While gladly acknowledging his infinite greatness, his people are to feel in his presence the freedom of equals. This is the mystery of God. The absolute perfection of liberty can be found only in him.

In the beginning God filled all things by his presence. Then sin came in, and there was rebellion against his gentle sway. But he did not change. His rule now is the same that it was in the beginning, and the same that it will be in the earth made new. It is ever a reign of peace. So now he is seeking to bring men back to his mild rule, in the same way that he will rule when all acknowledge him. He stretches out his hands to all. He reveals his love and tenderness, and begs and entreats all to be at peace with him; but he compels none against their will, for he has set that forever free. Those who obstinately and persistently refuse him, and choose their own way, are left to their own way, which is death (Prov. 16: 25), because it is separate from the life of God.

It would not do to close without calling attention to the contrast between the way in which God works to extend his government among men, and the way in which men seek to do the same thing. Religious laws made by men have only the power of physical force, while God's law has the power of his own life of peace. It will be seen that when men make laws professedly for the purpose of extending Christianity, they are working against God, instead of for him. So for human governments to enact and enforce religious laws, is to oppose and exalt themselves against God. Civil laws concerning religion, therefore, even though they expressly state that they are to upbuild the religion of Christ, are only the work of antichrist. They upbuild the religion of physical force, while his religion is that of spiritual peace. They misrepresent God, and cause him to be hated, or

at least dreaded. But when God is represented as he is, men love him. Therefore let all his servants say, "Acquaint now thyself with him, and be at peace; so shall good come to thee."

THE STRUGGLE OF SIN WITHIN.

BY ELDER J. H. DURLAND.

SIN is a mighty foe to subdue, whether in the world or in the heart. Some Christians are often discouraged when sin rises to maintain its strongholds within them. They are led to think they have more sin now than they had at first, and instead of growing holier, they are growing less holy. When a special effort is made to confess Christ, or to be more fully consecrated to his service, the power of sin rises within them and sets up apparent unsurmountable obstacles.

To those who have this experience we wish to say a few words. It is no proof that you are more sinful because you perceive more of your sin at one time than at another, but frequently the contrary, just as when one is sweeping a room, though the air is filled with dust floating in the sunlight, there is no more of it actually in the room than before, and there will be still less as the sweeping process goes on.

The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to his perfect nature. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you.—*Steps to Christ.*

We do not fully know the strength of sin within us until we oppose it. The power of the tempest is only known when it comes against objects which stand in its way. A deep river may flow on in its course very peacefully, giving little indication of its power, but when an effort is made to stop its progress, it shows the immense force contained in its waters. So sin at one time might have been allowed to have its course, when to us it seemed comparatively feeble and smooth; but now we are attempting to stem its progress, it shows its character in fury, in energy, in appearance, which we thought it did not possess.

He who makes more than an ordinary effort to live a Christian will be sure to meet with more than ordinary temptations from Satan, and strugglings of sin within. The attempt to bind the strong man will actually excite him to greater exertions of strength than if allowed to have liberty. When we were indifferent as to whether we should become more holy and useful, the enemy left us alone; but the moment we awake to more determined action to be better, and to do more good in the world, he comes out with stronger forces against us.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Eph. 6:11. Satan is a wily foe and determined to bring us into discouragement. He knows our weakness, and ever seeks to attack us in that place and at that time when he sees he will succeed. If he can get us to doubt the promise of God, he knows we will become discouraged. If he can keep us in discouragement, he is sure he can lead us to despair, and from this prison he leads to destruction. The downward road is

Doubt,
Discouragement,
Despair,
Destruction.

The Christian's first step towards destruction is doubt. When he concludes the promises of God (Isa. 1:18; 1 John 1:9; Ps. 32:6-8) do not reach his case, he has opened the gate to the broad road to destruction. Keep this gate closed, and locked by a personal appropriation of the promises of God.

Take comfort that Jesus, who has overcome the world, is on your side. He fights for you. He is stronger than the struggling foe within. Even though you should be torn, and thrown down by the evil spirit, yet, if you are coming to Jesus, or walking with him, he will not suffer you to be destroyed, but will cast out the evil one and restore you to purity. His strength shall be made perfect in your weakness.

Thou knowest, Lord, the weariness and sorrow
Of the sad heart that comes to thee for rest;
Cares of to-day are burdens for to-morrow,
Blessings implored, and sins to be confest;
I come before thee at thy gracious word,
And lay them at thy feet—thou knowest, Lord.

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.*

FORWARD, ROLL FORWARD.

BY G. D. B.

FORWARD, roll forward, O Time, in your flight;
Hasten, oh, hasten! turn darkness to light;
Jesus, return to this sad heart of mine,
For thy love let me no longer repine.
Blot from thy record my sin and my shame,
Pardon my wanderings, accept me again.
Over my footsteps your loving watch keep;
Add thou thy blessing, no more will I weep.

Forward, roll forward, O Tide of the years;
I am so weary of sin, doubts, and fears,
Fears for my weakness, and doubt's of thy power;
Take them, and clothe me with thy strength once more.

I am so heartsick with striving in vain,
Efforts to conquer where sin long did reign.
Come in, O Saviour, I yield all to thee;
Come in, my Saviour henceforward to be.

Tired of my wretched heart, faithless, untrue,
Jesus, dear Jesus, my heart yearns for you.
Blind and so naked, so poor have I been,
Naught but thy grace can restore me again;
Faith with strong yearning and passionate pain
Calls for thy Spirit within me again;
Break the sad silence so long and so deep;
Unto my inmost soul sweet comfort speak.

Over my heart in the days long since flown
No love like Jesus' love ever has shone;
No other watchcare abides and endures,
Faithful, unselfish, and patient, like yours;
No one like Jesus can soothe away pain
From the sick soul and the world-weary brain.
Jesus, dear Jesus, the new heart restore,
Oh, let me live in thy presence once more!

Now, blessed Saviour, thy promise I claim;
On my repentant heart stamp thy new name;
Bring in thy righteousness; make me thine own;
My sin-burdened soul no longer shall groan;
With joy and thanksgiving I'll break forth and sing,

Sound the high praises of Jesus, my King.
Peace like a river shall evermore roll;
Heavenly blessings shall water my soul.

Swiftly roll onward, O Time, in your flight,
Sweep away quickly this dark, sinful night;
Bring the glad day when my Saviour shall come,
The life of his children, his heaven their home.
Sorrow and sighing shall then be no more;
All are immortal on life's happy shore.
Eternal praises we'll evermore sing
To Jesus, Redeemer and Saviour and King.

SODOM'S LAST WARNING.

BY MRS. E. G. WHITE.

SODOM was situated in a beautiful and fertile plain, and reveled in an abundance of everything that nature and art could bestow. The inhabitants of Sodom seemed to be strangers to want and to work. A poor man was not permitted to become an inhabitant of the city. He was driven out by abuse, or if not driven out, was the victim of an iniquitous plan that compassed his ruin. The people of this wicked city took no thought for the future life. Idleness and wealth and love of excitement carried them into every excess of pleasure and indulgence. The sensual, animal nature was cultivated, and as, like the world before the flood, the imagination of their hearts was evil, and evil continually, they set their minds to work to find out new, unnatural ways whereby they might gratify their abominable, corrupt passions.

Inspiration gives a testimony concerning the corrupt condition of the world before the flood. The Bible says: "As the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." Before the flood they employed all their powers for the gratification of base passions, and cast contempt upon the law of God, and as it was in the days of the flood, so it was in the time of Sodom. They would not admit for a moment that their devotion to sensual pleasure brought upon them guilt and danger. They knew not that the cloud of divine wrath, which their sin had for years been loading, was about to break forth in vengeance upon them.

Before the time of Sodom's overthrow, two angels visited Abraham and were courteously entertained. As they were passing on their way to Sodom, Abraham accompanied them, and they revealed to the patriarch the errand for which they had come,—to destroy Sodom. They told Abraham that because of the grievous wickedness of the inhabitants, the city was to be destroyed. Abraham knew that Lot was in this place, and although he had been taught of God, he could not believe that the inhabitants of Sodom were so utterly corrupt. He began to plead that the righteous should not perish with the wicked, that if a certain number of the godly were there, the city might be spared. Pleading for the city, he decreased the number of righteous that would be likely to be found in the city, until he reached the number of ten. But although God would have spared the city if ten righteous persons could have been found there, that number could not be made up to redeem the city.

As the evening draws on, the men of Sodom see the two messengers approaching, but as they have concealed their heavenly character, they appear as common men coming in from the country to visit Sodom. If the veil could be removed from our eyes we should often see in the form of men, the powerful messengers of mercy or of wrath among us. They warn, they caution, they reprove, they protect from a thousand dangers, and yet we know not that the angel's blessing has come to us.

As the angels draw nigh unto Sodom, only one man manifests an interest in the strangers.

Lot welcomed them in, invited them to his house. He was ignorant in regard to the character of these men, and knew not the terrible errand upon which they had come; but the courtesy which he manifested was in harmony with his character, and he was saved from the general ruin. Had he appeared indifferent to these strangers, he would not have secured to himself such help as only the angels can give. Many a house has been closed to strangers who were God's messengers of hope, and blessing, and peace. In neglecting the commonest duties of life, withholding kindness and courtesy and hospitality, we miss the richest blessings heaven has to bestow.

When the men of Sodom saw that Lot opened his doors to these strangers, that he did not treat them with derision and contempt, they were stirred with passion. As Lot in Eastern fashion bows in deference, and invites them to share his home, they taunt and jeer. Lot was a man of great wealth, but in showing respect to these travelers he did not meet the mind of these ease-loving Sodomites. They crowded about the house of Lot, and as the crowd increased, vile speeches were made which revealed the state of corruption that existed among the people, and the worst suggestions were received and acted upon. The crowd became more clamorous in their cries to have Lot bring forth the strangers to them; for they had become so base through the indulgence of evil passions, that every good thought had been uprooted, and reason was so clouded that they would even do violence to the angels of heaven.

The angels had come to see if there were any in the city who were not corrupted, and could be persuaded to flee from the impending doom that threatened Sodom. That night the evil doers added the last drop to their cup of iniquity, and the wrath of God could no longer be delayed. The night of the destruction of Sodom the inhabitants of the city were doing that which they had been doing through all their past life. They were no more base and dissolute and corrupt than on other nights when strangers had entered their city; but there is a point beyond which there is no reprieve, and that night the inhabitants of Sodom passed the mystic boundary that decided their destiny. Lot expostulated with them at his door, and refused to permit them to do violence to the strangers who were in his house. But the evil doers had no idea of being restrained from accomplishing their purpose, but thought to beat Lot to the ground, and get access to the strangers. Before this was done, the angels drew Lot into the house, and smote the men with blindness, so that they wearied themselves to find the door.

The angels then told Lot what was their errand, and made known to him that God would bring destruction upon the wicked city. Lot believed the word of the angels, but his family was reluctant to receive their message, for they had so long lived in sight and sound of wickedness that their senses were blunted to the grievous character of sin. Lot had afflicted his soul for the debasing sins that the Sodomites were continually committing, and yet even he had not thought their sin was of the debasing character it was, nor deemed that it was so firmly seated as to yield to no remedy. He begs permission of the angels to go forth and warn his daughters and sons-in-law who live in the city. He

made his way through the rabble, who were prevented from injuring him by the power of the angels, and gave his message to his children. With grief and terror he begs them to leave the doomed city, and flee with him ere its destruction shall be accomplished, but they look upon him as upon one who is mad, coming to them with such a message at the midnight hour. They laugh at his fears, and think some horrible nightmare has crazed his brain. They will not trouble themselves about the matter, but treat it as a joke, and these who will not receive the message, sleep on, heedless of the last warning of their lives.

Anxious and disappointed, Lot returns to his home through the rabble, and finds the angels still waiting, urging that Lot and his family leave the city before the sun is fully risen. As they go out they see no visible token of God's displeasure. Everything seems to say peace and safety. The sun is illuminating the eastern hills with golden beams, and everything in nature seems to say peace. But the words of the angels ring in the ears of Lot, saying, "The Lord will destroy this city." Unbelief did not prevent the destruction of Sodom. Trifling and gayety did not secure its inhabitants against the doom that overtook the wicked city. They flattered themselves that long days of indulgence in sin were yet to be theirs, but in such an hour as they thought not of, ruin encompassed them.

POPISH CONVENTS IN AMERICA.

AFTER relating how the convents were suppressed in Italy, Dowling in his "History of Romanism" makes the following appeal to Americans. We wish it might be read by everyone who thinks that the encroachments of Romanism are but the harmless advances of a branch of the Christian church:—

"Is it not enough to make the very blood of an American father or brother boil with indignation to think that hundreds of daughters and sisters of America are, at this moment, immured in these gloomy prison houses, many of them, doubtless, pining and longing for their liberty, and yet that there is no one out of the Romish Church that has the legal right of access to them, however nearly related, and no law which establishes the right even of inspection and inquiry as to the treatment of these helpless females? Does anyone doubt that many of such young persons, probably induced to enter these institutions at a time of life when their judgment is feeble and their imagination strong, are compelled to remain against their will? That few of them would remain if permitted to exercise free volition, is a certainty founded on all we know of human nature. It is useless to argue about it. The situation of these women is utterly unnatural, and must be intolerably irksome until the enfeebled mind loses its power to struggle against misery.

"Moreover, a number of nuns have, from time to time, *escaped*. Alas! that this word should, in this country, be the only one applicable to the departure of a woman from a house where she has been kept without legal authority. The story told by these is invariably the same. They all have become disgusted with convent life; they all have been eagerly desirous of departure; they all have been carefully watched by their keepers; and they all declare that many, unable to escape, are pining miserably in their cloisters.

"Supposing that the real purpose of these

houses is religious—admitting all that the priests would have us believe of their own superhuman purity—yet it is horrible that women should be kept in these places after they have found their mistake in going into them. What ground can the priests have for retaining them when no longer nuns at heart? Is it not apparent that if all was right in these places, the priests would expel every woman whom they found apostate in soul? Is it reasonable to suppose that they would detain by force, as a bride of the Deity, a young woman whose heart was utterly unfaithful to her vows?

"It is plain enough that the priests have other than religious views and maxims in relation to convents. Much also has been revealed of the abominations practiced in these places. It has been proclaimed to the world, upon the authority of Catholics themselves, that houses of religion where young women are under the control of Catholic priests, are liable to be perverted into places of shocking licentiousness and most unmitigated despotism over the hearts, minds, and persons of the nuns. In Catholic countries, again and again, ecclesiastical authorities, as we have shown, have searched into these matters, and proclaimed the horrible wickedness of the nunneries; and in our own country, now and then, a wretched woman has contrived to make known to the American people the fact that foreign ecclesiastics are repeating in the convents the conduct charged upon them in Europe.

"It is not at all necessary to adduce individual instances, however easy the task, in order to confirm suspicion of the wrong done to American women in convents. No body of men would be likely to have unrestrained power over women without abusing it; and of all men, the Catholic priests, from the nature of their relation to society, are the least likely to be blameless under these circumstances. When opportunity is continual, restraint unfelt, secrecy secured, exposure fully guarded against, it needs no record to inform us of the consequence.

"These women are not under the protection of the law. The law has no knowledge of them; they have no access to it except at the will of those who keep the keys of their prisons. The law provides that a wife shall have protection against her husband. She may at any time go before a magistrate and make complaint against him, and the magistrate will do her justice, even though he should send the husband to prison. The father has not uncontrolled authority over the daughter. The law shields her against harshness. Were it known that a husband kept his wife locked up, or a father his daughter, an officer of the law would soon inquire into the cause. The woman would have leave to speak, and to speak to those able and ready to redress her wrongs. The State itself is not at liberty to keep a female in prison without permitting inspection by the grand jury, that great vigilance committee, which always watches over personal liberty and right.

"But what a husband may not do, what a father may not do, what the State may not do, is freely accorded to foreign priests that we know not of, except that in the land whence they came men's hearts are sick and their souls weary because of them. The priests may keep the nuns locked up, nobody interferes; they may offer them the grossest insults, inflict upon them the utmost outrage,

and the poor victims cannot make complaint. No grand jury enters these portals, which, once closed upon the nuns, shut them in from all the devices of society for the protection of person. When a nun is removed, nobody knows it; when she dies, nobody necessarily knows it—there are no coroners' inquests in nunneries. Are such places as these suitable abodes for the daughters and sisters of American freemen?

"American convents, awed into at least an appearance of decency by the Protestant sentiment of the country, may throw a more impenetrable veil of concealment over their dark proceedings; but human nature is the same everywhere; their character is the same; no less than Italian convents are they all dark prison houses to those who enter them, of slavery, misery, corruption, and despair. Strange that they should ever exist in these free and enlightened United States! Stranger still that they should sometimes grow and flourish through the patronage and support of Protestant Americans! But, strangest of all, that American politicians should sell themselves to Rome, and buy Catholic votes with subsidies drawn from the pockets of Protestant taxpayers to these un-American, popish institutions!"

SEED THOUGHTS.

BY REV. WILLIS S. HINMAN.

Our Father's Book.—It is a wonderful book. God gave it, and through all the years he has protected it. Once a part of the Bible was lost in the temple. There are some other houses where the Bible is lost. Lawbreakers would like to hide or get rid of all law books. So sinners wish God's Book of law kept out of their sight.

This Book is a safe guide. The Reformation was a reformation, because Luther insisted on the church's return to the Bible.

There are other good books, but no book is good if it takes the place of your Bible.

How shall we use it?—Study it. There are many gems in it that you have never seen. Search for them.

You might as well have no Bible as not to read the one you have.

Some people use their Bible as a place for hiding valuables. The Bible is to read, not to use as a bank or safety vault.

I like to see a Bible on a man's parlor table, but I would rather still see it in his heart.

It is a book for us all. No matter how unlearned you are, it has precious truths for your comprehension. No matter how wise you are, it can teach you something.

There are greater discoveries to be made in the Bible than at the north pole or in Africa.

Your usefulness as a Bible student is not measured by what you know of the Bible, but by the use you make of your knowledge. Pray God to show you his will for the right use of it.

If you want to know how wicked sin is, don't ask your neighbor what he thinks about it, but go to the Bible and learn what sin is in the sight of God.

Pass your knowledge along. If the Bible teaches you something you are glad to know, call some other person's attention to it.

You think you know the Bible pretty well. If all the Bible were lost, how much could you reproduce from memory?

Opinions differ as to woman's place in religious work, but one thing is certain—a woman who knows the Bible and how to use it in Christian work is superior to a man who don't. When King Josiah found the long-lost book of the law, he sent it to Huldah for interpretation because she knew the book.—*Lutheran Observer.*

NOVEL-KILLED.

SOME years ago a young lady began to visit her pastor's study as a religious inquirer. Prayer was offered for her, and the plainest instructions given, but she remained unmoved, excepting to regret that she could not become a Christian. At last, after three months of labor and anxiety, her pastor said:—

"I can do nothing with Sophia L.; she is perfectly unmanageable. I doubt if she will ever yield to the claims of the gospel."

"What is the trouble? Can you not discover the obstacle in her way?" was asked.

"I find that she is an inveterate novel reader, and I have come to the conclusion that this will keep her out of the kingdom."

"Can she not be persuaded to give up her novels?"

"That is not the point entirely. She has wasted her sensibilities over unreal subjects so long—so continually reversed right and wrong, looking at vice in the garb of virtue, and at virtue in that of unworthiness and injustice—that she has destroyed her moral sense. She assents to truth, but seems to have no power to grasp it; she knows what is right, but has no energy of will to do it. Her mind is enervated, and I fear hopelessly so."

When we look at the young people daily flocking to the public libraries for the latest novels, or see them lounging away their best hours over the story papers and the magazines; when we hear of this one or that one who "does nothing but read novels the whole day through," we think of Sophia L., who is "perfectly unmanageable" to the points of truth and duty, and wonder if they, too, must be given over to mental and moral disease and death.—*Selected.*

LIFE-GIVING KNOWLEDGE.

ANYONE who truly knows God has eternal life. Knowing God, however, is more than knowing *about* him. Anyone may have all the doctrinal knowledge of God's character, attributes, and works which the Bible reveals, and yet not know God at all in the way that gives life. We may know all about some great man biographically, and yet not know the man at all personally. But suppose we then meet him, and become intimately associated with him, and he becomes our dear friend, and we learn to love him and trust him, then we really know him. We first learn about him, and then we seek him and find him; and he receives us into his family. Then we learn to trust him and to love him. We can know God only through Jesus Christ.—*J. R. Miller, D.D.*

WHEN one hesitates at a call which is put to him as a duty, his first question ought not to be, "Can I see my way clear to accept it?" but, "Can I see my way clear to refuse it?" He will sometimes find the latter way blocked, when he would have imagined that he saw the former way open.—*Christian Worker.*

ARE THESE THINGS SO?

THEY who worship God in spirit and in truth will worship him both in private and in public. The tendency to be content with the more conspicuous and showy forms of devotion should be scrupulously guarded against by Christians. That this tendency is at work among the members of the various Christian churches there can be no doubt. Secret prayer and family devotion do not receive the attention they deserve, nor are they observed as punctually and generally among Christians as are the public services of the sanctuary. There are many who go regularly to the house of God on the Sabbath, some of them occupying official positions in the church, who habitually neglect the more private religious exercises whereby the saints have been wont to draw nigh to God. Where this is true, there is something wrong, and the wrong is serious.

A correspondent who says he has made inquiries in five different pastoral charges, states that out of twenty-three class leaders, only nine observed family worship in any form. Of fifteen Sunday school superintendents, only four had worship in their homes; of forty-seven stewards, only sixteen pretended to attend to this duty. On another charge there were forty-two families in which both husband and wife were members of the church, and only nine of them conducted worship in their homes. Of twenty-two wives whose husbands were not members, only one held worship in the family; and of twelve widows, only four had family prayers. On another charge four families out of thirty-five were found where domestic worship was maintained; and of twenty-one women whose husbands were not Christians, only one observed religious worship in her family. These facts are not sufficient to enable one to determine the state of affairs with reference to this singularly important duty throughout the entire church; but they cover ground enough to render them peculiarly significant. If a similar condition should be found to exist in all parts of the country among Christian people, the case is alarming. An inquiry on this line should be conducted by each Christian for himself, and the remedy is with those who find themselves delinquent.

Some have been deterred from engaging in family worship by the impression that it is some formidable task which they are not able to undertake. No set form of religious service can be marked out for the household. They may be ever so simple and yet lack nothing in effectiveness. If a lesson from the Bible should be read regularly once or twice a day in the family, and silent prayer offered, the conditions of family devotion would be met. This would be far better than no worship at all. Infinite good would result from this simple plan, which any household could carry out. It would be better still if audible prayer should be offered. This should never be omitted, except in rare cases. Matthew Henry said, "They who daily pray in their homes do well; they that not only pray, but read the Scriptures also, do better; but they do best of all who not only pray, and read the Scriptures, but sing the praises of God." No form of household worship can be said to be complete without prayer, reading the Bible, and singing; but let no one neglect to do what he can because he cannot do all these.—*Christian Advocate.*

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.*

A BOY'S PROMISE.

THE school was out, and down the street
A noisy crowd came thronging,
The hue of health and gladness sweet
To every face belonging.

Among them strode a little lad,
Who listened to another,
And mildly said, half grave, half sad,
"I can't—I promised mother."

A shout went up, a ringing shout
Of boisterous derision,
But not one moment left in doubt
That manly, brave decision.

"Go where you please, do what you will,"
He calmly told the other,
"But I shall keep my word, boys, still;
I can't—I promised mother."

Ah! who could doubt the future course
Of one who thus had spoken?
Through manhood's struggle, gain, and loss,
Could faith like this be broken?

God's blessing on that steadfast will,
Unyielding to another,
That bars all jeers and laughter still,
Because he promised mother.

—*George Cooper.*

"AN UNEXPECTED PRIZE."

BY MRS. F. A. REYNOLDS.

CHAPTER III.—A NEW IDEA.

THE sad death of Frank Ellis cast a gloom over the entire circle of his acquaintances. The fact of his disobedience in being at the pond, made an impression on all his mates who had known his willful disposition, and for a time, at least, more regard was paid to parents and their wishes. Very naturally the conversation in the Manton home turned on the ten commandments.

"There is one commandment we can't see broken here very well," said Paul one day.

"Which one?" asked Hope.

"The second," replied Paul. "If we were in India or Africa now, we might, but no one makes graven images here to worship. I guess Mr. Gordon forgot there are no heathen here when he told us we could see every command broken."

"Don't be too sure, Paul," said Mrs. Manton. "You may see images worshiped right here in our own city, if you happen to go to the right places."

"Tell me to-night, won't you? I must hurry to school now, it is nearly one o'clock."

Paul hurried back from the gate to ask permission to go home after school with Arthur Glenn, to see the beautiful shells his California uncle had sent him.

"You may go and stay an hour," said his mother, "then hurry home to do your work and lessons."

Paul promised and ran off. Mrs. Manton smiled as she said to her husband, who was still at the table, "There may be a chance for Paul to see there that the second commandment is broken in some American homes."

It was about half past five when Paul came home. Arthur was with him, and helped him do his work, then they studied together until at seven Mrs. Manton called them to dinner.

Arthur went home about nine o'clock, declaring it was "lots more fun to work and study with another fellow than to be alone."

Then he got what he wanted, a cordial in-

itation from Mrs. Manton to come and study with Paul as often as he wished, for Arthur was a quiet, gentlemanly boy.

They were all out on the porch when Arthur left, and as his footsteps died away, Paul turned to his mother, saying, "Mamma, do you remember what we talked about at lunch to-day?"

"Not just now; what was it, Paul?"

"About graven images, and worshipping them, you know."

"Oh, yes! Well?"

"Well, I've seen them to-day."

"Where?" cried Hope.

"At Mrs. Glenn's."

"Nonsense! they are not heathen."

"I suppose not, but they *do have images and pray to them.*"

"Tell me all about it," demanded Hope, moving her chair closer to her brother.

"Why, you see I went home with Arthur to see his new shells, and after sitting awhile in the parlor, talking with Mrs. Glenn and Ivy, Arthur took me to his own room. It is ever so nice. There is an alcove for the bed and wash stand, and the rest is like a lovely sitting room and library. He has a large case of books, and a new case for his shells and minerals. After we had looked at them we sat down, and in looking about and admiring his room, I noticed in one corner a little table with a beautiful cover; it had a cross on it. On the table was a prayer book, a small ivory and gilt cross, and a pretty little statuette, I thought. I spoke of it and Arthur said, 'Yes, it is Our Blessed Lady.' I didn't know what he meant, and I guess I stared, for he turned red a little and said, 'The Virgin Mary, you know.'

"Oh, yes!" I said, and then I remembered they were Catholics. But I said, 'It is a pretty statuette; I should think you would have it on the mantel.'

"Oh!" he said, 'that is where I use it. That is my little oratory mamma fixed up for me on my last birthday, where I pray, you know. Don't you have your prayers?'

"Yes," I said, 'mamma taught us to pray, but we do not have any little statues.' Then I said, 'What do you have it for, Arthur? Do you pray to it?'

"Why, yes," he said, 'we always pray to Our Blessed Lady.'

"I didn't know what to say, mamma, so I just said, 'We pray to God and do not have any—statues.' Then I looked at something else quick, and before long we came over home."

"Well, I never!" gasped Hope in astonishment, as Paul turned inquiringly to his mother.

"I do not know," said Mrs. Manton, "as you could have said anything better. It is the truth, and the simple truth is often best without any comment."

"And they really do pray to images?" cried Hope. "I thought probably Paul was mistaken."

"No," said Mrs. Manton, "they pray before the crucifix and the image of the Virgin Mary. The more intelligent Catholics say they do not worship the images, but have them to aid in devotion. It is a plain violation of the second commandment, though, and so they refer it to heathen worship."

"But isn't it idolatry, mamma?" asked Paul.

"They *do* violate the second commandment, and their feeling for and prayers to the Virgin Mary border on idolatry. They claim she intercedes with God for them. They pray to saints to intercede for them too. You know Christ is our only Mediator, or Intercessor."

"Well," said Hope thoughtfully, "there is the first commandment—surely *that* refers to heathen,—'Thou shalt have no other gods before me.' Now some people here are not Christians, to be sure, and do not worship

God, but they don't worship any other god either."

"And yet many people in America, even professed Christians, put other gods before Jehovah," said Mrs. Manton.

"Truly, mamma?" asked Hope.

"Truly, child; but they often do not know it. Well, I won't tell you now what these gods are. You will perhaps discover for yourselves before Mr. Gordon returns."

(To be continued.)

MY LAST CIGAR.

BY H. C. MORRISON.

I CAME to manhood and entered the ministry without learning "the use of the weed." But soon after I became a preacher I was led into its use by association with preachers who enjoyed their cigars. Once under the habit, it grew upon me, and soon I was smoking to excess. If the pipe was used, it was reloaded from half a dozen to a dozen times at a sitting. If cigars were used, it required from ten to fifteen per day. My love for tobacco became almost a passion, and seven years of my ministerial life had upon them the strong smell of tobacco. But I became conscious of my bondage and determined to be free. I had the idea that God would help me to get *gradually* out of a habit into which I had gradually fallen. Hence I went to God for help. On my knees I promised to give up the habit, and asked him for strength. I broke that promise within two days. Again and again I promised, vowed and broke my vows, until I was ashamed to go back to God with the matter. Meantime the appetite increased and absolutely possessed me.

I have found myself, while laboring with penitents at the altar of prayer, wishing for the meeting to close that I might enjoy my cigar, which I had brought with me to the church. My friends, in mistaken kindness, kept me supplied with the best cigars, the finest pipes, and the best brands of smoking tobacco. I have sometimes thrown away pipes, cigars, tobacco, everything, and resolved in desperation, "I will go through one night without tobacco," and then have found myself at midnight, when all were sleeping, in the third story of my dwelling searching through trunks and boxes for tobacco that had been placed there as a safeguard against moths. This I would roll into cigarettes and smoke them. Indeed, it seemed I must have tobacco or die. No poor inebriate had ever more completely surrendered to the bottle than had I to the cigar. After months of struggle and humiliation I gave up the conflict, and concluded to live and die under the power of a habit which I could not master. This seemed to me no worse than to struggle and suffer and fail and fall, as I was constantly doing. For a time I had rest—the rest of a prisoner in passive submission to his fetters, and yet conscious of his right to be free.

While in this condition I was providentially brought to know that I might be free in *an instant. Instantaneous freedom!* I had thought and prayed only for a gradual deliverance, but the thought of being free in a moment had not occurred to my mind. It was on this wise: One morning during my pastorate at one of the churches in the city of Louisville, Ky., there was thrown at my door a small tract or pamphlet, entitled "The Wonders of Grace," in the instantaneous deliverance from the opium habit, the whisky habit, the morphine habit, the tobacco habit, etc. When I picked it up and read the title, I became indignant. I felt it an insult that such a document should be sent to me, as the pastor of a respectable church. But as no one knew I had it, like Moses, "I looked this

way and that way," and then thrust it into my pocket. The day passed—the morning in the study, the afternoon in the pastoral field. Returning in the evening, I called at the drug store of a friend, and, sitting aside, I drew the pamphlet from my pocket and began to peruse it with the same incredulity and semi-contempt with which I would examine any other fanatical production. There was no effort at argument, only simple statements, with names, dates, and places, followed, perhaps, with a Scripture quotation *appropos*.

One under the opium habit for twenty years, set free in an instant in answer to prayer. Name and residence given. Another thus delivered from the whisky habit, the morphine or tobacco habit. While thus reading, I fell into this kind of mental soliloquy: "Do you believe the gospel you preach every Sabbath?—Yes, I believe it with all my heart. Do you not teach that if a sinner will repent of his sins and come to Christ, asking and believing, God will instantaneously pardon the sins of his life?—I do, and I know experimentally that this is true. Then, if he will instantaneously pardon the sins of a whole lifetime, can he not instantaneously remove an appetite which you have been but a few years forming?—Yes, I believe he can. Do you not further preach and teach that 'whatsoever ye shall ask, that is consistent with the divine will, and believe, ye shall receive'?—This is what the Book authorizes me to teach. Then do you think it consistent with the divine will that you should be free from an appetite that is making you a slave?—Yes, I think He is willing. Now the hard question, *Are you willing*—willing to give up this luxury (for it was the luxury of my life) if you may only be free from the appetite? I had then about the tenth cigar for that day partly consumed. But I had suffered so much, and was so anxious to be free, that my whole being responded. *Yes! Yes! I am willing.* Then, if God be willing, and you are willing, shall not this appetite go out now and forever? And with this thought the half-consumed cigar passed from my fingers into a receptacle for cigar stumps and other trash which sat near by. The appetite went out of me. I knew when the chain broke. I felt I was free. Rising from my seat, I stepped out on the pavement under a strange and peculiar sense of freedom. There was no emotion, no prayer that I remember save "the soul's sincere desire." It was a mental process in which I brought myself up to the point that I must confess I was not sincere in what I preached, or I must accept the simple truth that God is true to his word, and thus know the truth of my own gospel.

I walked home under the happy consciousness that God had done what I once asked him to *help me do*. But I said nothing to the family. They knew my weakness on this line. It has now been well nigh twenty years since that last cigar passed, half smoked, from my hands; and from that instant to the present I have had no more sense of desire for tobacco than the little child that never knew its subtle power. I felt no stupor, no nervousness, no unrest, no sleeplessness. I was as though I had never known the habit. I am thus to-day.—*The Soldier.*

STRAW HATS FOR HORSES.

DURING the great heat which oppressed the southern parts of France in the summer of last year, a humane and inventive horse owner in Bordeaux provided all his horses with straw hats. At first everybody jeered at horses' hats, as they did at Jonas Hanway's umbrella. But the innovation soon justified itself as so practical that everybody wondered that he had not thought of it before, and it came to be regarded as so indispensable that

before the summer ended nearly every horse in cabs, coaches, omnibuses, wagons, and carts, in town and country, had some kind of hat on his head. The new straw hat, which is now becoming a great article of trade in the South of France, covers the eyes and forehead of the horse, while openings are left for the ears. A sponge is kept in the inside of the hat, and this is moistened from time to time with vinegar, so as to keep the horse's head refreshingly cool.—*Our Dumb Animals.*

BOYS, READ THIS.

HE stood before the shop window gazing at the display of fireworks, with bright eyes. He was a little fellow, about seven or eight years old, and below the usual size for his age. After he had stood there long enough to count all the packs of firecrackers and imagine the grand time he could have with even a dozen of these noisy red sticks, he turned away with a tiny, wistful sigh, and walked up to a fruit stand that was close by.

"Gi'me one yer bestest oranges an' a peach," he said. The Italian looked at him, first at the dirty little face, then down at the bare feet, blue from the cold pavement and blackened with mud. The little fellow felt the contempt in the look given him, and, drawing himself up with all the dignity worthy of a perfectly dressed gentleman, extended a silver ten-cent piece and said: "I got the money. Come, hurry up, now; my time's valuable."

He received the orange and peach, which he tucked into the pockets of his ragged trousers without taking a bite. Just then another small street arab came on the scene.

"What's yer been gettin'—firecrackers?" he asked in eager tones.

"Naw," replied the other. "Me little sister's sick, an' the dispensary doctor says she ain't a-goin' ter see no Fourth, so I thought I'd give 'er a kinder s'prize pi'nic afore th' Fourth comes."

"An' yer not goin' ter have no firecrackers?" ejaculated the other boy.

"Course not," was the reply, and the noble little fellow marched off whistling "Comrades" in a trembling key, which betrayed that the victory over self-indulgence had been a hard-won battle.—*Selected.*

IN LOVE WITH HIS MOTHER.

OF all the love affairs in the world, none can surpass the true love of a big boy for his mother. It is pure and noble, honorable to the highest degree in both. I do not mean merely a dutiful affection. I mean a love that makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. Next to the love of a husband, nothing so crowns a woman's life with honor as this second love, this devotion of a son to her. I never yet knew a boy to turn out hopelessly bad who began by falling in love with his mother. Any man may fall in love with a fresh-faced girl, and the man who is gallant with the girl may cruelly neglect his worn and weary wife, but the boy who is a lover of his mother in her middle age is a true knight, who will love his wife as much in her sear-leaved autumn as he did in the daisied spring-time.—*Selected.*

THE GREAT CAVE.

THE great cave in the Black Hills region is said to be 52 miles long, and contains nearly one thousand five hundred rooms, some 200 feet high having been opened. There are streams, waterfalls, and 37 lakes, one of which is an acre in extent. The cave is 6,000 feet above sea level and 400 feet below the earth's surface.—*Selected.*

Mission Fields.

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

THE MARTYR'S HYMN.

BY MARTIN LUTHER.

(Translation of J. W. Fox.)

FLUNG to the heedless winds,
Or on the waters cast,
The martyrs' ashes, watched,
Shall gathered be at last;
And from that scattered dust,
Around us and abroad,
Shall spring a plenteous seed
Of witnesses for God.

The Father hath received
Their latest living breath;
And vain is Satan's boast
Of victory in their death;
Still, still, though dead, they speak,
And, trumpet-tongued, proclaim
To many a waking land
The one availing Name.

PREACHING TO LEPERS.

The Missionary Work of Rev. John Hewlett in the Lazar Houses of India.

ONE of the strongest illustrations of the fact that, of all the religions of the world, Christianity alone has encouraged works of philanthropy, and demanded of its disciples that they take care of the outcast and the pariah, is found in the missionary work done among the lepers of India. Benares, the "sacred city" of the Hindus, and the location of famous temples and ghauts, native monasteries, and princely mansions of old Indian families, is also the location of the chief gospel mission station in India. Rev. John Hewlett, M. A., long principal of the London Missionary Society's college at Benares, and recently dead, was the first Christian worker to gain admission to these monasteries, and to come into friendly intellectual contact with the most distinguished professors of the Hindu faith. Much of the late Dr. Hewlett's work was done among the educated class, but a very great deal, and not the least effective part of it, was among the humble population of India, who testified their esteem of his noble character and services by following his remains to their last resting place in vast numbers.

One of the brightest features of Rev. Dr. Hewlett's work was his hearty zeal for the lepers of India. In 1863 he moved to the city of Almora, and, while there, was impressed with the sad spiritual condition of the lepers in the asylum. He visited them, and, with his accustomed earnestness, taught these neglected ones that there was hope—even for them. Several conversions followed, and with what joy did he baptize his converts, and soon after he formed the first leper church in India. After two years' further service at Benares Mrs. Hewlett died, and he returned with his family to England in 1869. In June, 1871, Mr. Hewlett removed to Mirzpur, and in 1881, his health being restored, he was appointed to succeed Rev. M. Sherring in the superintendence of the Central School, Benares. Here he continued the excellent work of Mr. Sherring, until the institution developed into a college.

The chief work of Mr. Hewlett was done at the Benares College, where his lovable disposition, his sympathetic and careful oversight of the students, as well as his willingness and ability to teach them many things beyond the ordinary curriculum, gave him great influence. It was essentially a Christian college. At all times and in everything his enthusiasm and moral earnestness in his efforts

for the good of others were apparent. He was a good vernacular preacher, and Hindus preferred to hear him rather than even their most eloquent native preachers. He was well acquainted with modern theology, but held firmly to evangelical teaching. He rendered valuable assistance in the establishing of the University Allahabad, being the only missionary upon its Senate. He was recently engaged upon a new Hindu version of the New Testament, circumstances having left it principally in his hands. His most earnest wish has been graciously allowed by the Master, that he should die in active service.—*Selected.*

COULD THE CHINESE SUPPORT A CHURCH?

BY ISAAC T. HEADLAND.

[Professor in Peking University.]

VERY many people talk as if the Chinese are so poor that they would not be able to support a church even if it were well established here.

Such a supposition is a great mistake. Not to mention the fact that they are supporting four religions—Confucianism, Buddhism, Taoism, and Mohammedanism—a glance at any city or village is enough to convince one of the fact that whatever the Chinese wish to do, and undertake to do, they are abundantly able to do.

The country swarms with people—poor people—people who are so very poor that there are thousands who starve every year. It is said that just outside the gate which stands immediately in front of the emperor's palace, there were more than 400 people frozen to death in a single cold night during the past winter.

In front of this gate is a bridge called Beggars' Bridge, where half naked men and boys may be seen at any time (except when the emperor passes), eating food which a respectable American dog would not eat. The first time I passed here and saw it I thought they were pails of swill.

But while this is all true, I doubt if it would be out of the way to say that there are more temples, and more expensive temples, in Peking than there are churches in New York. Many of them are small and only a few are very large and expensive, but in addition to these all the surrounding hills are thick with temples. Many of them, it is true, are in decay, but many are also large and well kept.

There are temples of all sorts and sizes, from the little altar built outside the door of the watchman's house on the top of the wall, and the little temples by the various wells and old trees, to the great Lama temple, which covers many acres of ground and contains several thousand priests.

The same condition of things may be seen in every little village. The people may all live in mud huts, but the small temple is built of good bricks, and forms a striking contrast to the homes of the villagers. The very abundance of the people, and their methods of contribution, each one giving a little, enables them to spend a vast amount of money each year in worship.

But what they spend thus is only a small part of their outlay. They burn immense quantities of incense, and no one is so poor that he cannot afford this and paper money to burn at the graves of his ancestors. The Chinese are well able to support a church if they are willing to do so.—*The Independent.*

It is one of the sophisms of every age to urge the Spirit's efficacy as a plea for the neglect of means. It is folly and presumption to think that because power is with God and from God, efforts should not be in ourselves.—*Mankon.*

Our Work and Workers.

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

THE SOURCE OF POWER.

THE noblest lesson taught by life,
To every great heroic soul
Who seeks to conquer in the strife,
Is self-control.

Truth grants no scepter to the hand
Where pride and passion hold the sway;
He who with honor would command
Must first obey.

An honest doubt is oft the seed
Of truth, that bright celestial flower,
And weakness, through some noble deed,
Is changed to power.

The brave of heart, the pure in mind,
Will dare to see the truth aright,
While coward souls, perverse and blind,
Will shun the light.

But though unnumbered eyes were closed,
Still would the sun as brightly shine,
And truth, by all the world opposed,
Is still divine.

The servile reverence of the past,
Which marks the worship of to-day,
Before the truth advancing fast,
Must pass away.

And strength of soul and breadth of thought,
And inspiration from above,
Shall be by earnest spirit sought
In truth and love.

A voice, whose word of power sublime
Transcends the might of human law,
Shall in the truth's appointed time
The world o'erawe.

Then "Tyranny, which oft unfurled
Her blood-stained banner to the sky,"
Shall from her throne of power be hurled
And, helpless, die.

The world is sick and sore at heart,
With patient hope deferred too long,
And seeks for one who knows the art,
To make her strong.

The man who dares to think, to live
True to his soul's divinest light,
Will to the world an impulse give
For truth and right.

The cross may meet his noblest deeds,
The fagot blaze at every word;
Yet o'er the angry strife of creeds
He will be heard.

Thus, through the fire and through the flood,
All bruised and scarred and battle worn,
Baptized in sweat and tears and blood,
Great souls are born.

That which is crucified to-day
The distant future shall adore,
And truths which error seeks to slay,
Live evermore.

Great souls e'er set their standard high,
And, toiling on through storm and night,
They wake the nations with their cry,
For "light, more light!"

The world will learn, when wiser grown,
This lesson comes with every hour,
That right is might and truth alone
The source of power.

—*Selected.*

For whom the heart of man shuts out,
Sometimes the heart of God takes in,
And fences them all round about
With silence 'mid the world's loud din.

—*Lowell.*

'Tis joy enough my All in All
At thy dear feet to lie;
Thou wilt not let me lower fall,
And none can higher fly.

—*Cowper.*

A TOUR IN EUROPE.

COLOMBIER is an old village on the banks of Lake Neufchatel, four miles from the city. Here on a low strip of ground near the lake we found the camp of the Central European Conference of Seventh-day Adventists. Our traveling company consisted of Elders O. A. Olsen, S. N. Haskell, L. R. Conradi, and the writer. The meeting was under the charge of Elder H. P. Holser, assisted by the laborers of the Conference, and at the time of our arrival, the first service was already over. Sixteen small tents and three large ones comprised the camp, and the register showed that during the meeting there were about 130 persons encamped. Elder Haskell took up a line of Bible instruction, which was followed throughout with very much profit. Elder Olsen spoke from time to time on various topics of a timely and significant nature. These discourses were given in the English language and were translated into Scotch, French, and German. In the evening and upon Sundays sermons were delivered by Elders Ertzenberger, Conradi, Comte, Klein, and Keller, direct in the languages mentioned.

The interest of the meeting increased to its close, and its effect upon the surrounding community was very perceptible. Just across the road was the training ground of a large body of soldiers, and at first they appeared to think our camp was a very lucky thing in their line, for while it was being erected they took possession and posted guards at every tent, demanding a password from the passers-by in real military style. They did this for practice, and without interfering with the work. And after the meeting began, we saw them make a sham attack on us, skulking up behind hedges and making the welkin ring with their firing and shouts of command. But as the meeting proceeded, they seemed to recede further and further, till they were too far away to cause the least disturbance. Many of the soldiers came on the ground, and the attendance of citizens was very good, but from first to last there was not the least semblance of disorder or disrespect. The most courteous conduct was exhibited by everyone. I confess to a happy surprise on this point, after having seen the situation at the beginning. Surely peace gained her victory there. All felt that the meeting had been a very pronounced success. Some steps of importance were taken, especially those looking to the extending of their educational work.

Leaving the camp on Monday morning, August 21, we proceeded to Basel, stopping at the office a few hours, and then traveled north to Mayence and Bingen on the Rhine, where we took a steamboat for the descent of that stream. Opposite the starting place, on the heights of the Niedewald, is the colossal monument of victory erected by Germany to commemorate the outcome of the last war with France.

To describe in detail the scenes of that day would trespass too far upon the forbearance of editor and readers, hence we shall have to dismiss a most interesting day's experience by simply alluding to it. The scenery is very romantic and the romance is increased by very numerous castles in ruins, which look down from the overhanging heights, and still further by legends and historical facts that are connected with many of them.

We passed the cities of Coblenz and Bonn, and at six in the evening went ashore at Cologne. Below this point there is nothing especially attractive to the river. At Cologne we visited the famous cathedral, which, outside of Rome, is the most impressive church structure I have ever seen. Its construction covered more than a thousand years of time and it was only completed in 1880. No description that I could give could impart an idea of the beautiful grandeur of this temple,

either in its exterior or interior aspects. In its Gothic towers and flying buttresses, it approaches the style of the Milan cathedral, but excels it in every respect of outline and detail.

A rapid trip to Hamburg over an uninteresting country closed this tour. Here we were in time to attend and address the first meeting of the institute to be held in that city, August 23 to September 12. A very convenient place in the outskirts of the city had been obtained, which would serve both for church and dwelling. The attendance was larger than was anticipated, and an excellent spirit seemed to prevail, which bespoke a successful meeting. It was with regret that I took my leave of them on the morning of August 24, and went on shipboard for America.

Our vessel is the *Augusta Victoria*, of the Hamburg packet line, and for second class accommodations it is quite superior to the other transatlantic lines I have become acquainted with. We are now in mid ocean, looking backward with interest and affection toward the work in Europe and the many good people connected with it, and praying that God may greatly bless it and them. The traveler in Europe meets with the ordinary trials of America and with some that he will deem extraordinary. The sea voyage, too, is a matter of questionable comfort, even at its very best. And so it is with life—the good and the evil appear side by side, the desirable and the disagreeable, the encouragement and the obstacle. God hasten the time when the evil shall be eliminated, when there shall be no more sea, but one language, and the people all righteous. G. C. TENNEY.

FIELD NOTES.

ELDER J. S. HART reports an addition of five to the faith at Bedford, Iowa.

WHOEVER is sending the SIGNS to G. W. Hall, Whitinsville, Mass., is hereby notified that his address is changed to 291 Pleasant Street, Worcester, Mass.

THE College View (Neb.) *Enterprise* reports the arrival of Elder J. H. Morrison from the Pacific Coast, who expected to remain there with his family about a month.

ANY of our papers, tracts, or pamphlets will be greatly appreciated, and used for missionary work, if sent postpaid to Miss Annie Knight, Gitano, Jones County, Miss.

THE Pasadena (Cal.) *Star* of September 18 gives an interesting account of the dedication of the new Seventh-day Adventist Church at that place. The building cost a little over \$1,700. The lot was donated.

THE tent in charge of Elder C. A. Washburn and Brethren F. A. Washburn and B. E. Nicola has been removed from Osage, Iowa, to Mitchell. At the former place nine new names were added to the covenant.

BROTHER E. M. MORRISON, at one time connected with our publishing house in this city, but for over two years engaged in foreign fields instructing canvassers, returned here last week, having made the circuit of the world. His labors have been the means of placing many thousands of volumes of precious truth in the hands of the people on every continent.

THE tent recently located at Hedrick, Iowa, was closed on account of the camp meeting at Sigourney. The work was conducted by Elder J. P. Henderson and Brother H. M. J. Richards. They left six new Sabbath keepers at the former place, but the number who fully commit themselves at the time is seldom if ever the full measure of the results of a rent effort in any locality.

R. T. WOODWARD desires copies of the SIGNS of date August 28, 1893. If anyone has copies of that date to spare, they will be thankfully received if addressed to 66 Emerald Street, Boston, Mass.

SOUTHERN CALIFORNIA CAMP MEETING.

THE camp meeting at Santa Ana opens auspiciously. There are over 100 tents on the ground and in the neighborhood of 350 people. The outside attendance in the evening is good. There are present six ordained ministers: Elders N. C. McClure, J. N. Cook, E. E. Andross, G. K. Owen, F. M. Wilcox, and M. C. Wilcox. Brethren Knox, J. G. Smith, Frank Burg, and Mrs. G. K. Owen are also present. A good response was made on Sabbath to the call for sinners and backsliders, and souls rejoiced as they found the Saviour. The camp is divided into twenty-four districts, and efforts are being made to reach every unconverted soul on the ground.

September 25, 1893.

M. C. W.

FROM THE "PITCAIRN."

DR. M. G. KELLOGG writes as follows, under date of August 5:—

We are trying, at this writing, to beat into the harbor of Vavao, against a strong head wind, but may not be able to enter. Vavao is one of the Tonga Islands. We are all well. I wrote you last from Raratonga. We touched at Niue, or Savage Island, as it is sometimes called. It has 4,250 native and eight white inhabitants. The London Missionary Society is working this island. There are eleven villages, with a nice large stone schoolhouse in each and a large stone church in each of nine of the villages. There is a native teacher for each village, and one European missionary and wife are stationed here.

This is the most interesting island we have yet visited. We ought to locate a worker here, but he should have some medical knowledge and experience. I attended fifty-one patients the week we were on the island, and there were at least twenty-five more who needed surgical aid. But these had to be passed by for want of time to give the after care. I will write more fully of our work there hereafter, as I must now close this, as we have to give up entering the harbor. I expect that we will go direct from here to Fiji.

MORE PERSECUTION.

ELDER R. D. HOTEL writes as follows to the *Union Record*, from Ford's Store, Md.:—

Again the hand of persecution is felt at this place. On Monday, September 11, Brethren J. Alex Dodd and Joseph H. Warram were arrested and brought before Justice Kerr for working on the previous day. This makes the second charge and arrest of Brother Dodd. Brother Dodd asked to see the warrant and the justice refused. He then asked that the case be postponed until he could secure counsel. The justice replied that it was no use, that he was present at the other trials of Seventh-day Adventists and knew the verdict, and counsel was useless. The brethren waived an examination and the cases were held under bail for the November court. This makes seven cases that will come up at this time. Surely the time is now when "judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter, . . . and he that departeth from evil maketh himself a prey." But "our help is in the name of the Lord, who made heaven and earth."

HE HATH LONG PATIENCE.

Thou think'st of Him as one that will not wait. A father, and not wait! He waited long For us, and yet perchance He thinks not long, And will not count the time. There are no dates In His fine leisure.

—Jean Ingelow.

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International S. S. Lessons.

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

LESSON IV.—SUNDAY, OCTOBER 22, 1893.

CHRISTIAN LIVING.

[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. 12: 1-15.

1. I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.
2. And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.
3. For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith.
4. For even as we have many members in one body, and all the members have not the same office:
5. So we, who are many, are one body in Christ, and severally members one of another.
6. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith;
7. Or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching;
8. Or he that exhorteth, to his exhorting; he that giveth, let him do it with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.
9. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good.
10. In love of the brethren be tenderly affectioned one to another; in honor preferring one another;
11. In diligence not slothful; fervent in spirit; serving the Lord;
12. Rejoicing in hope; patient in tribulation; continuing steadfastly in prayer;
13. Communicating to the necessities of the saints; given to hospitality.
14. Bless them that persecute you; bless, and curse not.
15. Rejoice with them that rejoice; weep with them that weep.

Golden Text: "Be not overcome of evil, but overcome evil with good." Rom. 12: 21.

SUGGESTIVE QUESTIONS.

1. To what does the apostle appeal as a reason for consecration to God? Verse 1.
2. Enumerate some of the daily mercies of which you are the recipient.
3. How should our bodies be presented to God?
4. What kind of service is such a sacrifice?
5. According to what should we not be fashioned? Verse 2.
6. What change should be wrought in us?
7. How may this transformation be effected?
8. By what power is it effected? See Rom. 5: 5; Eze. 36: 26, 27.
9. What would thus be proved?
10. How should man regard himself? Verse 3.
11. Of what has man to boast? See Rom. 3: 23; 5: 6.
12. How should every man think?
13. What can you say of the members and work of our bodies? Verse 4.
14. What are these members taken to represent? Verse 5.
15. What is said of the gifts God gives to his people? Verses 6-8.
16. Enumerate these as given in 1 Cor. 12: 7-12, 28.
17. For what are these gifts set in the church? See Eph. 4: 7-12.
18. Till what time are these gifts set in the church? See Eph. 4: 13.
19. To how many generations of the church are the gifts of the Spirit promised? See Acts 2: 38, 39.
20. How should these gifts be exercised? Verse 8.
21. With what should love be manifested? Verse 9.
22. How should evil be regarded?
23. To what are we exhorted to cleave?
24. To what will love of the brethren lead? Verse 10.
25. What should characterize our service? Verse 11, first clause.

26. In what should we be fervent?
27. What exhortations are given in verse 12?
28. How should the necessities of the saints and strangers be regarded? Verse 13.
29. What spirit should be manifested toward those who persecute us? Verse 14.
30. How should our sympathies be shown? Verse 15.

LESSON III.—SABBATH, OCTOBER 21, 1893.

TRUE LOVE.

Lesson Scripture, 1 John 2: 9-17.

9. He that saith he is in the light, and hateth his brother, is in the darkness even until now.
 10. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.
 11. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.
 12. I write unto you, my little children, because your sins are forgiven you for his name's sake.
 13. I write unto you, fathers, because ye know him which is from the beginning. I write unto you, young men, because ye have overcome the evil one. I have written unto you, little children, because ye know the Father.
 14. I have written unto you, fathers, because ye know him which is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one.
 15. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.
 16. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world.
 17. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.
1. Can one be in the light and hate his brother?
 2. What is the condition of him who loves his brother?
 3. What is sufficient proof that a man is in darkness?
 4. In what does such an one walk?
 5. Does he know whither he goes?
 6. Why not?
 7. Why does John write to children?
 8. Why to fathers?
 9. Why to young men?
 10. What is the second reason given for writing to children?
 11. Why to young men?
 12. Upon what are Christians exhorted not to bestow their affection?
 13. Can love of the world and love of God dwell in the same heart?
 14. What are the characteristics of the world?
 15. From what source do these come?
 16. What will happen to the world?
 17. Who will abide forever?

NOTES.

1. VERSES 9-11.—Love for the brethren is an evidence of conversion (1 John 3: 14), and no one can be in the light (John 8: 12) and not have this love. Christ identifies himself with his followers, and counts every service rendered to them as though done to him. Matt. 25: 40. There are only two classes. All are either "in the light" or "in darkness." Love is the fruit of the Spirit (Gal. 5: 22), by which it is shed abroad in the heart (Rom. 5: 5). When man sinned, "selfishness took the place of love," but "in the heart renewed by divine grace, love is the principle of action." God loved us when we were sinners (Rom. 5: 8), and Christians must not limit this love to their brethren (Matt. 5: 44-46). "The Spirit of Christ's self-sacrificing love is the spirit that pervades heaven, and is the very essence of its bliss. This is the spirit that Christ's followers will possess, the work that they will do."

Christians are to love one another (John 15: 12, 17), which is the fulfilling of the law (Rom. 13: 10). "We should love and respect one another, notwithstanding the faults and imperfections that we cannot help seeing." "We are to stand under the shadow of the cross of Calvary, humbling our hearts, confessing our sins, and entreating the Lord to pardon our defects of character, and strengthen our love for the brethren."

It is dangerous to trifle with light, for light rejected will bring darkness (John 12: 35), and this is the greatest darkness of all (Matt. 6: 23). When minds are blinded by Satan (2 Cor. 4: 4), the peo-

ple are in the deepest darkness (Isa. 60: 2), and do not perceive the snares of the devil.

2. VERSES 15-17.—Our thoughts are to be above (Col. 3: 2), where our citizenship is (Phil. 3: 20, R. V.), and our love cannot be divided (Matt. 6: 24). Enmity between Christians and the world is of long standing (Gen. 3: 15), and is really the hope of the race. "It is the grace that Christ implants in the soul which creates in man enmity against Satan." We may be friends of God (John 15: 15), as Abraham was (Isa. 41: 8), or friends of the world; but we cannot be both at the same time (James 4: 4). "Conformity to the world will never be the means of converting the world to Christ." The world passes away, but character endures. The will of God is his law (Rom. 2: 18), which is everlasting righteousness (Ps. 119: 172, 144; Isa. 51: 6-8).

3. WORD THOUGHTS.—Notice light and love dwell together; hate and darkness.—None occasion of stumbling (v. 10), that is, he not only presents no stumbling block before others, but he finds no occasion for stumbling himself. See Ps. 119: 165, margin: "Great peace have they that love thy law; and they shall have no stumbling block."—Lust (v. 16), desire, strong or controlling desire. "Set your affection on things above, not on things on the earth."

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News and Notes.

FOR THE WEEK ENDING OCTOBER 2.

RELIGIOUS.

—Major E. W. Halford, formerly private secretary to President Harrison, has organized a Bible class in the First Methodist Sunday school at Omaha.

—There has been a new and serious disagreement between King Humbert and the Vatican. The pope refuses to recognize the king's right to nominate a patriarch for Venice; so the Italian ministry has decided to refuse an official recognition to all bishops nominated at the last consistory.

—A Mormon elder who had been selected to represent that church at the World's Congress of Religions, is out with a statement showing that he was slighted to the extent of not being recognized on the program, and therefore did not have an opportunity to present the "distinguishing characteristics of the faith."

—One of the Hindu representatives at the World's Congress of Religions gave some wholesome advice to Christians about their missionaries abroad. He said: "Tell your missionaries to go about from house to house in humble garb; tell them to preach gentleness and mildness, and to practice what they preach. Tell them to preach Christianity, but tell them not to teach that in order to become a Christian it is necessary to become a carnivore."

—The Ministerial Alliance of Tacoma, Wash., recently adopted the following resolution: "Resolved, That the Ministerial Alliance of Tacoma recommends that the custom which now almost universally prevails in other cities become the habit here, viz., that the funeral service be completed at the house and the minister be not expected to accompany the procession to the place of burial." As a service at the grave, they recommend that those who attend there repeat the Lord's prayer in unison.

—In the great contest of religions at the Columbian Exposition, Buddha seems to have taken the first prize. The only convert reported is that of a Jewish merchant of New York City, named Charles T. Strauss, who renounced the faith of his fathers and became a Buddhist. However, those who professed to represent Christianity there were the first to make hostile attack upon the representatives of other faiths they had invited to participate in the display. A Rev. Mr. Pentecost made several vicious thrusts at oriental delegates, and was particularly severe on the Hindus. A Mr. Ghandi replied in a manner, it is said, to gain the applause of the audience. Among other things he said that it was beneath his profession as a member of the Jain faith to stoop to depths which Mr. Pentecost had reached.

SECULAR.

—Denver, Colo., had a snowstorm on the 1st inst., and considerable snow is reported on the mountains.

—All of the leading street car lines of San Francisco will shortly be consolidated under one management.

—A cabinet crisis is said to be imminent in Vienna, because the emperor opposes a new civil marriage bill.

—The strike on the Louisville and Nashville Railroad is spreading, and threatens to involve the entire train service.

—The ease with which great modern war ships go to the bottom would indicate that they are not so formidable as is generally supposed.

—The last steamer from Australia and New Zealand brought over a half million dollars in gold to San Francisco last week, consigned to local houses.

—The House Committee on Territories will shortly report bills for the admission of New Mexico, Arizona, Oklahoma, and Utah into the Union of States.

—On the 26th ult. a railroad collision occurred near Hillsboro, Texas, causing the death of nine men, all being workmen employed on the road.

—An epidemic of measles is reported among the natives of the Tonga Islands, resulting in many deaths. The disease is also reported at Samoa.

—Increasing distress is reported among the thousands of striking coal miners of England, and many large mills are obliged to stop operations on account of lack of fuel.

—A cave in the Mansfield mine, Crystal Falls District, Mich., on the night of September 28, caused the death of twenty-eight miners and a property loss of \$600,000.

—In honor of the celebration of the 69th birthday of the queen regent of China, the streets of Peking are to be decorated with pieces of red silk for a distance of 40 miles.

—Two members of the Congress of this "Christian nation" indulged in the courtesy of calling each other liars in the course of the proceedings of the House on the 28th ult.

—The town of Jalapan, Mexico, was swept by a terrible storm on the 30th ult. Many people were killed or injured, houses were demolished, and crops destroyed, all of which is causing much suffering.

—About 4,000 miners have resumed work in the various leading silver mines of Colorado within the past two weeks. It is said this has been made possible by a rise in lead ore and a reduction in wages.

—There is now every indication that the San Francisco Midwinter Fair will be a much more extensive affair than was at first contemplated. More than a score of foreign nations are to be represented.

—*L'Eclair*, a Paris journal, announces the discovery of a second Pompeii, said to be an entire town consisting of a number of streets, houses, etc., unearthed in the promontory of Laurium, in Southwest Attica, Greece.

—The New York *Christian Advocate* says there are 946 papers and magazines published in that city. One-half of these, 473, are issued monthly; 46 are issued daily. About 65 are advocates of some phase of religion.

—All switchmen and freight brakemen on the Ohio Valley Division of the Newport News and Mississippi Valley Railroad are out on a strike, having refused to accept the 10 per cent. reduction, which went into effect on the 1st inst.

—Mr. Gladstone, the English premier, delivered an address at Edinburgh, Scotland, on the 27th ult., in which he severely censured the House of Lords for defeating the Irish Home Rule Bill. He had an enthusiastic reception in the Scottish capital.

—The situation in the much disturbed Argentine Republic is said to be growing worse. The States in the northern part of the republic have also revolted. Rosario, one of the chief commercial cities of the country, is in the hands of the revolutionists.

—After the 10th inst. the privilege of free riding on the Seventh Street local trains in this city, which the people have enjoyed for over twenty years, will be discontinued. The company's claim is that the burden has become too heavy a tax on the facilities.

—The annual increase in the Post Office Department is usually about eight per cent. Since June it has been noticeably falling below that ratio, the month of August showing a decrease of four per cent from the business of the corresponding month last year. This is a pretty sure indicator of the general business condition.

—The town of Mentone, San Bernardino County, Cal., is said to be in a state of excitement over the Chinese question. A dispatch of the 26th ult. says that when the vegetable peddlers make their appearance they are stoned and otherwise maltreated. Seldom does a night pass without some lawless act being committed against the Chinese.

—The rebellious navy is still carrying on war in Brazil. Rio Janeiro, the capital city, was bombarded, causing considerable destruction of property and loss of life. The latest reports were to the effect that the government was in a cramped condition. The U. S. cruiser *Charleston* was on hand to look after the interest of United States citizens.

—Poor Siam has been compelled to sign just such a treaty as France was pleased to present, and while the little heathen kingdom will be held rigorously to her enforced agreement, the great "Christian nation" of France will do as she pleases about her part. But France has been making wonderful progress lately in the matter of Sunday observance.

—At Warsaw, on the 28th ult., a false alarm of fire so startled a Hebrew assembly in the synagogue that a fierce struggle ensued in attempting to vacate the building. After the excitement had cooled down, nine dead bodies were found, and twenty persons lay unconscious. It was thought that fifteen would die, and about 100 in all were considerably injured.

—Last week Judge Ross, of the U. S. District Court at Los Angeles, Cal., ordered the deportation of five more Chinamen, four of whom are of the high-binder class. A dispatch had been received from Attorney General Olney stating that money would be forthcoming for necessary expenses, which greatly relieved the anxiety of the marshal who has the convicts in charge.

—The steamer *Carlor* was recently refused permission to land at any Brazilian port because of cholera on board. A Rome dispatch of the 28th ult. notices her arrival at Asinara, off Sardinia, where she is held in quarantine. During her voyage, after being driven off from the coast of Brazil, 144 deaths occurred on board, and there were still seventeen sick, including the doctor.

—The Idaho Wool Growers' Association has offered a reward of \$500 for the arrest and conviction of the person or persons who have been poisoning a large number of sheep of late in Owyhee County. Hundreds of sheep have been killed by eating salt-peter or a mixture of salt and strychnine sprinkled over the ranges. The sheep men charge the cattle men with wholesale poisoning.

—A foolish remark and an insulting rejoinder brought out a pistol at the corner of Broadway and Seventh Streets, in this city, on the night of the 1st inst. And when the excitement was over, three young men were mortally wounded and hundreds of people were terribly frightened. Indeed, it is a wonder that more were not hurt, as twenty shots were fired.

—At a recent review of troops at Barcelona, Spain, an attempt was made by Anarchists to kill General Campos with bombs. Not only were Generals Campos and Clemente badly wounded, but thirteen members of the staff were injured. Twenty-three arrests were made. Documents have been found showing a widespread conspiracy to assassinate prominent men. One culprit has been sentenced to be shot.

—A committee of the Labor Council in San Francisco began anti-Chinese operations last week by having four wool sorters arrested on charges of violating the Registration law. There are about forty more employed in the same establishment, but Judge McKenna would not issue "John Doe" warrants. The parties complaining must give the names of the individuals for whom warrants are issued. Eleven warrants were issued.

—The Board of Directors of the Chamber of Commerce of Los Angeles, Cal., recently passed resolutions favoring the extension of the time for registering Chinamen under the Geary Act for three months, indorsing Geary's bill suspending all immigration for five years, setting forth that there is no demand for outside labor in Southern California at the present time, and protesting against the repeal or modification of the duty on crystallized fruits and similar products.

—The Gilbert islanders who were wiled away from their homes and carried to plantations in Mexico two years ago, are said to be proving a sad failure as laborers. The plantations are at an average elevation of 3,000 feet, and the islanders do not seem to be able to acclimate themselves to residence away from the sea and its level. They have been terribly thinned in number by disease, and another year or two will see the unfortunate slaves almost if not completely exterminated.

—Late reports from the Samoan Islands state that there is still a feeling of unrest among the old adherents of the exiled Mataafa, and all they lack is a leader, to again become troublesome. It is said that the Samoans seem to be incapable of establishing a government whose inherent strength will enable it to stand. The only evidence the natives outside of Apia have of the existence of a government is the occasional and unwelcome visit of a tax collector, who sometimes succeeds but often fails to collect the prescribed tax.

—The city of Oakland, Cal., has been the scene of great excitement for several days, because the railroad company, claiming nearly all the water front, determined to fence off the foot of Castro Street, cutting off access to certain business enterprises near the water's edge. The fences were torn down by crowds of citizens as often as the company's forces erected them. On several occasions the people turned out in hundreds and thousands. At last the company gave up the unequal contest, and decided to bide the decision of the courts.

—A factional warfare among the Yuma tribe of Indians became so hot last week that the sheriff of Yuma County (Ariz.) had to interfere. Ex-chief Miguel and one Walter Scott were arrested for inducing Indian children to leave the government school. They were turned over to Chief Jose. The Indian court sentenced them to receive twenty-five lashes on the bare back for inciting rebellion in the tribe, and after the execution of the sentence the prisoners were turned over to the United States authorities to be tried on charges of violating the United States laws.

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Signs of the Times

OAKLAND, CAL., MONDAY, OCTOBER 2, 1893.

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Do not fail to read "Sodom's Last Warning." Another will follow on the same subject.

We have received a copy of the *Fiji Times*, published at Suva, dated August 19, containing an article by Dr. M. G. Kellogg, one of the *Pitcairn* missionaries, descriptive of the island of Niue, or Savage Island. This article, or extracts from it, will be given in a future issue of this paper.

SINNER, reader, have you peace, the peace of Christ? If not, why not? Read the article in another column entitled "The Reign of Peace," and right in this connection the article by Elder Durland, "The Struggle of Sin Within." The King of peace will overcome all sin, and in the place of the struggle and conflict will give you the restfulness of peace,—"quietness and assurance forever."

We sometimes hear or read in private correspondence expressions something like this: "I believe that the seventh day is the Sabbath, and I would keep it if I were where others were who kept it, or if I could get work to do among those who kept the day. But as I cannot, I shall have to work on Saturday." We pity these souls. They see duty, but they look upon duty wholly from a worldly standpoint, that of policy or expediency. They have never really given themselves to God, have never really tasted of the love of Christ; they do not know his Spirit. Those who do will know that he will care for those who do his will.

OUR readers are reminded that we printed an extra edition of last week's issue (October 2), on account of the editorial article on "The Sunday Closing of the Midwinter Fair," and other important matters which ought to be presented to the public at this time. We confidently expect that our brethren, especially on the Pacific Coast, will see the importance of giving this number more than the ordinary circulation. Another article on the same subject will appear next week (October 16), and we expect to issue an extra edition of that number also. The price of these extra copies is \$1.50 per hundred, just one-half the ordinary subscription price. It would seem that every tract society, and every individual, for that matter, could afford to make use of a good number at so low a rate.

We would like to ask two questions of that class of Sunday advocates who seem to think the closing of a public exhibition the acme of Sabbath observance: 1. Do they indorse the actions of all the people in Chicago on Sunday who do not attend the Fair? 2. Will they indorse the Sunday doings of the people in San Francisco who will remain outside on that day? Their lauding of the virtues of national, State, or communal religion, as expressed in the simple act of closing the gates of a fair on Sunday, would indicate that staying outside on that day would entitle one to an indulgence in any other pastime he might choose. The "Christian sentiment" of the whole people is sufficiently expressed by the closed gates! Such is only one of the vagaries of lump religion.

THERE may be those among our readers who have struggled in their own strength against some evil habit, like the use of tobacco, of alcoholic liquors, or some other thralldom, and have struggled in vain. Such may find help in the article "My Last Cigar." The real secret lies right here: Are they willing, yea, anxious, to give up the habit? are they willing that God should do the work, so that the glory should be all his own? If they are, whether the desire of the flesh be taken away at once or not, God, through them, will conquer. When we would prefer to die physically for Christ's sake rather than yield to what we know to be sin, God will help. His victory will be ours.

BUNYAN represents the prisoner of Doubting Castle as finding in his own bosom the key called Promise, which opened every door in that gloomy prison house. We often lie in durance vile when the means of obtaining fullest liberty proffers itself to us. Christ is ever near to us in his word, and in him we have all needed blessings. Only believe.

ROMAN INFLUENCE IN THE UNITED STATES.

MONSIGNORE SATOLLI manages to keep himself and his doings constantly before the public eye, and to magnify his office to the utmost. If he receives a communication from the pope, the secular press chronicles the fact as though it was a communication of vast importance to the whole American nation. If he speaks concerning any of our institutions, his words are quoted as the utterance of an oracle. If he invests an archbishop with a pallium, or a bishop with a crosier, the fact is given a prominent place in the news record of the day. It seems a matter worthy of comment, and of condemnation, also, that the deeds and words of this foreign ecclesiastic, who has recently come to our shores representing a foreign ecclesiastical dignitary, should receive larger mention and more obsequious attention than all the Protestant ecclesiastical dignitaries in the country put together, at the hands of the secular press. It gives color to the statement made already without contradiction, that on the editorial staff of all the large dailies of the land are to be found one or more Jesuits who see to it that everything favorable to the Roman Catholic hierarchy gets into the daily press dispatches, and is thus circulated far and wide, while everything inimical to its interests is either suppressed or toned down as much as possible. The whole thing is becoming wearisome.—*California Christian Advocate.*

Every word of this utterance is true; yet the so-called "Protestant" churches, the so-called "orthodox" churches, and their organs, are doing far more in the matter of establishing Roman rule in the United States than all other elements combined. Do you ask, Wherein?—In this: For years they have been doing their utmost to implant the Roman Church's special badge of authority (Sunday) in the laws of the country. And they advocate the use of Rome's favorite weapon, *compulsion*, in the matter of securing observance of this purely Roman dogma—this, too, in face of the fact that Roman prelates and journals openly say that Protestants are doing their work for them in the United States. Thus the organs of the professed Protestant churches steadfastly cultivate the roots of the great Roman tree, while the secular press simply sport in the shade of its branches. It would be well if the *Advocate* and its colaborers would occasionally ponder the part they are so persistently playing in the inoculation of the government with the principles of Rome.

A UNITARIAN minister in San Francisco recently preached a sermon in advocacy of opening the Midwinter Fair on Sunday. A press report of his discourse says:—

The ministers who have so strenuously advocated the closing of the World's Fair, were severely hauled over the coals for the manner in which they threatened legislators, and were set down as a lot of corrupt politicians themselves.

The tendency of the modern Protestant ministry to force special legislation through the coercion of legislators, is becoming a conspicuous feature of their warfare. As there is no example of Christ or his apostles operating in that line, it is clear that those who do endeavor to "persuade" men by the argument of threatened political defeat, are preaching "another gospel" than that preached "in the beginning;" for the gospel of the Founder of the faith was not urged in that way, nor is it possible to reach the hearts of men by any process of civil law.

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