

# 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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MILTON C. WILCOX, EDITOR.

Where Is the Sacrifice?—The Son of the eternal God "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14.

In the above sacrifice the Son was not alone. The Father had joint interests in the matter; he was fellow-sacrificer with the Son. "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.

In the above we have the fullness, the completeness of sacrifice. God gave all that he could give without jeopardizing, aye, ruining the government of heaven. The Son gave all that he could give—he gave himself, the only true sacrifice. In giving himself he gave all. That included the humility, the poverty, the suffering, the shame, the cruel death upon the cross. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9.

WHERE self is given there is nothing reserved. In this sense God the Father gave himself; for "God is love," and Love gave the dearest thing in all the universe. When Christ gave himself in that far back beginning he held nothing in reserve. When the time came for him, to act as the Captain of the Lord's host of angelic messengers to this sinful earth, he who was in the image of God did not affect to reign on the throne of the universe, but took upon him the form of the servant. He served with the other heavenly messengers as Michael—the one like God. He came with messages of mercy to Abraham, Jacob, Moses, Joshua, Isaiah, Daniel, and others. When the time came to be manifest in the flesh, there was nothing to hold him back; he had already yielded. When the temptation in the wil-

derness came, he followed the leading of the Spirit, submitted to the long fast, the fierce hunger, and the fearful test. And so with all the other temptations,—the garden, the denial, the persecution, the ignominious death,—he submitted to all, for he had already submitted to all when he gave himself.

Christ Jesus Our Example.—In all this Christ is our example. He says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23. The only cross which avails is the cross of Christ. See Gal. 6:14. All the sins of the world were borne there by Christ Jesus. If we believe him, if we accept him as our Saviour, we count his sacrifice ours by living faith. We reckon our sins as being there. We reckon his death for our sins as our death, and to him we give all the sins. And as the root or basis of sins is selfishness, we give up, if we truly believe Christ, all of self. We are to do as Christ did, empty ourselves. He "emptied himself" of himself and God filled him with all his fullness. Thus it was that God gave himself through Christ for the world. We are to empty ourselves of self, and Christ will fill us.

OUR Lord has expressed this giving up of self very graphically in the following: "If any man come to me, and hate not [love not less] his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." "Whosoever he be of you that forsaketh [renounceth] not all that he hath, he cannot be my disciple." Luke 14:26, 33. This is the crucial test of Christianity. Christ gave all; he bought all; he demands all; and he who yields, by faith himself, yields all. He who yields self, yields home, relatives, property, pleasure, ease,—all, all, all,—for Christ, God may make him steward of the property he yielded, he may not, but just the same it belongs to God, to be used as he directs. It belongs to the man no longer; it never did belong to him; he has admitted it outwardly, if he at least professes Christ. He does not give up self simply that he may be forgiven, and his conscience relieved of any uneasy load. If he does not give up all for all time, he gains none. What he seems to give is only a purchase some immunity or favor for self. If we have yielded to God any, we have yielded all.

AND yet there are professed Christians everywhere who use time to their own pleasure or profit solely, whose ability mentally is

given for self and the world, whose means are hoarded or expended for selfish gratification. The poor are suffering; souls are dying in darkness for the want of the light of life that money could furnish; God's bleeding cause needs means; but these "Christians," who expect to possess sometime all the treasures of the better world, do not seem to know it. They see not the wants of the needy. They hear not the groans of the dying. They are deaf to the calls of God. They worship and serve self. Oh, that they might know that God demands all! Souls?—Yes, they admit that. Bodies?—Yes, a "living sacrifice." It is the giving up of self that Christ demands, the choosing of Christ, of Christ's sacrifice, of Christ's Spirit, of Christ's life. That is Christianity; all else is counterfeit, or at best the approaches to the genuine which is in Christ Jesus, with all that is in that implied. It is yielding up all of self to God; it is choosing Christ in the place of self. Reader, do you possess this Christianity? It is worthy. Its only condition is to give up your sinful and dying self, and to choose Christ for all, and forever. Will you not do it? Christian friend, will you not remember your baptismal vows?

### REVELATION XII.

IN the past articles we have considered quite at length the part which the church has had to act in the great apostasy down to the time of her last union with the powers of earth. Before carrying that side of the investigation farther, it will be necessary to study the other side, that represented by the empires of earth.

#### 1. The Dragon.

In Revelation 12 are three symbols, about which there can be little question as to their application: (1) The woman, a symbol of the church of God; (2) the man child, a symbol of our Lord Jesus Christ; (3) the dragon, which is expressly declared to be the devil or Satan.<sup>1</sup>

The chapter itself is a graphic symbolic outline of the great controversy of the universe between Christ and his angels on one side, and the devil and his angels on the other. The field of contention is this world, and the special object of the care of the one and the rage of the other is the church of the living God. This great controversy, waged on this earth, is the conflict of the universe, for if Christ loses here, there is no assurance that he will win elsewhere. In that case,

<sup>1</sup> Rev. 12:9.

the promises of God would be of none effect.

Satan is represented in this scripture not only as a deceiver, but as the chief persecutor against the people of God. But persecution, in the sense it is generally understood, persecution by unholy laws and the execution of legal sentences, cannot be carried on by Satan and his army of demons personally. He can instigate persecution by working on the minds of those who are under his influence, but he cannot imprison, torture, or kill. He first induces men to accept religious error as truth, by combining it with truth. When man comes to believe a lie, the next step is to induce them to believe that that mixture of truth and error must be maintained or government will go down, and souls will be lost. The next step is tyrannical decrees and persecuting laws.

The governments through which Satan's wrath has been especially exercised are represented by the heads of the dragon. It is the head which plans to execute the desires of the heart. It is the mouth which speaks the heart's utterances. So it is fitting that these governments which have yielded to Satan's principles should be represented by the heads. As the head plans and speaks for the heart—the power behind it—so the wicked governments plan and utter their persecuting laws in obedience to the Satanic power controlling them.

#### Satan's Work before Christ.

Man's archenemy knows of the plan of salvation. He understood from the beginning<sup>2</sup> that it was the will of God that the Seed of the woman should at last be the victor. And therefore none watched more carefully than he to (1) prevent the birth of that Seed, and (2) if defeated in that, to destroy the Seed when brought forth. It was promised Abraham that the Seed should come through him. Of his two sons, Isaac was the progenitor of the Seed. Jacob was chosen before Esau. Of Jacob's twelve sons, Judah was chosen, and unto the Shiloh which would spring from him was the gathering of the people to be. God promised to Levi the priesthood, and to Judah the rulership; and that the fulfillment of his promises might be demonstrated, the genealogy of both tribes was kept till the time of Christ.

During this period Satan endeavored in various ways to prevent the coming of the Seed as promised. He not only induced Israel to commit idolatry that he might tempt God to destroy them, but he moved upon the nations around them to blot them out of existence. He also endeavored by intermarriage with the heathen to frustrate the promise of God. Failing in all this, and knowing that the church was waiting, longing, travelling<sup>3</sup> for the Deliverer, he waited for the child, for the coming of the Son of God in all the weakness of humanity, for the second Adam.

As Satan had brought the entire race under the dominion of death through the first Adam, so he knew that if he should succeed with the second Adam the race would be hopelessly

lost. Defeated in preventing the coming of the Seed, he with the church waits for the coming of the Child, the church waiting for the deliverance, Satan for the destruction of church and Seed.

The power which Satan used for the purpose of destroying the Son of God was Pagan Rome, first through Herod and then through Pilate. But the Son of God triumphed. He won the victory through death, and there arose that mighty song in heaven:—

"Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser<sup>4</sup> of our brethren is cast down, which accused them before our God day and night."<sup>5</sup>

And then follows that which shows the glory of Christ's victory,—those who have faith in Christ overcome Satan by the blood of the Lamb, the symbol of all Christ's sufferings.

The fact that Satan used Pagan Rome as one of his agencies to execute his wrath suggests also the other heads. The suggestion carries us directly back to that time when the Israel of God went into captivity, subject to the powers of the world. During the days of Israel, down to the time of the Babylonian captivity, they were most of the time independent of all other nations. But under Zedekiah—B.C. 606—the subjugation and captivity of "the daughter of Zion" began. Babylon was the first great organized power which overthrew and persecuted the organized church of God. From thenceforth the church must be subject to the persecutions of earthly powers, developing faith and character amid trials which at times would be restrained, but only by the wisdom and power of God, when such restraint would conduce to his glory.

Before Christ was Babylon, Medo-Persia, and Grecia, all of which promulgated decrees against the people of God, all of which were antagonistic to the truth, all of which were governments wherein religious dogmas were enforced by statute law. We have Babylon's cruelty to the Jews at their capture,<sup>6</sup> and her decree concerning the image on the plains of Dura.<sup>7</sup> Under Medo-Persia, the second head of the dragonic persecution, Daniel was cast into the den of lions; and Haman's decree went forth for the utter destruction of the Jews. They were also persecuted under Grecia. Of the persecutions under Pagan Rome we need not speak.

It is true that the people of God received many favors under these three heads, notably under Persia, but the favors came from God, not from the idolatrous governments. They came because angels of God in their holy influence overcame the angels of evil.<sup>8</sup> Yet these three heads were not used by Satan as were subsequent powers, because he was waiting for greater access in the overthrow of Christ. But the powers were each in turn used as his agents, and were, when not especially restrained of God, persecutors.

Pagan Rome, the fourth head, we have already considered. It was under Pagan Rome that the crisis of the world was reached,<sup>9</sup> and

righteousness and life triumphed over sin and death. Christ having triumphed in his own person, Satan turns all his rage against the people of God. This will show why persecution and temptation are much more fierce and frequent since the time of Christ. Says the prophet in speaking of Christ's triumph:—

"Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."<sup>10</sup>

He was ambitious of higher triumphs in conflict with the Lord of life, but failing there, he comes down to his followers. The record immediately declares that when the dragon saw that he was defeated, he persecuted the woman,—the church. This persecution is continued to the end,—till the remnant church, keeping the commandments of God and the faith of Jesus, is gathered home. But this is more fully told in other scriptures, and must be reserved for future issues.

#### SOCIAL CHRISTIANITY.

ONE of the great hobbies of the "reformers" of to-day is "Christianity as a social force." We have a sample of this modern infidelity in the following from Judge Albion W. Tourgee, in the *Chicago Inter Ocean* of August 25:—

It is only yesterday that the world awakened to the fact that Christianity is a social force and imposes on every believer the duty of doing what he may for the betterment of his fellow's earthly condition.

This element in Christianity he demands shall be applied to the Christian citizen's "political action as well as to his personal relations." Of this conception he says:—

This is the great awakening; this is the new reformation, greater by far than that which Luther headed, by which not only the Christianity, but the political and material conditions of the twentieth century will be differentiated from all that have preceded it.

It was inevitable that the time should come when citizenship should be looked upon as the greatest of all fields of human endeavor, because the governmental relation is that which most widely and potently affects human conditions.

In every stage of human development political conditions have done more to shape individual character and control individual conditions than all other influences.

Speaking of the "study of Christian citizenship" as proposed by the Christian Endeavorers, he among other things says:—

For its own sake the time has come for American Christianity to take up in earnest the study of the citizen's duty and the extent of his responsibility.

The Society of Christian Endeavor is moving in the right direction. The study of citizenship is the study of the most important function of civilized man.

And there is much more in the same line. Of course the whole thing leaves God out of the question, or relegates him to a second place, or merely uses the livery of heaven—its terminology—to better serve the devil. We do not mean that these "reformers" know this; they do not; yet, nevertheless, that is the character and effect of their work. When this religio-political social craze which is sweeping over Christendom is called a reformation greater by far than that of the sixteenth century, when "citizenship" is looked upon

<sup>2</sup> See Job 1: 9-11; Zech. 3: 1, 2.

<sup>5</sup> Rev. 12: 10.

<sup>6</sup> See Ps. 137: 8; Isa. 47: 6.

<sup>7</sup> Daniel 3.

<sup>8</sup> See an instance of this in Dan. 10: 19-21.

<sup>9</sup> John 12: 31.

<sup>10</sup> Gen. 3: 15.

<sup>11</sup> Micah 5: 3; Rev. 12: 1.

<sup>12</sup> Rev. 12: 12.

as the "greatest of all fields of human endeavor," when it is said that "in every stage of human development *political conditions* have done *more* to shape individual character and control individual conditions *than all other influences*, when it is stated that the study of citizenship is the most important function of civilized man—in the light of all of this we are bound to say that they who so say do not know the gospel or the Christianity of Christ, and have read but poorly the lessons of history. The only reformation the world ever knew or saw or can know, were and are and must be wrought by Christianity from within. To mould it from without, to shape it by politics, is like attempting to give life to a dead man by exciting action through galvanism.

Christianity is a spiritual force working upon the spiritual nature. It operates in no other way. It bears its fruit in abundance. It will make better men, better citizens, better surroundings, better homes, all things better, but these are resultant not objective. These are not the life but the results of the life within, implanted by simple faith in our Lord Jesus Christ.

But there will be results from the "reformation" of which Mr. Tourgee speaks. It will more rapidly develop, and strengthen the present tendency toward a union of Church and State. It will lead the professed church of Christ to more fully than ever unite with the world, and to imitate the courage of which Mr. Tourgee speaks by assuming to dictate to politicians just what they shall and must do. This is already painfully apparent, and this movement of Christian Endeavorers, so warmly approved, will only serve to help it on. But the final result will be what it was in the Dark Ages,—persecution, and denial of Christ in the truth of his gospel and the person of his saints, while professing his name. It seems grand and good and plausible, but it is human, not Christian. It is self in the place of Christ. It is saying over again, as said the builders of Babel of old, "Go to, *let us* build *us* a city, and tower, whose top may reach unto heaven; and let *us* make *us* a name." And as of old will it be again: "The Lord came down, . . . and they left off to build the city. Therefore is the name of it called Babel [confusion]." Such has ever been, is, and ever will be every effort of the human to reform the world without God. All the effort of Mr. Tourgee and his coworkers will not only prove to be more fruitless in the end than making "bricks without straw," but it will be making them without clay. The fruit at last will be Dead Sea apples. Oh, that men knew Christ! Oh, that they would come to him that they might know him!

Is It Not a Factor in the Evil?—The gambling curse of Chicago—and Chicago is not alone—is appalling. In speaking of that city, and the apathy of the mayor in dealing with the gambling curse, the *Advance* of the 27th *ultimo* says:—

Apart from the infamy of it, the wickedness of all this cannot escape attention. The effects of the gambling mania are horrible. Thousands of once happy homes in Chicago are to-day in misery and

ruin because of it. The character and prospects of thousands of young men are being blighted by its fatal touch. The gambling habit and the gambling curse stick like the devilfish to their victim. And in the city it is as if the mayor had been the constant and primarily guilty participant day and night in every bunko game that was played, so long as the gambling hells, both the gilded and the squalid, were under perfectly well-understood and paid-for official protection. As easy adorn a sunbeam as exaggerate the perfidy, the essential cruelty, the comprehensive wickedness, the civic shame and criminality of it. None could see this mayor without the instant reminder, there goes the man who—with the whole police force absolutely in his control, and the laws of the State, the county, and city on his side—might any day since he took his oath of office have exterminated all these gambling dens, but who, instead, chose to bargain with them for his official protection.

We have no desire whatever to condone or excuse the guilty officials; they may be guilty of all that is charged; but of how much of this evil is the church guilty? "The church guilty?" Yes, the *church guilty*. Her grab-bags, her fish ponds, her prize guessing, and raffles involve every principle of gambling, are gambling on a small scale. They are schools for the young and inexperienced, whose appetites in such things are whetted for greater risks, and who are led to look upon gambling as not very bad because conducted under the sanction of the church. The church is not the cause of the great curse, but is she not a factor in the matter? The man who despises a drunkard may be the very one who was the chief cause of that drunkard's ruin by urging upon him a single glass of wine or beer. That church which deplores gambling hells may have made the chief gambler, by inducing him to buy tickets to a religious raffle, or a chance in a church fish pond "for sweet charity's sake." How many church members are gambling in stocks? These are matters worthy of consideration on the part of the church. As of old "the name of God is blasphemed among the Gentiles" through the professed people of God. See Rom. 2:21-24.

What's in a Word?—Words count for much in this present state of things, even when there is nothing behind them. This is especially manifest in several particulars just now. The Roman Catholics, for instance, have whistled temperance, and all at once many of the temperance people have executed a lively dance, only to find when all tired out that the Roman Catholics did not mean temperance very much after all, certainly not enough to exclude saloon keepers from either church or societies. The same thing is manifest in the religious world. Let a man or organization show honor or reverence for "Sunday" and straightway he is a "Christian." Not long ago we gave an instance of where a congregation of Hebrews had been characterized as such, because they had left the faith of their fathers and the word of God and had adopted for expediency's sake a day in which they did not believe. Words count with God if there are deeds behind them. "Why call ye me Lord, Lord," says Christ, "and do not the things which I say?" Says the beloved apostle, "My little children, let us not love in word, neither in tongue, but in deed and in truth."

## General Articles.

"Having the everlasting gospel to preach unto them that dwell on the earth." Rev. 14:6.

### THE JUDGMENT OF THE JUST ONE.

THE Pharisee a sinner brought,  
And to Jesus made this plea:  
"Shall we, as our fathers taught,  
Take her life, or set her free?"  
But the Saviour, who discerned  
All the evil that they planned,  
No answer to their plea returned,  
But, stooping, wrote upon the sand.

Then they said, "The law divine  
Bids us punish such as she;  
But we wait for word of thine;  
Shall we stone, or set her free?"  
Then these words the plotters heard,  
In the Saviour's sternest tone,  
"Let the man who ne'er hath erred  
Be the first to cast a stone."

And, again, he, stooping, wrought  
With his finger in the sand,  
And each saw his inmost thought  
Written by the Master's hand.  
Ah! how often, Lord, do we,  
Like those Jews of olden times,  
Bring our erring friend to thee  
To be judged for all his crimes,

Saying, "Lord, this man hath done  
Evil things against thy name;  
Let him for his guilt atone."  
Still the judgment is the same  
As those ancient Hebrews heard;  
He to whom all hearts are known  
Answers, "He who ne'er hath erred  
Be the first to cast a stone."

—New World.

### CONSIDER THE MORAL CODE.

BY MRS. E. G. WHITE.

"I WILL walk at liberty; for I seek thy precepts. I will speak of thy testimonies also before kings, and will not be ashamed. And I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments which I have loved; and I will meditate in thy statutes." The commandments of God are not a yoke of bondage, and in obedience to them we have nothing of which to be ashamed. We should not feel that we are severely restricted in being required to keep God's law. The Lord withholds from us nothing which is for our good. We should be ashamed of disobedience to his precepts.

There are men who profess to open the Scriptures to others, and who claim to be ministers of the gospel, who yet place stumbling-blocks in the way of those who are seeking for safe paths. But let the sincere seeker for truth look to the Author of truth, and not to the would-be instructor who knows not the way of light. Go to the Fountain of knowledge, and become acquainted with what saith the Scriptures, and take no mortal man's inferences and assertions. The fallacies of men have in them no power to sanctify the soul; and the word of God is not to be adulterated with the customs and traditions of the world. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." "And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart

condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."

The next verse opens with this warning: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." Let us consider the moral law, which was specified by the loved disciple as the "old commandment which ye had from the beginning," which was spoken from Mount Sinai amid smoke and flame, thunder and earthquake. The commandments are:—

"I. Thou shalt have no other gods before me.

"II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

"III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

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

"V. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

"VI. Thou shalt not kill.

"VII. Thou shalt not commit adultery.

"VIII. Thou shalt not steal.

"IX. Thou shalt not bear false witness against thy neighbor.

"X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's."

If this code of morals had been respected and obeyed, the world would not now be in the state in which it is,—corrupted under the inhabitants thereof. If human agents had coöperated with God, and had obeyed the laws which lie at the foundation of his government, we should not see and hear so much concerning iniquity and crime, suffering and death. Christ magnified the law, and made it honorable. He saw the necessity of expounding the law which he himself had spoken amid flame and thunder and tempest. The rabbis had heaped the rubbish of their traditions upon the law, and made of no effect the commandments of God, because they taught as doctrines the commandments of men. He showed the people that the law of God penetrated to the motives of the heart, and the lover of self was a transgressor of the law. He rescued the commandments from their companionship with error, and placed them in the framework of the gospel, and presented them to men in their true significance and importance; and to those who listened the law seemed a new revelation. Far from taking anything from the sacredness of a single precept, he revealed to men the ex-

alted character of the whole law. But because he cleansed from the law the rubbish of tradition, and freed it from the exactions of men, and from the multitude of minute requirements of men, that confused the people, and hindered them from seeing the real significance of the requirements of Jehovah, the Pharisees were saying in their hearts that Christ had come to do away with the law. But while they were musing in their hearts, he spoke words that revealed to them the fact that he read their thoughts as an open book:—

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Christ then proceeds to show that the commandments are exceeding broad, and penetrate to the very motives that control the heart.

The great adversary, the first rebel and apostate, makes war on the commandments of God, for "by the law is the knowledge of sin." This is the reason that he would have the world believe that the law of God is not binding, for then he can keep men in ignorance of the fact that they are sinners and in need of a Saviour. In this way he can lead them to reject the great salvation, that has been purchased for them at infinite cost.

#### THE SABBATH IN THE NEW COVENANT.

BY ELDER T. H. STARBUCK.

In the prophecy of the new covenant the Lord says, "I will put my law in their inward parts, and write it in their hearts." This language teaches that he will write the principles of his living law in the hearts of men, or so impress them upon the moral nature of man that he will live in harmony with their requirements. Ezekiel refers to the same thing in his thirty-sixth chapter. He says: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." These words teach that when God puts his Spirit in the heart of man, he will go in the way of God's statutes, or law. Therefore when the Spirit is in the heart, the law is there. It is the presence and power of the Spirit that puts the law there.

In 2 Cor. 3:3 this work of the Spirit is explained: "Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." This is a direct reference to writing the law in the heart under the new covenant. With the law written simply on tables of stone, it is impossible for man to obey it; but when the Spirit writes it in the heart, obedience is a possibility, for the heart with the Spirit of God in it is a heart inclined to obedience.

When the Spirit does its work upon the mind of man, a new nature,—a new heart,—is

created. Then the righteousness of the law is fulfilled in those who walk after the Spirit. Rom. 8:1-4. From these scriptures the following conclusions are gleaned:—

1. The law must be written in the heart in order to secure obedience to its principles.

2. The object of the new covenant is to put the law in the heart and secure obedience.

3. The Spirit is God's agent to do this work.

4. When the Spirit does its work upon the heart, the righteousness of the law is fulfilled in the life.

5. It follows, then, that the law and the Spirit are inseparable. The law is a living thing, and the Spirit is its life. The law is God's divine rule of conduct—the way in which the Spirit operates. When the Spirit is in the heart, the right way (righteous way, or disposition) is there. This righteous way is indispensable to the divine life, for without it it is impossible to please God. That life and the Spirit are inseparably connected with the law is proved by the words of Christ in John 6:63: "The words that I speak unto you, they are spirit, and they are life." It is "the law of the spirit of life." Rom. 8:2.

It is clearly demonstrated that the law is embraced in the terms of the new covenant; but is it the same law that was written on the tables of stone? If it is the same law, it will logically follow that the Christian is to fulfill in his life all the precepts of that law written on stone. But if it is some other law, or even that law amended, the Bible will give us ample instruction.

The law on the stone tables says, "The seventh day is the Sabbath of the Lord thy God." Is this precept written in the heart under the new covenant? If so, then the seventh day is the Sabbath of the new covenant, and Christians who understand new covenant principles will keep it. The life and teachings of Christ will fully answer this question. God says, "This is my beloved Son; hear him." In an ancient prophecy are found these words: "I delight to do thy will, O my God; yea, thy law is within my heart. I have preached righteousness in the great congregation." Ps. 40:8, 9. In this prophecy Christ himself is represented as the speaker. He says to his Father, "Thy law is within my heart." When this was written, the thought of a change of law, or a new law, had not entered the mind of man. It has direct reference to the law of the Father, and not to the so-called new law of Christ, which Antinomians advocate so much in modern times. There is no question then as to what law is intended in this passage. It was the Father's law, then so well known among the people of God.

That prophecy was written about one thousand years before Christ came into the world. Four hundred years later Jehovah says, through Jeremiah, in a prophecy of the new covenant, "I will put my law in their inward parts, and write it in their hearts." Now Christ is the testator of the new covenant. Heb. 9:16. His death was the closing act in confirming and making it efficacious in the salvation of sinners. Read the eighth chapter of Hebrews, and carefully consider. It is believers in Christ who enter into the new-covenant relation with God. Since his death the new covenant has been of full force. Men are not to wait till after the resurrection to enter into its blessings. Believers in Christ are having the law written in their hearts



here in this life. This operation of the Spirit upon the heart fits men for the immortality yet to come.

About seven hundred years before Christ Isaiah had a prophetic view of the mediatorial work of our Saviour. He said of him; "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42:21. He had a view of the same law of which the others speak. The same Spirit revealed the same things to him which had been revealed to others. To magnify the law and make it honorable would be to reveal its power and spirituality in a higher sense than it had been commonly understood before.

In the sermon on the mount it is clearly discernible that Jesus makes the law a changeless thing, to be taught throughout the dispensation upon which they were just entering; and he shows that it is so spiritual that it takes cognizance of the thoughts and intents of the heart. He teaches that it is to be taught and obeyed entire by those who enter into the kingdom of God. He added nothing to the new law, but revealed a spirituality and a love which had not been recognized before.

The new commandment of Christ is the native love of the law, revealed in the sacrificial life and death of the Son of God. Men have sometimes died for their friends. This was the highest conception of love among men; but when Christ died for his enemies, he revealed a higher form of love than men had ever known. This was the supreme love of the law which was in his heart, or, rather, a new phase of that love, and constituted the new commandment of which he speaks. It was all there from the beginning, but men had never understood it. Jesus also removed the traditions which the Jews had heaped upon the law, and taught what things were lawful to do on the Sabbath day. He gave instruction concerning every precept written upon the tables of stone, thus showing that he had it all in his heart, for out of the abundance of the heart the mouth speaketh.

In conclusion, then, how do the teachings and life of Christ answer the question of what law is written in the heart under the new covenant? From the above premises, the following conclusions are drawn:—

1. Christ came with the Father's law written in his heart—the same law which was known among the people of God one thousand years before.

2. He magnified that law and made it honorable by revealing the spirituality and love that were in it.

3. He taught the law that was in his heart. He could teach no other, for to teach a law differing in any respect from that which expressed his Father's will would be violence to the law of God, and would be sin; but there was no sin in him.

4. Christ kept the law that was in his heart. Without this obedience he could not do the Father's will, for his will was expressed in it.

5. Jesus kept the Sabbath of that law which was in his heart. This is admitted even by Antinomians, for there is no question about it.

6. Christ, the Mediator of the new covenant, confirmed it with the Sabbath law in his heart. After his death, which was the confirmation of it, no man could disannul or add anything to it. His disciples could not teach a new law, or one differing in any re-

spect from that which was in his heart when he died to confirm it. Gal. 3:15.

7. It is the Spirit of Christ that writes the law in the heart. But his Spirit could not write in the heart of man any law which was not in the heart of Christ; or a law which he neither taught nor kept.

We are to let that mind be in us which was in Christ. Phil. 2:5. That mind will lead men to follow his example in observing the Sabbath. Those who abide in Christ are to walk as he walked. 1 John 2:6. He walked according to the fourth commandment. If we walk as he did, we will also keep it. We are saved by his life. Rom. 5:10. We cannot be saved by his life without adopting it. But we do not adopt it unless our lives are characterized by the same obedience exemplified in his life. Christ's life is a representation of the manner in which God would have us regard his law. He obeyed it, because God was in him. We will obey it if God is in us: "For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. Then the whole law which was written on stone tables is written in the heart in the new covenant. Those who are loyal to God, and fully understand new-covenant principles, will be consistent Sabbath keepers; and God's word says of such: "Here are they that keep the commandments of God; and the faith of Jesus." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

#### MUSIC. NO. 5.

Scientific Features Expressive of Facts in the Plan of Redemption (Concluded).

BY ELDER E. W. WHITNEY.

THE foregoing article suggests that the seven tones of the diatonic scale represent, as do the seven days of the week, the seven-thousand-year periods reaching from creation to the end of the thousand years (the seventh period) of Revelation 20, during which the earth lies desolate, keeping Sabbath, and at the close of which the wicked are utterly destroyed in the lake of fire; the New Jerusalem, which has descended from heaven, becomes the capital of the new earth; the saints of God dwell therein; time and death end, and the absolutely perfect eternal state for the entire universe begins.

With the suggestions before us, we notice a few interesting facts. Reference has been made to peculiarities in the scale, of which science gives no explanation. One of these is concerning perfect and imperfect intervals. In order to have a proper understanding of the point, a brief explanation is necessary: A string (a piano string, for example) so tensioned as to produce when vibrating any given note, if it be stopped in the middle so that each end shall vibrate independently of the other, the note produced by either end will be an exact octave above the note given by the whole string. The reason of this is

<sup>1</sup> By a careful study of the expanded scale especially, a peculiarly fitting illustration of the seven thousand years of time measured out from eternity, will be recognized. While seven octaves measure the limit of the human ear to distinguish musical sounds, this is by no means the real limit of such sounds, as may be demonstrated by scientific experiment. There seems to be an infinity above and below this compass corresponding to the eternity preceding and following the period of time represented. When the future perfect state is reached, the musical scale may therefore become infinite in its compass by the faculties of the mind being infinitely expanded, and the "music of the spheres," in which the ancients believed, even with their slow motions become appreciable.

that the vibrations of the half are precisely twice as rapid as those of the whole, and the perfect coincidence of the sound waves of two to one produce the perfect interval of the octave. Now if the string be stopped at two-thirds its length instead of one-half, the tone produced by that portion of the string will bear the relation to that given by the whole string of a perfect fifth, or—that this expression may be understood by all—it will be the fifth note in the diatonic scale above the one given by the whole string, considering that as number one, or *do*. In other words, two-thirds of the string will give the note *sol* if the whole string gives *do*. This would also, as the octave, be a mathematically perfect interval produced by three vibrations of two-thirds the string to two of the whole string. Again, three-fourths of the string will, in the same manner, give the fourth note in the scale, or *fa*, and this interval is also perfect, four vibrations of three-fourths the string corresponding to three of the whole. Upon this coincidence of sound waves, or vibrations, depends the production of what are termed perfect intervals, and the smaller the difference in the number of vibrations in a given time, the more perfect the concord.

Now, in a science which is the very expression of harmony, we would naturally expect that its theoretical perfection would appear in its practical application. This, however, is not the case. While the perfect intervals considered or used alone, as in *melody*, are more pleasing and concordant than those which are imperfect, yet it is nevertheless a fact that in the musical scale properly tuned (or tempered, as it is termed) for the production of *harmony*, there is not a single mathematically perfect interval except the octave, which, by the way, must, under all circumstances, be perfect to be tolerable. All other intervals must be made to deviate (though but in the slightest degree) from perfect. Strange, indeed, as this truth seems, it is stranger still that we look in vain to science for the least suggestion which will help to reconcile the discrepancy between theory and practice. Concerning this distinction between perfect and imperfect intervals the "Encyclopedia Britannica" says:—

The distinction, then, has been observed for many centuries, but neither ancients nor moderns have advanced any explanation of the phenomenon, and the wondrous fact [note the expression] that perfect intervals differ in constitution and treatment from other intervals, appears to defy reason and not even to incite speculation.

In tuning any instrument, then, like the piano or organ, perfectly, all intervals except the octaves, for reasons which can easily be demonstrated by actual figures, must be made to deviate slightly from perfection. This deviation, however, is not sufficient to seriously affect the harmony. But existing as it does throughout the scale, and disappearing again when the octave is reached, is a striking parallel to the existence of sin (expressive of discord) during the period of the seven thousand years, but entirely disappearing as the eternity of perfection beyond is entered. A practical application of this thought to Christian life and experience may be exceedingly helpful. First, every sin one commits introduces discord into God's plan and work. Secondly, wherein one fails to cheerfully and heartily cooperate with the principles of and agencies in the work of God, to just that degree he is adding to the elements of discord in the work, and in his own soul—

he is not making "melody [music] in his heart to the Lord."

Many interesting comparisons may be made of the tones composing various chords with some leading feature of the work of God during the period represented by the tones used. I take, for convenience of explanation, the most simple though by no means the most interesting illustration,—the common chord of the first, third, and fifth (*do, mi, sol*). The periods represented by these tones are, therefore, those of creation (the first thousand years), the giving of the law to Israel (the third thousand years), and the introduction of the gospel to the world (the fifth thousand years). These tones sounded together produce upon the ear and mind a most pleasing effect. The simple sweetness of the chord fittingly expresses the perfect harmony existing in God's purpose in creation, the giving of the law, and the work of the gospel.

As a contrast to this pleasing harmony, observe the harsh and exceedingly unpleasant effect of the use together of numbers *one* and *two*, representing the periods of creation and the flood, or of numbers *one* and *seven*, representing creation and the thousand years during which the earth lies desolate, with the beauties of creation seemingly despoiled.

Another simple though interesting coincidence is noticed in connection with the fifth tone of the scale, recognized as and named "the dominant." It is next in importance to the first, or *tonic*. Taken in connection with the tonic, the best and clearest impression of the scale is made possible with the use of but two tones. Here, again, we see a perfect parallel, for certainly the period marked by the introduction of the gospel to the world (the fifth thousand years) may, with the greatest propriety, be designated as the *dominant period* in the plan of salvation.

One more illustration must suffice. Minor music is remarkable. Its effects are peculiar. It is especially adapted to sad, doleful expressions or subjects, and yet when properly used is, perhaps, in its way the most expressive of any class of music. The minor has for its tonic, or fundamental note, the *sixth*, or *la*, of the major scale, representing, accordingly, the sixth period, beginning about the year 1000 A.D.

Now is there a significance in the character of minor music as expressive of striking features of the present thousand-year period? Commencing as it does in the midst of the Dark Ages, it embraces the darkest period of the history of the church; it witnesses the most relentless persecutions against the people of God, spoken of by Christ as a time of "tribulation [upon the church] such as was not since the beginning of the world," and closes with the corruptions of the last days, and "a time of trouble [upon the wicked] such as never was since there was a nation," when Christ shall come as "King of kings and Lord of lords," "in flaming fire taking vengeance on them that know not the *gospel* of our Lord Jesus Christ."

Such scenes and experiences are surely a sufficient basis for the dolorous character of minor music, while its peculiar sweetness is also a fitting expression of a period when it is said, "Blessed are the dead which die in the Lord from henceforth," and of the experience of those of whom (having passed through the "fiery trial," which develops the gold), it is also said, "Here is the patience of the saints; here are they that keep the com-

mandments of God, and the faith of Jesus."

Thus we might multiply illustrations of the significance of the various relations existing between the tones of the musical scale. When studied in the light of revelation—the only safe way to study any science—it is seen to be a marvelous storehouse of comforting, inspiring, strengthening effects, and a most vivid expression in a sort of sound picture of the foreknowledge of God.

"Deep in unfathomable mines  
Of never-failing skill  
He treasures up his wise designs,  
And works his sovereign will.

"Blind unbelief is sure to err,  
And scan his work in vain;  
God is his own interpreter,  
And he will make it plain."  
—William Couper.

(To be continued.)

#### WHAT GOD FORGETS.

BY ANNA TEMPLE.

In ignorance I thought,  
In silly fear, and foolishness, and dread,  
God doth remember all the sins I wrought,  
And doth forget how needy is my lot.  
But lo, instead,  
When I his message read,  
I found it was my needs on which he thought,  
My sins that be, because of Christ, forgot.  
—Sunday School Times.

#### VEGETARIANISM. NO. 2.

BY ELDER W. H. WAKEHAM.

In article No. 1 the subject of a non-flesh diet was discussed from the standpoint of "God's original plan." In this article a few observations, based on facts drawn from the scriptures pertaining to this subject, concerning

##### Man's Experience,

will be presented. We have seen that for the first two thousand years of human history God gave man no permission to eat the flesh of animals. But in Gen. 9:3 we find the following statement recorded: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." This, as the connection shows, was spoken to Noah after he came out of the ark. What were the circumstances under which this permission was given? The flood of waters, which had been upon the earth for nearly a year, had swept away every particle of vegetation. See Gen. 7:11, 21-23; 8:13. Everything upon which man could subsist had been destroyed, and for this reason the Lord in mercy permitted Noah and his family in their necessity to eat of the clean animals which Noah had taken with him into the ark. But is it therefore reasonable or logical to conclude that because, under peculiar circumstances, which were brought about as a consequence of sin, the Lord permitted one family to use flesh meats, to preserve the race from extinction, therefore all men are at liberty to eat flesh whenever their perverted appetites demand it? This is the inference many seem to draw; but when closely examined, such an argument may be compared to a large structure erected upon a very small foundation. All that can reasonably be deduced from the Noachic permission is that one may, in case of necessity, partake of the flesh of animals in order to sustain life, for "the life is more than meat." Matt. 6:25.

We are now ready to consider the effect of the use of flesh meats upon the race. When man came from the hand of God, he enjoyed perfect health and a vitality that resisted the influences of decay and death almost one thousand years. The average length of life of the patriarchs before the flood for nine generations was nine hundred and twelve years. See Genesis 5. The next nine generations, after man began the use of flesh meats, men lived, on an average, three hundred and thirty-two years. See Genesis 11. What a wonderful falling off! The next four generations, one hundred and fifty-three years. And when we reach the time of Moses, we find it recorded that "the days of our years are threescore years and ten." Ps. 90:10. The average human life at the present time is less than one-half of what it was in the days of Moses. That the use of flesh meats tends directly to shorten life, and therefore must have been a potent agency in the terrible deterioration of the race noted above, is readily understood when we remember that the flesh of animals is classed among the stimulating foods. The poisonous, excrementitious matter always found in the tissues of flesh, when taken into the system excite various organs to abnormal activity, and the vital machinery of the body, running at a higher tension, prematurely wears out. The effect of all stimulating articles is to shorten life.

Another incident in the experience of Noah must not be overlooked in this discussion, for it has an important bearing on the question under consideration. It is a universally recognized principle in human experience that the continued use of a mild stimulant tends to create an appetite for something stronger; and this desire grows, until the victim craves the strongest stimulants, and ends his life in the gutter. There is no doubt that many a downward course in intemperance began at the table, by the use of things that seemed harmless in themselves. As

"Ill habits gather by unseen degrees,  
As brooks make rivers, rivers run to seas,"

so little dietetic errors, a passive yielding to the demands of perverted appetite, tend to weaken the moral powers of resistance, and one becomes the slave to his own lusts ere he is aware. Is there not some significance in the fact that the next thing recorded in the life of Noah, after he began the use of flesh foods, is, "And Noah began to be a husbandman, and he planted a vineyard; and he drank of the wine, and was drunken; and he was uncovered within his tent." Gen. 9:20, 21. The experience of Noah contains a lesson for us that many temperance workers have yet to learn.

We now come to the history of the children of Israel; and of their varied experiences the apostle to the Gentiles writes: "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. When Israel dwelt in Egypt, they "sat by the flesh pots," and partook of the abominations of the idolatrous Egyptians. But when God delivered them from the thralldom of slavery, he promised to bring them into a "land flowing with *milk* and *honey*," not blood. They were to be delivered not only from the service of Pharaoh, but from the bondage of sin, which included the slavery of appetite. It was the design of the Lord to give them food better suited to their needs than the stimulating diet of Egypt; so

he sent them bread from heaven. They were not satisfied with this wholesome diet, which the Psalmist denominates "angels' food," and the "corn of heaven" (Ps. 78:24); but they murmured against the Lord, and in their hearts they turned back to Egypt. How many are doing the same thing to-day! The Lord heard their complainings and "gave them that they lusted after." Ps. 78:29, Revised Version. "They were not estranged from their lust; but while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel." Verses 30, 31.

Is not there a lesson in this for us? The children of Israel lusted for flesh meats. Paul, commenting on this fact, says, "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." 1 Cor. 10:6. Will we heed these examples? Will we be admonished by these experiences? Or shall we close our eyes to the light now shining from the sacred page, and, following in the ways of rebellious Israel, bring upon ourselves, as they did, "lean-ness of soul"? Ps. 106:15.

If it be asked why the Lord gave them flesh if it was not good for them, a sufficient answer may be found in the words of Christ when asked why men were permitted to put away their wives under the Levitical law. "Jesus answered and said unto them, For the hardness of your heart he wrote you this precept." Then he calls attention to the fact that this was not the original design of God: "For from the beginning of the creation God made them male and female." Mark 10:5, 6. Or, as recorded by Matthew, "From the beginning it was not so." Chapter 19:8.

Our attention is here directed to God's original design as the rule for this time; and as it was not his plan from the beginning for man to put his wife away, and that rule holds good now, so, as it was not God's plan for man to eat flesh in the beginning, it would be well for all to abstain from it now. We close this brief discussion of this interesting question with the admonition of the apostle Peter: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11.

#### ACCEPTABLE WORSHIP.

BY H. A. ST. JOHN.

SAID our blessed Lord, "God is a Spirit; and they that worship him must worship him in spirit and in truth." John 4:24. Man is naturally constituted a worshiping being. Satan, the great enemy of God and the human race, knows right well this fact, hence he rarely succeeds in destroying this inherent principle altogether, but he is alarmingly successful in perverting it. This is seen in the innumerable things worshiped in place of the true God. But there is a small minority of the race who insist that the only Being worthy of worship is the true and living God. Satan endeavors to destroy the validity of their worship by divorcing the two elements necessary to acceptable divine service. Man must not only worship the true God, but he *must* worship him in *spirit* and in *truth*. Neither taken alone is sufficient.

To worship God in spirit can mean nothing less than a willing, cheerful, and loving service. To worship him in *truth* must mean

to worship him *according to his word*, which is truth. John 17:17. Beware of that spirit of ecstatic joy and profession of great love, which belittles any part of the revealed word of God. They that worship God acceptably *must* worship him in *truth*, that is, according to his word. He only has the divine right to say in what way he will be worshiped; and this he has clearly done in the Bible. In vain do they worship him who teach for doctrines the commandments of men. Thus taught the divine Son of God.

Again, we should beware of that worship which makes first and last and everything of a strict conformity to the letter of the divine word. The letter is all right so far as it goes, but, as it is lacking in love, in spirit, it cannot be acceptable to God. They that worship him *must* worship in *spirit* as well as in *truth*. The apostle Paul expressed it exactly when he thanked God that his brethren had *obeyed* from the heart that *form* of doctrine delivered unto them. Rom. 6:17.

#### THE COST OF WAR.

BY WM. PENNIMAN.

THE wars of the European and American nations from 1790 to 1880, or ninety years, cost \$15,235,000,000, besides the great loss of human life and demoralization of life. The great national war debts of the world in 1884 amounted to \$27,155,000,000. According to the *Journal of Education*, the annual cost of the world's chief regular armies amounted to \$687,947,620. Next to the cost of alcoholic stimulants, tobacco, or the rum curse, comes war.

In a recent article in the *North American Review*, Mr. Archibald Forbes, speaking of the strength of the dual alliance (France and Russia), and of the triple alliance (Germany, Austria, and Italy), says:—

The war strength of Russia is 2,411,105 officers and men, 800,000 horses, and 4,500 guns. The war strength of Germany is 2,440,000 officers and men, 562,150 horses, and 4,430 guns; of Austria, 1,590,000 officers and men, 292,000 horses, and 2,140 guns; of Italy 1,253,200 officers and men, 134,000 horses, and 1,620 guns. The total war strength of the dual alliance is 5,126,705 officers and men, 1,263,000 horses, and 9,700 guns; of the triple alliance, 5,287,200 officers and men, 988,150 horses, and 8,190 guns. The war strength of the triple alliance, infantry, therefore, is superior to that of the dual alliance in officers and men by 160,495, while it is inferior 274,850 in the number of horses, and 1,500 in the number of guns. The total forces available by both alliances in war, field, and troops only is 10,413,905. The gross population of both alliances is 272,569,462.

These millions of men must be paid and fed at an enormous expense. The horses must be fed. The cost of guns and powder is an immense sum. Estimate the amount of good that nearly eleven millions of men could do if their lives were devoted to a better purpose. Think of the ruined homes, think of the loss intellectually and morally, think of the blood that will be shed when those nations will be in actual combat. It is estimated that if all the blood which has been shed in war could be collected, it would make a lake large enough to float all the navies in the world.

These war forces which are at work in the world show us where we are in the stream of time, and that the great battle of Armageddon is near, which will culminate in the slaughter of the whole wicked world. God and eternity only can estimate the cost of war. But war will sometime cease; the great battle of Gog

and Magog will have been fought; the wicked nations will be no more, and a universe free from sin and the horrors of fratricidal strife will exist forever.

Let us, then, while the angels are holding the four winds, help to spread the message which is both a blessing and warning to the world.

#### SUNDAY LAWS INEXPEDIENT.

UPON the subject of enforcing in our day the Sunday law enacted in the reign of Charles II., the Melbourne (Australia) *Age*, of date August 11, comments at length. The occasion of the comment was the arraignment of a man in Sydney for laboring on Sunday, and his sentence to payment of a fine, with the alternative of being "set publicly in the stocks for two hours." We copy as follows:—

He has refused to pay the fine of 2s. 6d. imposed upon him by the court, which is thus faced with the dilemma of having to find a pair of stocks in which to place him as a punishment for infringing a law made a couple of centuries ago. The difficulty demonstrates the absurdity of the position, and illustrates the fact that the law is as much out of date as is the penalty for its infraction. Under this law we may presume that all engaged in the production of Monday morning's paper are technically liable to be placed in the stocks, and it would go hard with the Chinese cabinet maker who works seven days a week, sometimes on the manufacture of the seats and fittings of Christian churches.

Quite recently the extreme Sabbatarians in England took proceedings against Sunday lecturers in Leeds, who broke the law, not by giving their entertainment, but by charging for admission thereto. We are told that the incident is likely to end in the repeal of the ancient statute which makes so fine a distinction. Here in Melbourne every Sunday variety shows are given at some of the theaters, which differ very little from the week-day entertainments except in the fact that payment is nominally optional. It is called a rational concert, though how far the epithet is deserved by a program which contains such lyrical gems as "E Don't Know Where'e Are," and "Daddy Won't Buy me a Bowwow," it might puzzle its promoters to show. Apparently the public appreciate the amusement offered, and do not refuse to gratify the expectation that they will contribute a shilling or a sixpence, according to the seats they occupy. It may be lamentable that such a way of spending Sunday evenings should be thought legitimate, but it is a matter of taste rather than one of morals that a man should refuse to go to such a concert, and see no harm in a political lecture disguised as a sermon, or a magic lantern entertainment consisting of views of the Holy Land. It is certainly inexpedient to bring the law to bear on the point, for nothing can be more certain than that to endeavor to make illegal that in which the vast majority of the people see no harm, only tends to bring the law and its administrators into contempt. The same society that permits the running of railways and tramways upon Sunday can hardly refuse to the individual the liberty it accords to a corporation or a State department without making itself ridiculous. The law that permits such an anomaly can only remain on the statute book on condition that it is never enforced in such a way as to press its existence upon public attention.

It is another matter when an ancient enactment is exhumed for the purpose of gratifying personal or sectarian spite, as seems to have been the case with the unlucky Seventh-day Adventist in Sydney. By no stretch of imagination can it be supposed that when a man voluntarily occupies himself on Sunday at some work for his private gratification, he puts any pressure, direct or indirect, upon other people to compel them to do the same. Under these conditions the prosecution of the offense is simply the persecution of opinion, and with anything of that sort our generation has made up its mind to have nothing to do. There can be no doubt but that this statute of Charles II., if put to the vote in our day, would have as little chance of being passed as would any of the famous "Blue Laws" of the State of Connecticut, one of which is alleged to have made

it a punishable offense for a mother to kiss her child upon Sunday. Thus, as always happens when the law is completely out of touch with public opinion, the victim of it becomes in some sort a martyr, one to be imitated rather than shunned, and the effect on the public mind is exactly the reverse of what the framers of the law anticipated.

On this same subject the *Sydney Telegraph* comments as follows:—

Is it really worth while to go on setting the creaky old laws of the late Charles the Second in action for the harassing of persons who do not believe that Sunday is the Lord's day, and who, instead of remembering to keep it holy, follow their ordinary occupation rather ostentatiously? To capture a sturdy little man who for his conscience' sake will go to the stocks rather than appear to acquiesce in what he thinks a mistake, is intrinsically foolish. The police could find quite a considerable number of more recent Acts of Parliament that are being infringed every day, and with much greater ill effect. A man who doesn't think that the right day has been fixed upon as the Lord's, and who cannot afford to keep two days a week holy in the sense of refraining from work, does not interfere with the public if he sets a few bricks and mixes some mortar in a lone-hand sort of way. They may not like to see him doing so, but good Protestants do not like to see brother Christians going to Roman Catholic churches, and both sects, as a rule, object to the big drum of the Salvation Army. If the laws against betting, gambling, and Sunday rum drinking were put in force, and the persons who have unusual ideas on the Sabbath question given a little more rope, the net result would be better.

#### SIGNS OF HIS COMING.

BY ALFRED MALLETT.

IN these days we hear many rumors about Christ's being on the earth in person. This or that man sets himself up as Christ, and each gets his devoted followers. The cry of "Lo, he is here," or "Lo, he is there," is continually reaching the ear. Is not this a sign of the last days? Christ, when on the earth, warned us against this. In answer to the question of his disciples, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" he said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Christ at this time had been telling the disciples of the destruction of Jerusalem. This had stirred their curiosity, and led them to their inquiry, "What shall be the sign of thy coming?" The first thing that Christ warned against was false Christs.

How shall we escape this deception? "The entrance of thy word giveth light; it giveth understanding to the simple," says the Psalmist. By the study of the word of God, we can escape every deception of Satan. Notice, the Psalmist says "the entrance of thy word giveth light." It must be within in the heart, written upon the heart. It is by not adhering strictly to this word that many are deceived.

"Many shall come, . . . saying, I am Christ." When?—In the last days, just before the appearing of the true Christ in the clouds of heaven. False Christs were to arise more particularly after the "great tribulation such as was not since the beginning of the world." This time of tribulation I will merely say ended in 1798. After this tribulation, Christ warns us: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs. . .

Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not."

Then the appearance of false Christs is one of the signs of the last days.

How is the child of God to know who is the true Christ?—The word of God tells us that "every eye shall see him." We shall not know of it through the religious or secular papers, or through a few individuals, but *every eye shall see him*. And Christ says: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." So, then, rumors may come, but he who follows the teachings of Christ will not be moved, for he knows just how the Master will come.

But in this connection Christ gives us other signs that will precede his second advent. He says: "Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines, and pestilences." All these calamities are constantly increasing. The nations at the present time are all in commotion, not knowing what the end will be. They cry, "Peace, peace," but there is no peace. Every government is becoming bankrupt. The poor man cries for bread; pestilences and earthquakes have raged and are raging in divers places. There is the cry of "hard times" throughout the world. "The sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." The rich have hoarded up their money for the last days, bringing poverty upon the poor, as the word of God has foretold us; and rumors of their coming doom are in the air. The apostle James describes this in these words: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth."

Is this true to-day? Does this rightly foretell the present state of affairs? What did the "Industrial Armies" marching through the country to the capital of the United States mean? They were comparatively small bodies, but they represented many behind them. The late great strikes are indicative of the same unrest, and show that we have reached the last days, and prophecy must be fulfilled. The time must come when the rich man will weep and howl. But above all this are heard the rumors of war on every hand. There is the consoling cry of "Peace and safety," but sudden destruction is the end thereof.

But what are the popular ministers of the gospel doing to sound the alarm, that the people may awake from their lethargy?—Oh, they are telling the people that the glorious millennium will soon be ushered in; that the world is growing better! Their cry is, "Peace and safety," and so the people are lulled to sleep, because they put their trust in the "multitude of their mighty men" instead of trusting in God, their only help.

"But," says one, "are not the ministers enlightening the people?" If the ministers followed the Bible they would be warning the people of the impending dangers, of the signs of the times, and of the soon coming of our Saviour. The true representatives of Christ will do this; for there is no great event takes place but God will make it known to his people.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

He has given us landmarks all along the way, that we may know when his second advent draws near, just as he did when his first advent drew near; but the professed people of God to-day are like the Jews of old; they are blinded by their own selfish desires, and are not looking for Jesus to come as he said he would. They would make him king on this wicked earth, when he himself has declared that his "kingdom is not of this world."

All these things will not affect the child of God, for he rests in the promise of the Saviour, "He that endureth unto the end, the same shall be saved." He sees the signs of the coming kingdom. He knows the Shepherd's voice. And Jesus says, "Heaven and earth shall pass away, but my words shall not pass away."

Brooklyn, N. Y.

#### CIVILIZATION AND WAR.

WHEN so many, among them professed ministers of the gospel of peace, are talking of the present war preparations among the great nations of earth, as evidences of high civilization, the following, from a popular writer and critic, Ambrose Bierce, will be refreshing to the right-minded man:—

The Chinese in China may err in matters religious and dietetic, but they are not altogether devoid of judgment in certain other affairs. In a Victorian telegram published in this paper yesterday was an extract from an editorial in the esteemed *Chung-Hai-Yet-Pao*, of Canton. It began as follows:—

Li Hung Chang is very strongly of the opinion that it would be advisable for Chinese troops to be led into action by European officers, as the latter, owing to their barbarity and savage dispositions, and from the fact that their nations live by war, are better fitted for the battle field than a more enlightened and civilized race.

Doubtless Li Hung Chang, in his blindness, is addicted to the sin of bowing down to wood and stone; and doubtless for him the pleasures of the table would be incomplete without boiled rat; it is not contended that either his deity or his dinner is fit to be served. Quite the same, he is full of light. His estimate of European character is just and accurate. Nations that devote the larger part of their revenues to maintenance of professional and expert killers of men, and to perfection of appliances for taking life, are in disposition barbarous and savage in the worst sense of the words. Skill in the science and practice of slaughter is not an attribute of any civilization worthy of the name, nor is popular homage to those so skilled consistent with possession of public virtues and high intelligence. Li Hung Chang's estimate of the civilization of his own countrymen is possibly erroneous. Absence of the military spirit, feebleness in war, and contempt of the man-killing trade, are not in themselves proof of general enlightenment; but, assuredly, general enlightenment is neither proved by nor compatible with the brutal bloodthirst to which Christian peoples owe their tremendous armaments, frequent wars, and imposing public debts. The famous Chinese viceroy is said to have been stripped of his official yellow jacket, but, clearly enough, he retains his thinking cap, and wears it on his head as level as the salt, salt sea.

If we wait until we have more than we want before beginning to give, we shall die without giving. But if we give out of our scanty portion to those whose need is greater than ours, we shall live as givers, and shall enjoy living. The man who only gives from his surplus never knows the real joy of giving.—*S. S. Times*.

No CHARTER of man's writing can sanctify injustice or repeal God's eternal law.—*William Ellery Channing*.



## 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.*

### OUR AIM.

BY ROSA A. YOUNG.

No EARTHLY position of greatness,  
Of honor, of trust, or of fame  
May be ours, but with earnest endeavor  
We would honor our Master's name.

The duty that seems to be nearest,  
To labor, to pray, or to sing,  
We will gladly and cheerfully do it;  
Our motto is, "Do the next thing."

At home in the family circle  
We will daily endeavor to prove  
That the meek, lowly Spirit of Jesus  
Prompts to actions of kindness and love.

There are duties that may not be pleasant,  
Tho' most needful that they should be done;  
We'll not shrink from the task, but perform it  
In a way that is second to none.

The girls they should all seek to lighten  
The burdens that heavily lay  
On the tired, worn shoulders of mother,  
Who has borne the strong heat of the day.

Let a task, however distasteful,  
Be set to the music of song;  
'Twill brighten the task, and the music  
Will stay with us all the day long.

The boys should, with glad, cheerful faces,  
Work their fields with the spade and the hoe,  
Or trundle the heavy wheelbarrow,  
As after the water they go.

Or, if asked to supply for the kitchen  
The fuel their meals to prepare,  
The bright, cheery whistle will tell us  
A free, happy spirit is there.

To sulk, or to pout, or to grumble,  
To linger at duty's loud call,  
This is not to honor our Master,  
Or prove ourselves faithful at all.

When a duty is ours, we will do it;  
That duty we will not forsake;  
But we will put honor upon it  
When we do it for Jesus' dear sake.

At home or abroad, be our object  
The requirements of Jesus to meet.  
On earth we will work for our Master;  
Our reward we will lay at his feet.

*Pitcairn Island.*

### HIS MOTHER MADE HIM.

A WEALTHY business man not long ago, says a writer in the *Youth's Companion*, made a short visit to his native town, a thriving little place, and while there was asked to address a Sunday school on the general subject of success in life.

"But I don't know that I have anything to say, except that industry and honesty win the race," he answered.

"Your very example would be inspiring if you would tell the story of your life," said the superintendent. "Are you not a self-made man?"

"I don't know about that."

"Why, I've heard all about your early struggles! You went into Mr. Wheelwright's office when you were only ten—"

"So I did. So I did. But my mother got me the place, and while I was there she did all my washing and mending, saw that I had something to eat, and when I got discouraged told me to cheer up and remember that tears were for babies."

"While there you studied by yourself—"  
"Oh, no; bless you, no! Not by myself. Mother heard my lessons every night, and made me spell long words while she beat the cakes for breakfast. I remember one night when I got so discouraged I dashed my writing book, ugly with pot hooks and trammels, into the fire, and she burnt her hands in pulling it out."

"Well, it was certainly true, wasn't it, that as soon as you saved a little money you invested in fruit and began to peddle it out in the evening train?"

The rich man's eyes twinkled, and then grew moist, over the fun and pathos of some recollection.

"Yes," he said, "and I should like to tell you a story connected with that time. Perhaps that might do the Sunday school good. The second lot of apples I bought for peddling were specked and wormy. I had been cheated by the man of whom I bought them and I could not afford the loss. The night after I discovered they were unfit to eat, I crept down cellar and filled my basket as usual.

"They look very well on the outside," I thought, "and perhaps none of the people who buy them will ever come this way again. I'll sell them, and just as soon as they are done I'll get some sound ones."

"Mother was singing about the kitchen as I came up the cellar stairs. I hoped to get out of the house without discussing the subject of unsound fruit, but in the twinkling of an eye she was upon me:—

"Ned," she said, in her clear voice, "what are you going to do with those specked apples?"

"Se—sell them," stammered I, ashamed in advance.

"Then you'll be a cheat, and I shall be ashamed to call you my son," she said promptly. "Oh, to think that you could dream of such a sneaking thing as that! Then she cried, and I cried, and I've never been tempted to cheat since. No, sir. I haven't anything to say in public about my early struggles, and I wish you'd remind your boys and girls every Sunday that their mothers are doing far more for them than they do for themselves. Tell them, too, to pray that those dear women may live long enough to enjoy some of the prosperity they have won for their children—for mine didn't."

### POINTS ABOUT MONEY.

HERODOTUS says that Croesus was the first sovereign to make coins of gold.

In 1503 the first English shilling was minted. It bore the king's image.

Silver was first coined in Rome in B.C. 269, when Fabius Pictor set up a mint.

The United States Mint was established in 1792 and at once began operations.

The first English laws against counterfeiting were issued in 1108 by Henry I.

In 1844 Napier's coin-weighing machine was put in use in the Bank of England.

In the fifth century before Christ, refined copper was deemed as precious as gold.

The first American coins were made in England in 1612 for the Virginia Company.

The first English gold coins were minted in 1257, in the forty-second year of Henry III.

In 1631 the invention of milling the edges of coins, to prevent clipping, was introduced.

Over one thousand series of Greek coins, issued by independent cities, are known to exist.

English sovereigns were first minted in 1489. They were called by various nicknames.

During the reign of Numa Pompilius, 700 B.C., an experiment was made with wooden money.

The bronze cent and two-cent pieces of this

country were first coined in 1864, and the nickel half dime in 1866.

The earliest Greek coins bore a lion or tortoise on the obverse and punch marks on the reverse.

Wampum was adopted by the New England colonists in all their dealings with the Indians.

English coin was first made a legal tender in 1216. Before this rents had been paid in produce.

Vermont and Connecticut coined coppers in 1785. New Jersey and Massachusetts did the same in 1786.

In 1237 the English coined gold pennies which weighed 1-120th of a pound and passed for twenty pence.

Down to the Norman conquest the Britons had "living money" and "dead money," the former being slaves and cattle, the latter metal.—*Selected.*

### RESISTING TEMPTATION.

WHEN Edward Wilkins was leaving home in a quiet country village, his father thus addressed a few farewell words to him:—

"My boy, beware of the theater and the public house; keep the Sabbath holy by attending a place of worship in which you can do good and get good; read your Bible and pray over it, that God by his Holy Spirit's influence may so bless its instructions that they shall become a source of power within you in times of temptation; write home every week to your mother and myself, and let us know every difficulty and every joy you experience. Now go, and may the Lord have you in his holy keeping in the great city to which you are going."

The youth had not long been in his situation when he saw how wise had been that counsel, for there was every inducement from without to fall into every one of the temptations of which he had been warned. There were about three hundred young men in the house, nearly half of whom were fond of the exciting pleasures they could pick up in an hour or two at the close of the day's labor.

Several of those who lodged out of the house made no secret of their nightly adventures in theaters and taverns. They boasted of their Sunday excursions by boat and rail, and used to speak pityingly of those who were compelled to "make" their Sunday in the warehouse. Amongst the latter, too, were several who spent their leisure hours in reading any book but the Bible, and who were never known to pray.

It is an unhealthful atmosphere for a Christian youth to draw breath in; but Edward Wilkins kept up his heart with all diligence, and he was rewarded by a conscience void of offense, and finding in the simple pleasure of devotion a joy unknown to those who wasted time, and money, and health in riotous living. He kept up a constant communication with home, and thus maintained a tender home feeling in his heart amid the exciting scenes of city life.

He had been about a year in his situation when an incident occurred which taught him how weak and deceptive the human heart is when not constantly supported by divine grace. He had given such satisfaction to his employers that they determined to raise his salary, and one evening this fact was communicated in very pleasant terms by one of the managers.

He was paid his quarter's salary, and told that, as he had been rather overworked, he might take a holiday on the following day. The youth was overjoyed as much at the prospect of a holiday as at the increase in his salary, so overjoyed that his devotions were less earnest than usual on the night before and the morning of the day.

He spent a pleasant day in a favorite coun-

try haunt of his, and returned to town in the dusk of evening. On his way home he stopped to look at a gaily lighted building, on which the word "Theater" was blazing in large letters formed by jets of gas. He had never been in a theater in his life, and had felt no desire to enter one; but now, as he saw crowds of gaily dressed people pouring in, the thought occurred to him, "Will there be any harm if I just look in; I will not stay, of course; but will there be any harm in my seeing what it is like?"

The longer he stood watching and arguing with himself the stronger became his desire to enter. At last the wish became irresistible, and he entered the vestibule. Then, in a moment, his father's parting counsel flashed into his mind, and, literally, with fear and trembling he ran home as fast as he could.

He passed a night of sighs and tears, and for several days was the most miserable of young men. Conscience inflicted on him the most bitter smarts. It was true he had not fallen, but what if he had? What if he had allowed the tempter to gain the victory over him in this instance? Might it not certainly have been a vantage ground for the tempter to lead him on into excesses into which other young men had been led, the very thought of which made him tremble?

Years afterwards, when narrating the story, he said he could never pass a theater without feeling something of the thrill of terror with which he ran away from a temptation that was becoming too mighty for him.

How dangerous it is to dally with temptation! Every moment it will become stronger; every moment the tempted one will become less able to resist. But the smallest wedge, if promptly used, will prevent the breaking out of a reservoir which, if left to make the crevice by which the water is leaking larger and larger, will flood an entire village.

One brief, earnest prayer when temptation assails us will awaken in the heart thoughts and feelings, and bring help from above, that will effectually withstand the most artful of the tempter's wiles.—*Selected.*

#### SAVE YOUR FAMILY.

Oh, let it not be told on judgment day that you let your family start without the only safeguard,—the religion of Christ! Give yourself no rest until your children are the sons and daughters of the Lord Almighty. Your son does just as you do. He tries to walk like you and to talk like you. The daughter imitates the mother. Alas, if father and mother miss heaven, the children will! Oh, let Jesus come into your house! Do not bolt the hall door, or the parlor door, or the kitchen door, or the bedroom door against him. Above all, do not bolt your heart.

Build your altar to-night. Take the family Bible, lying on the parlor table. Call together as many of your family as may be awake. Read a chapter, and then, if you can think of nothing else besides the Lord's prayer, say that.—*T. De Witt Talmage.*

#### FACTS WORTH KNOWING.

In round numbers one billion dollars (one thousand millions) are squandered every year in the United States for drink. According to the census figures it takes in round numbers 200,000 men to make the liquor drunk and the raw materials which go into it. But close the saloons, wipe out the traffic in intoxicating beverages, and let the one billion dollars now wasted in drink be spent for the necessities of life, the products of useful labor, and the same census figures show us that *one million additional workmen* will be required to supply the useful articles demanded. What a

factor in helping to solve the problem of the unemployed!

Another point: According to the census figures, of every \$100 spent by the consumer for liquor, \$3.80 goes to labor. But of every \$100 spent by the consumer for the products of useful and necessary industry,—boots and shoes, bread and bakery products, carpets, clothing, etc.,—nearly \$18, or more than five times as much, goes to labor. Thus besides the direct financial benefit to be reaped from prohibition, the working portion of the community would reap an indirect benefit of five times the wage value they now get out of the saloons.—*Selected.*

#### HIS FIRST PATIENT.

A PHYSICIAN who now stands very high in his profession tells with great enjoyment of his first visit to a patient, and its amusing result. "My diploma and a well-filled medicine case and \$5.00 in cash comprised my earthly possessions when I landed in B., then a small town in a Western State.

"Renting a small, unfurnished room, I printed my name in bold black letters on a piece of pasteboard and put it in one of the windows, that opened upon the main street of the town. Then I was ready for business. But the people seemed discouragingly healthy; and the outlook was not promising.

"It was three weeks before I had a call. Then there came to my door an elderly, angular woman, who asked:—

"Be you the doc?"

"I am," I replied, looking as wise and dignified as a man could who had been called doc.

"She then said that her 'old man' was 'aillin' somewhere,' and asked me to go and discover if I could what was 'the matther of him.'

"No young recruit ever went forth to battle with more anxiety than I went forth to meet my first patient. I cannot to this day account for the nervousness that possessed me. My knees literally shook as I entered the room in which my patient lay.

"Making an effort to look wise, and trying hard to affect the manner of an experienced physician, I said:—

"Put out your pulse."

"Realizing the mistake I had made, and magnifying it into a most horrible one, I made matters worse by saying:—

"No, I meant let me feel of your tongue!"

"What for?"

"Oh, it was only a slip of the tongue!" said I, with what must have been a ghastly smile. "Are you very sick?"

"That's what I want you to find out," said the patient.

"Oh, yes; to be sure!" I managed to say. Then I went through the usual formula, gaining a little in self-confidence, but was not greatly elated, you may judge, when the man, eyeing me keenly, said on my departure:—

"Green hand at the bizness, ain't you? I guess you don't know as much as you think you do."

"I did not seem myself to know as much as I thought I did."—*Exchange.*

In a recent speech at Birmingham, Lord Rosebery, Prime Minister of England, is reported to have said:—"No one can deny that there is a great deal too much drinking in this country, and that much of the crime, and much of the pauperism, and almost all the degradation prevalent in this country, is attributable to the curse of drink. Another point on which I regard it as a danger is this, that it is becoming too great a power in the State. I go so far as to say this, that if the State does not soon control the liquor traffic, the liquor traffic will control the State."

## Mission Fields.

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

#### 10 VICTIS.

I SING the hymn of the conquered, who fell in the battle of life,  
The hymn of the wounded, the beaten, who died overwhelmed in the strife,  
Not the jubilant song of the victors, for whom the resounding acclaim  
Of nations was lifted in chorus, whose brows wore the chaplet of fame,  
But the hymn of the low and the humble, the weary, the broken in heart,  
Who strove and who failed, acting bravely a silent and desperate part,  
Whose youth bore no flower on its branches, whose hopes burned in ashes away,  
From whose hands slipped the prize they had grasped at, who stood at the dying of day  
With the wreck of their life all around them, unpitied, unheeded, alone,  
With death swooping down on their failure, all but their faith overthrown,  
While the voice of the world shouts its chorus, its pean for those who have won,  
While the trumpet is sounding triumphant, and high to the breeze and the sun  
Glad banners are waving, hands clapping, and hurrying feet  
Thronging after the laurel-crowned victors—I stand on the field of defeat  
In the shadow, with those who are fallen and wounded, and there  
Chant a requiem low, place my hand on their pain-knotted brows, breathe a prayer,  
Hold the hand that is helpless, and whisper, "They only the victory win  
Who have fought the good fight and have vanquished the demon that tempts us within,  
Who have held to their faith, unseduced by the prize that the world holds on high,  
Who have dared for a high cause to suffer, resist, fight, if need be, to die."  
Speak, history! Who are life's victors? Unroll thy long annals, I say;  
Are they whom the world calls the victors, who won the success of a day,  
The martyrs or Nero, the Spartans who fell at Thermopylæ's tryst,  
Or the Persians and Xerxes, his judges or Socrates, Pilate or Christ?

—*W. W. Storey.*

#### GIVING NAMES AMONG THE AINOS.

BY REV. J. BATCHELOR.

LAST March in Japan I admitted an Aino to the church of Christ by baptism. She is a girl of thirteen. Before the baptism took place I had great difficulty with regard to the choice of a suitable name for her. Such a selection is a very hard matter among the Ainos. It is true, indeed, that they only have one name each, like the ancient Greeks, but then they have so many superstitions and curious customs connected with this subject that the choosing of a fitting name for a person is quite a formidable task. The chief difficulties, then, connected with finding names for children come from this fact.

No one may be called by the name of a person who has passed away. When anyone dies, his or her name must die also. Should the name of a dead person be applied to a boy or girl, it is supposed that it will grieve the soul of the departed, and be likely to call forth his or her displeasure. Some evil would be pretty certain to follow, for the spirits of the dead can, it is thought, act upon the living for good or evil. No person can, therefore, take the name of his dead parent

friend, or ancestor. They always try to banish the very idea of death from their thoughts.

It will easily be seen, therefore, that there must always be a great want of Aino proper names, and that naming a person is a matter of great difficulty. Names in themselves are supposed by the Ainos to be lucky or unlucky, and to bring fortune or misfortune on a person, as the case may be. The people appear to invest them with power for good or evil, so superstitious are they. In short, the Ainos appear to live in a great whirl of superstition with regard to this as well as every other subject. Thus, for example, a child is of a weakly disposition, and is consequently always ailing; this is often thought to be because the name is an unfortunate one. It has, therefore, to be changed.

I have repeatedly been asked to name or rename persons, varying in age from four to eighteen, for this very reason. I know of one sickly child who is continually ill, and whose name has been changed by her parents and friends no less than four times, and only to-day I was asked, as a great favor, to think of a new and more fortunate name for her. This superstition is very deeply fixed in the mind of the Ainos, and it will take a long time to get rid of it, for such ideas among such a people die very hardly.

I mentioned above that a person must not be called after his or her ancestors or deceased relations. In the same way he must not take the name of his living neighbors. Should such a thing be done, it would be looked upon as a kind of theft, and treated accordingly. This fact probably arose from the idea that names bring good or evil, and a person needs all the good his name can bring, and does not care to have it divided up with another. In trying to find the name of a person I have several times been asked not to use such and such a name, because someone else at another village has one which sounds very much like it. Again, the name must have a good sound and meaning. That seems reasonable enough.

Choosing a name for the person I lately baptized, I suggested several before I could hit upon the right one. Thus, Rhoda would not do at all because the first syllable sounded too much like the Japanese word "ro," a prison, and is a word often used by the Ainos for "prison," so that Rhoda or Rota would mean, as the Ainos use it, "to be in prison." It was not the slightest use telling them that the Scripture word Rhoda had another meaning. A name with such a sound could not possibly do. I next mentioned Sarah at a venture. But even that would not do by any means; it sounded too much like the Aino word "sara," which is the word for an animal's tail. Such a name could not be thought of for a minute.

I next tried Eunice, but it was thought best not to take that name because it sounded very like "junin," which means "pain," and to "suffer pain." At last I tried Rebecca. Yes, that would do very well indeed, for in Aino the word "Reipeka," which sounds very like Rebecca, means "a fitting name." Well, I certainly thought I had got over that trouble. But, lo! about five minutes before the time appointed for the service, word came in that "Reipeka" would not quite do; could I kindly change it? I asked why, and found that her mother, who had died some six years ago, was called "Rerura," the first syllable of which was very like "Rei" in "Reipeka."

In sheer desperation I therefore coined a name on the spot. It was "Tom-un-mat," and that means "the shining female." To my surprise, all parties were highly delighted with it, and so she was named by it.

After this I intend to devote some little time in thinking out and coining Aino names, for the naming of the people constitutes a real difficulty, so many knotty points have to be avoided, and delicate and per-

plexing crotchets humored. God grant that "Tom-un-mat," "the shining female" or "girl," may, indeed, henceforth shine to the glory of her Saviour, and be a bright jewel in his crown.—*Gospel in All Lands.*

#### MAFETING, BASUTOLAND, AFRICA.

A CHURCH OF ENGLAND missionary, Rev. H. C. Sanderson, writes as follows concerning Mafeting to the *Mission Field*—

"This town is unique, I believe, as being at present the only one in Basutoland which is fast becoming Christian. So much so is this already the case that I have been repeatedly told that heathen, chancing to come and reside here, find themselves in so great a minority, have so few kindred spirits to associate with, that they either themselves become converted to Christianity or else are disposed to leave for other villages with greater heathen populations. Even casual visitors can hardly fail to be impressed with the Christian habits of this town, for daily after the ringing of their respective bells (often simultaneously) two long lines of people are to be seen traversing the main street—the one wending its way to church for matins or evensong, the other to a French Protestant mission building for their morning prayers. And, as further illustrating the same feature, I may mention that native Christians from other parts of this mission, when visiting Mafeting and joining in the daily services, have invariably remarked to me afterwards that 'in Mafeting every day seems like a Sunday, for the congregation is always so large.' But the native church people in Mafeting are not only strong numerically, they are also strong in Christian virtue. Taken singly, the congregation in Basutoland is as large as that in Mafeting, and, in proportion to its size, none is more exemplary. Of course I can only testify of what has come under my personal notice, and it is with deep thankfulness that I am able to record that during the last twelve months the number of persons coming under censure for offenses has been at the ratio of one per cent., a lower proportion than I have ever met with hitherto, either in other parts of this particular mission or elsewhere."

#### MISSIONARY DRESS AND LIFE.

BY CHARLES F. HARFORD-BATTERSBY, M.D.

MATTERS of dress and social etiquette and the general mode of living of the missionary seem small matters to those who have not had actual experience of the work, and even to many of those at work in the mission field in places where European customs predominate.

But in a pioneer work these things have an importance which it is almost impossible to overrate, but very difficult to explain to those who have no experience of such fields.

It is obvious, however, that when a missionary enters for the first time a new part of a country, he will be an object of general interest and attraction, whether for good or ill, on the part of the natives. For some time he may not have the opportunity of speaking much to them, even if he knows their language; but long before he can speak to them, they will have formed opinions about him, which will probably have far more weight than the sermons he may preach. This is so in our own country, but far more so among people who are shut off from general intercourse with the nations of the world. Their natural prejudices are even greater than our own, and he is a foolish man who seeks to run counter to them, at least so far as they are not antichristian. For instance, they will judge of a man's wealth by their own standards, and it is, perhaps, impossible to avoid a reputation of being rich, but it is

worth while making an effort to live as simply as possible.

Self-denial probably forms a greater part of their idea of religion, and they will not be likely to listen very much to one whom they think is "making a good thing out of it."

It may be true that missionaries are not living luxuriously according to English ideas, and may put to shame many who are living in ease at home, and expecting others to do what they are not prepared to do themselves, but still, according to Chinese ideas or African ideas, they may be living at an unnecessarily higher level than the natives around them.

The complaint was lately made by the correspondent of the *Times* in Uganda that our missionaries were too condescending, and had erred in treating the natives as brothers instead of domineering over them. This is just the sort of complaint which was made most vehemently against us by traders and others when we adopted native dress on the upper Niger. They said that we should not lower ourselves by condescending to the ways of the people, and putting ourselves on an equality with them. But our Master has given us an example, which we must follow, not to be lords and masters over those to whom we go, but to be as he was, a servant.

To conform to their manner of life in all reasonable ways is, in my opinion, the surest way to win the confidence and respect of those among whom we may go. It may mean some self-denial; it will certainly need a great deal of attention, but it is well worth the trouble.

In some cases, even in pioneer missions, it may not be possible to conform, except in a most limited extent, to the ways of the people; in some it could not be done without serious risk to health. We would not wish to lay down universal rules, but I would contend most earnestly for the principle of identification of the missionary, as far as possible, with the people among whom he goes to work.—*London Christian.*

## SCIENCE in the KITCHEN

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### BREAD UPON THE WATERS.

Mid the losses and the gains,  
Mid the pleasures and the pains,  
And the hopings and the fears,  
And the restlessness of years,  
We repeat this promise o'er—  
We believe it more and more—  
Bread upon the waters cast  
Shall be gathered at the last.

Gold and silver, like the sands,  
Will keep slipping through our hands;  
Jewels, gleaming like a spark,  
Will be hidden in the dark;  
Sun and moon and stars will pale,  
But these words will never fail—  
Bread upon the waters cast  
Shall be gathered at the last.

Soon, like dust, to you and me  
Will our earthly treasures be;  
But the loving word and deed  
To another in his need,  
They will unforgotten be,  
They will live eternally.  
Bread upon the waters cast  
Shall be gathered at the last.

Fast the moments' slip away;  
Soon our mortal powers decay;  
Low and lower sinks the sun—  
What we do must soon be done;  
Then what rapture if we hear  
Thousand voices ringing clear,  
"Bread upon the waters cast  
Shall be gathered at the last!"

—Selected.

### EVERYONE HAS AT LEAST ONE TALENT.

MANY who have but little of this world are represented by the man with one talent. They are afraid to trust God. They are afraid that he will require something which they claim to be their own. They hide their talent in the earth, feigning to invest it anywhere, lest they will be called to give back the improvements to God. Instead of putting the talent out to the exchangers, as God required, they bury it, or hide it, where neither God nor man can be benefited by it. Many who profess to love the truth are doing this very work. They are deceiving their own souls, for Satan has blinded their eyes. In robbing God they have robbed themselves more. Because of covetousness and an evil heart of unbelief, they have deprived themselves of the heavenly treasure. Because they have but one talent, they are afraid to trust it with God, and so hide it in the earth. They feel relieved of responsibility. They love to see the truth progress, but do not think that they are called upon to practice self-denial, and aid the work by their own individual effort, and by their means, although they have not a large amount.

All should do something. The case of the widow who cast in her two mites is placed upon record for the benefit of others. Christ commended her for the sacrifice she made, and called the attention of his disciples to the act: "Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Christ esteemed her gift more valuable than the large offerings of the most wealthy. They gave of their abundance. They would not feel the least privation because of their offerings. But the widow had deprived herself of even the necessities of life

to make her little offering. She could not see how her future wants were to be supplied. She had no husband to support her in want. She trusted God for the morrow. The value of the gift is not estimated so much by the amount that is given as by the proportion, and by the motive which prompts the gift. When Christ shall come, whose reward is with him, he will give every man according as his work shall be.—*Testimony for the Church No. 20.*

### WORTH REMEMBERING.

It is no easy matter to enter and to leave a room properly, and boys and girls should learn the art in their youth. One common fault, and by no means confined to young people, is a habit of saying, "Well, it's about time I was going," and then settling back in one's chair for another ten minutes or half an hour. Worse than this is a habit of keeping one's friends standing, perhaps at the door where they are exposed to a draft, while the guest says "just one thing more."

There is no need of being abrupt, but when ready to leave, go at once, without any long delay. We know of a ladies' school where the teachers had the excellent plan of acting the part of hostess every now and then, in order to give the girls a chance to practice how to enter and leave a room in an easy, proper way. It is always well to leave a good impression, if possible, behind you wherever you are, and in order to do this one must know how to go as well as to come.—*Christian Work.*

### FROM DENMARK.

A PRIVATE letter from Elder O. A. Olsen, president of the General Conference, written at Fredrickshavn, Denmark, under date of September 20, states that the school buildings in that place are finished. They are plainly built, but well adapted for the purpose designed, and the brethren in the Scandinavian countries are well pleased with them and their location. The institute in session there at the time was prosperous and interesting, Elder Waggoner giving two hours' instruction a day in Bible work, and Elder Olsen instructing and counseling with reference to the work generally, especially in the establishment not only of the school at Fredrickshavn, but schools in other places in connection with our churches.

Laborers from the three Scandinavian countries were present, as well as from Finland. We are sure that the labors and experience of Elder Olsen will be greatly appreciated by our brethren there and will be a great help in starting the work on a proper basis. The needs of some of these new enterprises have kept him in Europe longer than he at first designed. He expected at the writing of his letter to reach New York October 10.

### FIELD NOTES.

ELDER H. F. COURTER has removed his tent from Tulare, Cal., to Selma, Fresno County.

A GENERAL meeting of churches within accessible distance is to be held at Moravia, Iowa, October 18-21.

PROFESSOR E. C. KECK, of Gainesville, Ga., has removed to Bowling Green, Florida, which is to be his home for the present.

BROTHER H. M. J. RICHARDS reports the baptism of twelve persons at Benton, Iowa, on the 23d inst., Elder A. A. John officiating.

ELDER A. A. JOHN has entered upon a course of medical study at Michigan University, Ann Arbor, and his wife fills the position of matron of the Home for S. D. A. students at the university.

THE attendance at the tent meetings in Atlanta, Ga., is said to be good, with a corresponding interest on the part of those who hear.

BROTHER GEORGE D. BALLOU has removed to Oxford, N. C., and commenced meetings in a public hall, of which he was granted the free use.

At a general meeting announced for Blencoe, Iowa, October 12-14, a part of the program was the dedication of a new house of worship.

At Mason City, W. V., Elder S. P. Whitney and Brother Wm. Hutchinson are holding meetings, with a good attendance and good interest.

At the Sabbath meeting in Spokane, Wash., on the 22d ult., five more took their stand for the truth. Elder W. W. Stewart will remain in that city through the winter.

ELDER W. C. GRAINGER is conducting a series of tent meetings at Newman, a railroad town on the west side of San Joaquin River, Stanislaus County, Cal., and reports a good interest.

OUR workers who call for literature for missionary purposes should note carefully what is sent to them before giving it out to the public. If they are not thus careful they may be imposed upon, and in turn impose upon others.

CONCERNING tent meetings held near Merville, Woodbury County, Iowa, Elder W. B. Everhart says that "opposition, both public and private, has of late been very determined; and we see what men would do had they the power in their own hands." Ten have accepted the truths presented, and others are interested.

THE new house of worship at College View, Neb., was dedicated September 23. The total cost of site and building, furnished, was about \$16,000. The General Conference, the local Conferences of Iowa, Nebraska, Wisconsin, and South Dakota, and Review and Herald Publishing Company, donated toward the enterprise.

BROTHER A. D. DONALDSON, a California canvasser, writes to the *Missionary Echo*: "I find many of our books as I go from place to place. Some of them are not much used, while others are doing a good work. The family that I have been stopping with for a few days have a copy of 'Bible Readings.' One of their daughters has desired to keep the Sabbath, but the mother would not give her consent. Now the mother says she will grant her permission, and is going to keep it herself."

### CAMP MEETINGS FOR 1894.

Arkansas (Southern), Nashville.....Oct. 19-29

Florida, Tampa.....Nov. 8-18

GEN. CONF. COM.

### CHURCH SERVICES.

All of our churches, especially on this coast, who desire their regular weekly services announced in this column, may have it done by reporting through the proper officers.

**Oakland.**—Church at corner of Twelfth and Brush Streets. Regular preaching services or Bible study, Sunday at 7:30 P. M. and Sabbath at 11 A. M. Sabbath school at 9:30 A. M. Sabbath, Prayer and missionary meeting Wednesday at 7:30 P. M. All are cordially invited.

**San Francisco.**—Church at 914 Laguna Street. Regular preaching services at 7:30 P. M. Sunday and 11 A. M. Sabbath. Sabbath school at 9:45 A. M. Prayer meeting Wednesday 7:30 P. M. Missionary meeting Thursday 7:30 P. M. Seats free.

**Chicago, Illinois.**—Church on Forty-sixth Street, corner of Champlain Avenue. Regular preaching service at 11 A. M. Sabbath school at 9:30 A. M. every Sabbath. Prayer meeting, Monday evening at 7:30 P. M. The above services are held in the Forestville Congregationalist Church building until our own church will be completed, when proper notice will be given. All are cordially invited.

**Chicago, Ill.**—Church on 46th Street between Michigan and Wabash Avenues. Sabbath school 9:30 A. M. and preaching services at 11 A. M. Prayer meeting Monday evening 8 P. M. Missionary meeting Thursday evening 7:30 P. M. A cordial welcome to all.

**Los Angeles.**—Church at 143 Carr Street. Preaching service Sunday evening 7:30. Missionary meeting Wednesday evening 7:30. Sabbath school, on Sabbath at 9:45, and preaching service at 11 A. M. All are welcome.



**East Portland, Oregon.**—Church at corner of Eleventh and East Everett Streets. Services every Sabbath 11:30 A.M. Sabbath school 10 A.M. Missionary meeting evening after Sabbath 7 P.M. Prayer meeting every Wednesday evening 7 o'clock. All welcome. Seats free.

**Washington, D. C.**—Church on Eighth Street between F and G Streets, N. E. Regular preaching service at 11 A.M. Sabbaths. Sabbath school 9:45 A.M. Sunday, 7:30 P.M. Bible study. Prayer meeting Friday at 7:30 P.M. All are welcome.

H. W. HERRELL, Clerk.

**Sacramento.**—Church on G Street between Eighteenth and Nineteenth Streets. Regular services: Sabbath school at 10 A.M., preaching service at 11 A.M., Sunday at 7:30 P.M. Prayer and missionary meeting Wednesday evening at 7:30. Seats free. All are cordially invited.

**Pasadena.**—Church at corner of Summit Ave. and Mountain Street. Sabbath services every Sabbath at 11:30 A.M. Sabbath school 10 A.M. Prayer meeting every Sunday evening 7:30. Missionary meeting Tuesday 7:30 P.M. All are cordially invited.

Box 261. O. S. SMYTH, Clerk.

**St. Paul, Minn.**—Church on Greenbriar Avenue, between Jenks and Clawson Streets. Regular preaching services on Sabbath at 11 A.M. Sabbath school at 9:45 A.M. Prayer meeting Tuesday evening at 7:45. All are cordially invited.

NETTIE MCSTAY, Clerk.

## LATE NUMBERS OF OUR LIBRARIES.

### "BIBLE STUDENTS' LIBRARY."

**No. 122. Perfection of the Law.** This tract of 16 pages is the reprint of five articles which appeared in the SIGNS from the pen of Elder T. H. Starbuck. They are worthy of a most careful reading. They present many precious thoughts on the exceeding breadth of God's law, and suggest many more. He who will read it with a candid mind will not be disappointed. Price, 2 cents.

**No. 123. Manner of Christ's Coming.** The object of this tract is to show from the testimony of the Scriptures what the manner of Christ's second coming will be. It is a good tract to hand to those who are troubled with erroneous ideas about a "secret rapture," or a secret coming for the bride. Price, 2 cents.

**No. 125 Privilege of Prayer.** This is a 16-page tract by Mrs. E. G. White, which presents the blessed privileges given of God to all who would approach the throne of grace, and hold communion with Him in whom is all wisdom, power, and love. Price, 2 cents.

**No. 126. S. S. Lessons on Luke for Fourth Quarter of 1894.** Price, 5 cents.

### "APPLES OF GOLD LIBRARY."

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"The Temptation" treats on the suffering of Christ during his forty days' fast, and that intemperance is the root of all immorality. 4 pages; price,  $\frac{1}{2}$  cent.

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- " 6. The Elect of God.
- " 7. How Esther Read Her Bible.
- " 8. The Thief on the Cross.
- " 9. The Eleventh Hour.
- " 10. Benefits of Bible Study.
- " 11. Righteousness: Where Is It to be Found?
- " 12. Power of Forgiveness.
- " 13. Responsibility of Parents.
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- " 17. "What Must I Do to Be Saved?"

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We quote the following from a note at the beginning of the first lesson in October, from the pen of the writer of the lessons:—

"If you have preserved the lesson pamphlets for the previous quarters of the year, you will not now need any special instruction in regard to study. Read again the suggestions that have been given. Those who begin the study with this quarter, and who have not the three preceding pamphlets, will do well to procure them."

In harmony with the above suggestion we will say that we have on hand some stock of each of the preceding pamphlets on the "Book of Luke," and can supply any single pamphlet or the entire set. Those who lack one or more of these can now obtain them if they order promptly.

Bible Students' Library No. 116 contained the lessons for the first quarter of 1894, embracing the first six chapters of Luke.

Bible Students' Library No. 120 contained the lessons for the second quarter of 1894, embracing chapters 7 to 11 inclusive.

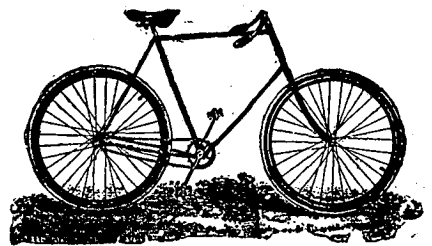
Bible Students' Library No. 123 contained the lessons for the third quarter of 1894, embracing chapters 12 to 19 inclusive.

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The price is 5 cents per copy, either singly or by the set, and the pamphlets will be sent postpaid at this rate. Those who need complete sets should not delay, as we have only a small stock of some of the numbers. Address, Pacific Press Publishing Co., Oakland, Cal.

NOTICE.—After November 13, 1894, my post office address will no longer be in care of Pacific Press Publishing Co., Oakland, Cal., but Bogota, U. S. of Colombia, South America, care of John T. Abbott, U. S. Minister. Postage on letters, 5 cents for each one-half ounce. Papers and other printed matter, 1 cent for each 2 ounces or fraction thereof. This must be fully prepaid.

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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 28, 1894.

### THE PARALYTIC HEALED.

[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, Mark 2: 1-12.

1. AND when he entered again into Capernaum after some days, it was noised that he was in the house.
2. And many were gathered together, so that there was no longer room for them, no, not even about the door; and he spake the word unto them.
3. And they come, bringing unto him a man sick of the palsy, borne of four.
4. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was; and when they had broken it up, they let down the bed whereon the sick of the palsy lay.
5. And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven.
6. But there were certain of the scribes sitting there, and reasoning in their hearts,
7. Why doth this man thus speak? he blasphemeth; who can forgive sins but one, even God?
8. And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts?
9. Whether is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk?
10. But that ye may know that the Son of Man hath power on earth to forgive sins (he saith to the sick of the palsy),
11. I say unto thee, Arise, take up thy bed, and go unto thy house.
12. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

Golden Text: "The Son of Man hath power on earth to forgive sins." Mark 2: 13.

NOTE.—After the events given in our last lesson, our Saviour seems to have made a tour of Galilee, healing the sick and casting out devils. We have also the record of the cleansing of a leper. This lesson brings him again to Capernaum.

1. After his tour through Galilee, where did our Saviour again go after some days? Verse 1. The expression "in the house" is given in the margin as "at home." It seems to indicate that he was in his own home, or in the house where his mother lived.
2. When it was found that he was there, what was the effect? Verse 2.
3. When the people were gathered together, what did he do?
4. Who was brought to the place? Verse 3.
5. As the friends of the sick man could not get to Jesus, on account of the crowd, what did they do? Verse 4.
6. When Jesus saw their faith, what did he say to the sick with the palsy? Verse 5.
7. How did the scribes and Pharisees reason? Verses 6, 7.
8. When Jesus perceived that they so reasoned, what did he say? Verse 8.
9. What comparison did he make? Verse 9.
10. How did he demonstrate that he had power to forgive sins? Verse 10. See note.
11. What did he say to the sick with the palsy? Verses 10, 11.
12. What was the result of his words? Verse 12.
13. How did this miracle affect the people generally?

#### NOTE.

THE scribes and Pharisees reasoned that only God could forgive sins. He alone gave the law, the transgression of which is sin, and he alone could forgive the transgression of the law. Before them was one sick with the palsy, an incurable disease. They knew that only God could cure that man; and not only that, but they believed that the palsy came as a result of sin. The healing of the palsy would therefore show that the One who healed had power not only over sin, but over the results of sin; and to make a man who was certain to die from the disease a well man required creative power. Thus reasoning, the healing of the man was a demonstration of the power of God. He says, "That ye may know that the Son of Man hath power on earth to forgive sins," he healed the man of the palsy. The

one request in the man's heart above all others, evidently, was the one which Jesus answered first. The man desired to be healed; but he evidently desired above that that his sins should be forgiven. Jesus, knowing the agony of his heart, answered that request first, and brought peace to his troubled soul; and then, in thus doing, he also gave the scribes an opportunity to develop what was in their hearts, that they might know the unbelief which existed there. Thus a twofold object was gained in the way in which our Saviour wrought this wondrous miracle. He would also teach us this thought, that it is just as truly a miracle of God's power to forgive sins and cleanse the heart as it is to heal the sick. Those who claim that the day of miracles is past must deny that souls are ever converted or saved from sin to righteousness, because, according to the words of our Saviour, the saving of a soul from sin is truly a miracle of God.

LESSON IV.—SABBATH, OCTOBER 27, 1894.

### SIGNS OF THE END.

Lesson Scripture, Luke 21: 25-38.

25. AND there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows;
26. Men fainting for fear, and for expectation of the things which are coming on the world; for the powers of the heavens shall be shaken.
27. And then shall they see the Son of Man coming in a cloud with power and great glory.
28. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.
29. And he spake to them a parable: Behold the fig tree, and all the trees;
30. When they now shoot forth, ye see it and know of your own selves that the summer is now nigh.
31. Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh.
32. Verily I say unto you, This generation shall not pass away, till all things be accomplished.
33. Heaven and earth shall pass away; but my words shall not pass away.
34. But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare;
35. For so shall it come upon all them that dwell on the face of all the earth.
36. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of Man.
37. And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called the Mount of Olives.
38. And all the people came early in the morning to him in the temple, to hear him.

1. WHERE did the Saviour say that there should be signs of his coming?
2. What did he say should be on the earth?
3. What did he say would be the condition of men?
4. What is the cause of the fear in men's hearts?
5. What about the powers of the heavens?
6. When the powers of the heavens are shaken, what will then be seen?
7. What should the people of God do when these things begin to come to pass?
8. What parable did the Saviour give?
9. How surely may we know that the coming of the Lord is near?
10. Within what period of time after these things begin to come to pass, will Christ's coming take place?
11. What exhortation is given us?
12. What will cause that day to come upon men unawares?
13. How will it come upon the people who dwell on the earth?
14. What are we to do in order that it may not come upon us in that manner?
15. Of what will those who watch and pray be counted worthy?
16. How did Jesus spend his time during the week that he was giving these instructions?
17. How eager were the people to hear him?

#### NOTES.

1. "HEAR the word of the Lord, ye that tremble at his word: Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." Isa. 66: 5. The coming of the Lord is a joyful event to his people. Therefore when they see the signs of his coming, they will rejoice. While the hearts of men are failing them for fear, for looking after those things that shall come on the earth, their hearts will be filled with joy.

2. "As a snare it shall come upon all them that dwell on the face of the whole earth." The coming of the Lord will be at a time when men would not naturally expect it, when the world has no thought of it. But it will not take the people of God unawares. See 1 Thess. 5: 1-5. They are not dwellers on the earth, but only sojourners. They are strangers and pilgrims. People may have their portion as dwellers on this earth, and be ashamed at the coming of the Lord, or they may be content to be strangers, and rejoice in that day.

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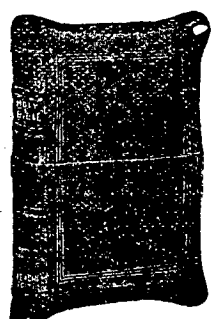
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## News and Notes.

FOR THE WEEK ENDING OCTOBER 8.

## RELIGIOUS.

—A dispatch from Rome states that the pope has called Cardinal Gibbons, archbishop of Baltimore, to Rome for an interview.

—Prof. Wm. C. Robinson, of the Yale Law School, has been invited to take a like position in the Catholic University at Washington.

—A sermon in the Irish language (Gaelic) was recently preached in the Hedding Methodist Church, New York City, by Rev. Lochlan McLean, of Chicago.

—Of the proposed annexation of Madagascar, the *Paris Matin* says: "France will allow the people of Madagascar complete religious liberty, but will not permit British missionaries, under cover of religion, to politically influence the ministers of the queen." Experience in other places gives evidence that the "complete religious liberty" allowed by France is decidedly incomplete.

—The *Catholic News* says: "From a reliable authority we learn that the Holy Father is preparing an encyclical in which he will treat of the whole church in the United States, the progress religion and education are making here, and the means to be adopted for their development. He will specially dwell on the Apostolic Delegation and the Catholic University at Washington."

—Dr. Kummer, pastor of the First M. E. Church of this city, is having trouble with his Christian Endeavor Societies, of which his church has three on hand. His aim has been to change them into Epworth Leagues, a strictly Methodist order, but they decline to be changed. The education of the Endeavorers has been to inculcate the idea that they are leaders of the church work, and not subordinates. And this is the fallacious notion imbibed by all these extra church societies,—they almost invariably attempt to usurp the prerogatives of the church.

—The *California Christian Advocate* asks this pertinent question: "If the pope and the Church of Rome are in favor of religious liberty, if Catholicism is the friend and promoter of personal and religious freedom, why do they not show it in Spain and South America as much as in the United States?" Sure enough, why? But the answer is easy: Rome advocates and demands religious liberty in the United States because that is her suave way of gaining the ascendancy; and she denies religious liberty in Spain and South America because that is her only way of retaining the ascendancy. Protestantism (popularly so called) is working on the same principle: In dominant Catholic countries it sues for religious liberty; in nominal Protestant countries it is persecuting by intolerant Sunday laws those weaker bodies whose doctrines are deemed inimical to its success.

—A Russian Baptist named Foadroff, supposed to be in Siberian exile, has just turned up in Philadelphia. He and his wife were both arrested at Kursh, but she was released and left behind, while he was taken to St. Petersburg and condemned to exile. Three months afterward she procured papers which enabled her to return to this city, where both had resided while he attended the Baptist College to perfect his knowledge of English. She had been here but a few days when she went before the Woman's Baptist Missionary Society in San Francisco to tell her story. She had just finished speaking when Rev. J. Q. A. Henry came in with a letter from her husband announcing his escape and arrival at Philadelphia. He did not know where his wife was. Mr. Foadroff was an ex-officer of the Russian Navy, but had spent nine years in America, two of which were in mission work in Alaska. He had been once before exiled while in the navy for talking unorthodox doctrine to the sailors, and had made his escape.

## SECULAR.

—On the 5th inst. property to the value of \$80,000 was destroyed by fire at New Haven, Conn.

—The Y. M. C. A. Hall at Nashville, Tenn., was destroyed by fire on the 5th inst.; loss, \$60,000.

—Late London advices state that wheat is selling lower than at any other time within 200 years.

—It is reported that 2,000 Chinese soldiers in Corea have deserted on account of their pay being in arrears.

—Dr. Oliver Wendell Holmes, the eminent author, died at his home in Boston on the 7th inst., aged 85 years.

—Mexican papers reject the proposition of "certain American statesmen" that Mexico should assume a protectorate over all Central America. One of them says: "The tortuous, petty, greedy, and tyrannical character of its rulers has reduced it to the worst condition." The same journal says that the idea of assuming a protectorate is "repugnant."

—A late dispatch announces that at Sassun, Armenia, the people recently attacked the Kurdish and Turkish soldiers and killed and wounded over 300.

—A Paris paper says that three French cruisers have been ordered to start for China. Three German cruisers have left Yokohama for the Gulf of Pechili.

—The Suez Canal Company is having trouble with striking employes, and French troops have been called upon to protect the company's property at Port Said.

—Three robbers who used dynamite on the Bloomfield, Ind., bank safe on the 3d inst., and secured \$5,000, were run down with bloodhounds, and one of them shot.

—At Newark, N. J., on the 6th inst., 200 Italian laborers on strike attacked a lot of men who had taken their places on sewer work, and several persons were badly injured.

—A Hongkong dispatch reports that on the 6th inst. a typhoon swept over that port, doing much damage to shipping. One vessel was sunk and all on board were drowned.

—A dispatch from Hamburg says that Dr. Oretel, of the Hygienic Institute in that city, has died from Asiatic cholera, resulting from an experiment with infected water taken from the Vista River.

—It is reported that Wang Fang Toao, Chinese Minister at Tokio, Japan, has had an audience at Pekin and was severely censured on account of his ignorance of the Japanese designs in Corea.

—Trouble with the Kaffirs near Lourens Marques, South Africa, continues to increase. Other natives agreed to assist the Portuguese, but after securing arms they deserted, taking the weapons with them.

—A late African mail announces desperate fighting between Arabs and Belgians in the Kongo Free State. A great number of Arabs are said to have been killed, and the Belgians captured considerable spoils.

—The effects of the recent hurricane off the coast of Florida is being reiterated in the dead bodies of seamen being washed ashore. Near Key West more than fifty are reported to have been picked up on the reefs and buried.

—An Italian Anarchist has been arrested at Cairo, Egypt, on information from the Italian police which immediately followed him that his errand was to assassinate the khedive. When arrested he was armed with a dagger.

—The extensive trial of members of the Malavita Society, at Lucrecia, Italy, was finished last week. Fourteen of the accused were acquitted, and sixty-eight were sentenced to terms of imprisonment varying from five to ten years.

—At a bullfight at Mosquito, State of Jalisco, Mexico, last week, one of the matadors and three spectators were killed by an infuriated animal which broke out of the inclosure, and several people were trampled down in the excitement and badly injured.

—The latest news from the Eastern war is that a Japanese fleet of seventy ships has entered the Gulf of Pechili en route to Pekin. These are supposed to comprise transports conveying not less than 30,000 soldiers, together with a strong naval escort and support.

—The United States Navy has already more vessels on hand and in course of construction than the legal limit of men can effectively handle. The law limits the number of men in the navy to 9,000, and the present complement of vessels, when all completed, will require 11,000.

—German residents in Japan propose to appeal to the home government against the revision of the Japanese-German treaty on the line of the recent revised treaty between England and Japan. They are opposed to having the consular courts abolished, as they fear to trust the Japanese courts.

—U. S. Marshals have, within the past three months, destroyed thirty-seven stills of the illicit class in the Big Sandy Valley, Kentucky. In addition to this they have destroyed thousands of gallons of "moonshine" whisky, and have now an aggregation of over 100 prisoners ready for trial.

—Work on the Panama Canal was resumed on the 1st inst., at a point thirty-six miles from the Atlantic Ocean and eleven miles from the Pacific. The pay of laborers is from \$1.00 to \$2.00 a day, and 1,200 men are to be employed at present. The banana raisers are said to be fearful of a stampede of their employes.

—Electric accidents are reported as follows: At Boston an employe of the Electric Light Company was trimming an arc lamp at the top of a pole when he suddenly fell backward and clutched the wires. A companion, seeing him hanging to the wire, attempted to cut him down, when he too was thrown to the ground, fracturing his skull. Both died in a short time. At Newark, N. J., two horses were instantly killed by stepping on an iron drain pipe which had in some way become charged from a faulty power wire. At New York an engineer in an electric power house was suddenly struck dead by a shock while trimming a lamp.

—"General" Kelly, of "industrial army" fame, was knocked down by a policeman in this city one evening last week while talking to a crowd of people at the usual corner. Kelly was unconscious for some time. The officer was afterward arrested and placed under \$2,000 bonds, on a charge of "assault with a deadly weapon."

—The *Chicago Inter Ocean* calls attention to the unhappy scandals that are beginning to smirch women cyclists. Young women and girls use the evening hours for riding, with supposed immunity from improper associations. The uniform adopted by them is on the one hand a frequent temptation to base men, and on the other hardens the womanly modesty of the wearer.

—A steamer which arrived in New York on the 5th inst., from Havana, brings news of a recent cyclone sweeping over the northern part of Cuba, stating that it lasted forty-eight hours and that over 200 human lives were destroyed. Owing to a sudden rise in the river Saguala Grande, a large amount of property was destroyed. For miles the plantations had been destroyed, and no bananas were to be had at all in that region.

—The Supreme Court of California has reversed the decision of the Santa Clara County Superior Court in the case of Brewer Sherrer, convicted of keeping his bar open on Sunday. The question hinged on the force of a county ordinance within a city limit. The city ordinance had been repealed, and Sherrer was convicted on the county ordinance. The Supreme Court holds that incorporated cities may regulate the liquor business independent of the county.

—Early in the morning of the 1st inst. the East-bound Southern Pacific express train was held up at Maricopa Junction, A. T., and robbed of \$160. On account of the new time lock system on the express trains on that route, even the messenger cannot unlock the through safe, so the robbers could not get into that without drilling and blowing it open. They took the messenger's watch, and other valuables. Officers afterward captured one robber and part of the plunder, but he refused to give any information.

—Word comes from Bogota that the remains of a prehistoric city in the crater of the volcano of Purace, in the Andes Mountains, have been found. Professor Gutierrez, who has made excavations on the spot, has found the bones of a race of giants which attained the height of from ten to twelve feet. The city covers hundreds of acres and contains the ruins of great buildings with immense granite columns. The remains of an aqueduct in an almost perfect state of preservation have also been found.

—The postmaster of Chicago, on rigging out the letter carriers with new suits, desired to show them off in parade one Sunday. To this there was a protest from the Civic Federation, the Sabbath Association, and finally from the pastors, led by the United Presbyterians. The *Cynosure* suggests that the postmaster's determination to parade his 1,400 carriers is "backed by the power of Rome" and "this makes him defiant." As the Sunday holiday is Rome's special protégé, why not render to Rome that which is Rome's, in Rome's own way?

—If skill in the art of killing men, sinking ships, etc., is evidence of civilization, then Japan is advancing toward that goal at a rapid rate. But that a knowledge of warfare and a love for the exercise is a good thing for any people to learn, is decidedly questionable. A conquered China with an accepted Saviour would be far better off than a victorious Japan trusting in her military prowess. The curious feature of the situation is to see "Christian" people flattering Japan and praising her advancement in "Christian" civilization because she has become sufficiently skillful in the art of war to whip a "heathen nation" several times her size.

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# Signs of the Times

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THERE are some good points in our Home department for the boys this week.

THERE are two articles bearing on the love of God in this issue to which we wish to call special attention, namely, "Consider the Moral Code," and "The Sabbath in the New Covenant." They will repay not only a careful reading, but the attention of others should be called to them. The latter is an unanswerable argument on the perpetuity of the Sabbath in the Christian dispensation.

In an otherwise very good tract we picked up in a railway station the other day, entitled "How I Found Peace at Last," is the following: "Some look to God the Father. No: look to him by and by. Jesus Christ says, 'Look unto me.'" Now no man can look to Christ without looking to the Father. Jesus said, "I and my Father are one." And he also said, "He that hath seen me hath seen the Father." Jesus Christ was the manifestation of God to men. He said, "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." The Father and the Son are one in the great plan of redemption.

**Whittier State School.**—One of the best public schools in the world for juvenile delinquents is probably the California Industrial School at Whittier, and to no one man is more of the success due than to Dr. Walter Lindley, the ex-superintendent, who has recently resigned the position which he held. He believed that four things were necessary in the teacher in helping the boys there besides educational qualifications, namely, neatness and care in dress, gentlemanly manners, pure language, and a kind, true, and strong heart. And these qualifications are good everywhere. May the doctor's work abide, and may the blessing of the Lord rest upon the labors of the present superintendent, Mr. John E. Coffin. The school numbers now three hundred or more.

**Corruption in Politics.**—The following from the Brooklyn (N. Y.) *Eagle* shows to what extent the influence of political corruption and covetousness has spread, not in the slums of the city, but in the

rural districts, where it is supposed the honor of the nation largely exists:—

"It will cost over \$150,000 to each political party to get out the vote of its rural adherents in this State. Those bucolic suffragists will not want to be bribed to vote with their party, but they will insist in not voting at all, unless they are paid for their time." The pay for their time means about \$2.00 apiece. Farmers who are worth \$250,000 in many cases demand this amount for voting even for their party. The fact is sickening, but those familiar with country politics know that it is true. The lowest slums of the meanest cities produce no public enemies more malign than those fly-gobbling clodhoppers of the cross roads."

**God's Will.**—God's will is his law. Jesus said, "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8. The apostle Paul said that the Jews knew God's "will" and approved the things that were "more excellent, being instructed out of his law." It therefore follows that the law is God's will. The seventh-day Sabbath, enjoined by the law, is therefore a part of the will of God. Yet we have before us in a paper an article on "The Christian Sabbath in Prophecy," which is an endeavor to prove that the law of God is not obligatory, and immediately following that is another article on the "Will of God," and that it should be done in us. Now this is what Christ died for, "that the righteousness of the law [God's will] might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4. But in this uncertain *Trumpet* the former article tears down what the latter builds up. See Gal. 2:18.

## IT WILL YIELD AS HAVE THE OTHERS.

PRECEDING our last presidential election we had an interesting correspondence with a prominent Populist friend of the North anent certain remarks made in our paper concerning the dangers and uncertainties of politics, and the trend toward union of Church and State manifest in all parties, especially on the Sunday question. Our friend thought that there was danger to be feared in the religious direction from Republicans, Democrats, and Prohibitionists, but not from the Populists. We endeavored to show him that yielding to Sunday-law sentiment would be made a political necessity in that party as in others. Here is an evidence. Not only has Populism been preached from Bible texts in the recent past in this city, but now, evidently under the pressure of Christian Endeavor Sunday sentiment, at present active and demonstrative in politics, the People's Party Campaign Committee in this county has decided that Sunday political meetings are not a necessity, and request their workers to refrain from this in the future. This is but one step. Others will follow.

## Question Corner.

"If ye will inquire, inquire ye." "But avoid foolish questions."

[From time to time we will reply under this head, if deemed advisable, to such candid inquiries as may be sent us. Correspondents wishing a reply to their questions must give their full name and address, not for publication unless they wish, but as an evidence of good faith on their part, and to give us opportunity to reply by letter if deemed best. It is always well to inclose stamp. Let the questions be short and pointed, and such as may be answered in limited space. The questions will be numbered continuously.]

### 150. IS SIN NATURAL?

Is sin natural? If so, where does the Bible say so? If it is natural, how did it become so? A BROTHER.

Sin is not natural as God made nature. All that God made he pronounced "very good." Gen. 1:31. If all things which God made had continued according to the divine law of their being, they would have worked to his glory and man's greatest good. But man, tempted by Satan, attempted to turn them to his own glory. In yielding to Satan's suggestions he perverted or transgressed God's law, and came under the dominion of sin. He yielded all to Satan, and his entire being became the servant of sin. His nature, therefore, became changed, or perverted.

He rejected the nature of God and chose the nature of sin. Therefore sin is inherent in the carnal, or fleshly man; it is natural to him, or according to his perverted nature. Rom. 7:14; 8:6-8; Eph. 2:2, 3. All men by nature, that is, the perverted nature of their own, are the children of wrath.

God in Christ was manifest to restore man to the nature of God. Therefore, when man by faith in Christ renounces his ways and chooses God's ways by accepting Christ, he becomes a "partaker of the divine nature," a son of God, a new creature in Christ Jesus. 2 Peter 1:4; John 1:13; 2 Cor. 5:17.

It is so in the so-called "natural world." Man had dominion over the earth (Gen. 1:28), but when he sold himself under sin (Rom. 7:14), he sold all that was under him, thus subjecting the lower creatures to sin, decay, and death (Rom. 8:20); but in that glad day when man is made immortal, all perverted nature shall be restored, and "there shall be no more death."

### 151. WHAT DEATH? GEN. 2:17.

Will you please give an explanation of the latter part of Gen. 2:17. What was the death he was to die? MRS. C. S. P.

The death Adam was to die was simply death, the death of the whole man Adam. It was neither spiritual, temporal, or eternal, but simply death. If the gospel had not intervened, it would have been eternal. When the gospel did intervene, it became temporal. The very act of sinning was what is called spiritual death, or death in trespasses and sins; but the penalty was simply death, or cessation of existence.

### 152. JOHN 20:20.

Please explain John 20:20.

The text reads: "And when he [Christ] had so said, he showed unto them [his disciples] his hands and his side. Then were the disciples glad, when they saw the Lord." We cannot see as it needs an explanation. It simply means that Jesus met with his doubting disciples, and convinced them that he was their Lord who had been crucified, by showing the marks made by the nails and spear. By this they recognized him, and were glad when they saw that it was indeed their beloved Lord. It is by some such simple evidence as this that the Lord reveals to us his blessings, which we are prone to regard as strange. After the evidence we see it as we did not before—a blessing from God.

**What Protestants Are Good for—a Catholic Estimate.**—Says the Rev. Father Slattery, editor of the *American Ecclesiastical Review*:—

"What good do Protestants do? Water, we know, will never rise above its level, neither will Protestantism. To our mind the Protestant missions joined with the English language are doing the same work for Asia and Africa and the isles of the Pacific that the Roman Empire and the Latin tongue did for the apostles. They are preparing the way, removing barriers, destroying prejudices. Their work is good by a natural goodness; even their handling of supernatural agencies, *e. g.*, Scripture, preaching, or baptism, is more of a natural *modus agendi* than aught else."

That is, Protestants help in "preparing the way" for Catholics; and it looks much that way in this country. But it is only those "Protestants" who have forsaken Christ and ceased to protest that are "preparing the way" for Roman Catholicism. The true Protestant in these days is "preparing the way of the Lord."

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