

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.

VOLUME 19.

OAKLAND, CALIFORNIA, MONDAY, OCTOBER 2, 1893.

NUMBER 47.

Signs of the Times

PUBLISHED WEEKLY, AT OAKLAND, CALIFORNIA.

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TERMS:

Single Copy, one year (50 numbers), \$1.50
In clubs of 10 or more copies to one address, each, 1.25
To foreign countries in postal union, (\$2) - - - 8s
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Address, **SIGNS OF THE TIMES,**
Twelfth and Castro Sts., OAKLAND, CAL., U. S. A.
(Entered at the Post Office in Oakland.)

Editorial.

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

"BE not deceived," reader. Men may say that God's word means many things, but what does God say? He does not say what he does not mean. He would not so deceive. He means what he says. Will you not seek to know what he says?

God's word is truth (John 17:17), and truth alone is all that will save us in the time of peril (Ps. 91:4). Nay, more, but it must be the truth, not only in form, but in its very spirit, in the love of it. See 2 Thess. 2:10-12. He who has the truth in the love of it, has Him who is the truth. John 14:6.

CHRIST was the manifestation of God. "God was in Christ." Jesus was "God manifest in the flesh." Whatever Christ was so is God. But Christ taught the perpetuity and absolute immutability of the Decalogue, and himself observed the Sabbath which he made. Is it not strange that men professing loyalty to him should misinterpret his words and belie his example? "He that saith he abideth in Him [God] ought himself also so to walk, even as He [Christ] walked." 1 John 2:6.

"He that believeth in Me hath everlasting life." The belief here spoken of is not the nominal so-called Christian belief of the masses. There are many who pass for disciples, and profess to know God, who are not known of him, and have not even the first principles of saving faith. Bible faith is that belief which brings Christ into our lives, and into our lives in that way that we shall confess by that life that "Jesus Christ is come in the flesh." 1 John 4:2. Then will Christ come in unto us, and make his abode with us. Then shall we have in us the Christ life, the eternal life of God's dear Son. Reader, do you want eternal life? and do you want it now? "And this is life eternal, that they

might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12.

HE who is genuinely converted to Christ, who has tasted of the wondrous mercy and love of God in giving his Son to die, will not spend his time in criticising the faults of his neighbors or brethren. The great truths of God, the wondrous pity of the Great Father to him and his faults, will shut from his mind the petty faults of his brethren. The "beam" in his own eye will shut from sight the "splinter" in his brother's eye. God's great and overwhelming love to him will, responded to, awaken that love within his own heart that will arouse no desire to criticise or accuse others, but to save them. The greatest, the surest, the only remedy for accusation and fault-finding is a view of the mercy of the Lord Jesus Christ. Beholding him, we will have charity for all.

THE SUNDAY CLOSING OF THE MIDWINTER FAIR.

THE Midwinter Exposition in San Francisco is an assured fact, at least so far as human calculation goes. It will doubtless be held as contemplated, and will be all that its most earnest advocate could wish in respect to its exhibit of the products of art, science, and nature.

The same conflict has already begun in respect to its closing on Sunday that was waged over the World's Fair at Chicago. The Christian Endeavorers of Alameda County set the ball rolling, and the Presbyterian ministers of San Francisco next entered the field. The editorial staff of the *Occident*, the Presbyterian paper of the coast, is also inclined to claim "first honors." More recently there has been a joint meeting of the ministers of San Francisco, and a committee has been appointed looking to a canvass of the Pacific Coast for petitioners to those having the Fair in charge to close on Sunday. They are determined that the Fair shall close. For instance, the Christian Endeavorers of Alameda County intimate that the opening of the Fair on Sunday will be against "the good name of our State, as well as the moral character of our people," that it "would be a dishonor to God, and a grievous violation of his law," and call on all "law-abiding citizens" to take "no concessions at the Fair and of entering into no contract regarding exhibits or other matters without a clear, irreversible clause securing Sunday closing during the entire time of the Exposi-

tion." And in similar language have spoken various clergymen of San Francisco.

OUR POSITION.

Let us not be misunderstood in the matter. We are not pleading for an open Fair on Sunday nor for a closed Fair. That is not our business. We do not care whether the Fair is open or not. If it is open, no law, State, Federal, or Divine, will be violated. Let this be clearly understood by all our readers. We repeat it: IF THE MIDWINTER EXPOSITION BE OPENED ON SUNDAY, NO LAW, STATE, FEDERAL, OR DIVINE, WILL BE VIOLATED.

CALIFORNIA HAS NO SUNDAY LAW. Sunday is simply a holiday, subject to the same exemptions as other holidays. But the law does not say how that day shall be spent. Certain kinds of business are not legal if done on that day, but the same kinds are not legal if transacted on the Fourth of July, or Admission day. But everyone has the privilege of working or resting, of going to hear a lecture or a sermon, of attending church or theater, of staying at home or going to the fields and parks and groves, of reading the Bible and other religious books, or the newspapers, of doing missionary work and relieving the sick and poor, or attending a baseball game. All save criminals have this privilege, and criminals are as well cared for, and the law-abiding citizen is as well protected, in California as in any other State. But a man is not made a criminal for doing something on Sunday that he can laudably do on other days.

And this is just as it should be. We do not mean by this that the influence of church and theater and ball game and picnic and newspapers and Bible are alike good, and that it is a matter of indifference as to which men choose. It makes all the difference in the world as to what influences and occupations men choose. But the *privilege of choosing* is alike sacred to each and all. It matters not though the baseballer may number one thousand and the churchgoer but one, the baseballer has no right to compel or coerce the church man to attend a baseball game on Sunday, nor so to hedge up his way that it shall, outside of his house, be baseball or nothing. And it is just as true that the churchgoer, though he may number a thousand, has no right to compel or coerce the baseballer or theatergoer to attend the church on Sunday, nor so to hedge up his way that it shall, outside of his house, be church or nothing. This privilege of choosing or refusing as to just how the day shall be spent is alike precious to both parties and is equally the right of each. The law of California grants it, and

he who attends the theater is as law abiding as he who attends the church.

NO FEDERAL JURISDICTION.

If the Midwinter Fair be opened, no Federal law will be violated. What powers the Constitution did not grant to the Federal government were reserved to the States and the people; and the Constitution expressly forbids the law-making power of this government to legislate in the religious domain. "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," are the words of the Constitution. California is a free and sovereign State. The Federal government has no more jurisdiction in respect to the closing of the Fair on Sunday in San Francisco than it has in respect to the politics of the man the people of this State shall choose as governor. It is not, therefore, a violation of national law if the Exposition be opened Sunday.

THE DIVINE LAW OF THE SABBATH.

It is not a violation of divine law if the Exposition be opened Sunday. God has set apart but one day as the Sabbath, and that is the seventh day, the day just before the first day of the week. See Mark 16:1; Luke 23:56; 24:1; Matt. 28:1. The "first day of the week" did not come, according to Mark, till "the Sabbath was past." The next day after the Sabbath was the first day of the week. The commandment for the Sabbath is given in Ex. 20:8-11, and is as follows:—

"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 maid-servant, 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."

This commandment enjoins the seventh day. The following are recognized principles in the interpretation of law:—

In the case of all law, it is the *intent of the lawgiver* that is to be enforced.

When words are plain in a written law, there is an end to all construction; they must be followed.

When the intent is plain, nothing is left to construction.

Certainly, the words of the fourth commandment of the Decalogue are plain. If language means anything, that law means that the *intent of the Lawgiver* was that the *seventh day* should be the Sabbath, and this God based on reasons which will apply to no other day. God showed his intent by the threefold weekly miracle of the manna for forty years, thereby precluding any construction of the plain words of the law. Whenever Inspiration refers to any weekly holy day by the term "Sabbath," it is the seventh day that is meant. Every law in God's word, every direction in regard to a weekly Sabbath, pertains to the seventh day and the seventh day alone. Upon that day alone the Creator rested; that day alone he blessed by putting into it his own presence; that day alone he sanctified or set apart for man's good. See Gen. 2:2, 3; Mark 2:27, 28. The only weekly Sabbath or holy day known to the word of God is the seventh-day Sabbath, the memorial of creation, and the sign of sanctification,

redemption, or re-creation in Christ Jesus. Eze. 20:20.

NO DIVINE LAW FOR SUNDAY.

On the other hand, there is no law in the Scriptures of truth enjoining the observance of Sunday as a day of worship or rest, or to be kept holy unto the Lord. The following are a few of the expressions used by Protestant authorities with reference to this matter. Chambers' Encyclopedia (article "Sabbath") declares:—

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

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

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

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

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

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

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

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

There will therefore be no crime committed, no infraction of law, State, Federal, or Divine, if the Midwinter Exposition be opened on Sunday. And, according to the law of the State of California, according to the Federal Constitution, according to the inspired word of the living God, no man or woman in California will or would transgress any law, State, Federal, or Divine, by attending the Fair on Sunday. Have we not, therefore, good reason why we, and, in fact, everyone else, should not care if the Fair be opened on Sunday?

WHAT CHRIST SAYS.

"But what if the Fair be opened on the seventh-day Sabbath?"—Then it will. In fact, we expect it will. Will we go?—Yes, but not on that day. God gives every true worshiper greater blessings in seeking him, in observing the Sabbath as he has commanded, than earth with all its riches can ever give. But because we observe that day, because we believe all ought to observe it, because God says so in his word, is no reason why we should seek to compel others to observe it, or condemn them if they do not. For, first, man can never compel religious observance, which is a matter of the heart and life; and, secondly, God never has given man that right, no, nor did the Perfect Man have this right when he walked upon the earth. Says Jesus Christ: "If any man hear my words, and believe not, *I judge him not*; for I came not to judge the world, but to save the world." John 12:47. "As he is so are we in this

world." He also said, "Whatsoever *ye would* that *men should do to you*, do *ye even so to them*; for *this is the law and the prophets*."

No true follower of Christ Jesus can, therefore, seek to compel a Jew, Mohammedan, or even a pagan to do contrary to the convictions of that Jew, Mohammedan, or pagan. He may entreat, he may persuade, but he has no right to compel or coerce. When the Christian seeks this means of propagating the faith, he forsakes Christ and becomes antichrist. Those in charge of the Fair may do as they please; they are accountable to God alone. No religious body, or combination of religious bodies, whether they are right or wrong as regards the true Sabbath, have any right to bring pressure to bear, no right to coerce, or seek to compel the observance of their wishes. None are compelled to go to the Fair on Sunday; let not Sunday keepers compel others to stay at home.

But all this Sunday-closing agitation goes farther than the mere opening or closing of the Midwinter Exposition. It has greater ends in view, with still farther reaching results. These we will consider another time.

THE MARK OF THE CHRISTIAN.

THERE is an old fable, ever and anon brought forth as truth by the ignorant and base, that the early martyrs were tested by the question, "Hast thou kept the Lord's day [meaning Sunday]?" The answer was, "I am a Christian; I cannot deny it." It was not Lord's day, but Lord's supper. But that falsehood is paralleled now by the claim, contrary to the express teaching of Scripture, that Sunday is the Lord's day and Sabbath, and an apostate Christianity is putting it forward as a test of what is a "Christian." Of course God gives no such test. The following from the *Presbyterian* will illustrate this:—

A gentleman and lady from Trenton, N. J., were at the World's Fair. One day going through the Ceylonese exhibit they met a very intelligent looking Ceylonese, who spoke good English. His complexion was dark, he had black hair and mustache, and wore a comb in his hair. The lady said to him, "How is it that you speak such good English?" He said, "O madam, we have good schools in our country." The gentleman said, "Stay in this country; you will become a Christian." Straightening himself up, with conscious dignity, he replied, "I am a Christian, sir." Someone standing by, hearing his words, remarked, "Yes, a better Christian than many of our own people; this exhibit was tightly closed last Sunday."

It is in this way that the Spokane, Wash., *Chronicle*, of July 5, speaks of the influence of the Christian Endeavor movement:—

Great and valuable as the positive work of the Christian Endeavor has become, it is not to be compared with the vital character of its influence in bringing Christians nearer together, in discouraging divisive factors in religious life, in advancing the time, for which all who serve the Master truly must earnestly pray, when there shall be no orthodox nor heterodox, when reason and revelation and tradition shall each be recognized for its true position and value in Christian faith, *when a liberalized Catholicism and unified Protestantism shall come together, and there shall be in this world, as in the world to come, one fold and one Shepherd.*

But this time will never come. No society will ever bring unity. It can only come through simple submission, obedient faith, in the Lord Jesus Christ and the word of God, not on the part of masses, but as individuals.

Doctrinal.

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

GOD WILL WORK.

BY ELIZA H. MORTON.

THAT which concerneth me
I do believe
My Saviour will perfect.
I shall receive
Rich blessings from his hand,
And more and more
My heart will swell with love,
And tongue adore.
My path is onward, up;
Christ knows the way;
If I but follow him,
I cannot stray.
No thought of doubt shall come,
No vague unrest.
For me my God will work
That which is best.

THE MYSTERY OF INIQUITY AND ITS DEVELOPMENT IN THE CHURCH.

BY ELDER J. O. CORLISS.

A PRECEDING article has shown the method by which the work of God is constantly resisted by the mystery of iniquity, while feigning to be the mystery of God. The natural query next arises, Has any people ever regularly and systematically pursued a course in the name of Christ which the light of the Scriptures reveals to be the work of the mystery of iniquity, done in disguise? A glance at Rev. 17:1-6 brings to view an intolerant power under the symbol of a lewd woman seated on a scarlet-colored beast, clothed in purple and scarlet color, and adorned with gold, precious stones, and pearls. Her imperious disposition had been so far indulged that she was actually drunken, not with wine, or strong drink, but "with the blood of the saints, and with the martyrs of Jesus."

However much she may have desired to conceal her real character, it could not be done in her besotted condition. In her very face she carried her name: "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Such a character surely has no connection with the work of God, and yet it may not be thought strange if it is found that she lays claim to being in the direct favor of God.

Let us briefly review: This woman is not only branded a harlot, but the mother of harlots, and of the abominations of the earth. The record says that her unsavory reputation was earned through permitting the kings of the earth to commit fornication with her. Having the kings of the earth for patrons would show that, before her descent, she had held a position of eminence. Her fall was therefore all the more desperate, which accounts for the final cruel and blood-thirsty character which she developed.

The Revelator was much astonished at the woman's deeds of violence, until the angel revealed to him the mystery attached to her and to the beast which carried her. Transferring the symbol to the reality, the woman is the church. A woman is frequently used in Scriptures as a type of the church. The apostle said that he had presented the Corinthian church as "a chaste virgin to Christ." 2 Cor. 11:2. In Rom. 7:4 the church is said

to be married to Christ. All through the Scriptures, in fact, this symbol is used. But only the figure of a pure woman can represent the church of Christ.

Yet the Borgian character of Revelation 17 is the symbol of a church. But how sadly fallen to permit illicit intercourse from the kings of the earth! Having been married to the Lord, she cannot remain pure and receive loving advances from even kings of earth. To God alone should the church look for power and authority. To receive these from the powers of the world is to deny the ability of God to bestow them, and so commit spiritual fornication—a detestable thing in the sight of Heaven.

In the case under consideration, this departure from God, while still professing fealty to him, led the church to persecute to death those who remained loyal to their spiritual vows. And why should she not act thus? She loved ease and distinction, yet greatly deplored error. The greatest error in her sight was to follow strictly the word of God, for that course only condemned her own. Some way must be devised by which to crush it out, and have conformity of action. She argued that a perfect union of sentiment was necessary in order to please God. Dissenters were agreed in this, but desired to make the Bible the rallying standard, while she appealed to her councils. Their tenets were condemned, and they were demanded to recant. The spirits of brave and conscientious men refused to yield. Nothing was left but to tolerate or destroy. Toleration was no part of their plan; conformity alone would satisfy, and this could be secured only through extermination. The sole prerogative in this direction, however, laid with the civil power, but that was easily managed. The church had already so far departed from God that it was in favor with the State. A demand was therefore made on the civil power to legislate favorably to the designs of the church. The thing was done, and the church then, through that power, undertook to crush out what it was pleased to brand as error, even though it cost the lives of those accounted heretics, and the church herself was made drunken with the blood of her helpless victims.

It could not be otherwise, for such is but the legitimate result of the union of religion with the civil power. It makes no difference whether the religion is pagan or Christian; the result is always the same. The reason is obvious. While religion of itself is a power, it is totally different from civil power.

RELIGION IS VOLUNTARY,

and wholly a matter of the individual conscience; civil government is compulsory over everyone alike. When, therefore, the civil power invades the realm of religion to make it a part of the civil law, the enforcement of that law must be compulsion in stated forms of religion, as expressed in the law. Of course those who frame such laws, make them express their own religious sentiment, and enforce it upon others, regardless of their personal convictions.

This would not seem to be so great a judicial crime in those governments where only pagan religion is known. But when those who profess to be directed by the Spirit of God, which rules for itself in every individual heart, undertake to coerce others to their religious dictations, it is not only a great crime against mankind, but a grievous sin against

God as well. This is the fornication of the church, a departure from God to seek the alliance of a foreign power. When the church seeks only the Spirit and power of Christ, she is made to know the powerful mystery of his kingdom, in her efforts to change the practices of others. The moment, however, that the power of the State is sought, in any degree, to hold supposed error in check, it is a virtual denial of God's power or willingness to change the heart, and so save from sin. Thus the exchange is made. But what an exchange—the sacrifice of heavenly wisdom for earthly, the yielding of infinite power for that of puny man, the loss of the Spirit of Christ, which is one of loving tolerance, to secure the spirit of Satan, which is one of jealousy and hateful intolerance!

ITS WORK IN THE CHURCH.

But having said so much in this line, it is perhaps admissible from this point briefly to trace this persecuting spirit from its earliest appearance to the present time. Turning to Revelation, the twelfth chapter, this same symbol of a woman is presented. In this place, however, she is shown clothed with the sun, and crowned with a diadem of twelve stars. She is about to be delivered of a man child, who is to rule all nations with a rod of iron, while a great red dragon stands ready to devour her child as soon as it is born. But the child is rescued and caught up to God and his throne.

No one can fail to see in these beautiful symbolic utterances the church in her purity, bringing forth the Lord Jesus, the murderous attempt upon his child life, and his withdrawal from earth to sit at the right hand of the throne on high. But who is the dragon that figured so conspicuously in the scene? It is well known that King Herod was jealous of the predicted power of the child Jesus, and so issued an order to slay every child under two years of age, in the region about Bethlehem, in order to compass the death of his supposed rival in power. Matt. 2:1-16. But Herod was not the principal in this wicked attempt; he was but the agent of another. Passing back to Revelation 12, the real author of this atrocious iniquity is discovered. Verses 7-9 introduce a war in heaven, in which the dragon, with his angels, contends against Michael and his angels. The dragon is cast out, and called the devil, or Satan, because he becomes the arch deceiver of the whole world. It was he who desired the destruction of the infant Saviour, and instigated the Roman ruler to fulfill his intolerant craving.

Finding himself cast out of heaven, and from the society of the good, the dragon commenced a systematic persecution of the church. Verse 13. Every means was sought by which to overcome her, and so destroy the work of Him whom he had failed to conquer, but still hated. The church fled into the wilderness, where she was nourished of God, but this only increased the wrath of the dragon, which was carefully nursed, to be visited in force upon the remnant church, who keep the commandments of God and have the testimony of Jesus Christ.

AN AGENT OF SATAN.

But how will he carry out his purpose?—Simply by inflaming to deeds of intolerance a majority of the professed people of God, and inspiring them to demand power from the civil authority, with which to enforce their

intolerant decrees. It was through this process alone that the death of the Son of God was made possible. The leaders of the professed church of God hated his teachings, called for his blood, and appealed to the civil power for satisfaction, which was granted. It is not possible for religious persecutions to develop in any other way.

Satan, it is true, is the author of all persecution, but things have been so ordered that he has no power of himself alone to enforce it. God protects all from the direct attacks of Satan, and, therefore, whatever injury he inflicts on man must be done through the agency of man himself. But he never attempts to persecute through the agency of those who are known to be allied to him; for then his work would be readily detected and made to cease. Besides, religious persecution is never attempted except on the plea of the honor of God, and worldlings are not enough concerned about this legally to vindicate its claims. It therefore remains for Satan to engage those who affect to hate him, and love the truth, to do his bidding, by starting in to coerce others to honor God through an outward compliance with what they conceive to be his requirements. A moment's thought on this ought to convince anyone that it is entirely wrong. Had God designed to have his work carried on in this way, he would have given power to his gospel to change men against their wills. But as he has not done this, overzealous ones become incited to attempt an improvement on God's system, by calling for the power of the State to do what they feel persuaded he has neglected to do. In all this is seen the hand of the great master of evil and the mystery of iniquity.

That such a policy as this would be followed by a powerful monopoly was plainly foreshadowed by the seer of Patmos. In Revelation 13 a beast is brought upon the field of vision, which was seen to come up out of the sea, that is, from among the people and nations of earth. Rev. 17:15. This is the symbol of a form of government by which blasphemy toward God and them which dwell in heaven is freely indulged in, yet it is an object of such universal worship that all the world, with but little exception, pays wondering adoration and honor to it. But such dazed veneration is not because of any gentle or loving nature possessed by this power; for its principal employment, wherever seen, is to make war against the saints of God, and thus overthrow them. Yet, notwithstanding its vicious ways, this malignant beast government was to extend its sway over "all kindreds, and tongues, and nations." Rev. 13:7.

A MANIFESTATION OF SATAN.

But from whence can such a government receive an extended power? It cannot be from God; for no trace of his nature is found in such proceedings. Think of it. Here is a government with civil power which it employs to make war on the saints—a government which demands and receives worship from nearly all the world. Is not this a clear rival to the government of God? But we are not left to conjecture in the matter. The prophecy emphatically states that this beast receives its power and great authority from the dragon, that is, the devil. Verse 2. It is, moreover, identified by its ten horns, which are the same as those on the beast which supports the woman, or church, of Rev. 17:3. It is also significant that, while in Rev. 17:6 the venom against the saints is ascribed to

the woman, in chapter 13:7 the bloodthirsty treatment given them is charged upon the beast itself. No better evidence is needed to show that this power is a form of government which unites in its administration the union of church and State, and that such union is but the exhibition of Satanic power.

History reveals these very elements in all the governments of the Old World which have borne sway over God's people. Beginning with the Hebrews, we find them persecuted by order of the Egyptian king, who was also the head of a hierarchy of sun-worshippers. After the Israelites were carried thence to Canaan, they were made to feel the enmity of the Assyrians, who combined their sun-worshiping religion with the State power. Babylon, Medo-Persia, and Grecia, whose civil rulers were also heads of ecclesiastical establishments, each successively made religious laws for the people of God. Pagan Rome followed next with its iron rule, made burdensome by the combination of civil and religious might.

All these were pagan governments—worshippers of the sun; each had the elements of power ascribed by the Revelator to the beast. But still another more terrible experience in persecution awaited the people of God, under a head which had to receive a deadly wound in order to check its appalling work. This head finds special mention in the prophecy, because it is more than a single nation fighting against the saints; it is a combination of at least ten, which have agreed to give their supreme power to the beast for a time, to do this very work. These are not pagan nations either; they are professed Christians, and are united under the lead of one who professes to have the care of all Christendom intrusted to his spiritual guidance. Being counted their sole dictator in spiritual things, he assumes guardianship of their consciences and then secures laws through the civil power for their regulation.

As might be expected, with the civil power of so many nations behind him, this self-assumed spiritual head of the church would carry matters to the bitter end against all who dared to question his doctrine or authority, and the victims of his bigotry are therefore counted by the millions. But this head, which is none other than the system of Papacy, received a deadly wound at the hands of the French, in the year 1798, when the pope was made prisoner, and his civil power curtailed. No territory passed away with that act, but the form of government by which the world had been so long terrorized into abject slavery of conscience, was there simply stunned to inactivity. It was the partial dissolution of that union of the Church with the State which had allowed such full play to the work of the mystery of iniquity. The discipline of the Reformation prepared the people to dispute the right of the church to use "the civil power for the furtherance of its aims," and the result was the disenfranchisement of conscience by the disenthronement of the assumed head of the church, who, it was conceived, was responsible for all the mischief of the past.

But this was by no means the destruction of the beast, or that form of government which it represented. That was only disabled for the time by the deadly stroke, the wound of which was in due process to be healed by a reunion of religion with the State, as foretold in the prophecy under consideration.

FALLEN INTO SIN.

BY ELDER J. H. DURLAND.

It is natural for man not to feel troubled to any great degree about what are sometimes called "little sins." While he is conscious that he has not done just right, he sees that many others do the same things. Public sentiment may not be against his deviations, so Satan rocks him to sleep in this cradle, and carries him along towards destruction.

On the other hand, when the Christian has fallen into a sin, against which the sentence of his fellow-men has been declared, he is likely to go into despair. He is conscious of his guilt, and his misery cannot be told. He receives no encouraging words from those who know of his sin. Perhaps there stand around him a band of Pharisees seeking for an opportunity to cast stones at him. They have forgotten the words, "If a man be overtaken [caught before he can escape] in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

Under these circumstances the burdened sinner is likely to look at the dark side and go away from, rather than turn to, the Lord. He says, "The world is against me, and I can never persuade it that I am sincere in my repentance." Hundreds of souls have gone over the precipice of despair with this weight hanging to them. Could they have only been pointed to Him whose word says, "When my father and my mother forsake me, then the Lord will take me up," they might have been saved. Jesus exemplified this teaching when the sinful woman was brought to him. He did not excuse sin, neither did he commend the accusers. He taught the lesson of charity, when he said, "He that is without sin among you, let him first cast a stone at her." Let him who knows nothing about the power of sin in his own life, cast the stone of death at the guilty. We suppose he had a fair representation of the human family before him when he spoke those words, "All have sinned, and come short of the glory of God." Had those accusers been dealt with as they proposed to deal with the guilty woman, they would have suffered the penalty of death long before they knew of her sins. Men's hearts have not changed since that time; Christ's words apply to the present generation.

If you have fallen into sin, even the darkest sin the world knows, do not brood over it in melancholy thought and despondent feeling, but heartily regret it and go at once to Him who "delighteth in mercy," and who "pardoneth" all those who truly repent and believe the gospel. With him there is mercy and plenteous redemption. It is his good pleasure to forgive them that come to him. He said to the woman whom the Pharisees would have stoned, "Go, and sin no more." He is the same loving Saviour now that he was then. He would rather blot out your sin from before him than have it recorded against you for condemnation. It perfectly accords with his nature, his character, his promises, his covenant, to forgive sin. "Come now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

What gratification can it be to him to see you mourning and depressed? to see you polluted with the filth of sin? to see you hang-

ing down your head in dejection, as though he was either dead, or unchangeably wrathful towards you? No, no, my brother, my sister, he loves you too much to take pleasure in these. His love prompts him to invite you to him, to promise you forgiveness, to open his arms to receive you, to come to meet you, to cleanse you from unrighteousness, to return unto you the joy of his salvation, to uphold you with his free Spirit, and to lead you in the way everlasting.

Think how often he forgave backsliding Israel, how readily he forgave sinning David, how pitifully he looked upon unfaithful Peter, how many times he has received you when you have returned from your wanderings. He multiplies pardon. Did he teach his disciples to forgive until seventy times seven? and will he fail to do as he teaches?—*Never.*

Come, fallen one, as did David, and acknowledge your sins to him and he will pardon. As Peter, come and say, "Lord, save me." As the publican, "Lord, be merciful to me a sinner." Lift up your head, for there is another pardon left for you. Take it by faith in the Crucified, resolving, in divine strength, that sin shall no longer have the dominion.

"With broken heart and contrite sigh,
A trembling sinner, Lord, I cry;
Thy pardoning grace is rich and free;
O God, be merciful to me!

"I smite upon my troubled breast,
With deep and conscious guilt oppressed,
Christ and his cross my only plea;
O God, be merciful to me!

"Nor alms, nor deeds that I have done
Can for a single sin atone;
To Calvary alone I flee;
'God has been merciful to me.'"

PHILIPPIANS 3:13, 14.

BY G. A. SNYDER.

WE have brought to view in this text three very important steps in the Christian life, (1) forgetting, (2) reaching, (3) pressing.

The first step, "forgetting those things which are behind," is so self-evidently necessary that it seems useless to enlarge upon the thought. And yet there are many persons who find it hard to forget those things. In their very effort to forget them they keep them continually in mind, so that they cannot refer to their former conversation as *those things*, but the main question with them is, Why can I not forget *these things*?

The reason is evident,—it is because they have neglected to take the second step,— "reaching forth unto those things which are before." The only way to forget those things which are behind is to keep our minds so busily engaged in reaching forth unto those things which are before that the other things will naturally sink into the sea of forgetfulness.

But this is not all. After having forgotten those things that are behind, by letting our minds reach forth unto those things which are before, we must, if we ever expect to enter the pearly gates, walk the golden streets, pluck the never-fading flowers, and dwell in those mansions which our Saviour has gone to prepare, "press toward the mark for the prize of the high calling of God in Christ Jesus." Suppose you were drifting down a river in a boat with only two oars. You hear a voice, and, turning in your seat, you see just below you a beautiful craft

lying to in the middle of the stream, and hear the captain calling you to come aboard. You at once forget everything behind, and your mind reaches forth unto that which is before; but if you expect to set foot on that vessel, you must lay hold of those oars, and press toward it. If you do not, you will drift out into the ocean, and be lost.

We are drifting down the river of time; I would that we were all in the boat of God's preparing, with its two mighty oars, "the commandments of God, and the faith of Jesus." Just before us stretches the ocean of eternity; the ark of eternal safety is just ahead. The Master's voice is calling, "Come," "And the Spirit and the Bride say, Come." God help us to "press toward the mark for the prize of the high calling of God in Christ Jesus."

WHAT A CATHOLIC PAPER SAYS.

THIS is the way the New York *Catholic News* states the matter. There are some points well put, from which Protestants may learn a lesson, as, for instance, helping the poor. It is from an article on changing religions:—

According to the figures furnished by Father Nugent, the most active propagandist parish in New York is that of St. Francis Xavier. During the past twelve months it has made no less than one hundred and fifty converts. Some of these were previously without any religious faith. . . . But the great body of them represented a distinct tide flowing from Protestantism into the elder church.

"It is but one step from this to Rome." To which the high churchman from St. Paul's responded: "Ah! the Reformation was a mistake—the abuses should have been corrected without a secession of the reformers."

Among the converts which the Catholic Church makes from other communions, Episcopalians are in a large majority. Father Van Rensselaer, of St. Francis Xavier's, is a conspicuous example. Both communions assert an apostolic succession, and, both historically and sympathetically they are drawn to each other more powerfully than any other denomination is drawn to them.

But the Protestant who is attracted by the doctrines and ceremonies of the Catholic Church is to be found, it appears, in every walk of Christian faith, and this is largely due to its practical charity.

A priest whose work has chiefly been in the tenement districts in the eastern and western sections of the city informed the reporter that he had made more converts in one year by distributing bread than he had made by thirty years of pulpit talk. One morning a man came to the rectory and said to him:

"Father, I cannot get work to do, and since yesterday I have not tasted a morsel of food. I do not ask for money or bread, but for assistance to obtain some employment. Can you help me?"

The good priest did help him and promptly. He went to the proprietor of a dry goods store on Sixth Avenue, stated the circumstances, and begged as an act of charity that he would take the man into his employ. He was set to work unpacking boxes of merchandise, and is to-day regarded as one of the most diligent and faithful employes of the establishment.

"Perhaps it would not surprise you to hear," continued the priest, "that since the Briggs controversy in the Presbyterian denomination began the proportion of converts from that source is becoming greater."

The priest did not think that the conversions which take place from one body of Protestant worshippers to another were significant of anything except the spirit of restlessness and inquiry now so widely observed. The difference between Presbyterians, Baptists, Congregationalists, and Methodists he said are really differences of form not differences of things essential. Like all men, they want to know absolutely what the truth is. They realize that they can't find it by sitting still. They must get up and hunt for it. So they move across one denominational line after another, and when there are no more denominational lines to cross, they still feel that they ought to keep on moving.

Miscellaneous.

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

SABBATH EVE.

BY WILLIAM D. WOLFF.

THE light of Sabbath eventide grows dim
As folded into sleep by gathering shades,
While, from the altar of our hearts, a hymn
Ascends to Thee, whose love our life pervades.

Sweet Sabbath day! thy hallowed moments come
Like heaven's balm upon the thirsty soul,
And like fair angel hands to point us home,
And lead our wandering steps unto the goal.

In every gift Thy kindly hand doth send,
In constant word of cheer or loving deed,
We see Thy goodness and Thy mercy bend,
To crown our souls with blessings they so need.

Accept the service of this day, our King,
The precious going forth, with tears, to sow;
Our faith, oft clouded, still doth sweetly sing
Of garnered sheaves that from the seed shall grow.

In early morn, as well at eventide,
Our hands have not withheld the precious seed;
And now, toil weary, we would rest beside
The waters still where thou dost gently lead.

Kind Shepherd, draw our wayward hearts to thee,
And let these holy Sabbaths ever prove—
'Twixt earth's brief day and heaven's eternity—
The stepping stones of thy unbounded love.

So shall these hallowed Sabbaths ever be
A prelude to unending rest above,
A herald of eternal rest in thee,
A foretaste of our Father's home of love.
—*Lutheran Observer.*

"MY PEOPLE HAVE COMMITTED TWO EVILS."

BY MRS. E. G. WHITE.

"HATH a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils: they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." "For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot. Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with niter, and take thee much soap, yet thine iniquity is marked before me, saith the Lord."

Why is it that the people in this age are so easily drawn away from the observance of God's commandments? Why is it that they relish the mockery of those who profess to be teachers of righteousness, who yet cast contempt upon the commandments of Jehovah? Is it not because the heart of this people is carnal? In the scriptures quoted the Lord presents his reproof to those whom he terms "my people," who have forsaken the Lord, the fountain of living waters, and hewed them out cisterns that can hold no water. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Those who profess to be the children of God, cast contempt upon his law, and trample upon the fourth precept,— "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."

Instead of keeping the commandments of God, and hallowing the Sabbath day, the churches have substituted for God's holy Sabbath, a day instituted by the Papacy, and do not observe the one of divine appointment. The man of sin, who has "exalted himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God," has thought himself able to change the time and the law of God, and has given to the world a spurious sabbath, thus making a breach in the law of God. The Christian world have accepted the papal sabbath, and have cherished it as a day of divine appointment. Thus they have forsaken the plain commandment of Jehovah, and have honored an institution nowhere approved by the Scriptures. In this, surely, they have forsaken the Lord, the fountain of living water, and have hewed for themselves broken cisterns that can hold no water. The Lord of heaven will inquire of the Christian churches, "Who hath required this at your hands?"

The sin of those who have been enlightened as to the origin and support of Sunday, is very grievous in the sight of God, when they cling to the tradition of men, and thus make void the commandment of God. When the binding claims of the fourth commandment are presented, many use every subterfuge to avoid the conclusion that God requires the observance of the day which he sanctified and blessed. When every other argument against keeping the commandments of God is shown to be vain, the opposers of his law take refuge in the delusion that there is no law, that the commandments of God were abolished by Christ at the cross. What an astonishing statement, that God has no law! Kings of the earth have laws whereby the nations are governed, and has the God of the universe no law? Those who advocate this doctrine say they rejoice in the glorious liberty wherewith Christ has made them free; but from what have they been made free?—Not from sin surely, since sin is the transgression of the law, and where there is no law, there is no transgression. If there is no law, then it is right for every man to follow the depraved impulses of his own heart; for there is no standard by which evil can be detected. It is plain from the results of this doctrine who is the originator of such a theory, for it is manifestly of Satan's devising, since Christ came to save his people from their sins. Christ is not the minister of sin, and the idea that he came to give liberty to men to break his Father's law, and to free them from the penalty of willful transgression, is utterly out of harmony with his example and teaching.

The world and the church are both standing in a position of rebellion against God in casting aside his law, and trampling upon his holy commandment. The larger proportion of the Christian world accept the observance of Sunday, knowing that it is an institution of the Papacy, and keep the day, that they may be in harmony with the customs and practices of the world, thus choosing to honor the

tradition of men rather than the commandment of God. To this state of apostasy the words of Moses under the inspiration of the Holy Spirit are appropriate,—"He is the Rock, his work is perfect; for all his ways are judgment, a God of truth without iniquity, just and right is he. They have corrupted themselves; their spot is not the spot of his children; they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise?" God chose his people, and planted them a noble vine; how is it that they are turned into a degenerate vine? The description that has been given of the apostasy of Israel, has an application to the churches that have made void the law of God. Isaiah says, "Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward."

The great sin of God's ancient people was their disregard of the commandments of the Lord, and especially their disregard of the day that God had sanctified and blessed. Because of their disregard of his commandments and ordinances, the Lord removed his defense from them, and permitted their enemies to afflict them and scatter them. Has the Lord changed? Did his holy commandments need to be amended?—Not at all. He says, "My covenant will I not break, nor alter the thing that has gone out of my lips." Has, then, the Majesty of heaven, the Governor of the universe, no law?—Only Satan's sophistry could induce men to entertain such a thought.

Jesus was the invisible leader of his ancient people, and every command and direction given to the people through Moses, was the command and direction of Jesus Christ. Jesus has brought before us the importance of giving heed to what has been written in the law and the prophets. In the parable of Lazarus and the rich man, the rich man is represented as begging that someone be sent back to warn his five brethren, that they come not to the place of torment in which he is found, but the answer is: "They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Jesus in the New Testament does the same work as Jesus in the Old Testament did; but men are so determined to do away with the law of God, in order that they may find a way of avoiding the observance of the Sabbath, that they array Jesus in the New Testament against Jesus in the Old Testament. These blind leaders of the blind, who are ignorant both of the Scriptures and of the power of God, pour contempt on the law of God, and at the same time seek to hold up Christ in contrast to the law. But this they cannot do; for Christ gave the law to his chosen people, and in seeking to make void the law of God on the ground that Christ abolished it, they do insult to both the Father

and the Son. Jesus says, "I and my Father are one."

The blind teachers of this age, who seek to turn the people away from the law of God, tell the people that the law is Jewish, given only to the Jews, and spoken only for their observance. Where is their authority for such a statement? The prophet says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The Lord gave his law before there was a Jew in the world. Heavenly intelligences were governed by God's law before man was created, and the Sabbath was blessed and set apart for holy use immediately after God had made the world, and had rested from his work of creation.

Oh, that I had language to present these lofty themes! I lay down my pen in sorrow that my words are so feeble to deal with grand and awful truth; as I contemplate, I seem to shrink into nothingness before its vast significance. The themes connected with the law and the gospel seem too great for such a weak, ignorant mortal as I to handle. From time to time I venture in the simplest language to present that which has been revealed to me concerning the plan of salvation, but again and again I mourn that my expression falls so far short of the glory of the truth as it is in Jesus.

My brethren, be not satisfied with a superficial knowledge of truth, with a surface view of the law of God. Dig deep in the Scriptures of truth, and with an understanding enlightened by the Holy Spirit, dwell upon the holy requirements of the law of Jehovah, until you can reveal to the people their spiritual and eternal character. Your researches have not been deep enough. You need the inspiration of the Holy Spirit to aid you to search into the truth with reverence and awe, bringing your mind to the task with intense desire, that will not be quenched until you see wondrous things out of the law. Dig deep into the mine of truth, and be not satisfied until you have a more perfect comprehension as to what constitutes the strength of the law of God. You need to search and search, and to weep and fast and pray, in order that you may have revealed unto you such a view of the law of God that you will be fitted to go forth and watch for souls as they that must give an account.

FREDERICK THE GREAT was not only wise, but also very witty. On one occasion a Catholic priest refused to allow an officer, who had not complied with all his duties, to be buried in consecrated ground. Frederick sent for the priest and asked him, "You say that the graveyard is consecrated ground?" "Yes, your majesty." "How far down does your consecration go?" The priest, somewhat puzzled, replied, "Five feet." "All right, then; the officers shall be buried six feet underground. He will then be one foot outside of your jurisdiction."

IF, like Herod, you have some particular sin, for which you cannot bear reproof, you are deceiving yourself by supposing your joys are a proof of your conversion.—Thornton.

THE world says: "Come to me and I will fail you;" the flesh says: "Come to me and I will destroy you;" Christ says: "Come to me and I will give you rest."—St. Bernard.

SEVENTH-DAY ADVENTISTS.

WHAT A SECULAR PAPER SAYS.

THE Colorado *Sunday Sun* of September 3 contains the following summary of belief and work of Seventh-day Adventists. It is a much fairer representation of our people than the secular press generally gives, owing, doubtless, partly to ignorance:—

Since the day of Wm. Miller the name Adventist, or Adventism, has, in the minds of the majority of people, associated itself with that which is weak minded, ludicrous, and fanatical, simply because of a mistake and disappointment connected with his work. In spite of this, however, the world, both religious and secular, has become permeated with the idea, indefinite, it is true, that we are living just before some great event—some crisis in the world's history, and with many the admission at least forces itself upon the mind that that event may be the end of the world—the second advent of Christ.

As the attention of the community is now called to this people by their camp meeting in this city, some facts concerning their belief and the nature of their work as given by themselves we deem of interest to the readers of the *Sunday Sun*. Seventh-day Adventists—a name significant of the two distinguishing features of the faith of this people, viz., the observance of Saturday, the seventh day, as the Sabbath, and a belief in the personal second advent of Christ—have arisen since the movement known as the "Millerite movement." They indorse Wm. Miller and his work, however, believing that his work was of the Lord, and that even his mistake in setting the definite time for Christ to come was a matter noticed in prophecy. God permitted the mistake and disappointment for a purpose—to test, develop, and separate those who truly love the doctrine of Christ's coming from those who might be led to accept it upon the evidence through fear, rather than through love. The stigma which has since rested upon the name Adventist in consequence of that mistake, has constantly worked to this end since that time. Its effect is to prove true disciples now, the same as the reproach borne by Christ when upon earth, proved true disciples.

As to the mistake being a fulfillment of prophecy, they cite as a parallel the mistake of the disciples when Christ rode into Jerusalem, and they threw their garments into the way and cried, "Hosanna! Blessed is he that cometh in the name of the Lord." They verily believed that he was there to take the throne of David and reign king in Jerusalem.

All this was prophesied and must be fulfilled, for he said, "If these hold their peace the very stones will cry out." Prophecy must be fulfilled, yet they mistook as to what was to occur. So with the proclamation given by Wm. Miller. It fulfilled its design. It aroused the world on the subject of the second advent of Christ, and from that awakening through all the way along bearing the reproach of the mistake, has grown a work which is world-wide, constantly increasing in power, and is now attracting the attention of the nations of the earth in a remarkable manner.

They believe they are simply carrying out the work of reformation begun by Luther and carried on by succeeding reformers, and as successively dropped by the various denominations as they have adopted their respective

creeds, thus binding themselves about and precluding progress in the development of all the truth.

Seventh-day Adventists have never set a definite time for the coming of Christ, believing that the day or time is not to be known, but that we may know by the fulfillment of prophecy and the signs of the times when it is "near even at the doors."

Their work has been in some respects phenomenal. They are not numerous, probably less than 50,000 in the world, neither are they possessed of means generally, yet their work has grown marvelously in all branches.

They have something over 1,000 organized churches, nearly 500 ministers, and about as many more Bible readers and missionaries. The ministry is supported by the tithes of the people, which they pay systematically into the various Conference treasuries. The amount of the tithes of the denomination last year was between \$300,000 and \$400,000. The publishing and educational branches of their work are especially successful. They have extensive publishing houses and branches in London, New York, Oakland, Cal.; Battle Creek, Mich.; Basel, Switzerland; Christiania, Norway; Cape Town, South Africa, and Melbourne, Australia. Many publications are issued in twelve or fifteen different languages. They have seven denominational schools located in various parts of this country, one in Australia, one in South Africa, and the establishment of others is under contemplation. Much interest is taken in the subject of healthful living.

One of the largest sanitariums in the world, located at Battle Creek, Mich., and another at St. Helena, Cal., are under the direction of this people. In connection with the one located at Battle Creek a school for the education of medical missionaries is conducted. A hospital and two "homes," one for orphans, the other for old people, are established at Battle Creek, in connection with the Sanitarium, at a cost of over \$100,000.

Perhaps in no direction is the aggressiveness of the people more marked than in their espousal and promulgation of the principles of religious liberty. They hold most tenaciously to the original principles of American government, believing them to be truly Christian principles upon the question of religious legislation. They maintain that the Constitution, insuring as it does perfect religious freedom, shall be preserved inviolate, and they most strenuously oppose every movement which tends in the opposite direction.

They claim when Christ spoke these words—"Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's," he enunciated in reality the very principle upon which our government was established. It is therefore with deep concern and regret that they witness the prevalence of a departure from these principles, especially among religious bodies, as evidenced by the almost universal clamor for Sunday laws.

For years they have published a weekly paper in New York City, the *American Sentinel*, wholly devoted to the maintenance of these principles and the preservation of the Constitution as it is. At their last General Conference an appeal and remonstrance were passed which set before the world their position upon this question distinctly. The preamble and closing paragraph read as follows:—

"WHEREAS, The Supreme Court of these United States, contrary to the principles upon

which our government was established, and contrary to the Constitution of the same, has declared this to be a Christian nation; and,

"WHEREAS, The Congress of the United States, following in the same course, has violated the Constitution and invaded the rights of the people by legislating upon the subject of religion, deciding a religious controversy and establishing a religious institution in the matter of closing the World's Fair on Sunday; therefore, be it

"Resolved, That we do hereby submit to the government and people of the United States this our appeal and remonstrance."

Then follows the remonstrance, closing thus:

"We, therefore, as Christians, as Protestants, as American citizens, and as men, appealing to the Supreme Judge of the world for the rectitude of our intentions, in the name and by the authority of the natural rights of mankind, of the Constitution of the United States, of the history of more than 1,800 years, and of the Lord Jesus Christ, solemnly publish and declare that we are and of right ought to be free and independent of all connection, direction, dictation, interference, or control, of the Government of the United States in matters of religion or religious observance, or institutions of any kind or degree; and that as such, as far as earthly authority is concerned, we have full right to be religious or not religious, to worship or not to worship, to observe a day or not to observe it, according to the dictates of our own consciences and the convictions of our own minds.

"And for the support of this appeal, remonstrance, and declaration, and with a firm reliance on the protection of the God and Father of our Lord Jesus Christ, we mutually pledge to each other and to the world our lives, our fortunes, and our sacred honor."

They regard their present work as small, compared with what it will yet be, believing that the messages of the three angels recorded in Rev. 15 are symbolical of the work which is going to the earth to prepare a people for the coming of the Lord, who shall, in the language there used, be found keeping "the commandments of God and the faith of Jesus."

DECEPTIONS, THEIR TOUCHSTONES.

BY M. E. STEWARD.

ASSAYERS of gold sometimes use a hard black stone found in Asia Minor, or black basalt, for determining the purity of gold. Making a mark upon these stones with pure gold and then with its alloys, the amount of alloy is determined by the color of the mark.

The Bible has furnished us touchstones by which we may know various deceptions. The root of all evil is selfishness. It was unholy ambition that caused the fall of Satan (Isa. 14:13-15), and the ruin of the human race. Self has always reigned supreme in all the heathen nations of earth. It is the very spirit of the Papacy, and still controls the children of disobedience, whether heathen, infidels, or those professing Christians who are not fully converted to God. It is the great lever of Satan with which he moves the world. It is the deadly poison which will cause the eternal death of all who are lost.

As we near the close of this world's history, "evil men and seducers shall wax worse and worse, deceiving and being deceived." We may reasonably expect that at this time extreme selfishness will be the prevailing

element in all that is not of God. This the apostle predicts: "Men shall be lovers of their own selves;" and then he enumerates several sins which are the direct outgrowth of selfishness.

On the other hand, disinterested love is and always has been the actuating principle on the side of heaven. "God so loved the world" that he provided salvation for us, and this is the grand element in all he does.

In view of the nature of the work of God and that of Satan, it becomes possible, so far as we are acquainted with any particular thing, to ascertain on which side it belongs. We are especially aided in self-examination. Have we the life of Christ within? Then we love to think of him and holiness; we love to do what we believe will please him; we are so vitally connected with our dear Saviour that we realize a oneness with him, and we live with reference to him in all things.

On the other hand, does self always come up first, and is it ever present with us, controlling our preferences, influencing our motives and our whole lives? The child of God is often tempted with selfish thoughts and feelings. "The arduous struggle for conquest over self, for holiness and heaven, is a lifelong struggle."—*Testimony 32, p. 168.* But these temptations are not a part of a real Christian, unless he accepts and harbors them. Pray God to show us our whole hearts.

Do we love others so much that every service we can render them, however menial or taxing, is a real pleasure to us? Think carefully. Do we love them better than we do some others because they are more worthy? or is it because they are our friends? It is natural, it is right, to love our families; but we may pray much and earnestly for them and grow more selfish while we pray.

Do you ask, "How can I know that I love anything, even the Lord and his people, with an unselfish love?" "True love is not a strong, fiery, impetuous passion; on the contrary, it is calm and deep in its nature. Intellectual and moral strength are involved in this principle."—*Testimony 16, pp. 133, 135.* Unselfish love is more of a principle than a passion. Here is a Bible touchstone on which we can test our love for God,— "This is the love of God, that we keep his commandments." 1 John 5:3. If we yield ourselves to obey him (Rom. 6:16), and are justified by faith in Christ, "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:1, 5. the word of God assures us then that we do love him.

And "by this we know that we love the children of God when we love God and keep his commandments." The Lord comes first with us, since he has taken away our selfishness and become our very life, and we love all other things through him. That is dearest to us which is so to our God; this is the reason why his people stand in our hearts next to himself. Thus careful self-examination, with the aid of the Holy Spirit, which God always gives to those who ask and take it by faith, will enable us to determine our condition with certainty. If at any time we find aught of self about us, we are to give it right to Jesus and take his righteousness instead.

DECEPTIVE MIRACLES.

Before the close of probation the power of God is to be seen as never before. The gifts of the Spirit, which came "moderately" on the day of Pentecost and immediately thereafter, are to come in all the power they had

then added to that of the latter rain. Joel 2:23. Miracles will be the result. God will work in a most wonderful and excellent manner, for he is "wonderful in counsel and excellent in working."

Just before Jesus comes we may also expect that the world will be flooded with miracles from an evil source, for whole nations are to be deceived on account of these miracles. Rev. 19:20; 16:13, 14. In the near future "the spirits of devils working miracles are to go forth unto the kings of the earth and of the whole world." Many who profess to be Christians will do wonderful things which seem to be of great benefit to mankind. Said Christ, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Jesus himself said, "They shall show great signs [to prove they are right] and wonders." Satan will work with "all power and signs and lying wonders and with all deceivableness of unrighteousness in them that perish." Will all the people on earth be deceived? Is there no certain way by which the true can be known from the false miracles? There is, thank and praise the Lord forever! It is not "possible" that the "elect," real children of God, will be deceived. Matt. 24:24. "No man," even if he does work supernaturally, "is able to pluck them out of my father's hand."

Self is the touchstone which proves the work. If the one through whom the miracle is performed is self-exalted on account of it, the whole work is from beneath; if he feels humbled in view of it and utterly unworthy, while he hides in God and loves him better, it must be right. The presence of self reveals the terrible working of Satan, and the entire absence of self proves the work holy. *If we would not be an instrument of Satan, let us hasten to the fountain and be washed clean of self just now.*

AMERICA'S MILLIONAIRES.

HERE are eight men whose aggregate possessions show a wonderful prosperity of the people, especially of these eight people: John D. Rockefeller, \$135,000,000; W. W. Astor, \$120,000,000; Cornelius Vanderbilt, \$90,000,000; Jay Gould, \$75,000,000; Henry M. Flagler, \$60,000,000; Charles Pratt, \$55,000,000; Wm. K. Vanderbilt, \$50,000,000; John Flagler, \$40,000,000; total, \$625,000,000.

Then comes Fred W. Vanderbilt, George Vanderbilt, William Astor, and Louis C. Tiffany, each worth \$35,000,000, or worth an aggregate wealth of \$140,000,000.

These are followed by C. P. Huntington, Leland Stanford, Andrew Carnegie, Mrs. Elliott F. Shepherd, Mrs. W. H. Vanderbilt, Henry Hilton, H. Victor Newcomb, S. W. White, Levi P. Morton, August Belmont, J. Hood Wright, and Jas. B. Colgate, each of whom is worth \$30,000,000, and, when taken together, these twelve persons are worth \$360,000,000.

Then follows the list of those worth \$25,000,000 each, whose names are as follows: Eugene Kelly, Wm. Rhineland, John W. Mackay, Russell Sage, Theodore Havemeyer, Wm. Rockefeller, Oliver H. Payne, Robert Goelot, Ogden Goelot, Austin Corbin, A. Seward Webb, W. D. Sloane, Pierre Lorillard, Robert Chesebrough, Calvin S. Brice, G. P.

Morrisini, and Henry Villard, in all seventeen, whose combined wealth is \$425,000,000.

These are followed by a list of nineteen names who are worth \$20,000,000 each, as follows: H. O. Havemeyer, Robert Bonner, H. O. Armour, Piermont Morgan, Louis Morgan, Mrs. Bradley Martin, Louis Lorillard, Mrs. H. McK. Twombly, William C. Whitney, John Jacob Astor, Jr., W. J. Askell, the Misses Furness, John H. Starin, Darius C. Mills, Charles L. Tiffany, Anson Phelps Stokes, Henry G. Marguand, John D. Sleyback, and Henry Hart—an aggregated wealth of these nineteen persons of \$380,000,000.

Here are sixty persons whose wealth combined amounts to the beautiful sum of \$1,930,000,000. This shows a very prosperous condition of at least sixty of the sixty-three million people of our country. The entire circulating medium of the United States is only \$1,400,000,000, while sixty citizens of this country have possessions aggregating nearly a half million dollars more than the whole amount of money in circulation for the use of the entire people. Is it any wonder these great barons can control the money markets of the country, and, in controlling the money market, they dictate the price of all other commodities?

In addition to the sixty foregoing named persons, there is given a list of twenty-two persons who are each worth \$10,000,000, and twenty-seven who are each worth \$5,000,000, and fifty-seven who are each worth \$3,000,000. In all there are one hundred and sixty-six persons whose combined wealth amounts to \$2,456,000,000. This is certainly very strong evidence of the prosperity of our country, especially of the list published in the *Journal*.

The amassing of such fortunes into the hands of a few people puts into their hands a power alike dangerous to liberty and prosperity of the masses. When a few of these barons unite their wealth for any purpose, they are enabled to carry out that purpose, and, since human nature leads most persons to do that which is of greatest advantage to self, these few may not only use the power of their wealth to gratify their whims and pleasure, but they will and do use that wealth to enhance their power, and, as wealth is power, and has always been an oppressive power, when amassed in any great sums, the oppression of the masses is not difficult to account for, with such astonishing accumulations in the hands of the few.—*New York Journal, 1890.*

OUR CURIOUS LANGUAGE.

REMEMBER, though box in the plural makes boxes, The plural of ox should be oxen, not oxes; And remember, though fleece in the plural is fleeces, That the plural of goose isn't geese nor geeses; And remember, though house in the plural is houses, That the plural of mouse should be mice, not mouses; Mouse, it is true, in the plural is mice, But the plural of house should be houses, not hices; And foot, it is true, in the plural is feet, But the plural of root should be roots, and not reet. —Selected.

LIGHT.

THE night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.

—Francis W. Bourdillon.

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.*

SONGS IN THE NIGHT.

BY H. J. WHITNEY.

"Where is God my Maker, who giveth songs in the night?"
Job. 35:10.

Songs in the night,
Joy in the light;
Courage in fearfulness,
Comfort in tearfulness;
Strength to the weak,
Grace to the meek;
Hope for despairing ones,
Light for wayfaring ones;
Peace in unrest,
Calm for distress;
Pardon for all.

Songs in the day,
Joyful alway;
Hopeful in trying times,
Trustful in heathen climes;
Safe in his love,
Peace like a dove,
Seeking our souls to fill,
Striving to do his will.
So shall we be
Nearer to thee.
Pardon for all.

Songs in the night
Full of delight.
Gladness will come to stay,
Sadness shall flee away;
Jesus will be
Ever with thee,
If his commands thou keep,
And in his harvest reap,
Or glean, or sow,
So shalt thou grow.
Pardon for all.

Songs in the day,
Christ is the way.
Struggle with inbred sin,
Welcome the Saviour in,
Thy heart to fill,
Shield thee from ill.
Though for his truth you strive,
His love shall e'er survive,
Gathering in
Wholly from sin.
Pardon for all.

"AN UNEXPECTED PRIZE."

BY MRS. F. A. REYNOLDS.

CHAPTER II.—THE ACCIDENT.

PAUL and HOPE MANTON were intelligent children, and enjoyed any tax on their memory and reasoning powers. They were full of this new Bible study. They readily committed the commandments to memory, and recited them perfectly, and had their eyes open to observe their neighbors and themselves.

They attended the public graded school. Paul, about fourteen years old, had entered the A grade. Hope, two years younger, was only one grade below him, and declared her intention of entering the High School with him. A large number of their mates were interested in the study of the commandments, but few were so well prepared as they to understand them.

On Wednesday, after school, Paul asked permission to go with some boys to a favorite pond, fishing. Mrs. Manton hesitated. "I don't know, Paul, about those boys. Just run down to the office and ask your father."

Paul ran down street a few blocks and entered his father's office, breathless.

"No, my son," said Mr. Manton gravely.

"Those boys are poor associates for one who has a dear little sister to live with. Besides, that fishing spot is dangerous. There is a deep hole there, and the boys fish off a rotten log, liable at any time to break and make trouble."

Paul was disappointed, and his face showed it.

"I'll go with you before long," added his father kindly.

Paul still looked sulky, and when he reached home, he threw himself face downward on the broad lounge.

"What's the matter?" asked Hope anxiously.

Mrs. Manton listened for his answer.

"Father won't let me go fishing with the boys," he half growled from among the pillows.

"Oh, is that all? 'Honor thy father and thy mother,' you know," she added with a half laugh.

"Well, I am," replied Paul savagely, if not grammatically.

"Excuse me, Paul," said his mother, "you are far from obeying the fifth commandment. Christ taught that the spirit in which one indulges determines his guilt. If one hates another so he would like to kill him, he is guilty of murder. You have obeyed your father in remaining at home, but you really have not submitted to him. You really want to go, and would if you dared, so you are not really honoring your father."

"That's a new idea," cried Paul, rolling over, the sulky look disappearing in his interest.

"Why, that makes the commandments hard enough to keep."

"That is the way Christ's followers should keep them," said Mrs. Manton.

Paul thought silently a few moments.

"What is your idea of obeying the fifth commandment, under the circumstances?" he asked.

Mrs. Manton smiled.

"I would get up and go cheerfully to work about the chores and lessons, and say to myself, 'God gave me parents to care for me, and it is my place to do their bidding cheerfully.' They know best. You will be happy at once if you try it."

Paul laughed a little, then rolled off the low lounge to the floor, and sprang to his feet.

"I'll try it," he said. "Might as well, seeing I can't go anyhow," and he went whistling out of the room.

Before long the evening chores were faithfully done, and Paul was hard at work at his lessons.

When, in the quiet rose-scented twilight, he sat with the others on the broad porch, he felt, as his mother had predicted, a sense of unusual happiness.

Just as they were thinking of going into the house, they heard hasty footsteps and a quick click of the gate. Hope was the first to recognize in the breathless boy Arthur Glenn, one of Paul's classmates. She sprang to her feet. "What is it?" she cried.

"O Hope! O Paul!" cried Arthur, dropping on the upper step. "Have you heard—" he panted, "have you heard of poor Frank Ellis?"

"No! What?" cried Paul.

"Drowned!"

"Drowned!" echoed all.

"Yes, in Forest Pond. You know the boys went fishing—"

"Yes," replied Paul with a side glance at his father, "yes, I know; but Mrs. Ellis told Frank not to go. I heard her."

"I know it," sighed Arthur, "but he would go."

"How did it happen?" asked Mr. Manton.

"Oh, Frank wanted to get the best place, and he went out too far on the log! It cracked, and when Frank saw it was breaking, he tried to scramble back in a hurry, and

slipped off into the water. It is awfully deep there, you know, and he went down with such force he went completely under, and got to strangling, and lost his head. To add to the rest, his foot was tangled in his line. Joe Lathrop tried to catch him and was pulled off and nearly drowned too.

"Well, Frank went down three times, and when a man came and helped us get him out, it was too late. They worked over him an hour, but he was dead. Poor Mrs. Ellis is about crazy. Frank was her only child."

"And no comfort to her," said Mr. Manton sternly, "but that will not prevent her mourning for him. Indeed, I presume her grief is more hopeless."

Arthur sat some time talking, then went away, and the saddened group adjourned to the house.

"Paul," said Hope, as they were piling up their books for the night, "I've just thought about the meaning of the last part of the fifth commandment,—'that thy days may be long upon the land,'—you know."

"Just think, if Frank Ellis had honored his mother—"

"Yes," said Paul shuddering, "and, Hope, I really did think once of disobeying father and going. It might have been me."

"Paul," said Hope softly.

"Well?"

"I think we ought to thank God especially that it was not you."

"Yes, and ask for a spirit of real obedience," added Paul. "I never saw what it was before."

(To be continued.)

TOO MUCH "HEART FAILURE."

THE Registration and Sanitary Committee of the Board of Health of Philadelphia has issued the following significant notice: Physicians are requested not to place on any certificate "heart failure" as the cause of death, but the disease of which the patient was suffering prior to the heart failure. This term has never been placed on the list of diseases adopted by this board, it being looked upon as a result of some other illness from which the patient was suffering. Furthermore, it furnishes an opportunity to conceal contagious diseases, and thus permits the ignoring of the rules of this board, either innocently or designedly.

BEGGARS.

THE people of this country should awake to the fact that a generation of professional beggars has developed, worthy to be compared for shrewdness with the most perfect artists in that line in the Old World. There it has long been common for a man to strap up one leg in such a way as to make it appear almost certain that he had but one leg, and beg as a maimed soldier. Every sort of defect or wound is affected in the same way.

Not far from this office a woman began to walk upon her knees about the house, assuring charitable ladies who visited her that her legs from her knees down were paralyzed and useless. She received a recompense that was meet, for in a few years she could not stand nor walk upon her feet. The same creature put her daughter, who was perfectly well, to bed, and half starved her into an appearance of invalidism. The daughter finally became genuinely sick, and died with consumption.

A recent case of the sort was communicated to us by an observer. An apparently poor fellow was seen wearing such a wretched pair of pants that a clothing merchant who was of the party was urged to give him something to wear. His reply was, "Well, that pair of trousers is a curiosity, and should be preserved as such." Then, turning to the beggar, he said, "I'll give you a dollar for those pants

you have on." Instantly the man began to take them off. They tried to stop him, but he was not to be dissuaded, and it soon became evident that underneath the rags he had a perfectly good, and nearly new, pair of trousers, the rags being simply the uniform he wore as a beggar.

The Good Samaritan in these days has to keep his eyes open. The best method is to give no money, but to carry a plentiful supply of tickets which will secure a worthy person relief after a careful examination.—*Christian Advocate.*

TRIAL BY ORDEAL IN AFRICA.

In an African village the work is done chiefly by the women; they hoe the fields, sow the seed, and reap the harvest. To them, too, falls all the labor of house building, grinding corn, bringing beer, cooking, washing, and caring for almost all the material interests of the community. The men tend the cattle, hunt, go to war, and, curiously enough, do all the sewing required on their own and the women's garments. Neater tailors than Africans it would be impossible to find anywhere. By means of awl and tendons from the animals of the chase, they can sew small squares of skin together so as almost to defy an expert to find a seam without looking at the reverse side; nor are they mean artists as regards art and fit according to American notions. Of all Central African customs, trial by ordeal, which is universal, is the most revolting to a European, brought for the first time into contact with savage life. When a man is accused of any crime—as theft, arson, murder, witchcraft, or the like, evidence is brought against him in the way common throughout the whole continent. This, however, is never final. The accuser's witnesses swear to anything required of them without the slightest compunctions, and as the prosecutor must produce his evidence first, the defendant's witnesses are ready to swear, and do swear, the opposite of all that has been said. Trial is invariably in open court, and nothing said by the witnesses for the prosecution can be concealed from those that are to follow.

There are no affidavits, thus making contradiction at once simple and safe. If rebutting evidence were allowed, the most paltry trial would be interminable. For a witness to be called a liar is, in such a case, a compliment. It proves that his evidence told, and that he, by inference, is a very clever fellow. If the same man was accused of bewitching, he would regard it as a foul libel, and demand the poison bowl without an hour's delay. To remedy the defects of trial in court, that by ordeal is adopted in all kinds of cases, both civil and criminal.

As the case proceeds before the council, the accused at intervals demands the *muwai*, and this demand his friends, if they believe him innocent, persistently press. The accuser resists the demand as unnecessary, knowing that should the culprit, even if caught red handed, recover, he will be placed in a difficult position. He will in that case have no claim to compensation for an injury, and may in turn be successfully sued for willfully seeking to destroy another man's reputation. The belief in the absolute certainty of trial by *muwai* is universal, and the beginning and end of reasoning is this: "If he is guilty, he dies; if he does not die, should the stolen property be found on his person, he is not guilty; another put it there, or he is bewitched."—*Journal of the Anthropological Institute.*

HAPPY he who, 'mid the swelling
Tumult of earth's dust and pride,
Toward his Heavenly Father's dwelling
Keeps his window open wide;
There, to him devoutly bending,
Zion's beauty shall appear;
He shall know the bliss of sending
Godward all his grief and fear."

Mission Fields.

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

LIVING.

To toil and strive for worldly gain,
To live alone for selfish ends,
To count wealth's increase grain by grain,
Till affluence and you are friends,

To revel in each gay delight,
The gaudy toys that wealth can give,
To seek for joy from morn till night,
And shrink from grief, is not to live.

To study knowledge year by year,
The mind absorbed in that alone,
Regardless of the wrong so near
The cause that you might make your own.

This is not life, for life demands
Devoted work of heart and brain;
To sit with sleeping soul, and hands
That work not, is to live in vain.

Remember there are tears to dry;
Remember there is pain and wrong;
Up, man! the years are fleeting by;
Your time for labor is not long.

Work while 'tis day to soothe the distress,
To lead the erring to the light;
Thy mission is to save and bless,
So earn thy rest e'er comes the night.

Be mindful of thy brother's needs,
To each and all thy succor giving;
By noble thoughts, and words, and deeds,
Make the world better for thy living.

—*Selected.*

THE STUNDISTS OF RUSSIA.

BY PROF. GEORGE H. SCHODDE,
Of Capital University, Columbus, O.

Of all the Dissenters in the vast army of Russian sects and sectlets the Stundists are the most evangelical, most aggressive, and, in consequence, the most hated by the authorities of the established orthodox church. The Stundist agitation is decidedly a peasant movement, practically a protest against the low status of morals prevailing in the State church, and aims chiefly at a reformation of principles, life, and conduct. It is, however, not a movement that has arisen spontaneously within the fold of the orthodox church itself. The name already shows this. The term is the German "*Stunde*," and the agitation was aroused by the observation of the better class of Russian peasants of the fact that the pietistic German colonists in Southern Russia, by virtue of their superior morals and industry, prospered much more abundantly than did the ordinary Russian peasant. These colonies, consisting mostly of pious Württembergers, and founded more than a century ago, enjoyed full liberty of conscience, and, to a certain extent, also some political rights. Their meetings, held for prayers, study of the Scriptures, and religious edification, were called "*Stunden*," just as prayer meeting in German is yet called "*Gebets Stunde*," and "Stundists" was thus originally a term of reproach, used a good deal as was the word "Methodist" in the days of Wesley.

Contact with these pietistic and generally enthusiastic German Christians first aroused a similar movement among the better class of Russian peasants. The agitation was favored by the fact that the status of morality, or rather immorality, among the Russian peasants is exceedingly low. It is only a twelve-month ago since the late archbishop of Odessa, Nicanor, in a public document was compelled severely to criticise the drinking propensities of the orthodox Christians, and to draw attention to the superior quality of the morals of the hated Stundists.

The Stundist movement is thus not doctrinal in origin or character. It was not originally intended to be an agitation outside of, or against, the Russian State church. The Stundists did not feel that they were going counter to their church when they began to study their Bibles, for the czar's government had even officially sanctioned and encouraged the spread of the Scriptures, nor when they adopted the principles and practice of temperance and industry. The Stundist movement was primarily to be a reformation within the orthodox church in favor of a more evangelical and moral Christianity. It was chiefly the opposition of the church authorities, but to some extent the consistent application of the new principles adopted by the Stundists, and at times also some hasty enthusiasm and unwise zeal on their part that caused the break which now actually exists and becomes greater day by day.

Another noteworthy feature of the rapid spread of Stundism is the fact that it has had no great single leader. It had no great mind at its head, as the evangelical church in Germany had in Luther, or the Methodist Church in Wesley. It, indeed, had, and has, leading men, but these rather directed a movement sufficiently vital to require no new energy. This is all the more to be noted because even men so much at home in Russian affairs as Pastor Hermann Dalton, who for a generation, almost, was pastor of the Reformed Church in St. Petersburg, with not a few other writers, make Pastor Bonekemper, of Rohrbach, in the Chersson Government, the real father of the movement. Bonekemper, however, did not arrive in Russia from America until 1867 and returned in 1877; and the official reports of the Consistory of Chersson show that Stundist prayer meetings were held there as early as 1861. The documents in this matter are published in a Russian work entitled "The Stundists of Southern Russia," issued in 1880 by a St. Petersburg priest, Arsenij Roshdestwensky. It is a significant fact that in the official report of the legal trials of Stundists, names of leaders seldom are mentioned.

The first beginning of the Stundist movement can be traced to the little village of Osnowa, near Odessa, with only 220 male inhabitants. Two names are generally mentioned in this connection, those of Quintshenko and Michael Ratushnij. In their youth they were poor day laborers and were employed by a German colonist in the neighboring Rohrbach, on the farm and as shoemakers. Both are living yet and have farms of their own. The former was not so conspicuous in the movement as the latter. "God gave me the light," he said; "but to Michael he gave a bright mind." After their own conversion they gathered a small band of adherents and held devotional meetings in the evening or at night, given chiefly to the study of the Scriptures and to prayer. Soon the singing of hymns was added; and now there are quite a number of valuable collections of evangelical hymns published by the Stundists, such as "The Beloved Songs," "Joyful Songs of Zion," "The Voice of Faith." As early as 1875 and 1876 the movement had spread over the entire eastern portion of the Chersson district, and about the same time new centers of agitation were formed in the northern parts of the Kief Government. To these places Ratushnij had sent a number of agitators equally determined with himself. The majority of these men were poor renters, sons of soldiers. Yet it was the cause itself, and not the agitators, that spread the new gospel flame.

In the Stundist system the fact of experiencing conversion is the fundamental condition of entering the communion, and each applicant is required to renounce all corrupt morals and practices, such as drinking, steal-

ing, gambling, idleness, etc., etc. With this admission a new life begins.

The movement is of a healthy, evangelical character. A vast array of unprejudiced witnesses testify to the fact that both the social and religious tendencies of the Stundists are excellent. Especially are their temperance and industry praised. One writer says:—

All who know the Stundists consider them honest, sober, respectable, and industrious people, and, indeed, the very best among the Russian peasants. They are a diligent people, do not steal, do not become drunk, do not lie, do not slander, and in general live as genuine Christians should. Their family life is blameless, and their relations to each other Christian.

The consciousness of being regenerated children of God is very pronounced among the Stundists, as, also, the conviction that they are moved by the Holy Spirit. When the venerable Quintshenko was asked how he could in his old age still perform so much labor, he answered, "It is not I who works; it is God through me." This practical feature of the Stundist movement is so characteristic that they cannot be said to have a clear conception of a doctrinal system. The work of Christ as a Redeemer and Saviour is somewhat crowded into the background by his importance as a model of Christian life and conduct. This is in perfect consistency with the historical surroundings of the origin and growth of the movement. Christ born again in the soul of the Christian, the love of Christ and of mankind, is the baptism of fire which is the Stundist ideal. So much is the practical side of Christ's personal work emphasized that in some Stundist circles the divine nature of Christ is almost ignored.

Naturally, a conflict with the State church authorities was inevitable. In the hearts of these pious peasants the controlling thoughts are sin, conversion, sanctification. The Russian Church demands blind assent to its doctrines, manners, and methods. This the Stundists could not with a good conscience yield. Not a few threw their icons, or holy images, out of their houses. On one occasion the crowd of Stundists took their icons and threw them into the church tower of the village. The priest and the orthodox peasants were busy all next day with processions and holy water to reconsecrate these defiled images. In this way the standpoints and attitude of both sides are daily bringing the opposing principles and parties to clash. The growth of the movement has in recent years been exceedingly rapid, and this has made the czar and his servile officials all the more ready to persecute. In this case, as in that of the Baltic province Protestants, the Russians seem to be struck with blindness. They are destroying the powers that are best adapted to effect a moral or spiritual regeneration of the stagnate and petrified formalism of the orthodox church and its type of culture and civilization.

These persecutions began with the year 1867. It was then that Ratushnij was first arrested and imprisoned in the Chersson Government, and Rjaeboshapka in the Kief Government. The charges were nonconformity, although formally the Russian laws allow religious liberty. The cases were first argued in the lower courts, and one fine followed upon another and one term of imprisonment upon another. The higher courts of Odessa and Kief were soon compelled to take up the cases; but the trials and punishments only caused the movement to spread all the more. At that time the public press was forced in many instances to applaud the Stundists.

An element of importance both in the inner development of Stundism and also in its relation to the State and the State church, was the introduction of baptism from Germany, especially from Hamburg. The first rebaptism took place June 11, 1869. In 1871 the leader, Michael Ratushnij, was again baptized. This led to troubles within the fold of the

Stundists. The Baptist, however, is not, as is generally supposed, a movement outside or independent of Stundism. On the contrary, there are Baptist Stundists and non-Baptist Stundists. For the Stundists the second baptism is not a means of grace, but the confirmation merely of the certainty of the conversion of the heart. Those of the Stundists who submit to a second baptism thereby indicate only the comparative completeness of their spiritual regeneration. It is a seal of the regeneration. Outwardly the introduction of this element led to the first formal separation from the State church, the reasons for which are plain. In November, 1871, Ratushnij applied in behalf of himself and his friends for a dismissal from the State church; for which step he had a formal and legal right. Then a beginning was made with the organization of separate congregations, in which both sections of the Stundists were and are equally zealous.

The movement has spread wonderfully. The Stundists themselves do not furnish any statistics, but the press reports of 1877 estimate the total at 300,000, and in 1881 at 400,000. At present a very conservative estimate gives at least 1,000,000. Dalton, in his new work "Die Russische Kirche," 1892, claims 2,000,000. Westward they extend to Podolien, and southward to the Caucasus, and in the interior as far as Moscow. The anti-Stundist propaganda of Church and State is now very determined. No attempts are any longer made at formal trials. Bitter and conscienceless persecutions are the order of the day. Mission work on a grand scale is being carried on by the orthodox church among these "heretics," but absolutely without success. The orthodox popes and missionaries cannot understand the causes that have led to the wonderful development of this evangelical dissent, and despair of curing the evil save by brute force, as their leaders have repeatedly been compelled to confess. Wide-awake Russians see the futility of these methods. Prince Mestsherskij, the author of the well-known diary, in the official journal *Grashdanin*, only a few months ago, spoke very plainly on the subject. In the meanwhile the persecutions go on. The present czar of Russia is manifestly guided by the ideal of his tyrannical grandfather, Nicholas I: "One language, one government, one church for all the Russians."—*Independent*.

DRINK ON THE KONGO.

UNDER the madness of intoxicating liquors sent from Massachusetts 200 of these people (of Kongo) slaughtered each other in a single day. Again we are told of a single gallon of this drink causing a fight in which fifty were killed. Judas sold his Lord for seventeen dollars, but America hurries fifty souls to the bar of God for ninety cents.—*Selected*.

AND YET A "HEATHEN CHINEE."

AN extraordinary infantile prodigy has been discovered in China in a little girl, four years old, who passed successfully an examination for literary honors at the Hongkong University, and wrote "a concise essay" that made the examiners marvel because of the mature thought exhibited in it.—*Selected*.

THE Presbyterian Church has a very important mission in Bangkok, Siam. There are two stations in Bangkok, with property valued at about \$25,000. There are twenty missionaries in the city connected with the board, of whom twelve are women, and three more are just leaving this country. The first mission in Bangkok was established in 1840.

THE sympathies formed by grace far surpass those formed by nature.—*Wesley*.

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

THE RED SEA PASSAGE.

BY REV. C. C. FOOTE.

On they rushed, 'mid hope and fear,
For an army's tread was near,
While the monarch's voice of cheer
Rang through parted flood.
Lords of Egypt, there's the slave;
Heed ye not the mountain wave;
Who's a God the wretch to save,
When I ask for blood.

Deeper grew the gloom of night;
Fearful grew the water's height;
But the gleamy pillar bright
Marked out Edom's coast;
Swiftly sped the exiled band,
Till the last had reached the strand.
Stretched the prophet then his hand
Toward the royal host.

Now for strength, and now for speed,
Now, King Pharaoh, is thy need;
Warrior, urge for once thy steed;
Israel hath not bowed.
Hark! The floods are coming! Fly!
Ah, see there; that awful eye
Looking at us! God! we die!
God is in the cloud.

From their axle dropp'd the wheels;
Steed beneath his rider reels;
Dark and wild the thunder peals
Through that ocean bed.
Backward rolled the mighty waves,
Gurgling to their ancient caves;
There they roar above the graves
Where sleep Egypt's dead.

—Christian Cynosure.

A TOUR IN EUROPE.

FROM WITTENBERG we proceeded to Eisenach and found a few hours' rest in the early morning. Just outside of this pretty town is the famous Wartburg Mount and Castle, to which Luther was conveyed upon being kidnapped by his friends. An ascent of 1,300 feet, occupying three-quarters of an hour, brings the visitor to the summit on which the castle stands. The place has been restored to its original form, and some portions of it are of the original building. This is true of that portion that contains Luther's room, where, under the appellation of "Knight George," he passed the time of his confinement translating the Scriptures. His table and bedstead are still there, and a section of the vertebra of a whale which he used for a footstool. The spot on the wall at which he hurled the inkstand as if to smite the devil is marked by a cavity in mortar and timber which has been dug out by relic seekers. The chapel, banquet hall, and hall in which the historical "Lieb Krieg," or song contest, was held, are points of interest, and especially so is the armory, stored with the habiliments, instruments, and relics of war of past centuries. But having seen what is to be seen within, the traveler is sure to be enchanted with the view which spreads out before him on every side.

The castle is a typical one of numberless similar edifices, now mostly crumbling to ruin, which crown many of the mountains and vantage points all through this country. They date from feudal times, some of them a thousand years old. In those days they were built and habited by chiefs and lords, who carried on a predatory warfare in their own personal behalf, and from these inaccessible fastnesses defied the restraints of law and order.

Pursuing our journey, the same day we passed the cities of Frankfort, Heidelberg, and

Karlsruhe, the latter of which was the birthplace of Elder Conradi, who was conducting our party. As we passed through the country, he pointed out many spots familiar to his childhood and youth. After a night's rest at Offenberg we started early for a ride through the celebrated "Schwartz Walde," or Black Forest. It is a mountainous region on the north banks of the Rhine. The scenery was much of it very fine. A little after noon we were in Zurich, the home of Ulrich Zwingli, one of the brightest lights of the Reformation. The city is a fine one on the banks of a lake of the same name. The rushing river Sihl passes through the center of the town into Lake Zurich, and the Limmat passes through another portion as it emerges from the lake. Gross Minster is the name of the old church in which Zwingli preached. The building has a history of its own extending back previous to the discovery of America. Near by, a fine bronze monument perpetuates the memory of evangelist and warrior. But the most interesting relics we saw were found in the national armory, where are stored the arms and armor of past times. Here we find one of the first cannon ever used. It has a four-inch bore, is six feet long, and consists of a wrought-iron pipe strengthened by bands of iron and wound tightly with ropes, the whole being covered with a tight-fitting leather case. Here were two-handed swords nearly six feet long, and an almost endless array of man-slaughtering implements, ancient and modern. In a case by themselves were Zwingli's battle-ax and mace and iron hat, or helmet, pierced on the right side with an irregular hole of considerable size, through which he received his death wound. One can hardly look upon these things without repeating, "All they that take the sword shall perish with the sword." To our perception it seems most unfortunate that this man should have so mistaken the call of duty as to lay down the Bible and take up the accouterments of death. In many respects his work, and the fruits of it, excel in real merit that of Luther's; but the shortsighted choice of the battle field cut his career short, and left his work but partly done.

Proceeding, toward the close of the afternoon we reached Neufchatel and Colombier late at night. On the way, at Schaffhausen, we crossed the Rhine again, and caught a glimpse of the beautiful Rhine Falls. Switzerland is a land of roaring, delicious water, rushing streams, and sparkling fountains; but it is to the uninitiated temperance traveler a land of tantalizing thirst. During our stay and travels in that country the heat was considerable, much greater than we had anticipated, and, as we were informed, unusually so. For the convenience of thirsty mortals, wine and beer are everywhere present, with plenty of glasses from which to drink. But the cheap, common water bubbles in vain, sparkles and murmurs or roars its own praises on unheeding ears. Once in a while an isolated, appreciative temperance man comes along, the water invites, and the man longs, but no friendly glass or cup offers to mediate in bringing the two ardent friends together. The traveler dare not risk his dignity and linen by putting his mouth to the stream, nor his reputation for sanity by asking for so outlandish a thing as a drink of water. So he goes on, wishing his good sense had told him to bring a cup with him, and placing a telescope tumbler at the head of the list of things he will bring next time.

Switzerland is not the pinched-up country it appears to be on many of our maps. It is true that in some places it has more land to the acre than any other country in the world, for it is stacked up high. But its square area is about 16,000 square miles, which is nearly equal to double the area of Massachusetts, or four times that of Connecticut. Through the country from southwest to northeast runs a broad and level valley, from the center of

which the Alpine peaks are barely visible in the distance. It is not this plain that attracts the attention of the world, but the mountainous portions of the south and southeast part of the republic. And of all that has been said or written, it may be observed that the half has never been told. It is *untellable*.

G. C. TENNEY.

A JULY OUTING IN TAHITI.

THE island of Tahiti is not a country of rolling plains and extensive wheat fields and vineyards, but for the most part consists in rugged mountains, deep gorges, rushing streams, thickly wooded hillsides, and fertile valleys, that everywhere have the appearance of a well-watered garden. The Creator has granted to this beautiful island a rich soil, with plenty of rain and sunshine, which everywhere make the face of nature wear a crown of green, and give to this part of the old world a little of the Eden beauty. There is along the sea a fine level tract, which furnishes homes for most of the population and makes a very useful roadway around the greater part of the island.

Back from Papeete about eight miles there rises a cluster of lofty peaks, which, from their appearance, have acquired the name of the Diadem. As this is a place of historic note as well as of natural beauty, we determined to visit the region and see for ourselves some of the handiwork of the Creator, and also become better acquainted with the island and people in whom we are so deeply interested. Accordingly, the morning of July 10 found Elder Read and myself, with our wives, and four native children, *en route* for the interior of Tahiti. After going about two miles in a wagon, we came to the end of the wagon road, where we unhitched our *puaa-horo-fenua*, as they call a horse in this country. Two native women were sitting by the side of the road, with whom we conversed. One of these women had lost most of her fingers with leprosy and was gradually dropping to pieces with that dread disease. There are a great many of these miserable sufferers scattered all over the islands, and as no effort is made to prevent its spread, the disease is ever gaining its victims.

After packing our provisions and luggage on the horse, we all started on foot up the trail toward the mountain tops. The day was cool for Tahiti. As the sun was away north of the equator, ripening the wheat and watermelons of America, we enjoyed comparative comfort in our July outing. Our route lay up one of the beautiful cañons by the side of a sparkling stream. There were no birds chirping among the trees, as Tahiti has but few of the feathered beauties. As we made our way up the mountain trail, there was an ever changing panorama of tropical beauty unfolding before our wondering gaze. The dense thickets of the *purau* (*hibiscus tiliaceus*) in some places formed an almost impenetrable jungle by our side, while climbing over the tops of the trees were squash vines and the climbing barbadine, with their large fruit suspended below, while the leaves pressed upward in the struggle to keep on top. In some places the mountain *fei*, or upright banana, appeared in their beauty with their load of healthful fruit. Oranges especially do their best in the mountains, and in many places they hang in beauty and plenty upon the trees, or lie rotting on the ground.

After fording the stream in two places, and pressing on until we were hungry, we halted for breakfast. A fire was soon blazing and a bunch of *fei* picked and roasting upon the coals, while we all dried ourselves and made ready for the repast. After resting awhile and persuading the ladies to both ride the horse, we continued our journey, and, after a lively climb, we came to the top of a ridge, where a

scene met our view that was picturesque in the extreme. At our feet lay a beautiful little valley, several hundred feet below, which was almost entirely surrounded by a wall of abrupt and lofty rock. Directly in front of us was a beautiful waterfall. From a lofty cliff on the opposite side of the valley the stream went whirling down till little was left but spray. Though not so terribly grand, nor accompanied with so deafening a roar, as some of the larger falls of Yosemite, yet there is a natural beauty in the surroundings of this cataract that far excels in loveliness the beautiful valley of the Sierra Nevadas.

As our trail lay around the side of a lofty mountain in full view of the fall and the majestic peaks beyond, we were filled with rapture and wonder by the beauty of the scene. On the brow of the mountain near where the dashing torrent bids adieu to the rocks above, is an old fort, to which we made our way. Though deserted and overgrown with weeds and rosebushes, the silent fortifications had a peculiar charm to us, and, as we walked about those deserted bulwarks, we thought of the days gone by, when the natives struggled to maintain their independence on that spot, and of the results of the downfall of that stronghold, and the subsequent history of the native people.

All around us nature lavishes in a profusion of thrifty foliage and beauty. Roses bloom in abundance, only to be admired by the passing visitor. Bananas grow to maturity and fall to the ground to enrich their own roots. The natives prefer to live in the lower valleys and only visit the mountains in quest of fruit. As the hours of day were fast passing, we filled a grain sack with fine sweet oranges, loaded them on our horse, and started home, with thankful hearts and cheerful faces, and a better knowledge of the isle on which we live. In due time we reached our home, at Hamuta.

ELLIOTT C. CHAPMAN.

FIELD NOTES.

THE church at Grandville, Mich., are erecting a new house of worship, which they expect soon to dedicate.

OUR periodicals of date 1893 will be used in missionary work if sent postpaid to Mrs. C. M. Davis, E. 325 Indiana Avenue, Spokane, Wash.

ABOUT 150 campers composed the recent local camp meeting at Cedar Falls, Iowa. Good local results are expected, as it is said "the outside interest was remarkable." Eleven were baptized.

THE Review states that Battle Creek College opened September 13 with an attendance of 350. Additional daily arrivals were numerous, and the prospect good for a full school the coming year.

BROTHER R. J. WHITE recently preached to the prisoners at Waupun, Wis., having an audience, including visitors, of about 600. He reports good attention and a profitable social meeting after the discourse.

OF the tent meetings held at Osage, Iowa, Brethren F. A. Washburn and B. E. Nicola report to the Bulletin that "seven have decided to keep all the commandments of God, and there seems to be a good prospect for more."

WE learn from the Enterprise that at College View, Neb., on the 9th ult., nineteen candidates were baptized. The same paper stated that Brother A. R. Henry had arrived there, and would immediately start work on the new church building.

A LETTER to this office from Brother C. N. Martin, who is laboring in Miles City, Custer County, Mont., says: "Interest in the tent meetings holds good; fifteen adults have decided to keep the Sabbath, and I hope soon to send an order for a club of Signs."

THE librarian of the tract society at Seattle, Wash., writes to the brethren and sisters in this wise: "Please do not let the papers go to waste. Such as you do not use yourselves just send to No. 11 Thomas Street, Seattle, to be used in ship missionary work and otherwise."

ELDER D. C. BABCOCK, president of West Virginia Conference, writes: "The work is very encouraging throughout the Conference. We cannot meet one call in ten to hold meetings." Brother Babcock's present address is Newark, Wirt County, W. Va., where our preparatory school is located.

THE recent camp meeting in the suburbs of Nashville, Tenn., was composed of about 130 campers. Elders J. N. Loughborough and R. M. Kilgore, of the General Conference Committee, were present, as also Elder A. O. Tait, of the Religious Liberty Association. Sixteen persons were baptized, and three others were accepted to be baptized on returning to their homes.

ELDER J. N. LOUGHBOROUGH has been re-elected President of Illinois Conference; Vice President, E. A. Merrell; Secretary and Treasurer, M. H. Loughborough. As we look over the list of laborers in Illinois we see quite a number that were once familiar on the Pacific Coast. The changes from place to place indicate a readiness to be sent anywhere.

PROFESSOR E. A. SUTHERLAND, of Walla Walla College, writes under date of September 14: "Our school opened the 6th inst. with eighty-eight students the first day, and an increasing attendance, until now we have about 100. The prospects are good for a large attendance, as many of the young men are out in the harvest fields. The Lord has been good to us in sending so many students when times are so hard. An old institution which has been running twenty years opened with less than sixty, and yet they were elated, as they consider it a finer prospect than they have ever had before. Surely we ought to take courage and rejoice."

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- WHOLE WHEAT WAFERS,
- GLUTEN WAFERS,
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- FRUIT CRACKERS,
- CARBON CRACKERS,
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<p>MICHIGAN. I have for three years used the "Health Foods" in my family, and can heartily recommend them, both for purity and health-giving properties. C. F. PORTER, D. D. S.</p>	<p>INDIANA. Your "Health Foods" are the wonder of the nineteenth century. I have used Granola but a short time, but have already experienced relief from indigestion and acid, or flatulent, dyspepsia. I also find the Zwiebach nourishing and toothsome. D. M. KAUFFMAN.</p>	<p>INDIANA. I have personally tested your excellent food known as Granola. It is highly pleasing to the taste, easy of digestion, and the most nutritive cereal production with which I am acquainted. Dr. R. W. BULA.</p>
<p>NEW YORK. Your Granola is the best selling invalid food I have ever handled. I have already sold nearly two thousand pounds. A. J. BROUGHTON.</p>	<p>CONNECTICUT. We have used your "Health Foods" in our family for three years and cannot get along without them. Having been troubled with dyspepsia and chronic inflammation of the stomach, I found that your Granola, Ave-</p>	<p>OHIO. Our baby is a testimonial to Sanitarium food. She is ten months old, weighs twenty-eight pounds, and is as ruddy and healthy a specimen as can be seen. She has actually gained flesh while cutting her last two teeth. Her flesh is firm and sound, and she is very strong. FRED L. ROSEMOND.</p>
<p>MINNESOTA. We have twins, and the little fellows are thriving nicely. The food agrees with them perfectly, and I have recommended it to many who are bringing up babies "by hand." D. W. McCOURT.</p>		

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

LESSON III.—SUNDAY, OCTOBER 15, 1893.

JUSTIFICATION BY FAITH.

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

Lesson Scripture, Rom. 5: 1-11.

1. Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ;
2. Through whom also we have had our access by faith into this grace wherein we stand; and let us rejoice in hope of the glory of God.
3. And not only so, but let us also rejoice in our tribulations: knowing that tribulation worketh patience;
4. And patience, probation; and probation, hope;
5. And hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us.
6. For while we were yet weak, in due season Christ died for the ungodly.
7. For scarcely for a righteous man will one die; for peradventure for the good man someone would even dare to die.
8. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.
9. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him.
10. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life;
11. And not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Golden Text: "While we were yet sinners, Christ died for us." Rom. 5: 8.

SUGGESTIVE QUESTIONS.

1. By what are we justified? Verse 1.
2. What comes to us in consequence? Note 1.
3. Into what do we have access? Verse 2. Through whom?
4. In what hope may we rejoice?
5. In what may we rejoice or glory besides? Verse 3.
6. What does tribulation produce?
7. What is wrought by patience?
8. What results from probation or experience? Verse 4.
9. To what does hope not put us? Why? Verse 5.
10. Through what does the love of God come?
11. How may his Spirit be obtained? Note 2.
12. Who died for us? Verse 6.
13. In what condition were we when Christ died? Verse 6.
14. For what kind of men might some dare to die? Verse 7.
15. For what kind of men did Christ die? Verse 8.
16. In so doing what does he commend to us?
17. From what may we be saved through Christ? Verse 9.
18. What did he do for us while we were enemies? Verse 10.
19. Being reconciled, what will the life of Christ do for us?
20. How should we feel in view of God's great love? Verse 11.
21. How long do we have to wait for the reconciliation?

NOTES.

1. **Peace**—Note that peace is a condition instead of an emotion or a feeling. By nature man's heart is at enmity with God (Rom. 8: 7), but God is not at enmity with man. He loves man, and gave his Son to die for man while man was at enmity with him (Rom. 5: 8), and the death of Christ reconciled us to God (verse 10). Christ is therefore "our peace" (Eph. 2: 14), and therefore all who accept of Christ by faith—not feeling—have peace. Just as soon as we lay down the arms of our rebellion, yield our will, and take God's will, which is manifest in Christ, there is no more enmity, all is peace. In that peace we may indeed rejoice. Feeling may wax and wane, but as long as we are submitted to God, there is peace.

2. **The Love of God**.—It is the duty of everyone to love God with all his soul, mind, and strength (Matt. 22: 37); but of himself man has no power to love but self (Rom. 8: 7; 2 Tim. 3: 2). God, who is rich in mercy, never enjoins duty without giving power to do the duty, and so, that man might love, God gives his Spirit of love to everyone who asks, seeks, and knocks (Luke 11: 9, 10); and God is more willing to give this Spirit to those who thus desire it than is an earthly parent to minister to his child needed blessings (verses 11-13). If we are "reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life," his Spirit, the Spirit of love. Rom. 5: 10, 5.

LESSON II.—SABBATH, OCTOBER 14, 1893.

LOVE AND OBEDIENCE.

Lesson Scripture, 1 John 2: 1-8, R. V.

1. My little children, these things write I unto you, that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous;
2. And he is the propitiation for our sins; and not for ours only, but also for the whole world.
3. And hereby know we that we know him, if we keep his commandments.
4. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him;
5. But whoso keepeth his word, in him verily hath the love of God been perfected. Hereby know we that we are in him:
6. He that saith he abideth in him ought himself also to walk even as he walked.
7. Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard.
8. Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth.

1. How are the readers of the epistle addressed?
2. For what purpose are these things written?
3. What provision has been made for one who falls into sin?
4. What is the name and character of the advocate?
5. What relation does he sustain to sin?
6. For whom?
7. By what evidence may we be assured that we really know God?
8. What charge is made against those professing to know him in whom this proof is lacking?
9. In whom is the love of God perfected?
10. Of what is this the proof?
11. What should be the daily walk of the Christian?
12. Is this a new conception of the Christian life?
13. How old is it?
14. How long since it has been made known?
15. Although old, is it still new?
16. In whom is it true?
17. For what reason?

NOTES.

1. **VERSES 1-3**.—Christ came to save, not in sin, but from sin. Matt. 1: 21. He redeems from all iniquity (Titus 2: 14), and delivers from the power of evil (Col. 1: 13); but God remembers our weakness (Ps. 103: 13, 14), and has adapted his plan of salvation to the weakest one. "The Christian will feel the promptings of sin, but he will maintain a constant warfare against it. Here is where Christ's help is needed. Human weakness becomes united to divine strength."

"There are those who have known the pardoning love of Christ, and who really desire to be children of God, yet they realize that their character is imperfect, their life faulty, and they are ready to doubt whether their hearts have been renewed by the Holy Spirit. To such I would say, Do not draw back in despair. We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes; but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us. Said the beloved John, 'These things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.' And do not forget the words of Christ, 'The Father himself loveth you.' He desires to restore you to him-

self, to see his own purity and holiness reflected in you. And if you but yield yourself to him, he that hath begun a good work in you will carry it forward to the day of Jesus Christ. Pray more fervently, believe more fully. As we come to distrust our own power, let us trust the power of our Redeemer, and we shall praise him who is the health of our countenance."

We have each a case pending in the court of heaven, but we have an advocate there watchful of our interest. Heb. 7: 25. "He asks for his people not only pardon and justification, full and complete, but a share in his glory, and a seat upon his throne." "The law was there within the veil, but it was concealed under the golden mercy seat, and its voice was hushed by the blood of the atonement. The propitiation, or mercy seat, was there, and on it sat the glory of God, whose anger had been turned away by the voice of the blood."—*Rodgers*.

"Obedience—the service and allegiance of love—is the true sign of discipleship," but "it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience."

2. **VERSES 4-6**.—"Though John in his epistles dwells so fully upon love, yet he does not hesitate to reveal the true character of that class who claim to be sanctified while living in transgression of the law of God." "God is love, and his law is love," and so "the love of God hath been perfected," or fully wrought out, in the one whose life is in harmony with his word. We are called to holiness (1 Thess. 4: 7), which is agreement with God, and "the command, 'Be ye therefore perfect, even as your Father which is in heaven is perfect,' would never have been given if every provision had not been made whereby we could obey the requirement,—be as perfect in our sphere as God is in his." "It is not Christ walking upon the sea, but his ordinary walk, that we are called upon to imitate."—*Luther*. Love to God (Deut. 6: 5) and love to man (Lev. 19: 18) was not a "new commandment" in fact, but to many it was "a new commandment" in experience.

3. **WORD THOUGHTS**.—That ye may not sin (v. 1), that is, what John wrote is not a mere injunction not to sin, but if received, the word will keep from sin. He wrote that they might forsake sin.—**Advocate** (*paraclete*), the word from which "Comforter" comes in John 14: 16. Christ is the first Comforter, the Holy Spirit is the one called "another Comforter," who abides with us in Christ's absence.—**The Righteous**, the only righteous one in contradistinction to all others who sin.—**Propitiation** (v. 2), expiation, the one who shows mercy. Christ manifested God's mercy and goodness toward us.—**If we keep his commandments**.—Obedience does not make love; it is the test of love; it is the fruit of love. "Keep," as a habit; not spasmodically. Guard them as a precious treasure.—**Old—New**.—The principle of love is as old as God, and the first commandment and all the commandments given of God are love; but to the heart yielded to Christ and partaking of his Spirit the commandment is new, even as the man is a new creature. He sees in every precept of God not an accuser to bring him to punishment, but a blessed witness of the righteousness of Christ upon him.

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News and Notes.

FOR THE WEEK ENDING SEPTEMBER 25.

RELIGIOUS.

—A World's Congress of Christians opposed to Secret Societies will be held in the Fine Arts Building of the Columbian Exposition at Chicago, October 5.

—Cardinal Gibbons laid the corner stone of the new St. Cyprian's Church at Washington, D. C., on the 24th inst., the celebration being attended with great display.

—The Methodists of Iowa are extensively repudiating the Republican party because of the anti-prohibition and local option planks of the platform adopted by the recent State convention.

—A Berlin dispatch says: "Dr. Buchwald, of Leipsic, has discovered among forgotten manuscripts in the university at Jena, Martin Luther's political essay against the theological faculty of the University of Louvain, Belgium, which manuscript was supposed to have been lost."

—While some prominent Catholics are advocating temperance reform, the principle is not by any means general in that church. For instance, the secretary of the Irish Catholic Benevolent Union, which held a convention in Pittsburg a few weeks ago, was deposed from his office because he had become an active Prohibitionist. He had been an efficient officer for twenty-one years.

—Circulars are being sent out from Steubenville, Ohio, in explanation of "The Young People's Christian Political Union," an organization designed to secure a pledged membership giving its votes and influence only for the political party that makes the prohibition of the liquor traffic its dominant issue, educational qualification the test of suffrage, and moral issues the first place in the platform.

—A New Haven, Conn., dispatch of the 24th inst. says: "A Zulu fraud, who has been operating in the West, was arrested in Zion M. E. Church to-night while delivering a sermon, and placed in jail on a charge of swindling. The information on which he was taken into custody was received from the Milwaukee police, the man having secured a considerable sum of money in that city on false pretenses and had then taken a somewhat hasty departure."

—The pastor of the Howard Street Presbyterian Church, San Francisco, who recently went on a four days' spree and tour of the "dives," in company with a young Berkeley student, leaving his Sunday night appointment unprovided for, has resumed his pulpit, the congregation having declined to accept his resignation. He has the temerity to make such a comparison as the following, and his people evidently accept it: "Jesus consorted with publicans and sinners; his holy mission was to save them that were lost. Jesus went into the dives. He saw Mary Magdalen and spoke to her in words of love and hope."

SECULAR.

—The Cambria Iron Works at Johnstown, Pa., closed down last week, leaving 5,000 men out of employment.

—It is stated on what appears to be good authority that Bismarck and Emperor William have buried the hatchet.

—News came to Victoria, B. C., by steamer, on the 24th inst., that the Russian steamer *Alphonse Zeebecke* had been burned off the Siberian Coast, and sixty lives lost.

—The Canadian Chinese restriction act, passed in 1886, is about to be tested in the Supreme Court. High officers in the government have admitted that the law is unconstitutional.

—By a collision of trains at Kingsbury, Ind., on the 22d ult., twelve persons were killed and about a score injured. The accident was caused by the mistake of a trainman in opening a switch.

—The Haitian war ship *Alexandre* was foundered off Cape Tiburon, on the southwest coast of Haiti, September 6, and all of the eighty persons on board, excepting one sailor, were drowned.

—Six Federal officers—commissioners and deputy marshals—have been indicted by the Federal Grand Jury at Birmingham, Ala., for various phases of corrupt practice in their respective offices.

—President Cleveland has nominated Attorney Wm. B. Hornblower, of New York, Associate Justice of the Supreme Court of the United States, in place of Justice Blatchford, recently deceased.

—A dispatch from Buenos Ayres, Argentine Republic, dated September 21, says: "The revolution is spreading; the government was defeated in a battle at Tucuma, and anarchy prevails there."

—The Union Pacific Railroad employes have voted not to submit to a reduction of wages. On the Nebraska division the men voted to make a loan to the company of 10 per cent of their salaries until January 1.

—The rate war between the Southern Pacific and the Santa Fe Railroad Companies has come to a sudden termination, and the old round-trip fare of \$80 between California general points and Chicago is to be restored October 1.

—Advices from Hanford, Cal., say that very few Chinamen are now employed in the vineyards. Much complaint is being made by the whites about low wages, as the vineyardists are paying only \$1.00 a day and board for grape pickers.

—A snowstorm swept over the northern part of England last week, followed by a spell of unusually warm weather. Dispatches from Italy say that the Apennine Mountains are covered with snow, and an unusually hard winter is expected.

—John G. Wooley, one of Mr. Moody's coadjutors, and a man fully trusted by the W. C. T. U., has proved a defaulter to the amount of about \$14,000 of funds raised for Rest Island Retreat, a proposed institute for inebriates, about forty miles below St. Paul, Minn.

—The statement that Abraham Lincoln was a Spiritualist and had a medium living in the White House with him has gained such wide publicity that ex-Minister Robert T. Lincoln has taken the trouble to deny it. He says there is not an iota of truth in the story.

—In New York City, September 20, about 3,000 Italians paraded the streets in celebration of the twenty-third anniversary of the unification of Italy. Mayor Gilroy declined to raise the Italian flag on the City Hall, whereat there was great indignation on the part of the paraders.

—The recent train robbery in Michigan and a still later event at Centralia, Ill., indicate that railroad hands have gone into the business. It would naturally be supposed that they have superior advantages for the work, but it appears that they are hardly as successful as some others.

—A riot between Irish and Italian laborers, numbering about 400, occurred in Brooklyn, N. Y., on Sunday, the 24th inst., in which a large number were seriously injured. Twenty of the principals were arrested. If such a scene should occur in California, it would be laid to the fact that we have no State Sunday law.

—A brutal murder of six persons was committed on a farm nine miles from Washington, Ind., September 19. The family consisted of Denson Wrattan, his mother, wife, and three children. Mr. Wrattan was ill with typhoid fever, unable to sit up. It is supposed the murder was committed in hope of finding money in the house.

—A press dispatch dated South Bend, Wash., September 23, says: "Black bears are exceedingly numerous in Pacific County this year. An unusually large number have been killed, but there are enough remaining to create havoc in the young orchards. On the Rose ranch a fine lot of young trees were destroyed by bears last night."

—General Barnes, of the Executive Committee of the San Francisco Midwinter Fair, being asked what would be the probable effect of an extensively signed petition in favor of Sunday closing, replied that the committee had their hands so full with the matter of getting the Fair opened, that they had not time to consider the question of closing it.

—The trouble that has long existed between union and non-union sailors in San Francisco took a serious turn early in the morning of the 24th inst., when an attempt to blow up a non-union boarding house with dynamite resulted in the death of two men and the fatal wounding of three others; in addition to these, John Curtin, Jr., son of the proprietor of the house, was severely injured.

—The van of the army of unemployed men from Colorado and other points eastward has made its appearance in California. At Mojave, on the 21st inst., 150 of them took possession of a Southern Pacific freight train for San Francisco, and 75 more boarded a Los Angeles train. The trainmen were powerless to drive them off. It was also announced that 300 more were soon to arrive on the Atlantic and Pacific.

—A San Francisco supervisor proposes to reduce the wages of mechanics and laborers employed by the city and use the saving in the employment of more men. For instance, it is proposed to reduce the pay of carpenters from \$3.50 to \$2.50, for the benefit of their fellow workmen out of employment. On this proposition the *Examiner* comments in this way: "How would it do to propose that a capitalist with an income of \$350,000 a year should give \$100,000 of it to the unemployed? The proportional sacrifice would be the same as that involved in the deduction of a dollar from the daily wages of a man earning \$3.50 a day, and the actual sacrifice a good deal less."

—Two students of the Northern Indiana Normal School, at Valparaiso, attempted to rob the safe of the institution one night last week, but were frightened away by the screams of the two young lady secretaries. As they ran away, they were pursued by a crowd, and as they fired back at their pursuers, they were themselves shot down. One was instantly killed, and the other was wounded and captured.

—Johnson Sides, a Piute Indian and leader of about 150 men and women, who came over from Nevada to pick hops in California, complains bitterly of the Chinese and Japanese, who have run down the wages to such a small scale. He says the Indians spend all their money here, and ought to have a better show. "If Chinaman and Jap get born here, register here, live here, all right. But now it no fair to Indian."

—The people of France have become so enthusiastic in their preparations to honor the visit of the Russian fleet that the czar deems it advisable to discourage the ovation. It is said that the belligerent propensities of the French people are at war heat, and they are anxious for a conflict with either Germany or England. Complications in African interests are said to give pretext for calling England to account.

—Coney Island, N. Y., is Democratic. The proposition to enforce the law against prize fighting in a coming "great event" is met by the statement that a certain interested party "has 2,000 votes in his pocket, and if there is any effort made by the present authorities to stop the fight, Coney Island will surely go Republican." Thus we have the sentiment of the "two great political parties" in that particular corner of this "Christian nation."

—The San Francisco *Examiner* (Democratic) charges that President Cleveland, in his attitude of hesitancy to execute the Chinese Registration Law, is being "bullied mainly by the churches." While the President is about the last man anyone would suppose could be "bullied," there is no doubt of the disposition of a large element in the churches to coerce any or all departments of the government, and the fact is becoming more and more apparent.

—At Roanoke, Va., on the 20th ult., a mob bent on lynching a negro who was in jail on a charge of attempting to murder a white woman, was fired upon by the militia and police. When the crowd had been dispersed, it was found that nine men were dead, and about twenty wounded. That night the prisoner was taken from the custody of the police and hanged, and afterward his body was burned. Indignation against the mayor and captain of the military company ran so high that they left the city.

—It is said that the Pan-Slavic idea is being again agitated in a quiet way as never before, and is destined to add a troublesome feature to the perplexities of European politics. Pan-Slavism means Slavic rule from the Arctic Ocean to the Hellespont, embracing Eastern Austria, the Balkan States and provinces, Greece, and Turkey in Europe, with Russia as the head of the vast confederation. It is thought that a war, with the Triple Alliance against Russia and France, would develop this idea to a surprising extent.

—A great sensation was created in Vienna last week by the discovery of the secret meeting place of Anarchists who have lately been flooding the city with threatening pamphlets and placards. Among the various articles found were a printing press, piles of paper, a large supply of type, and stacks of Anarchist pamphlets ready for distribution. In the cellar were found cases filled with revolvers, and a large chest full of bombs ready for loading, and with all the necessary explosive charges close at hand. It is thought that this is only one of a number of such places in the city.

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Signs of the Times

OAKLAND, CAL., MONDAY, SEPTEMBER 25, 1893.

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We call the special attention of all our readers to the article of Sister White, entitled "My People Have Committed Two Evils." It should be read and reread.

The article in the Editorial department on "The Sunday Closing of the Midwinter Fair," will be followed by another in the same line, either next week or the week following.

The two leading articles in our Doctrinal department are both instructive and helpful. This present article by Elder Corliss will be followed by another from his pen, on the "Mystery of Iniquity in Our Own Country."

GENERAL BOOTH has issued orders to the Salvation Army in regard to the cholera. In addition to advice in regard to food, etc., he says: "As far as possible keep a restful mind and a conscience void of offense to God and man. Be ready at all hours of the day and night, as you have opportunity, to minister to the sick and dying. Prove yourselves to be that which you profess to be,—the servants of Jesus Christ and of all men."

In view of the soul-stirring and solemn events taking place in the physical, religious, and political world, and in view of the fact that Divine Inspiration has predicted these very things as evidences of the last days, as precursors of the coming King, does it not behoove every Christian to awake and give himself soul and body to God and his service as never before? "Awake, arise, or be forever fallen." God calls all to "awake," and to "arise and shine." Are you doing it?

A PRESS dispatch announces that petitions are pouring in upon the Senate and House in vast numbers praying for the repeal of the Chinese exclusion law. Without prejudice to the right of petition, or to the righteousness of the cause espoused, there is danger in the precedent of "petitions signed by 8,000 ministers" being counted as "representing more than 125,000 members," as stated in the dispatch. A minister's petition cannot legitimately represent anybody but himself. There has been so much of this representative phase of petitioning Congress in the last half dozen years, and the evil tendency is so marked, that this mode of expression is coming to be regarded as somewhat suspicious. It is decidedly unreliable.

OUR QUESTION CORNER.

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

116. ISA. 65: 20.

Will you please explain Isa. 65: 20 and oblige? F. S. L.

The text reads as follows: "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be destroyed."

A suggested plausible explanation is as follows: The first part of the verse, to the first semicolon, refers to the new earth (see verse 17), and simply declares that there shall be no death in that state. The last part of the verse refers to the wicked which are raised from the dead (see Rev. 20:1-9), and remain upon the earth "a little season," or one hundred years. During this time the wicked youth will grow up and the hardened sinner will abide, but at the end of that period sin and sinners are no more, while the people of the Lord endure forever. We present the suggestion for what it is worth.

117. DUTIES OF CHILDREN.

Is it required of children to obey their parents when the duties required are not in harmony with the requirements of God? AN INQUIRER.

The command of the Lord is, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." Honor certainly means to obey. But the command assumes that the parent's requirement will be in harmony with what is right. See Deut. 6:5-9; Prov. 22:6. It is therefore the parent's first duty to obey God and train the child aright; and it follows that it is the child's duty to obey the parent. But if the parent command the child to do what is contrary to God, and the child knows that it means eternal death to obey the parent, it is the duty of the child to obey God first; eternal life is worth more than this life. "Children, obey your parents in the Lord, for this is right." But let the child be careful that he faithfully obey whatever is not against the word of God, however great the hardship involved. God should be the first in the hearts and lives of everyone who has reached the age of accountability.

118. PAYMENT OF TITHES.

A married sister who has returned to her father's house, receiving there no money, nothing but her board and clothes, asks if it is her duty to pay tithes. Whenever she earns money, she says, she pays tithes and offerings.

These questions of conscience are difficult to decide, and, in fact, can only be decided by the one who is involved. If the income of the father was produced by the joint labor of his family, and his tithe was a joint tithe of this joint income, of course the tithe of each member would be counted in the tithe of the father. In that case he should not call it all his, but should give his family a share in it. On the other hand, if the above be not the case, it seems to us that the clothing and board should be estimated, and a tithe paid on the estimate. God asks of no one impossibilities; that is, he will enable everyone to do whatever he asks him to do, if such an one will submit to do it. Just what her duty is in this matter our sister must decide between her soul and God. Ask him. He has promised to give wisdom to those who ask in faith. "Ask and it shall be given," and, finding the way, walk therein with thanksgiving.

119. JOHN WESLEY'S BELIEF IN CHRIST'S COMING.

Will you kindly mention the work and page containing John Wesley's belief concerning the second coming of Christ? E. H.

Unfortunately we do not have at hand all of Mr. Wesley's works; but sufficient may be found to show his belief in Vol. 2 of his sermons, especially those under the title of "The General Deliverance," "The Resurrection of the Dead," and "The New Creation."

CONCERNING the *Apples of Gold Library*, Brother C. N. Woodward, secretary of the Minnesota Tract Society, writes: "We have long felt the need of some little leaflets of this sort that we could send to our friends or hand to them personally. Most of the tracts we now have are upon some point of doctrine, and it is hard to get people to read them when they have no interest in such things; but little leaflets upon righteousness, the sinner's need of Christ, justification by faith, the love of God, and such subjects, will many times attract them to read. Please enter our subscription for 1,000 copies."

THE prospect of California becoming a rendezvous of the unemployed the coming winter is foreshadowed by the following dispatch from Hanford, dated September 23:—

If the present influx of employment seekers continues another week, Hanford's population will be doubled. Small squads have arrived each day during the past week. Most of them rode all the way from Colorado on top of box cars, having compelled the railroad employes to give them free transportation. Each squad seems to be organized, having a leader who does all the talking. On arriving the squads remain in the depot while their captain goes in search of information concerning employment. All those who are willing to work have found a market for their services, and those who refuse to work are given a floater by the officers. The demand for labor is now fully supplied, and in view of the fact that principally female help is employed in packing raisins, the newcomers will find themselves out of employment when the grape crop is picked.

SEEKING AGREEMENT.

ONE of the most remarkable religious gatherings that has ever taken place is now in session at the World's Fair at Chicago. It embraces all denominations and all creeds. Delegates are present from all parts of the world. Christianity, Judaism, Hinduism, Buddhism, Confucianism, Mohammedanism, are all represented. . . . Its purpose is not to make prominent the religious differences of the various systems of faith, but to find out wherein they agree, and thus to bring nearer together all who believe in God as the Creator, Preserver, Benefactor, and Father of mankind.—*California Christian Advocate*.

"Wherein they agree," forsooth! What shall be said of the professed Christianity that takes the truly "remarkable" position of seeking among all the abominable idolatries of the world for an enchanted spot upon which they can all stand together in mutual admiration? Imagine the priests of Israel in a grand Congress with those of the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, the Jebusites, and all the other "ites" in the world, seriously seeking a place wherein they could agree. Well, Israel did take such freaks once in a while, and they invariably found places wherein they not only agreed, but became literally carried away with the infatuating alliances. And these periodic agreements with heathenism always led to captivity, tribute, and degradation, from which they could be extricated only by deep contrition of heart and humbling themselves before the God whose service they had disgraced by their unholy alliances. And these things "were written for our learning."

As we contemplate this "remarkable religious gathering," we cannot but ask: "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" 2 Cor. 6:14-16.

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