

Signs of the Times.

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

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MILTON C. WILCOX, EDITOR.

THE Golden Rule thus reads: "All things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12.

THIS means the putting of our neighbor in our place and putting ourselves in his place. It is not a rule for a single relation in life, but for all relations. It does not cover one phase but all phases.

If all men would follow the Golden Rule there would never be a crime committed on the face of the earth. There is no man who desires his neighbor to steal from him, to destroy his property, or slander his good name. He therefore, if he followed the above rule, would not steal from his neighbor, nor destroy his neighbor's property, nor slander his good name. Neither would he violate the chastity of his neighbor's wife or daughter or take his neighbor's life, because he would not desire his neighbor to do these things by him.

If all professed Christians had ever followed the Golden Rule there never would have been the persecutions of the Dark Ages; there would not be the clamor for laws relating to religious institutions or dogmas. The Christian if he had the power would not debar the heathen from the same privileges which he himself enjoyed, because if the positions were reversed, he would not wish the heathen to deprive him of his privileges and rights. And this is just as true as regards all religious laws in all countries. The Sunday keeper, if he believed in the teachings of Christ, though he had the power would not compel any man to observe Sunday, because he would not desire an observer of any other day to compel him to keep that day. No man who believed in the Golden Rule could or would support, promote, or enforce a Sunday law, or any other "civil" sabbath law. No religious legislation can exist under the teaching of Christ.

PRINCIPLES are greater than facts. It is important to know a fact of the great system of gospel truth, but it is more important to un-

derstand the principles upon which it is founded. Men may be deceived as to seeming facts; and the fact known may seem to be set aside by what seemed to be a bigger fact; but he who has eternal principles of truth, and knows them to be such, has that by which he may correlate and judge all things. Study to know not only truth, but the greatest underlying principles of the truth.

TWO PRINCIPLES—TWO MANIFESTATIONS.

IN our last issue we spoke of the two great opposing forces in the universe—God and Satan—actuated by two opposing principles—love, or unselfishness, and hatred, or selfishness.

God is love, and whatever he does is actuated by love. God's love is exercised for the greatest good of all his creatures, yet in the wondrous wisdom of his plan its exercise is also for God's glory. This is not so by reason of any arbitrary enactment, but in the very nature of the case. The exercise of infinite love must bring glory to the Infinite Being who thus exercised it. And this love must also work for the highest good and purest happiness of all God's creatures; for it is exercised in harmony with infinite wisdom, and made capable by infinite power. Its purpose is the highest-good and greatest happiness of all, but its results, which are only good, all return with increased blessing to the Giver. This is the very nature of love; and it is always the working of infinite love. These results may not always be seen in the exercise of love by the human; for exercised in harmony with human wisdom, its object will be only that discernible by human sense. But God's love is always exercised in infinite wisdom; while the events of to-day may seem to deny it, the unrolling eternity will demonstrate the truth, "that all things work together for good to them that love God."

That is right, therefore, which the result—the final result—demonstrates to be best. Of course, we may not, cannot, wait till the dawn of eternity to determine what is best by results. Our limited knowledge even then could not decide. But we may do what is infinitely better, trust God, who knows the end from the beginning, who sees the results of all things, who has proved his love to us by withholding not his Son to die that we might live, and who teaches us by demonstration, in the shorter lessons of nature and experience, that what is of love is eternal, and will never die; that love ever works for our best and highest good.

Love is therefore righteousness, or right doing. It lives and must act. It finds its very highest pleasure in action. Says our Saviour,

"If ye love me, ye will keep my commandments." John 14:15, R. V. And again: "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. And such was God's love for his creatures. He loved them, sinners though they were; and because he loved them, he gave his Son, and Christ gave himself, to die for them. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4:10. Love is God's glory, and in its exercise he was simply acting out his character, which is righteous. John 17:25. And he who in love to God keeps his commandments does righteousness. Ps. 119:176.

Selfishness, on the other hand, seeks only the good of the one individual. Its object is the *ego*, the great *I*. Its language is: "How may *I* be made happy? How may *I* be exalted? How may *I* be profited? How may *I* win honor and homage from others?" He who is ruled by self sees no world beyond his own little sphere, knows no interests but what are subservient to his own interests, recognizes no standard but his own standard, and desires others to recognize him too. Such principles may seem to be successful for a time, so far as the one is concerned; but in the end it will ever work for the greatest evil and misery of all concerned, and will eventually prove the destruction of him who persistently cherishes it.

He who is selfish cares not for others, but for self; and if he cares for others at all, it is for the purpose of self-aggrandizement, or because he can do it just as well as not without interfering with his own interests. It is easily seen just what results would arise if all in a community possessed such a spirit uncontrolled by love. Envy, pride, hatred, evil surmising, debate, malignity, slander, murder, would run riot till all save one would be destroyed, or the weaker would be slaves to a cruel tyrant, who would reign till death, or till overthrown by a selfish one stronger. Thus, if selfishness ruled in a community, it would prove the destruction of those over whom it ruled. Selfishness would, therefore, be the opposite of righteousness, or sin. Sin is missing the mark; the mark is God's glory, and God's glory is his character, his righteousness, his love.

But not so with love. If every soul in a community thought only of doing good to every other soul, every soul would be built up and supported by the mutual efforts of all the others. Such a community could never be destroyed. Its strength would be not in any one, but in all.

These two principles of love, or righteous-

ness, and selfishness, or sin, are clearly set forth in the word of God. They are manifested in two opposite characters which control the universe, in one way or the other, to-day. We print them in opposite columns:—

LOVE, OR UNSELFISHNESS.

"Have this mind in you, which was also in Christ Jesus; who, being originally in the form of God, thought it not a thing to be grasped to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him." Phil. 2:5-9, R. V., margin.

SELFISHNESS, OR SIN.

"How art thou fallen from heaven, O Lucifer [margin, "daystar"], son of the morning! how art thou cut down to the ground, which didst weaken the nations! for thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High, yet shalt thou be brought down to hell." Isa. 14:12-15.

THE MIND OF CHRIST.

Christ was in the form of God. He proceeded and came forth from God. John 8:42. He was of one nature and substance with his Father. Heb. 1:3; John 1:1-3. His angel, or messenger name, Michael ("who is like God"), shows the same thing. Certainly, if any being in all this universe had any right to be ambitious to be like God, it was he "who is like God." If anyone among that glorious throng had a right to aspire to the throne of universal dominion, it was the Son of God.

But did he?—No; this was not his mind. He emptied himself. But of what? Was he not good in every respect?—Most certainly. In himself he possessed all power and wisdom, and dwelt in the presence of ineffable glory. But Love, Infinite Love, could not be happy while his creatures were in misery, without doing all that omniscience and omnipotence could do to save them. Christ "emptied himself." Of what? Of what only can anyone empty himself?—Manifestly of himself. And this Christ did; he emptied himself of himself. He laid the foundation of the great scheme of salvation, in which nothing of self should find place. He stepped down from his position in glory; he laid aside his royal majesty; he took upon himself the form of a servant and became the messenger of the covenant from Jehovah to his people; he was made in the likeness of men, and being found in fashion as a man, he came at last to the climax of his sacrifice, and died upon the cross. His self-denial, his sacrifice, was not made at the cross; it was there that the climax of all was reached. The whole sacrifice was made in purpose in the very beginning; the sacrifice on the cross was but the carrying out of the mind which formed the purpose.

Christ emptied himself, and God came in by his Spirit and filled him with his fullness. And so we read that "God giveth not the Spirit by measure unto him." John 3:34. And, again, "For it pleased the Father that in him [Christ] should all fullness dwell." Col. 1:19. Christ having emptied himself, he left room for God to come in; and by this very means God could and did manifest himself—his infinite love, wisdom, and power—to the world. For it was not self which Christ came to manifest, but God; and he emptied himself that he might reveal God's love to the world. It could be said before Christ came,

"God loves the world, God loves sinners," but when Christ came and toiled and suffered and died, he said to the world, "See how much God loves you." It was with this in view that the apostle thus wrote:—

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that *God was in Christ*, reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. 5:18, 19.

And all through the teaching of Christ the same great truth is presented again and again, that Christ did not represent himself, but that self was wholly eliminated, and the Father's character was manifested. In seeing Christ, the love, mercy, and wisdom manifested by him, they saw the Father; in seeing his works of power and compassion, in listening to his wondrous teaching, men were listening to the Father. All this is abundantly proved by the following:—

"Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." John 14:8-10.

"Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do." John 5:19.

"My doctrine [teaching] is not mine, but his that sent me." John 7:16.

"I do nothing of myself; but as my Father hath taught me, I speak these things." John 8:28.

In his teachings, his works, his character, Christ showed forth the Father, and he showed forth the Father only because he had emptied himself and the Father filled him. In fact, Christ was the only one who could reveal God; for "no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. 11:27.

All the blessed fruits of Christ's teachings spring from the unselfishness which was in him. But in the case of Lucifer what a different picture is presented. However, a consideration of this we must defer till next week.

WHO IS THE "ONE THAT RESTRAINETH"?

In 2 Thess. 2:8 is the following prophecy:—

"1. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.

"2. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

"3. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

"4. Who opposeth and exalteth 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.

"5. Remember ye not, that, when I was yet with you, I told you these things?

"6. And now ye know what withholdeth that he might be revealed in his time.

"7. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way.

"8. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

From the above we note briefly the more prominent points, and pass on to notice the subject indicated at the head of this article.

1. The apostle shows that he did not believe that the coming of Christ was, as has been stated by so many, then impending, or to occur in his day. He also shows indirectly, in connection with the preceding epistle, and other teachings, that he wrote, not alone for the people in his day, but for all time,—for the last generation as well as the generation in which he lived.

2. He declares that before the coming of Christ takes place there must come a "falling away first," among those who were once God's people. It could not be said that the world had fallen away, or could fall away, because it was never united with Christ.

3. Because of this "falling away" is revealed "the man of sin," "the son of perdition," called in the seventh verse "the mystery of iniquity."

4. This "man of sin," or "mystery of iniquity," was to be manifest in the church of God; for "he opposeth and exalteth 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." The temple of God is first of all the individual who yields all to God (1 Cor. 6:19, 20), and then the aggregate of such individuals (1 Cor. 3:16). God designed that his life should dwell in his body, the church, by dwelling in each individual member by faith (Eph. 3:17; Gal. 2:20), and this is the mystery of God, "Christ in you, the hope of glory" (Col. 1:27).

This union of the individual with Christ rests wholly with the choice of the individual. "Whosoever will may come." God pleads, but he will not compel. Those only who "receive him" (Christ) become sons of God (John 1:13); and the authority to choose him who was to be the all in all of the church, is also the power to reject him, or turn from him, if they so elect. But just as long as Christ is held in the heart by faith (Eph. 3:17), by the free choice of the individual, there is no power in the universe which can overthrow that soul; and just as long as those who compose the church in the aggregate hold Christ by faith, hold his word as their guide, their light, their daily food, there is no power on earth that can turn that church away. If built upon the rock Christ Jesus, the gates of hell shall not prevail against it.

5. But the Spirit of God declares that the mystery of iniquity, the man of sin, shall enthroned himself in the church of God, claiming himself to be God. This worked in Paul's day even, but not as a controlling power. In Acts 20:29, 30 the apostle warns of the rise of this very power:—

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples [from God and] after them."

This is the "falling away" referred to. But this power could not exalt itself in Paul's day. Why?—Because, as the apostle declares: "He who now letteth [hindereth] will let [hinder] until he be taken out of the way." The Revised Version reads, "And now ye know that which restraineth." Who only

hinders, who alone can hinder, the work of iniquity in the church? There is only One, and that One is Christ, in the heart, in the church, by faith. But when the church made friends with the world, she became the enemy of God (James 4:4); and when she became united with the world, she committed spiritual fornication, and the fruit of that fornication was the mystery of iniquity. The church of God first cast Christ off before she allied herself to the world. Just as long as she held to Christ, just so long the mystery of iniquity was impossible; but as soon as she turned from the one to whom she was married (Rom. 7:4; Gal. 3:27; 2 Cor. 11:2), and turned to the enemy of God, she became an adulteress and a harlot (James 4:4; Rev. 14:8), and the mystery of iniquity, that Wicked, stood revealed before the world. The fruit of that accursed union marked twelve hundred years of this world's history by a trail of blood.

The whole history of that bloody period should forever stand as a beacon warning to the church. But the sad fact is that the church of to-day is traveling again in the same evil path, flower bordered at first, but leading down to hell. The last manifestation of the evil mystery will be the worst, for it will be against the light of eighteen hundred years that the step is taken. Its culmination will not be the deadly wound of the Papacy, it will be the destruction of that Wicked by the shining forth of God's presence.

Just now God wants his presence to come into the heart of everyone by faith, the mystery of God within, that sin and iniquity may be forever banished, and everyone be saved; but those who will not invite his presence for that purpose, those who choose to identify themselves with sin, will perish with the sin when Christ comes. Reader, will you not let Christ hinder, yea, forever prevent, the exaltation of the mystery of iniquity in your heart? If so, deny self, choose Christ, lift him up.

SOME of our prohibition papers we see are still deceived with that thousand times exploded fallacy that to protect men in their right to observe a day of rest it is necessary to have a law to protect the day. Protecting men and the rights of men is one thing. This is just what governments are instituted for,—to protect men in their rights. And this does not apply to one class, but to every class. In fact, the government should know no class among its citizens. All are on an equality there. But protecting a day or an institution by law is another thing. That always means favoring the class which hold to that day or that institution. If the Sunday institution be the thing around which the government shall throw protecting and fostering arms, then the class of people exalted above all others are those who hold to Sunday, while those who oppose Sunday as a religious institution are really placed by such laws in antagonism to the government, while those who are merely indifferent to the so-called sacredness of the day are by the same government placed in an inferior position to those who observe the day. Legislation to favor a religious institution of any kind is class legislation, and should not for a moment be tolerated in a government.

General Articles.

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

CO-OPERATION.

BY FANNIE BOLTON.

If you're reaching up to the throne,
With hands outstretched to the Father,
God's reaching down to his own,
And the angels in sympathy gather,
Hovering about your path,
In pity and tenderness thronging,
Their wings about you they waft,
They come in response to your longing.

See the frail flower of the field
Struggling up through the mold as it's riven.
Lo, how the light is revealed,
Pouring down in high tide from heaven!
Up to the day, little flower,
Slowly, through long hours of sorrow;
Love's lifting up every hour,
And the light will break on you to-morrow.

Oh, see all over the hills
How the life breaks up through the shadows!
See how the rain turns to rills,
And the rills into streams in the meadows,
And the rivers flash on to the sea,
And leap into joy in the ocean.
Soul, here's a lesson for thee,—
God shall meet all thy heavenward emotion.

Sometime, yes, now, now it waits,
A great flood of love waits your longing.
Somewhere, yes, here at thy gates,
The agents of heaven are thronging.
If we're reaching up in the dark,
With eyes sealed, there's One stands just o'er us
To touch off the scales, and, oh, hark,
The love's here, and life's here victorious!

If you're reaching up, God in you
Is working his will. He has given
The love for the holy and true,
The heart panting prayer after heaven.
And will he not answer thy prayer
For life pure, for love full, for star crown?
If you're reaching up, oh, be sure,
God's reaching down, aye, and far down!

DANGER OF SPIRITUAL BLINDNESS.

BY MRS. E. G. WHITE.

THE Jewish nation stood forth among the nations of the earth as a proud, haughty people, who claimed to have great knowledge and to manifest great piety. The Jews looked down upon the Gentiles as upon those who were far beneath them, because of darkness and error. Yet the pretentious fig tree bore not fruit, but leaves only. If they had had spiritual understanding, they would have seen and understood the mission of Christ. The light dimly seen at first would have increased in brightness, expanding unto the perfect day. If they had followed on to know the Lord, they would have known that his goings forth are prepared as the morning. Oh, what a light would have shone upon Judah and Jerusalem had they but welcomed the light that was sent them of heaven! What a transforming power would have been manifest in life and character! They would have been just what Jesus longed to have them be,—a living, shining light in the darkness. They would have borne the noblest credentials that any one of the followers of Christ can bear. They would have been representatives of Christ, monuments of the power of the Spirit of God upon human hearts. The Spirit of God would have worked a miracle upon the heart, changing it from a heart of stone to a heart of flesh. They

would have known what is meant by the regeneration of the Spirit, for the whole moral taste would have been changed, and they would have loved the things they once hated, and hated the things they once delighted in.

The words of Christ to the Pharisees came home with power to every living soul to whom the light of the Sun of Righteousness has been revealed. To those who have caught a glimpse of celestial truth, to whom have come some rays of enlightenment, is the warning given. For your souls' sake do not turn away and be disobedient to the heavenly vision. You may have seen something in regard to the righteousness of Christ, but there is truth yet to be seen clearly, and that should be estimated by you as precious as rare jewels. You will see the law of God and interpret it to the people in an entirely different light from what you have done in the past, for the law of God will be seen by you as revealing a God of mercy and righteousness. The atonement, made by the stupendous sacrifice of Jesus Christ, will be seen by you in an altogether different light. You will see sin in its heinous character. But this the Jews did not desire to see. Jesus said to them, "Ye will not come unto me that ye might have life." "For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." "Ye sent unto John, and he bare witness of the truth. But I receive not testimony from man; but these things I say, that ye might be saved." He appeals to them to recall the deep conviction that was upon them under the messages of John. He said: "He was a burning and a shining light; and ye were willing for a season to rejoice in his light. But I have a greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not." The witness of the Father had been given. "And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

Although the men whom he was then personally addressing had not heard the voice, yet they had heard the report, and knew that the testimony of John was not borne in a corner. John's testimony had been positive, had been given in the demonstration of the Spirit and with power. He had testified of what his eyes had seen, of what his ears had heard, of what his hands had handled, of the word of life. Jesus said, "There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true." The scribes and Pharisees had believed the words of John at the time, but pride and unbelief worked in their hearts after Satan's order, and envy, jealousy, and downright hatred of Christ were revealed.

Jesus said to his disciples: "If I had not come and spoken unto them, they had not had sin; . . . but now they have both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated

me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning."

A REVIEW OF SUNDAY LEGISLATION IN CENTURY NINETEEN.* NO. 2.

BY PROF. P. T. MAGAN.

PROPOSED AMENDMENT TO THE NATIONAL CONSTITUTION.

FOR many years after the attempt to prohibit the handling of the United States mails on the first day of the week in 1829-30, the matter, as far as the national Congress was concerned, was allowed to sleep. That is, as far as we know, there was no ostensible pressure brought to bear upon members of the House of Representatives by the religious fraternities in their constituencies.

But in the year 1888 it was destined to spring to life again in two separate measures, the one of which, although it was introduced into the U. S. Senate four days later than the other, was in truth, as will afterwards appear, pretended to be its precursor.

On the 25th day of May, Senator Henry W. Blair introduced a resolution into the U. S. Senate, of which the following is an exact copy:—

50th CONGRESS, } S. R. 86.
1st Session. }

Joint Resolution proposing an amendment to the Constitution of the United States respecting establishments of religion and free public schools.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of the House concurring therein), That the following amendment to the Constitution of the United States, be, and hereby is, proposed to the States, to become valid when ratified by the Legislatures of three-fourths of the States, as provided in the Constitution:—

ARTICLE.

SECTION 1. No State shall make or maintain any law respecting an establishment of religion, or prohibiting the free exercise thereof.

SEC. 2. Each State in this Union shall establish and maintain a system of free public schools adequate for the education of all the children living therein, between the ages of six and sixteen years, inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion. But no money raised by taxation imposed by law, or any money or other property or credit belonging to any municipal organization, or to any State, or to the United States, shall ever be appropriated, applied, or given to the use or purposes of any school, institution, corporation, or person, whereby instruction or training shall be given in the doctrines, tenets, belief, ceremonials, or observances peculiar to any sect, denomination, organization, or society, being or claiming to be religious in its character; nor shall such peculiar doctrines, tenets, belief, ceremonials, or observances be taught or inculcated in the free public schools.

SEC. 3. To the end that each State, the United States, and all the people thereof, may have and preserve governments republican in form and in substance, the United States shall guaranty to every State, and to the people of every State and of the United States, the support and the maintenance of such a system of free public schools as is herein provided.

SEC. 4. That Congress shall enforce this article by legislation when necessary.

Now for Congress to enforce this amendment would be logically for Congress to enforce a national religion, of which the observance of Sunday as a sacred day would be an integral part. In order to show that this is so it will be necessary to enter into a somewhat extended line of argument.

Prima facie sections one and two of the above proposed amendment appear to be direct contradictions the one of the other. The first emphatically declares that "no State shall ever make or maintain any law respecting an establishment of religion, or prohibiting the free exercise thereof," while the opening words of section two expressly stipulate that:—

Each State in the Union shall establish and maintain a system of free public schools, adequate for the education of all the children living therein, between the ages of six and sixteen years, inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion.

education of all the children living therein, between the ages of six and sixteen years, inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion.

The logic of such an amendment is briefly this, that no State shall ever make or maintain a law respecting the establishment of religion; but every State in this Union shall make and maintain laws establishing the principles of the Christian religion.

It will be very manifest that a minute study and discussion of this proposed amendment would lead into the many ramifications of the questions of "centralization," "State rights," etc., which are without the province of this paper; but this one point is apparent, that such an amendment would empower Congress to legislate upon the subject of the Christian religion, and to enforce by legislation the teaching of that religion in all the public schools of the nation.

Mr. Blair evidently conceives the business of the Legislature to be, not merely to see that the persons and property of the people are secure from attack, but that it ought to be a jack-of-all-trades, architect, engineer, theologian, a Lady Bountiful in every township, "a Paul Pry in every home, spying, eavesdropping, relieving, admonishing, spending our money for us, and choosing our opinions for us." His amendment virtually provides that the national government shall prescribe the religion of the people.

Read again section 3, and let us consider it a moment. It would appear from the wording that Senator H. W. Blair and the framers of his amendment entertain an idea that "governments republican in form and in substance," cannot be had or preserved unless they guarantee to the people a system of free public schools, teaching "virtue, morality, and the principles of the Christian religion." Or, to express the same thing in a more concise form, that it is from religion that republican forms of government derive the power they possess to command obedience. We would like to ask in the name of common sense from what religion the United States derives its power to exclude the Chinese from this country, and to enforce the Geary Act. There is nothing more patent in the annals of history than that governments have existed, have received some obedience, and have afforded some protection, in times in which they derived no support from religion. True, the popular forms of government which once existed in Greece and Sparta were governments under which Church and State were united; but the religion in all these cases derived its power from the State, not the State its power from the religion. Did not the government of the Colony, afterwards State, of Rhode Island, exist for over two hundred years, "republican in form and substance," without enforcing things spiritual in any shape, way, or manner? And has not the government of Rhode Island been respected, and have not the life and property of her citizens been as safe as in any other State?

Every people as soon as they have emerged from the state of absolute savagery have found out their need of civil government and instituted it accordingly. The fact of the matter is that civil government is as universal as the practice of cookery. And who in the world do we find talking about Christian cookery and heathen cookery, or of Mohammedan pies and Presbyterian cakes. Stomachs are the same the world over, and what is good for the

Methodist is good for the Parsee, and *vice versa*.

The maxim that governments ought to train people in the way they should go, sounds well. But is there any reason for believing that the government is more likely to lead the people in the right way, than the people to fall into the right way themselves? Have there not been governments which were blind leaders of the blind? Have not the governments of the world always been in the wrong on religious subjects? "If, therefore, it be true that every ruler is bound in conscience to use his power for the propagation of his own religion, it will follow that, for one ruler that has been bound to use his conscience for the propagation of truth, a thousand have been bound in conscience to use their power for falsehood." It is true, and no rational being will deny it, that the Christian religion sanctions civil government, and it sanctions every other thing in this world which promotes the happiness and virtue of the human family; but it is impossible for us "to conceive in what sense religion can be said to be the basis of the government, in which religion is not also the basis of the practices of eating, drinking, and lighting fires in cold weather."

On two successive occasions did the Government of England undertake to train the people of England in things religious. The fruit of the work of the experiments presents a fearful warning to the United States as her statesmen steer her so cautiously into the same channel. Says Macaulay:—

When the people whom Charles [I., king of England] had so assiduously trained in the good way, had rewarded his paternal care by cutting off his head, a new kind of training came into fashion. Another government arose, which, like the former, considered religion as its surest basis, and the religious discipline of the people as its first duty. Sanguinary laws were enacted against libertinism; profane pictures were burned; drapery was put on indecorous statues; the theaters were shut up; fast days were numerous; and the Parliament resolved that no person should be admitted into any public employment, unless the House should first be satisfied of his vital godliness. We know what was the end of this training. We know that it ended in impiety, in filthy and heartless sensuality, in the dissolution of all ties of honor and morality. We know that at this very day scriptural phrases, scriptural names, perhaps some scriptural doctrines, excite disgust and ridicule, solely because they are associated with the austerity of that period.

Thus has the experiment of training the people in established forms of religion been twice tried in England on a large scale, once by Charles and Laud, and once by the Puritans. The High Tories of our time still entertain many of the feelings and opinions of Charles and Laud, though in a mitigated form; nor is it difficult to see that the heirs of the Puritans are still amongst us. It would be desirable that each of these parties should remember how little advantage or honor it formerly derived from the closest alliance with power, that it fell by the support of rulers and rose by their opposition, that of the two systems, that in which the people were at any time drilled was always at that time the unpopular system, that the training of the High Church ended in the reign of the Puritans, and that the training of the Puritans ended in the reign of the harlots.*

Every argument in support of such a system as this proves futile.

In fact, the artillery of the advocates of this theory is composed of two sorts of cannon,—guns which will not go off at all, and guns which go off with such a vengeance that they recoil with most crushing effect upon those who train and fire them.

Again, the advocates of this and all similar measures say that their ideas embodied in the Constitution would be a recognition of God in

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*Macaulay, "Southey's Colloquies on Society," par. 67-68.

the document as *king of this country*. Let us see. The National Convention of the W. C. T. U. in 1888, by resolution, indorsed the proposed Blair amendment as deserving their "earnest and united support." Exactly; that was only the logical sequel to their resolution, in National Convention, of 1887:—

The Woman's Christian Temperance Union, local, State, national, and world-wide, has one vital, organic thought, one all-absorbing purpose, one underlying enthusiasm, and that is that Christ shall be *this world's king*; yea, verily, *THIS WORLD'S KING* in its realm of cause and effect,—king at its courts, its camps, its commerce,—king of its colleges and cloisters,—king of its customs and constitutions. . . . The kingdom of Christ must enter the realm of law through the gateway of politics.

Christ to be KING OF THIS WORLD; but he himself said, "My kingdom is not of this world." And those who thrust temporal sovereignty upon him treat him as their prototypes treated him over 1,800 years ago.

They bow the knee, and spit upon him; they cry "Hail!" and smite him on the cheek; they put a scepter in his hand, but it is a fragile reed; they crown him, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on him, and inscribe magnificent titles over the cross on which they have fixed him, to perish in ignominy and pain.*

(To be continued.)

ONE BOOK.

BY ELDER E. J. WAGGONER.

A GREAT many people who would be shocked at the suggestion that they are infidels, imagine that faith is entirely consistent with a disbelief of many of the records of the Bible, especially of the Old Testament. They think that they believe the gospel, yet they make no scruple of pulling the Old Testament record of that gospel to pieces. There are many portions of the Bible that they are very doubtful about; and as for the story of Jonah, and the account of the flood, they can scarcely have patience with anyone who professes to believe them. The Bible account of the creation of the earth they regard as at the best only a beautiful fable.

Can one believe the gospel and disbelieve the Old Testament? Let us see. The apostle Peter speaks about the salvation of our souls, and says: "Of which salvation the prophets inquired and searched diligently who prophesied of the grace that should come unto you; searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them which have preached the gospel unto you with the Holy Ghost sent down from heaven." 1 Peter 1: 10-12.

Read the above text carefully, and you will see that it states that the prophets of old ministered the very same things that are announced by those who preach the gospel. Then the prophets must have written the gospel. When Peter was preaching Christ in the house of Cornelius, he said, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10: 43. And the apostle Paul said: "Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did

say should come; how that Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the gentiles." Acts 22: 22, 23, R. V. Therefore whoever says that the Old Testament does not contain the gospel, says that the apostle Paul did not preach the gospel.

Suppose the position be taken that the story of the creation, and of the fall of man, is only a fable. If that were so, then there would be no gospel at all. For if there were no fall of man, there need be no redemption. So that if the account of the fall were imaginary, then we have the entire gospel built on a fable, which would make it also a fable. And, besides, if the story of creation and the fall of man be a fable, how can we know that the whole Bible is not the same? We must either accept the whole Bible, or reject it all. We cannot pull it into pieces.

Take the account of the prophet Jonah. Many people would feel almost insulted if it were intimated that they were so simple as to believe it. They say that it never really happened; that the great fish never swallowed Jonah, and that it would have been impossible for him to live three days in its belly. But Christ said, "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Matt. 12: 40. Now if Jonah was never in the whale's belly, and could not have been, then we have the Saviour likening his death and resurrection to an impossibility. Therefore to deny the story of Jonah is to deny the foundation of the gospel.

It will not do in this case to say, as so many of the "higher critics" do, that the Saviour spoke of the things that were currently reported among the Jews as illustrations, taking the people on their own grounds without stopping to explain that those things were really fables. If the story were not true, the Lord knew it; yet he said that just as Jonah was in the belly of the whale, so he should be in the heart of the earth. If the story of Jonah were not true, then we have Christ saying that he would not be in the heart of the earth at all. Is it not better to believe a thing that we cannot understand, than to throw away the entire gospel? Who dare say that it is of no importance whether or not we believe all the records of the Old Testament?

The saddest part of this matter is that the people have not been led into this loose way of regarding the Bible by professed infidels, but by professed ministers of the gospel. It is they who are responsible for the current of unbelief that is carrying so many away. Indeed, one can scarcely pick up a religious journal without seeing more or less about the controversy that is now going on over the Bible. There is a controversy, for there are many ministers who stand for the truth of the Bible; yet there are so many ministers of high standing and influence who seem to be actuated by intense fear that the people will really believe too much of the Bible, that it is necessary to raise a voice of warning. We need not pass sentence of condemnation upon those ministers, but simply warn the people to beware of them as false teachers.

LESSONS FROM THE FLOOD.

We have just seen a sermon on the flood which, instead of seeking to strengthen the faith of the weak, is almost wholly devoted

to an attempt to prove that there never was any such thing. Here are some of the statements. We give them because doubts in regard to the flood are becoming quite common. The preacher says: "No student of science is able to believe that any such flood as that recorded in the early chapters of Genesis ever took place in the history of the human race." "We are not to take the account of the deluge for history infallibly inspired and rigidly accurate in all its details." "That view," he tells us, "is no longer held by persons of ordinary education." How easy it is to brush aside a proposition with the statement that no one of ordinary education believes it. A false fear of being called ignorant is at the bottom of a large part of the infidelity of these days.

But what about the flood? May we throw it aside as a myth, and still hold fast our faith in the gospel, and in the Bible in general? Let us see. Christ used the flood and its time as an illustration of the last days. "As it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all." Luke 17: 26, 27. In the book of Hebrews we are informed who the "all" were who were destroyed by the flood: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11: 7. It was the world that was condemned by the preaching of Noah, because they did not believe it; and it was the world that was destroyed by the flood. Christ in person, and also through his chosen apostle, bears witness to this.

Again, the flood is put in the same list as the creation of the world and the general judgment. The apostle Peter says that they who scoff at the promise of the coming of the Lord are willingly ignorant of the fact that "by the word of the Lord the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was being overflowed with water, perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3: 5-7. Whoever discounts the story of the flood, thereby discounts the story of creation, and also the promise of the coming of the Lord to judge the world. The same word that brought the flood upon the earth, created the earth, and "will make it new again. The Scriptures, from Moses onward, testify of Christ, and they cannot be rejected without rejecting Christ.

Still further; if the story of the flood is a myth, then there is no comfort in the gospel. It is upon that fact, and the things connected with it, that the Lord gives us assurance that he will not forget us. Speaking to Jerusalem which is above, and is the mother of us all, which is now desolate, mourning the absence of her children, God says: "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee." Isa. 54: 9. Her joy and glory will be the restoration of her children, by the salvation of the righteous; therefore the assurance that God will save his people is no greater than

the assurance that there was a flood in the days of Noah. "As I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee." But if there were no flood, then the Lord did not swear that the waters of the flood should no more go over the earth; and so in that case we have no assurance that he will remember to save his people.

Again, we read the words of inspiration through the apostle Peter: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; . . . the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:4-9. If the Lord did that, he knows how to deliver the godly out of temptations; but if he did not do that, what then?—The only conclusion is that he does not know how to deliver the godly out of temptations. And so those who deny the story of the flood throw away all the consolations of the gospel.

More might be said in the same line, but this is sufficient to show that no one can lightly deny any part of the sacred record. It all stands or falls together. No, that is not correct; it all *stands* together; it does not fall, notwithstanding the assaults of men. "Forever, O Lord, thy word is settled in heaven." Ps. 119:89. "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." Verse 160. We have written this to call attention to what is involved in setting aside any portion of the Bible, and to enable the reader more clearly to see that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. It is all profitable, and all necessary.

A DANGER TO THE REPUBLIC.

THE compulsory submission of Archbishop Corrigan to the authority of Monsignor Satolli, the papal delegate, is the most striking manifestation of the power of the Roman Church in this country that has yet appeared. The pope of Rome is lord and master of all who believe in him as the vicar of Christ, and Satolli is the pope's *alter ego* in the United States—lord and master of every Roman Catholic in our great republic. Until he forced Archbishop Corrigan to cry for pardon and mercy, people were at liberty to question the extent of Satolli's power. Now all must admit that his authority in the United States is supreme.

Nothing like this manifestation of the Roman power has ever before been witnessed in this country. To find a parallel we must go to Europe and to the middle ages, when emperors as well as bishops bowed beneath the yoke of the popes. History is full of instances where the supreme rule of the popes was manifested from the tenth to the fifteenth centuries. The Emperor Henry IV. at Canossa, kneeling before Hildebrand, Pope Gregory VII., and in penitential garb craving absolution and mercy, is only one of many

striking pictures illustrating this formidable power.

The right to despoise kings and other rulers, and release their subjects from all allegiance, has not only been claimed by the popes and embodied in the canon law of the Roman Church, but it has been exercised many times, and the civil power had to yield to the authority of the pontiff. The canon law of the church is as binding to-day as it ever has been, and the execution of its decrees is suspended only in cases where through adverse circumstances it cannot be carried out. If the pope of Rome should issue a decree releasing his subjects—all the Roman Catholics—in this country from their allegiance to the republic, he could enforce it by excommunication and interdict, and compel them at the peril of eternal damnation to execute his orders. That is the canon law and theology of the Roman Catholic Church. Such an order, however, will not be issued until the Romans are so entrenched in power that they will seem to be the defenders of the liberties of the country. The work will be done in secret when Americans are unprepared.—*Converted Catholic.*

PARADISE RESTORED.

BY ELDER H. A. ST. JOHN.

WHEN Adam and Eve passed out of Paradise, they bade it a long and sad farewell, and after a time it passed from sight if not from memory. The only gleam of light that came to them as giving hope of a possible return was the somewhat obscure yet intensely interesting promise that the Seed of the woman should bruise the serpent's head. We fancy that when Eve gave birth to her first-born son, she clasped him to her bosom with maternal love, augmented with the hope that this was the promised Seed that would lead them back in some way to their Eden home. This seems at least to be hinted at, if not indicated, by the fact that she called his name Cain, which means, "I have gotten a man from the Lord." If such was her fond hope, she was doomed to a most bitter disappointment, for he became a murderer, and only took a long step farther away from their former Eden home of purity and peace.

Generation after generation came and passed away, but the promised Seed did not appear among men. But that first promise of a conquering Seed was not allowed to lose its luster, but its light was increased and intensified from time to time by additional rays from the throne of the Eternal Father, through human oracles, his holy prophets. At last the long-promised and long-looked-for Seed came. He was born in Bethlehem, and the loving Father above said to his mother, "Thou shalt call his name Jesus," and so they did.

It is a central truth that, ever since Paradise was lost to the human race, the only hope held out by the Creator to the teeming millions of earth's inhabitants of a return to the perfect bliss of Paradise restored was through *this* Seed of the woman, the Second Adam, yea, the divine Son of God. The first time that the word "paradise" is mentioned in the New Testament is by the Promised One, the Lord Jesus, amid the agonies of the cross, in the promise made to the penitent thief, "Verily I say unto you to-day shalt thou be with me in Paradise." He was the first and only one born of woman

that could truthfully make a promise of admission through his guidance and leadership to Paradise. The reader will see at once that this promise of Christ forever settles the question as to the existence and preservation of Paradise. Now we know that Paradise is somewhere. It was not destroyed by the flood—it is certainly not upon the earth—and as it has been removed, the question recurs, Where is it? The first promise of Christ relating to Paradise was made to only one person, the penitent thief. But later the same promise was made to all overcomers. Said Jesus, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." The tree—the same tree of life—is in the same Paradise, awaiting the overcomer.

The apostle Paul in holy vision was caught up to the third heaven, Paradise. Hence we learn that Paradise is in heaven—in the third heaven. Certainly we are learning the whereabouts of Paradise, and this is not all. We have learned that the tree of life is in the midst of Paradise, and in the last chapter in the Bible we are informed by the Lord Jesus that the river of life is there, and also the throne of God and of the Lamb. Besides we are told that they are all in the New Jerusalem. Hence we have now found that it is indeed a blessed truth that God did preserve a portion of his original beautiful creation intact from the curse, that Paradise is now in heaven, that it is, or is in, the Holy City so graphically described in the book of God, and to its glories sinful men are invited. The conditions of admission will next claim our attention.

ASK THE LORD FOR WHAT YOU NEED.

BY ELDER WILLIAM COVERT.

ONLY He that created can be the rightful owner; the One who created all things must therefore be the possessor of all things. But much of what the Creator has put in this world was placed here for the benefit of man. Notwithstanding the fact that the accessible bounties of nature were intended for man, yet it is for his best good that man should ask for what he needs before appropriating these benefits for himself.

Are not valuable things worth asking for? What person with any degree of politeness would feel free to go to his generous neighbor's premises and help himself without first asking for privileges? Will he not also thank him for the favors which are granted?

But suppose that the one to be benefited did not know just where the thing he needed was to be found, and that he would not know the thing that he wanted if he should see it, would it not be quite essential for his success to make his requests known to him who was proprietor of all? Everyone can see that it would be far better for the needy one to communicate freely with his benefactor.

If it is to man's advantage in case of need to become acquainted and commune with the liberal among men, how much more is it for his best good to let his requests be made known to God before presuming to help himself to his bounties. How can man know what to ask for until he learns what the Lord has in store for him? But he cannot know, without an acquaintance with the Lord, what wonderful treasures are to be freely given to those who will freely and thankfully receive them.

The Lord wants to give his blessing away. He desires to give the very best things that he has in his treasures. It is his joy to point out that which is the very best for the suppliant, and then to urge him to take it free of cost. None are turned away empty. He says, "Him that cometh to me I will in nowise cast out." If he requires importunity, it is only because he has a rich blessing to bestow, which he desires shall do the most possible good to the receiver. It makes no difference how many are the wants nor what the perplexities, he wants to alleviate them all. It is often best for the petitioner to earnestly plead for what he needs, that he may become acquainted with its value.

The Lord wants man to believe that he wants to bestow his blessings upon him. If man's request is in harmony with his own best good, and there is no doubt at all in his heart about his receiving an answer, he shall have whatsoever he prays for. Mark 11: 23. In fact, that which is of the greatest consequence to man of all the gifts which God has to bestow upon him, can be received only through the avenue of faith. "Therefore I say unto you, That what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." The sweetest and the most important gift to man is the forgiveness of sins. Not only so, but it is the gift which the Lord is most anxious to find an opportunity to bestow.

That man may be encouraged to ask for this through confession, the Lord has caused it to be written: "I acknowledged my sin unto thee, and my iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." Ps. 32: 5. And again, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. Such positive assurance concerning things so great in value to man should fill his heart to overflowing, and cause his life to be enriched with deeds of love to others. "If God so loved us, we ought also to love one another. . . . If we love one another, God dwelleth in us." This love will be manifesting itself in love, because it is always active when it comes from the Lord. It is unselfish, and is ready to freely give when it has so freely received.

God bestows his bounties most fully upon those who become most liberal in distributing to others. Do not be afraid to ask of the Lord, thinking that there is danger of exhausting his resources, for giving does not impoverish him, nor withholding enrich him. Therefore, ask for all you need; for the admonition is to pray without ceasing, and in everything give thanks.

Burlington, Vt.

A SOUL which sincerely longs after God never considers whether a thing be small or great; it is enough to know that he for whom it is done is infinitely great; that it is his due to have all creation solely devoted to his glory, which can only be by fulfilling his will. —*Fenelon.*

DOCTRINE without duty is a tree without fruits; duty without doctrine is a tree without roots.—*Tulbot W: Chambers, D.D.*

I STEADIER step when I recall
That, if I slip, Thou dost not fall.

—*A. H. Clough.*

ALPHA AND OMEGA.

BY JULIUS H. SEELYE.

LET not my faith be weak,
Nor deem the thought too high,
That God's great love my love should seek,
From all eternity.

Love is his glorious crown,
And love his royalty,
The symbol of his shining throne
And its reality.

Let me not think it strange,
Or far my powers above,
That he, whom height nor depth can change,
Is changeless in his love.

Let me not wonder why
Love reigns in all his ways,
But let me look with loving eye,
Till wonder ends in praise.

Love is no mystery;
Its faith is clear and bright;
It needs no other leave to be
Than its eternal right.

—*The Outlook.*

NOTES FROM FRANCE.

BY PASTOR H. P. HOLSER.

LAST night was almost a sleepless one for Nîmes, a city of Southern France, with a population of 65,000. The streets resounded with shouting, singing, laughing, and clatter of wooden soles of the constantly passing and half-drunken crowds. At intervals, hundreds of bombs were exploded, and fireworks displayed. The city is gay with Russian and French flags.

The occasion of all this was the Franco-Russian fête. What took place in this city doubtless occurred all over France. The nation seemed to be almost wild over the event. The celebration of the Fourth of July in America is a tame event compared with this.

The climax of these festivities will be reached in Paris, where the Russian guests will be given a banquet. At the close of the banquet 15,000 rockets will ascend and 320 heavy bombs explode. A building 250 feet long, planked by two pyramids 80 feet high, composed entirely of fireworks, will be consumed. In the center is a triumphal arch, surrounded by a colossus, holding commingled the French and Russian colors.

The displays on this occasion are to exceed anything of the kind that has taken place for twenty years. Souvenirs of the event will be struck, and the Russian guests loaded with presents, while a movement is on foot to make the czar a present of an Eiffel Tower made of diamonds, costing half a million francs. It is doubtful, however, that the latter will succeed. At Toulon, also, the war harbor of France, where the Russian fleet of gunboats will maneuver, great festivities take place.

But why such a wonderful display, and such a lavish waste of means, when the masses are in misery and struggling for an existence? It is to strengthen the alliance between France and Russia, and to make uncomfortable and to scare the nations composing the Triple Alliance, especially Germany. France can never get over the loss of Alsace-Lorraine. As a Frenchman remarked the other day, "If Germany had asked a few millions more, and not taken this territory, we would soon have forgotten it, but her act in taking a part of our country, always re-

mains in our hearts." Instead of dying out, the desire to regain the lost territory is rather increasing, especially since the alliance with Russia. There is little doubt that France will improve the first opportunity to gain her end.

The great powers of Europe are now arrayed on two sides, and the relations are such that all might be easily embroiled in difficulty. The conditions exist, everything seems ready, and the constant wonder is how peace is still maintained. It is not so much the strained relation between the nations that makes the situation dangerous, but it is the critical internal state of nearly every nation of Europe.

If the nations do not soon have war with one another, they surely will at home, for the present state of the masses is unbearable, and, instead of growing better, becomes worse every year. And should war come, at home or abroad, it will not improve but only deepen the misery.

Thus, even from the human standpoint, there seems to be nothing but destruction in the future. And this is just what prophecy indicates. For years we have been expecting what we now see,—the nations ripening for the battle of the great day; the signs indicated by the prophecy, showing the great event to be at our very doors, are before our eyes. The moment that God's work in the earth is finished, the winds of war will be held by unseen hands no longer, and the closing struggle will be precipitated. Our only safety is in being constantly in a state of preparation to cross probation's line, "for in such an hour as ye think not the Son of Man cometh."

Nîmes, France, October 15, 1893.

THE "PARLIAMENT OF RELIGIONS."

VIEWED IN THE LIGHT OF SCRIPTURE.

BY V. D. MANET.

It is something of an astounding nature that anyone familiar with the word of God, and at the same time professing subjection to that word, could even for an instant persuade himself it were right to aid in the construction of the pantheon of unbelief last week erected at Chicago, under the specious title of the "Parliament of Religions." The majority of the believers in Christ and his gospel have been so amazed and dazed at the proposition that they have hardly ventured to argue a subject which seems so monstrous and unreal. The actual convening of such a congress was too much like holding a Christian convention for universal Christian divorce or world-wide Bible burning. It was hardly taken seriously. But as some of the hierophants of the new style of ecumenical council requested prayer to the God of the Bible for its success, a reference to the word and testimony of God may be in order.

The first parliament of religions known to sacred history was held in the green pastures and by the still waters of Eden Park, near the sources of the Euphrates. It appears to have been a summer school of religious-philosophy. It was apparently honored by the presence of at least one great intellect, who promised intellectual growth to the rest.

The best people on earth were in attendance, and took part in the discussion of the interesting question raised as to the veracity

of Jehovah. The views of the higher critics of the time prevailed, and a new style of religion would undoubtedly have succeeded the ancient creed of the race at once, had not the owner of the park refused to tolerate the "parliament" on the premises.

Another parliament of beliefs and sacrifices was projected by a leading agriculturist and prominent citizen of the "outsider" class in Mesopotamia. This failed, owing to the refusal of God and good men to have anything to do with it. The projector afterwards indicated the nature of the liberality and charity animating his religion by martyring the good man who refused to aid him in laying the corner-stone of a pantheon of liberal belief.

There does not seem to have been any parliament of religions in the ark. The believers in such novelties all failed for some reason to engage passage in time.

The modern congress of creeds will have to get along without any authentic representation of the antediluvian faiths, save the time-honored consensus of belief of Noah and his family. If Ham had his "honest doubts," or Shem evolved any religious shams of the Buddhistic, or Brahmanic, or Theosophic, or Mormonistic order from the inner depths of his "verifying faculty," it is not a matter of record.

But if the people fresh from the ark failed to hold a free thinkers' convention at the foot of Mt. Ararat, the people fresh from the house of bondage did not fail to convene a parliament that honored idolatry at the very foot of Mt. Sinai, while the lightnings and thunders of God were condemning idolatry at the top of the mount.

That Egyptian cult (don't spell it colt, Mr. Printer, it was a calf) was represented in a golden god, before which the sons of Abraham, Isaac, and Jacob bowed down and said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt!" The liberal and intellectual Aaron, as an advanced thinker, saw the necessity of preserving a niche for Jehovah in the Egyptian pantheon, and tried to stem the tide of idolatry by shouting, as he built an altar to the golden calf, "To-morrow is a feast to Jehovah!" But that lip service was all the honor Jehovah had in the Sinaitic parliament of religions. The people simply repeated their ascription of praise to Apis, and it was found by Aaron, as by many a popular prelate since, that it is easier to unchain the tiger of unbelief than to guide him into the paths of sweetness by a hurried whisper as he rushes on his prey. God knew how to deal with the synod of Sinai and Egypt. He sent Moses with a scourge of steel to whip it out of the sacred precincts, saying: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

The sole and only parliament of religion which any true representative of Jehovah seems to have called, according to Bible testimony, was that arranged by the prophet Elijah, between himself and the prophets of Baal. The circumstances under which this

was called, and the method of conducting it, are extremely significant. It was a time when Israel had been afflicted with three years of drought for idolatry. They were to be brought to repentance by seeing that the God of Israel, and not the gods of Phœnicia, held the power of heaven and earth. Elijah, by the Spirit, assembled the prophets of Baal and overthrew them. He met them with ridicule and not with honor and fellowship. He poured contempt upon their gods before Israel and the sun, and extirpated idol worship from the nation in one day. Would he have wrought this miracle of transformation had he parleyed and dissimulated with those priests of Satan, and divided Jehovah's honor with Baal?—Certainly not. Elijah understood that the first duty of religion was to honor the first commandment, and not to dishonor it.

Passing over some interesting parts of Old Testament Scripture, showing God's disfavor to religious parliaments in the sense of the Chicago Broad-church, of "Jehovah, Jove, or Lord," do we find the New Testament in anywise more "liberal" on this all-important subject? To use a cant term of the neologists, is the Christocentric view different in any degree from the deocentric view as respects sharing God's glory with the gods of paganism, or of civilized imagination?—Most assuredly not. Peter proposed a camp meeting parliament, in the name of Christ himself, on Hermon; that was rebuked, because it divided Christ's honor with that of Moses and Elijah. The God who would not allow Moses to honor the followers of Apis, or Elijah to fellowship the followers of Baal, would not even allow Moses and Elijah to honor themselves by being the second and third persons of a trinity of dwellers in tents on Mt. Hermon. God looked down from the glorious windows of his palace in the skies to say to the proposer of such a division of religious honors: "There is only One to regard and build for. That is my beloved Son. It is attention to him only that can please the Father of lights." And so, though Moses and Elijah had been talking in glory about the crucifixion itself, they faded away from the presence of God's Son, and the disciples found themselves with "Jesus only." The Christ of God will not divide honors with those who receive him, much less with those who neglect or reject him.

There were abundant opportunities to hold parliaments of religion, and compromise the honor of Christ, in apostolic days, but no such gatherings were held. Peter at Pentecost might have had a few "appropriate remarks" from some representative of Roman theology, or Grecian rationalism, or from some Jewish proselyte or Sadducean free thinkers, but he let no one be named or heard but Jesus Christ. His watchword constantly before unbelievers or opposers was: "There is no other name; there is salvation in no other."

Paul, too, had opportunities to put Christ on the same platform with Jupiter at Lystra, with Diana at Ephesus, with the whole Greek pantheon at Athens, but he exalted Christ alone. He was mocked and mobbed for refusing to compliment false and idolatrous faiths, and for adhering to the gospel in its exclusiveness and purity. The philosophers and rationalizers of the day called him a babbler, a madman, a pestilent and a seditious fellow, and said he was not fit to live.

Had he used religious language in a "par-

liamentary sense," he might have been a Socrates or Confucius, but he never would have founded the glorious church of Jesus Christ, or have written the epistles of the New Testament, or have led millions of souls to everlasting glory across the flood. The wisdom of this world was nothing to Paul. He looked only to the teaching and guidance and blessing of the Spirit of Christ.

All true workers for Jesus have walked in his path. Polycarp refused to offer one grain of incense to an idol. Luther abhorred the folly of Melancthon in offering to compromise with Rome on the twin conditions of communion in two kinds, and clerical marriage, or on any conditions. Calvin, Knox, Bunyan, Wesley, and Spurgeon spurned the idea of lowering the cross of Christ to the level of the pope's toe or the hoof of the infidel. Imagine those mighty men entering the "Parliament of Religions" at Chicago. Imagine the entrance of the martyrs, who clasped their flaming fingers in glorious sufferings for God and his word, crying, "None but Christ." What would they say to hear Satan's religious be-brothered and exalted by "Christians"? They would cry with Paul, by the Holy Ghost: "Though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed."—*Herald and Presbyterian.*

A PUZZLE.

'Tis said a sage in days of yore,
Proud of the glossy cue he wore,
Did wonder much and sorrow more
Because it hung behind him.

And, musing on his helpless case,
He vowed the cue should change its place,
And hang before his handsome face,
Not dangling there behind him.

Says he, "The way to do't I've found;
I'll turn me round." He turned him round,
And round and round and round and round,
But still it hung behind him.

And round and round, and out and in,
All day, the puzzled sage did spin;
In vain; it mattered not a pin;
His cue yet hung behind him.

And, though his efforts never slack,
And, though he twist, and twirl, and tack,
There in its place upon his back
His cue still hangs behind him.

So reads the riddle; thus 'tis solved:
The Puritan of yore resolved
To make last, first, and then revolved
To bring before, behind him.

He was this sage, so wondrous wise,
Who thought God's order to revise,
And bring that round before his eyes
Which should be left behind him.

The Sabbath law he sought to change;
With twist and turn tried to arrange
To bring before him—oh how strange!
A day that was behind him.

To rest before his work begun,
And turn a seven into one,
He's whirled and twisted, tacked and spun,
But still he finds behind him

The day he wants to find before;
And seven is seven, forevermore,
And one is one—and, as of yore,
His cue still hangs behind him.

—J. S. Hatch.

THE Pharisee's righteousness consisted in not doing evil; Christ superadded that we must do good.—*St. Clement.*

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.*

KEEP TRYING.

If boys should get discouraged
At lessons or at work,
And say, "There's no use trying,"
And all hard tasks should shirk,
And keep on shirking, shirking,
Till the boy becomes a man,
I wonder what the world would do
To carry out its plan?

The coward in the conflict
Gives up at first defeat;
If once repulsed, his courage
Lies shattered at his feet.
The brave heart wins the battle,
Because, through thick and thin,
He'll not give up as conquered;
He fights, and fights to win.

So, boys, don't get disheartened
Because at first you fail.
If you but keep on trying,
At last you will prevail.
Be stubborn against failure.
Try, try, and try again.
The boys who've kept on trying
Have made the world's best men.
—*Eben E. Rexford.*

"AN UNEXPECTED PRIZE."

BY MRS. F. A. REYNOLDS.

CHAPTER VI.—"CHRIST'S LAW."

HOPE could hardly bear to face the family after her confession, but when she thought of going to school and meeting the girls, who would be sure to talk of her new Roman sash, she quivered in every nerve.

"Ought I to tell the girls, mamma?" she asked.

"I think not, my dear," replied Mrs. Manton. "Your sin was against God and your mother, and you have confessed to them. You have not wronged or deceived the girls in any way."

"But, mamma, you know they might think you knew and approved of my getting the sash, and I know some of the ladies thought it did not seem like your taste."

"Well, just as you please, child."

As Hope anticipated, one of the girls mentioned her new sash almost the first thing.

"See here, girls," cried Hope, with her eyes full of tears, and her voice broken by rising sobs, "I am disgusted with myself. I bought that sash myself, just as I said, but it was without mamma's consent or knowledge. She wanted me to wear my blue sash, and I did very wrong to disobey her."

Just here the bell rang, and the mortified girl escaped to her seat.

As she was coming out of the schoolhouse at night, the girls seemed to be clustered around something near the gate.

"O Hope!" called one as she approached, "what do you think has happened?"

"I don't know," said Hope.

"There has been a murder," cried one.

"Right down town," exclaimed another.

"But who—" began Hope.

"That's the awful part of it," said another. "It isn't anyone you would think—that is, none of the roughs, but *Mr. Sanders*—just think of that—killed his partner!—A quarrel about their business."

"Horrible!" cried Hope. "Isn't it terrible for Mrs. Sanders and Rose?"

"Why not terrible for Mrs. Cleveland and her children?"

"It is, but I should rather my father would

be murdered than a murderer," exclaimed Hope vehemently.

Discussing the subject in all its details, the girls walked slowly homeward. Full of it, Hope ran up the walk and began eagerly to talk to her mother.

"Yes," said Mrs. Manton sadly, "I just heard of it."

"I did not think we should see the sixth commandment broken before Mr. Gordon came back," said Hope with a shudder.

"I presume it has been broken many times before this," replied her mother. "You know what Christ said of the commandments shows that they cover more than outward deeds; they take into consideration the thoughts of the heart. I presume hundreds have felt angry enough to murder—perhaps have been conscious of a desire to kill—so in God's sight they are as guilty as Mr. Sanders is."

"Oh, dear! I should not think so, mamma," said Hope.

The conversation was broken off at this point, leaving Hope with a new thought to ponder.

Paul came in breathless with excitement. "I didn't think it of Mr. Sanders," he cried.

"I presume Mr. Sanders did not think it of himself," said Mrs. Manton. "It was not premeditated murder; it was giving way to an ungoverned temper."

"That isn't as bad, do you think, mamma?"

"What, dear?"

"Why, to kill one in a passion is not so bad as to deliberately plan murder."

"The result is the same, isn't it?" asked Mrs. Manton.

"Yes, but a man would have to be awfully mean to *plan* a murder, while a really good man might, in an instant of passion, kill one."

"There is no one good, no, not one. And one would never get angry enough to kill, if he had not allowed his temper to run away with him many times before. To allow one's self to become very angry is sin."

"How can one help getting angry when things and people go contrary?"

"Only by following Jesus closely," said his mother.

"Then no one can be good-natured unless he is a Christian," said Paul doubtfully.

"I did not say that," said Mrs. Manton.

"There are many people who are not Christians who are very good-natured and pleasant, and, I am sorry to say, many professing Christians who are irritable. I say no one can be sure he will be right from one moment to another, unless he is following Jesus closely. The defects in the lives of all professing Christians are due to living too far from our Pattern."

Well, the murder was the principal theme of conversation for several days, and Paul Manton watched himself closely to see that he did not give way to anger. He was thoroughly frightened to see what uncontrolled temper led to.

Evidently all the mothers had not made the same impression on their children, as was proved very soon.

One recess as the children were out in the yard, some playing and some talking, a group were standing on the steps, discussing an entertainment several of them had attended the evening before.

"Didn't Miss Lonsdale sing beautifully?" cried Amy Atwell.

"Yes, indeed," said Louise Keene, "and what a lovely green dress she had on!"

"Green? You mean blue. It was the very sweetest blue I ever saw. Sister May had a piece of it."

"Pshaw! if it wasn't green you may eat me," cried Louise scornfully.

"Don't you know blue looks green in the evening?" asked one of the other girls.

"Don't ask her," said Amy with a laugh.

"She's color blind, anyhow. She don't know red from yellow."

"You are—" began Louise vehemently, but finished her sentence by dealing a blow with her clenched fist straight at Amy's chest. She staggered and fell backward down the steps. She did not get up, but lay stretched out as if dead. The girls all crowded around her, Louise first, her anger all gone, as she cried remorsefully:—

"Oh, I've killed her! I didn't mean to! Amy! Amy! speak to me!"

The teachers were very soon there, and Amy was raised up and carried into the house. A doctor was sent for and was soon on the spot. He looked very grave when he heard of the accident.

"She may recover soon, and she may have lasting ill effects if she lives," he commented, as he worked to restore her consciousness.

She opened her eyes and looked bewildered, then she complained that her head ached, and began to cry in a hysterical fashion. The doctor quieted her, and soon after she was taken home, and school went on.

Inquiry in the evening showed she was able to sit up, but she was very pale, and it was several days before she was able to go back to school. In fact, it was examination day when she took her place again. She would not allow Louise to be blamed.

"I was aggravating," she acknowledged.

"But to think I might have been a murderer!" said Louise.

"Wasn't she, anyway?" asked Paul.

WHAT LIQUOR COSTS THE MAN WHO DOESN'T DRINK IT.

THE average wages earned in this country are about four hundred and fifty dollars a year.

The cost of the liquor traffic is over one hundred dollars a year to each and every family.

That tells the story.

Think of it,—this nation wastes every year a sum equal to *two per cent of its entire wealth.*

The drink bill is over one billion dollars a year, and it costs over three hundred millions to take care of the crimes caused by it, and the sickness, the insanity, the paupers, and the industrial disorders.

Thirteen hundred millions divided among thirteen million families is one hundred dollars for every family.

It hits the sober man as well as the hard drinker.

Don't fool yourself by thinking you don't pay any of that money, because you don't drink.

Who pays the taxes? The drunkards don't.

Who loses when business is bad and times are hard? Not the drunkard.

Are you a grocer? How much more would you sell if there were no saloons in the neighborhood?

Are you a butcher? How much more meat would your customers buy if the saloons didn't take their cash?

Are you a shoemaker? How many more shoes would be sold if the saloons were shut?

Are you a baker? How many more loaves would you sell if liquor wasn't sold?

Are you a merchant? How much better would your business be if the money spent for liquor were spent hereafter for furniture, for carpets, for clothing, for houses, for flour, for provisions, for coal, for books, for hats, for shoes, etc., etc.

Are you a wage earner? Then listen to this, for it is the frozen truth: *If the saloons were shut up to-morrow, there would be within one month a call for two million workmen more than are employed to-day.* The call would come from all lines of industry.

Take a single case. Here's a family that

spend ten dollars a year on shoes. They don't spend more, because the head of the family is trying to support a saloon as well as his home. Shut up the saloons and that family will buy twenty-five dollars' worth of shoes every year.

That means fifteen dollars more than now for shoes for one family. Multiply that by three millions (the number of drunkards in the land) and it would make forty-five million dollars' worth more of shoes to be sold.

The retail shoe merchants would have to increase their orders on the wholesale houses.

The wholesaler would have to increase his orders on the manufacturer of shoes.

The manufacturer would have to increase his orders on the leather dealers.

The leather dealer would have to order more cow skins and calf skins from the farmers.

The railroads would have to put on more cars to carry the goods.

And all along the line there would be calls for more men to do the work.

The same sort of thing would happen along other lines of business, and two million men now out of employment would find it, and wages would go up, because there would be more calls for men than there are men to respond.

It is as plain as A, B, C.

Where one man now employed in the liquor business would be thrown out of employment by closing the saloons, five men would be called for in other lines, because of the boom in all other forms of business.—*The Voice*.

OUR ANCESTORS' TABLE MANNERS.

It is always interesting to review the manners and customs of our forefathers, whether or not our time suffers by comparison. How the table was set a thousand years ago, and what was put upon it, and how food was eaten, form the topic of a short article in one of our exchanges. Among the most interesting features noted is that, in the houses of people of fairly comfortable circumstances, the table was set up in the dining hall every day, and consisted of boards placed on trestles. Upon this was laid the tablecloth, which in some of the old pictures is represented as having a handsome embroidered border. There is an old Latin riddle of the eighth century in which the table says: "I feed people with many kinds of food. First I am a quadruped, and adorned with handsome clothing; then I am robbed of my apparel and lose my legs also." The food of the Anglo-Saxon was largely bread. This is hinted in the fact that a domestic was called a "loaf eater," and the lady of the house was called a "loaf giver." The bread was baked in round, flat cakes, which the superstition of the cook marked with a cross, to preserve them from the perils of the fire. Milk, butter, and cheese were also eaten. The principal meat was bacon, as the acorns of the oak forests, which then covered a large part of England, supported numerous droves of swine. Our Anglo-Saxon forefathers were not only heavy eaters, but, unfortunately, deep drinkers. The drinking horns were at first literally horns, and so must be immediately emptied when filled; later, when the primitive horn had been replaced by a glass cup, it retained a tradition of its rude predecessor in its shape, for it had a flaring top, while tapering toward the base, so that it, too, had to be emptied at a draught.

Each guest was furnished with a spoon, while his knife was always carried in his belt; as for forks, who dreamed of them, when nature had given man ten fingers? But you will see why a servant with a basin of water and a towel always presented himself to each guest before dinner was served and after it was ended. Roasted meat was served on the

spit or rod on which it was cooked, and the guest cut or tore off a piece to suit himself. Boiled meat was laid on the cakes of bread, or, later, on thick slices of bread, called "trenchers," from a Norman word meaning "to cut," as these were to carve the meat on, thus preserving the tablecloth from the knife. At first the trencher was eaten or thrown upon the stone floor for the dogs which crouched at their master's feet. At a later date it was put in a basket and given to the poor, who gathered at the manor gate. During the latter part of the middle ages the most conspicuous object of the table was the saltcellar. This was generally of silver, in the form of a ship. It was placed in the center of a long table, at which the household gathered, my lord and lady, their family and guests, being at one end, and their retainers and servants at the other. So one's position in regard to the salt was a test of rank—the gentlefolks sitting "above the salt," and yeomanry below it. In the houses of the great nobles dinner was served with much ceremony.

Not a few of the articles that are eaten today, despite our common hygienic teaching, are a heritage of the ages. Macaroons have served as dessert since the days of Chaucer. The summer Yankee breakfast griddle cakes have come down to us from the far-away Britons of Wales, while the boys have lunched on gingerbread, and girls on pickles and jellies, since the time of Edward II., more than five hundred years ago.—*Phrenological Journal and Science of Health*.

FOR ROUND SHOULDERS.

A CHILD who is inclined to be round-shouldered and to stoop ought to go through a regular drill daily, under the supervision of the mother or competent teacher. The following rules, given by the *New York Recorder*, are intended to strengthen and develop the muscles designed by nature to hold the body in an erect position. Each exercise should be repeated several times daily:—

1. Stand, feet together, weight over the center of each foot, hands at sides. Raise arms sidewise to level with shoulders, taking a deep, heavy breath at the same time; lower arms slowly, exhaling.
2. Raise arms sidewise over head, inhaling; lower arms, exhaling. See that neither the head nor the abdomen be pushed forward.
3. Bend arms at elbows, hands in front of shoulders, brought as far sidewise as possible, elbows close to side; extend upward, palms in, arms carried back and stretching up as far as possible. Avoid tendency mentioned in second exercise.
4. Same as in three. Extend hands straight out at sides, fingers leading.
5. Same as in three. Extend hands downward and back of the hips.
6. Bend arms at elbows, lift sidewise to horizontal, elbows drawn well backward, palms down, forearm and hand on a straight line; fling forearms out and back till on a line with upper arm. Keep chest well expanded. This throws the chest out, presses the shoulder blades down, and corrects the tendency to round shoulders.

POVERTY OF BACTERIA.

ANALYSIS of the air, water, and soil of Spitzbergen has brought to light the extraordinary poverty of these regions in bacteria. While the air of the streets of Paris contains on an average 51,000 bacteria per cubic meter, that of the Arctic Sea contains only three. As to the water of Spitzbergen, not only is it devoid of any pathogenic micro-organisms whatever, but all bacilli are absent.—*Popular Science News*.

Mission Fields.

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

NOTHING IS LOST.

To TALK with God—no breath is lost.
Talk on. Talk on.
To walk with God—no strength is lost.
Walk on. Walk on.
To grind the ax—no work is lost.
Grind on. Grind on.
The work is quicker, better done,
Not needing half the strength laid on.
Grind on.
Martha stood—but Mary sat;
Martha murmured much at that.
Martha cared, but Mary heard,
Listening to the Master's word.
And the Lord her choice preferred.
Sit on. Hear on.
Work without God is labor lost.
Work on. Work on.
Full soon you'll learn it to your cost.
Toil on. Toil on.

Little is much when God is in it.
Man's busiest day's not worth God's minute.
Much is little everywhere,
If God the labor do not share.
So work with God and nothing's lost.
Who works with him does best and most.
Work on. Work on.
—A. A. Reel.

BUDDHIST INTOLERANCE.

MR. DHARMAPALA, a high priest of Buddhism, is free to speak of the tolerance of Buddhists. Of course, he who knows the gospel of Christ, knows also that a religion which finds salvation in self, cannot, in the very nature of the case, be tolerant. The following letter of Mr. Atkinson, of Japan, to the *Missionary Herald* of August, shows the tolerant spirit of Buddhists:—

"The Christians of Japan, irrespective of denomination, have recently held their triennial convention. It was at Nagoya, a large city between Kyōto and Yokohama. A preaching service was announced for one evening, to be held in the Methodist Church. The Buddhist priests availed themselves of the occasion, and formed about seven-tenths of the audience. As soon as the service began, the priests bestirred themselves, and made such a row that the preaching was effectually hindered. The police seem to have had no power—probably did not care to exhibit too much—over the turbulent multitude. For the next night's preaching the Christians engaged a private restaurant place, and intended to have refreshments together, and preaching for invited guests. The priests found it out, went to the proprietor, and threatened fire and death if he did not refuse to entertain the Christians and to loan the assembly room. Of course he gave in, as did another who afterward arranged to entertain the Christians. The influence of the priests is still very great in Japan. I think, however, that these disturbances are disgusting even some of the Buddhist believers. But all through Japan Buddhism has more power over the people than the views of the enlightened few have led the people of America to suppose.

"In one of the out places from Kōbe there is a case of this sort. A young physician and his wife became Christians and were baptized. After a while the physician lost income because of his religion. His wife's parents heard of the various changes, and, while they might perhaps have borne the change of religion, the loss of income and esteem was too much. They threatened to take their daughter back home again unless the husband and

she too gave up Christianity. The man's father, an official in another part of the country, a landowner, and receiving a good salary, next sent word to the son that unless he gave up Christianity he would deprive him of his position and rights as the eldest son. The young man held quietly to his faith and life, notwithstanding the pressure from his own and his wife's parents. Finally his wife succumbed to the outside pressure, and began to torment her husband. He bore this also. At length the wife broke away from his home, leaving the two young children she had borne to him behind her. The last report from the evangelist says that the woman has been cut off from membership, but that the husband holds steadfastly to his Christian life and duties.

"This is indeed a hard case, and it is far from being a solitary one. Family and neighborhood persecution still abound, and probably will for a long time."

WHAT HAVE MISSIONS ACCOMPLISHED IN THE MADURA DISTRICT OF SOUTHERN INDIA?

BY REV. J. COLTON, NATIVE PASTOR AT DINDIGUL.

LET me first of all make note of some of the formidable obstacles to the spread of the gospel in this benighted country:—

(1) The powerful ancient system of the Brahmans, who declare that even the gods are under their control and incantations; (2) the deep-seated belief of the Hindus in their superstitions, Shastras, and Puranas; (3) stereotyped customs and manners; (4) baneful caste distinctions; (5) godless education given by the government; (6) infidel literature and intemperance imported from abroad; (7) the undermining influence and stratagems of the Jesuits; (8) revival of Hinduism.

In spite of these strong barriers, the gospel preaching has been "mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

1. The minds of the people have been enlightened and prepared to a great extent for the better reception of the truth as it is in Jesus, through the instruction and training imparted by the mission schools. As the clarifying nut is used by the women of this country to purify muddy water, so the minds of the people have been refined, as it were, through the medium of mission schools for the boys and girls. All my countrymen, on the whole, whether Hindus or Christians, have always looked upon the mission system of education as a great boon. Many native officials, both in high and low positions, testify, with gratitude, that they owe what they are to the instruction and impression received from mission schools. Many of them, having been disabused of their ancient superstitious notions, are real friends to the mission schools and congregations. Beyond this there have been quite a number of real conversions among Hindu students taught in our boarding schools and in the seminary. I would select only one, out of numerous instances, a son of a famous heathen poet, of a respectable family, who was brought up in the boarding school and in the seminary, where Christian and Hindu lads were instructed promiscuously. He was hopefully converted while in the Pasumalai Seminary. He, in his turn, put forth efforts with prayer and zeal for the conversion of his school-mates. After laboring in the mission several years, with faithfulness and success, he has entered into his eternal rest. Similarly I could quote several instances of the conversion of girls and their subsequent labors in the mission. One of them, after finishing

her course, returned to her village, and was the main instrument of bringing fifty of her heathen relatives to the feet of Jesus and to the marvelous light of the gospel.

2. Results of the zenana work. Not long ago a Brahman official declared to the missionaries: "Through your schools you have secured the minds of our children, through your Bible women you have won our homes, and through your benevolent doctors and dispensaries you have touched our hearts." From the time of "Mother" Capron, this department of the mission has received fresh impulse and considerable attention. A very hopeful future is before us, and we expect, through the blessing of the Holy Spirit, a new era to dawn upon this line of evangelistic work.

3. Growth of congregations and churches. In spite of the terrible obstacles already mentioned, especially the caste system, whose magic power is unknown in other lands, thousands of converts have been won from Hinduism. One hundred years ago there were no native Christians in India, but according to the government census taken in 1891, there were more than two millions, while many others are secret believers in Christianity. These results are not confined to the lower classes, but some from all castes, Brahmans, Chetties, Mudals, Vellalas, Sudras, etc. In my country if a person becomes a Christian, it means generally that he or she has to lose parents, brothers and sisters, and property. As the case is such, numbers alone cannot adequately indicate the growth of congregations and the triumphs of the gospel. When a convert was questioned by a Hindu official as to the profit he gained, he declared: "Before my conversion I was a drunkard and a debtor; but, ah! now, my Saviour has made me a sober man, and besides I am now free from debt." Some of the churches have already become self-supporting; some are aided in part by the native Evangelical Society, and none of our mission churches and pastors receive help from home funds. Cheering news of the new accessions comes from different parts of the country.

4. The facts that some of the congregations have built their own churches and schools, and that several volunteer workers have arisen here and there to proclaim the gospel to their countrymen, are other encouraging features and results. This sort of spiritual, healthy emulation is on the increase. We can exclaim with special gratitude, in view of what has been done in India through the American Board and the other mission boards, What hath God wrought!—*Missionary Herald*.

THE STUNDISTS.

It is estimated that there are in various provinces of Russia not far from 160,000 Stundists, of whom it is said 30,000 are Baptists, the remainder being either Presbyterians or Independents. The Russian Government is bitterly persecuting these humble yet faithful Christians, and exiling many of them to Siberia. Great efforts are being made also to persuade them to enter into the Established Church, but so far with little success. A correspondent of *Evangelical Christendom*, writing from St. Petersburg, speaks of the brethren as bearing persecution with great patience; some of them who are in prison and loaded with chains were full of joy, and counted it a great honor to endure persecution for the gospel's sake.

Another correspondent reports a striking incident which occurred in the prison at St. Petersburg, where many convicts were under orders to depart for Siberia. One of the prisoners was a Christian, who had been much reviled by his fellow-prisoners because he had conversed with them so much about faith in Christ. When all were brought out ready to

march, the prisoners scoffed at this Christian because the God in whom he trusted had not delivered him. "You stand wearing bracelets [ha! cuffs] just as we do, and are sharing our fate." But the man replied: "Though the hands are chained, the heart has been made free; and if the Lord will, he can even now set me at liberty." At that very moment a voice was heard calling him by name, and telling him that a paper had just been received granting him full pardon. His chains were instantly taken off, and he was let go. At the same time the prison doors were opened, and all the rest marched off into exile. No one knows how that pardon was granted. The incident made a profound impression on all who were present.—*Missionary Herald*.

CHRISTIAN PROGRESS IN JAPAN.—Be assured that Christianity in Japan has come to stay. It has become well intrenched. In 1872, 20 church members were reported; in 1875, 538; in 1876, 1,004; in 1883, 2,500; and the figures representing the results of Protestant Christian effort up to 1892 are worth noting, namely, foreign missionaries, 422; native ministers, 233; unordained preachers and helpers, 460; organized churches, 365; boys' boarding schools, 18; students in same, 1,582; girls' boarding schools, 55; students in same, 2,553; theological schools, 16; students in same, 359; adults baptized in 1892, 3,731; present membership, 35,534; contributions of native churches for all purposes in 1892, 63,338 dollars. This probably means a Christian community of perhaps 175,000.—*Rev. D. S. Spencer*.

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Our Work and Workers.

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

LABOR.

[These lines, by Caroline F. Orne, were suggested by the simple incident of an industrious wood sawyer's reply to a man who told him that *his was a hard work*. "Yes, it is hard, to be sure; but it is harder to do nothing," was his answer.]

Ho, ye who at the anvil toil,
And strike the sounding blow,
Where, from the burning iron's breast,
The sparks fly to and fro,
While answering to the hammer's ring,
And fire's intenser glow—
Oh, while ye feel 'tis hard to toil
And sweat the long day through,
Remember, it is harder still
To have no work to do!

Ho, ye who till the stubborn soil,
Whose hard hands guide the plow,
Who bend beneath the summer sun,
With burning cheek and brow—
Ye deem the curse still clings to earth
From olden time till now;
But, while ye feel 'tis hard to toil
And labor all day through,
Remember, it is harder still
To have no work to do!

Ho, ye who plow the sea's blue field,
Who ride the restless wave,
Beneath whose gallant vessel's keel
There lies a yawning grave,
Around whose bark the wintry winds
Like fiends of fury wave—
Oh, while ye feel 'tis hard to toil
And labor long hours through,
Remember, it is harder still
To have no work to do!

Ho, ye upon whose fevered cheeks
The hectic glow is bright,
Whose mental toil wears out the day,
And half the weary night,
Who labor for the souls of men,
Champions of truth and right—
Although ye feel your toil is hard,
Even with this glorious view,
Remember, it is harder still
To have no work to do!

Ho, all who labor, all who strive!
Ye wield a lofty power;
Do with your might, do with your strength,
Fill every golden hour.
The glorious privilege to do
Is man's most noble dower.
Oh, to your birthright and yourselves,
To your own souls be true!
A weary, wretched life is theirs
Who have no work to do.

INTERESTING ITEMS FROM ELDER W. C. WHITE.

On Board *Pitcairn*, Auckland Harbor, N. Z., Oct. 6, 1893.

ELDER M. C. WILCOX, EDITOR "SIGNS OF THE TIMES"—Dear Brother: The *Monowai* sails to-morrow, and I must write you a few lines regarding the work in these colonies. The *Pitcairn* arrived here from Norfolk last Sunday, October 1, having been four days and a half making the trip. All on board were well, and Dr. Kellogg hastened on to Kaero, where I had been for a week, waiting for the *Pitcairn*, as I had heard that she would call first at Whangaroa Harbor, to land the family of Brother Salt, who came with her from Norfolk.

At Auckland the captain learned that I had orders from the mission board to hold the ship till Elder Olsen comes, and he at once began the work of setting up the rigging, and making some necessary repairs, including painting, etc. In eight or ten days he expects to sail to Wellington, where some of the books on board will be landed, and stored, for use on future voyages. Then the captain will be able to do some missionary work on the ships visiting Wellington, while waiting for the camp meeting and Elder Olsen's arrival.

Wednesday morning, October 4, Brother Joseph Hare and I walked to Whangaroa, to meet Dr. Kellogg. We found him well, and of good courage. The

Lord's blessing has attended his work, and the doctor himself has received a large measure of blessing in his own heart. As soon as Brother Hare's sailboat, capable of carrying about four tons, and which had come down with the tide the night before, was loaded with the goods that had arrived that day for the Hare Brothers' store, we sailed across the harbor to Tame Tame, where Lane & Brown's shipyards are located, and made arrangements for Dr. Kellogg to lecture on temperance the next Tuesday. Then we sailed up to Kaero, and had time to introduce the doctor to the leading men of the place, before our evening meeting, where he met the church, and where we planned for his future work. He will spend two or three weeks in Kaero and vicinity, and then visit Auckland and other churches on the way to the camp meeting at Wellington.

Very glad for having the opportunity to introduce Dr. Kellogg to the friends in Kaero, I left the next morning for Auckland, knowing that those on the ship would wish as soon as possible to hear the plans of the board, and Elder Olsen's letter regarding them, and thus know what to do. At Auckland wharf I was met by Captain Christiansen, who brought me to the ship, where I expect to abide till we reach Wellington. We have but little to indicate the plans of the mission board for the future, but we hope that this detention of the ship means that they entertain the hope that some workers may be selected from the Colonies to go to the islands. There are strong hands and willing hearts here, and with many a willingness to go anywhere that the voice of duty calls; but the great barrier to the appointment of workers from our young churches is the lack of education and experience.

The school will help, but how we wish the school had begun five years sooner! As it is we must do all we can to redeem the time, and as we see that the days are evil, our efforts must increase, as our anxiety is more intense.

We do rejoice in the growth of our little school. Last year there were thirty students. This year there are sixty. Next year the term will begin so early that some who depend on earning their school money in the canvassing field may be debarred, but others will fill their places. Our summer school, continuing sixteen weeks, and having a practical and a missionary course, promises to be well attended.

In a year or two we shall have a good company of young men and women ready for service, but who can be spared to go this year it is hard to say. We are now recruiting a company of canvassers from Australia to come to New Zealand, for several of the New Zealand canvassing force have gone to Australia to attend the school. How I wish that some of the canvassers who are having such a hard time in the States were here in New Zealand!

Our New Zealand camp meeting is appointed to be held near Wellington, November 23 to December 12. Elder Olsen says he will be with us November 27. At the close of this meeting we hurry across to Sydney, and on to the Australian camp meeting, which comes the first of January, and, with the business meetings which follow, will fill that month full of work.

Our letters that leave San Francisco November 14 should be addressed to us, care International Tract Society, Banks Terrace, Wellington. After that, for a month or two, to Melbourne, and after that, care Australian Tract Society, No. 2 Cook Street, Glebe Point, Sydney, N. S. W.

I must close now and hand this to Brother G. A. Anderson, who, with his wife, leaves us by this boat, intending to go to St. Helena, for the double purpose of getting rid of rheumatism, and of fitting for medical mission work. Yours in hope,

W. C. WHITE.

RETURNED FROM NEW ZEALAND.

THREE years ago I left Oakland on our missionary ship *Pitcairn*, and was cruising with her among the islands for fifteen months. The experience I gained during this time was most valuable to me. Having arrived at Auckland, N. Z., it was decided that I should labor among the Scandinavians in the Hawke's Bay district, until the New Zealand conference, which was to be held at Napier, in the month of April, '91. Accordingly, I left Auckland on the 15th of January for the Scandinavian settlements. I rejoiced to see how eager the people were to buy our books and to hear of a Saviour's love and the pre-

cious truths clustering around him. As the people at Norsewood had manifested a willingness to hear the truth, our brethren decided at the conference that I should make a protracted stay among them, which necessitated my leaving the *Pitcairn*. The interest to hear the truth at Norsewood increased, and it was thought proper to pitch a forty-foot tent there, to which the people subscribed \$30.

The first evening we had service in the tent we had the pleasure of seeing about two hundred and forty people inside, and about forty outside, who could not find room within. There was a fair attendance and good interest throughout the meetings. We had one drawback, however, during our tent season, and that was the almost incessant rain and storm. My wife and I had sometimes to watch the tent up to one o'clock at night. The tent came down three times. But, notwithstanding all this, thirteen souls were established in the present truth.

The inclement weather we experienced had a bad effect on my system, bringing on rheumatism. I became gradually worse, and was counseled to take treatment at the Hot Lakes, so celebrated for their curative properties. I spent eight weeks there without relief. On my return to Norsewood it became more evident than before that the climate in New Zealand was not congenial to my health, and the conference thought it best for me to go to our Health Retreat at St. Helena, where I could get proper treatment, and where we both could be instructed how to do efficient medical missionary work. We appreciate this excellent opportunity to prepare ourselves for larger usefulness in the cause of God. We felt loath to leave the work in New Zealand and those connected with it. Very many had become dear to our hearts. At our farewell meeting at Norsewood we had an experience similar to that of Paul at Miletus. The least we can say for the people in New Zealand is that they are hospitable, kind, and liberal. May the Lord work mightily for the salvation of the people in New Zealand.

October 7 we left Auckland on the *Monowai*. On the 19th we arrived in Honolulu. The boat stayed there only four hours, but we spent them judiciously. We called at Brother Burgess' house, and had a most cordial reception, as everybody has who calls on him. He is as busy as a bee, early and late, in work for the Master. I wish we had had more time to stay with him. The otherwise monotony of our trip was relieved by studying, giving Bible readings, and talking to the passengers on themes precious to our heart. Among the saloon passengers we found an esteemed friend, a minister of the gospel. We had several Bible readings together, and he saw light in the word that he had not seen before. He also became much interested in medical missionary work, and bought our "Home Handbook," and "Bible Readings for the Home Circle," and was presented with "Thoughts on Daniel and the Revelation." Our friend left us in Honolulu. May the Lord bless him in his new field.

Thus our time on board the *Monowai* passed pleasantly, and we hope profitably. And now we rejoice to see the dear people in California, among whom I was cradled in the faith of the Third Angel's Message. May the God of all grace grant us the continuation of his Holy Spirit, that we may exert a divine influence on all with whom we may associate.

G. A. ANDERSON.

Oakland, Cal., October 31.

THE best defense against sin at any time is the remembrance of Christ's sufferings.—*Harneck*.

IF thou have a concern for the things that are God's, he will also be careful of thee and thine.—*Leighton*.

FIELD NOTES.

STEPS have been taken to erect a mission building in the city of Detroit, Mich.

ON the 22d ult. fifteen persons were baptized at the Tabernacle in Battle Creek, Mich.

A STATE institute for Indiana has been appointed, to be held at Indianapolis, November 9-16.

ELDER J. F. HANSEN, who labors among the Scandinavian people of Chicago, reports the baptism of seven candidates.

It has been decided to hold a Bible school at Kansas City, Mo., beginning January 9, 1894, and continuing twelve weeks.

THE school enterprise at Cleburne, Texas, is so far advanced that a school will be opened about January in a temporary building.

A NEW house of worship at Grandville, Mich., will be dedicated during a general meeting to be held there November 10-12.

It is expected that Brethren Wm. Lenker and A. T. Strobe will arrive at Madras, India, about the 12th inst., to commence the canvassing work.

ELDER J. H. MORRISON, of the California Conference Committee, occupied the chapel pulpit of Union College, at College View, Neb., October 21.

THE president and secretary of the Texas Sabbath School Association, Brother O. and Sister A. L. Glass, were formerly Bible workers in the California Conference.

SISTER HAVEN, who has canvassed about one-fourth of the city of Galveston, Texas, (working slowly on account of ill health), reports the sale of nearly five hundred books.

ELDER F. M. WILCOX, while en route from California to Battle Creek, Mich., stopped over at College View, Neb., and spoke in the college chapel Sabbath afternoon, the 28th ult.

At Coshocton, Ohio, on the 15th ult., eleven persons were baptized and a church of fifteen members was organized. This result has followed the labors of Elder O. F. Guilford and Brother Albert Carey.

THE Arkansas Reporter of the 25th ult. says: "Everything is 'courage' in the field, despite the hard times. The workers that are putting in good time are doing well. The Lord is going before and opening up the way."

ELDER R. G. GARRETT reports a quite common experience in connection with his work at Utica, Daviess County, Ky. He was allowed the use of a schoolhouse until some began to obey the truth, and then the house was closed against him.

OLD friends as well as new ones will rejoice to hear that Elder G. I. Butler is once more able to take the field for the proclamation of the gospel message. He reports to the Review that he is laboring in Bowling Green, Fla., holding services six evenings in the week.

THE Texas Reporter says of the work in Parker County, conducted by Brethren J. A. Holbrook and J. L. Wood, that eleven were recently baptized, seventeen had signed the covenant, and others were interested. A later report states that ten more were awaiting baptism.

BROTHER JAMES JOHNSON, a Minnesota canvasser, writes to the Worker of that State as follows: "Many people will suffer in this country this winter. Renters are crowded to the wall; many of them have their crops taken right from the machine by mortgage, also horses and cattle." Notwithstanding this he says, "Delivering goes first rate, much better than I expected." Surely the Lord goes with his work.

ELDER H. R. JOHNSON is now acting president of Wisconsin Conference, in place of Elder R. A. Underwood, who recently resigned on account of ill health. Brother Johnson's address for Conference correspondence is 865 Fifth Street, Milwaukee, and his home address is Box 277, Neenah, Wis.

A LADY canvasser in a certain locality in Missouri writes to the Workers' Record: "Although the Methodist minister warned his flock not to take their books, I never had so little trouble to deliver." It seems that the Lord had appointed to defeat the counsel of this modern Ahithophel.

At the recent Michigan Conference five churches were received,—one at Chippewa, with twenty-nine members; one at Leutz, with ten members; one at Benton Harbor, with sixty members; one at Albana, with twenty-five members; and one at Kalamazoo, with twenty-four members.

ELDER O. C. GODSMARK, although not fully engaged in the work since leaving California two years ago, writes from Bedford, Mich.: "I baptized five of our Bedford Sabbath school scholars a short time ago. I have not been entirely idle during the past two years, if I have been silent." He is now so situated that he can enter the work more exclusively once more.

ELDER J. O. CORLISS and family arrived in Oakland from the East on the 30th ult. He has been taking part in the institute work begun by Elder W. A. Colcord in the church here. The latter was obliged to give way temporarily on account of a bad cold. On Sunday evening, the 5th inst., he addressed an audience of 600 people in a large public hall, on "The Dangers that Menace Our Country."

ELDER R. M. KILGORE, superintendent of General Conference District No. 2, writes to correct a statement in our "Field Notes" of the 23d ult., that Elder J. W. Collie had been elected president of the Florida Conference. He is a member of the Conference Executive Committee, and president of the Sabbath School Association; but Elder L. H. Crisler is president of the Conference. Thanks for the correction.

TEXAS, ATTENTION.

THE officers of the Texas Sabbath School Association request us to publish the following:—

At the late camp meeting in Texas, O. Glass was chosen president of the Texas Sabbath School Association; A. Holbrook, vice president, and Mrs. A. L. Glass secretary. Any person desiring information in regard to the Sabbath school work in Texas, or having reports to forward, please address the same to Brother or Sister Glass, 308 South Harwood Street, Dallas, Texas.

Books, papers, and other publications, including the Sabbath School Worker, are to be ordered, as heretofore, through the secretary of the State tract society, Brother T. T. Stevenson, Oak Cliff, Texas, by the librarian of the home church, unless they are cash orders, which may be sent direct to the office of publication, thus saving time and trouble.

Complete directions for ordering the Sabbath School Worker and other Sabbath school supplies may be found on page 199 of the Worker for November, 1893.

O. AND A. L. GLASS.

October 24, 1893.

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BIBLE QUESTIONS AND ANSWERS CONCERNING MAN. By Alonzo T. Jones. Bible Students' Library, No. 76 Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.

International S. S. Lessons.

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

LESSON IX.—SUNDAY, NOVEMBER 26, 1893.

THE CHRISTIAN HOME.

[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, Col. 3:12-25.

12. Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering;
13. Forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye;
14. And above all these things put on love, which is the bond of perfectness.
15. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful.
16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God.
17. And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.
18. Wives, be in subjection to your husbands, as is fitting in the Lord.
19. Husbands, love your wives, and be not bitter against them.
20. Children, obey your parents in all things, for this is well pleasing in the Lord.
21. Fathers, provoke not your children, that they be discouraged.
22. Servants, obey in all things them that are your masters according to the flesh; not with eyeservice, as men pleasers, but in singleness of heart, fearing the Lord:
23. Whatsoever ye do, work heartily, as unto the Lord, and not unto men;
24. Knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ.
25. For he that doeth wrong shall receive again for the wrong that he hath done: and there is no respect of persons.

Golden Text: "I will walk within my house with a perfect heart." Ps. 101:2.

SUGGESTIVE QUESTIONS.

1. What are we exhorted to put on? Verse 12.
2. How should we act toward others? Verse 13.
3. How should we forgive?
4. What crowning grace should be added? Verse 14.
5. What is this love called?
6. What should rule in the heart? Verse 15.
7. How should the word of Christ dwell in us? Verse 16.
8. What outward manifestation of this word will be seen in our lives?
9. How should all of our works be wrought? Verse 17.
10. What exhortation is given to wives? Verse 18.
11. How are husbands exhorted? Verse 19.
12. What should children do? Verse 20.
13. What duty is enjoined upon fathers? Verse 21.
14. How should servants render their service? Verse 22.
15. What comprehensive exhortation does verse 23 contain?
16. The knowledge of what truth should be borne in mind? Verse 24.
17. What reason is given for this hope?
18. What awaits the wrongdoer?
19. How does God treat all his creatures?
20. What is a good motto for all? Golden text.

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LESSON VIII.—SABBATH, NOVEMBER 25, 1893.

TEST OF FALSE TEACHERS.

Lesson Scripture, 1 John 4:1-6.

1. Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world.
2. Hereby know ye the Spirit of God; every spirit which confesseth that Jesus Christ is come in the flesh is of God;
3. And every spirit which confesseth not Jesus is not of God; and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already.
4. Ye are of God, my little children, and have overcome them; because greater is He that is in you than he that is in the world.
5. They are of the world; therefore speak they as of the world, and the world heareth them.
6. We are of God; he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.

QUESTIONS ON THE TEXT.

1. Is every spirit to be believed?
2. What point should be settled by investigation?
3. For what reason?
4. How can the Spirit of God be known?
5. What spirit is not of God?
6. What is such a spirit?
7. What prediction had been made concerning it?
8. Had the prediction been fulfilled?
9. Who had "overcome them"?
10. What had enabled them to do this?
11. Of what are "they"?
12. Of what do they speak?
13. What heareth them?
14. Of what are "we"?
15. Who heareth "us"?
16. Who "heareth not us"?
17. What is determined by this means?

NOTE.

"THE connection of the visible with the invisible world, the ministration of angels of God, and the agency of evil spirits, are plainly revealed in the Scriptures, and inseparably interwoven with human history." "Evil spirits, in the beginning created sinless, were equal in nature, power, and glory with the holy beings that are now God's messengers. But, fallen through sin, they are leagued together for the dishonor of God and the destruction of men." Thus evil spirits work "in the children of disobedience" (Eph. 2:2), who yield themselves as servants (Rom. 6:16), in marvelous ways (Matt. 24:24), and more and more as time advances (2 Tim. 3:13), until fire is brought down from heaven (Rev. 13:13), and, "as the crowning act in the great drama of deception, Satan himself will personate Christ." "The people of God are directed to the Scriptures as the safeguard against the influence of false teachers and the delusive power of spirits of darkness." Isa. 8:20. "Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures." Error is not to be countenanced, although preached by an angel (Gal. 1:8); neither, because we despise the messenger (Mark 6:3), are we to reject truth (John 10:37, 38). The incarnation is the "secret of piety" (1 Tim. 3:16, Young's translation), the fellowship of which is to be made known to all (Eph. 3:9), and that as a personal experience (Col. 1:27). Christ was born of the Spirit (Luke 1:35), and dwelt in the flesh (John 1:14), and so he must dwell in our flesh (Eph. 3:17), living in us (Gal. 2:20), to give us victory (2 Cor. 2:14) in the conflict with unseen powers (Eph. 6:12). Anyone who presents any other hope of salvation is a deceiver and an antichrist. 2 John 7. "Jesus fought all our battles during his life upon earth" (John 16:33), and "we each have a battle to fight with a fallen foe." "The hand of the Infinite is stretched over the battlements of heaven to grasp your hand in its embrace. The mighty Helper is nigh to help the most erring, the most sinful and despairing." God and the world, the followers of Christ and the servants of Satan, "the Spirit of truth and the spirit of error," are in marked

contrast. All are found in one of two classes (Matt. 12:30), and the same person cannot be found in both (Matt. 6:24).

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News and Notes.

FOR THE WEEK ENDING NOVEMBER 6.

RELIGIOUS.

—Rev. E. F. Dinsmore, pastor of the Haywards (Cal.) Congregational Church, has applied for admission to the Unitarian ministry.

—The ladies of San Francisco and Oakland, in the main church representatives, are moving by petition and otherwise to induce newspaper men to purify the press.

—It is said that in Brazil there is but one missionary to every 175,000 persons. It would be interesting to know how many of even these few are teaching the people to obey the gospel.

—Bishop Anser, of the German Catholic Mission in South Shantung, has been honored by the emperor of China with the decoration of the light blue button, because of his services in preserving concord between native Christians and non-Christians.

—Rev. Campbell Coyle, of this city, says in the *Occident* regarding California, "The Sabbath is very little regarded, and until it is Christianity will remain nominal." The converse of this proposition is nearer the truth. So long as Christianity remains nominal, the Sabbath will be little regarded.

—The month of November is consecrated by the Catholic Church to the "Holy Souls in Purgatory." Of this consecration the *Catholic News* says the church "requires us to believe that there is a state of suffering, after this life, in which souls are detained for a time in order to be purified and rendered fit for heaven."

—The *Times* of this city is authority for the statement that there is in Oakland an increasing demand for oriental sacred books. "The Koran in cheap form is one of the best-selling books, and a volume of extracts from Buddha is extremely popular. The sale of the Zend Avesta is restricted because it cannot be obtained in cheap form. The purchasers of these works are not only clergymen, but laymen, and there seems to be an intense curiosity to compare the sacred books of other religions with the Bible."

—Seventeen Protestant ministers and University professors of Columbus, Ohio, have united in signing a letter denouncing as fraudulent and unwarranted the many alarming statements and warnings against the Catholics now being scattered broadcast by the American Protective Association. The apologists are quite confident that there can be no danger from Catholic influence in this country while that people number only about one-seventh of the population. There would be ground for this assurance were it not for the fact that Protestants themselves are persistently, though perhaps unwittingly, doing the work of Catholics for them, in their endeavors to dominate the government by church influence. So long as the peculiar work of the Catholics is being done in the country, it matters little by whom it is done.

SECULAR.

—The Irondale Rolling Mills, at Anderson, Ind., were burned on the 1st inst. Loss, \$150,000.

—An English gardener living near Tacoma, Wash., is said to have succeeded in cultivating the licorice plant.

—The Canadians and the Australians are agitating the project of uniting the two colonies by a Pacific cable line.

—The Butte, Mont., city council has declined to confirm the appointment of a colored man on the police force.

—The extra session of Congress, which was convened in August to take action on the silver question, adjourned on the 2d inst.

—In Congress the House Committee on Territories has reported favorably on the bill for the admission of Utah to the Union of States.

—A. Lusk & Co., San Francisco fruit packers, take all the highest awards at the World's Fair, in all the competitive departments in their line.

—Political matters are somewhat mixed in Denver, Colo. At the local election to be held this week there are eleven tickets in the field.

—In Portland, Oregon, on the 1st inst., an electric street car plunged through an open drawbridge into the river and sank. Eight persons were drowned.

—All the printers in the book and job printing establishments of Albany, N. Y., including the State printing office, have struck for a reduction in hours.

—At Marseilles, France, a great strike of street car employes is in progress. On the 5th inst. several cars were burned, and considerable track was torn up.

—Cholera continues to spread in the Crimea. It is said that twelve doctors, twenty-four field surgeons, and thirty sisters are detailed to look after patients.

—The McCreary Bill, extending for six months the time in which Chinese residents may have the privilege of registering, has passed both Houses of Congress.

—It is reported that dire distress prevails among the foreigners and laboring classes in Rio Janeiro on account of the suspension of business caused by the revolution.

—Owing to the usual misunderstanding, a malady now epidemic in railroad circles, two freight trains collided near Salvia, Nevada, on the 5th inst., and six men were killed.

—A fleet of eighteen British war ships has been gathered at Gibraltar, in anticipation, it is said, of the combined movement of the ships of Russia, France, and Spain toward Tangier.

—A daring highway robbery was committed in the main street of South Riverside, Cal., on the night of the 2d inst., when a citizen was severely beaten by footpads and robbed of his watch and chain.

—The steamship *City of Alexandria*, from Havana to New York, was burned on the 2d inst., and thirty-five lives were lost. The disaster occurred when the vessel was only twenty-five miles out from Havana.

—A dispatch from Kazan, in the eastern part of Siberia, tells of a great conflagration resulting from an explosion in a benzine oil warehouse. In addition to a great destruction of property, there were many lives lost.

—Now that the law requiring the Secretary of the Treasury to purchase a stated amount of silver bullion each month has been repealed, Senator Stewart, of Nevada, has introduced a bill for the free coinage of silver.

—A bill has passed Congress, and been signed by the President, suspending during the present year the statute requiring \$100 worth of work annually on unpatented mining claims. An exception is made of South Dakota.

—A cold wave and a fall of half an inch of snow were reported from most parts of Minnesota, South Dakota, and Wisconsin on the 1st inst. The cold wave extended throughout the Northwest, but the snow was not so general.

—An attempt to introduce the Faribault system in the Thirty-fourth Ward public schools of Pittsburg, Pa., by the election of four nuns as teachers, is meeting with strong opposition from the members of patriotic organizations.

—A Pittsburg dispatch says the police are having no end of trouble with cranks, who threaten to take human life. Three are locked up, and five more, who have been writing threatening letters, are being sought by the authorities.

—It is reported that a powder magazine of the Brazilian revolutionists recently exploded, doing considerable damage to some of the shipping in the harbor of Rio Janeiro, among the casualties being the death of four English naval officers.

—In New York City, on the 2d inst., a boiler explosion in a street car stable caused the death of six persons and the serious injury of eight others. A dozen horses were also killed, and the buildings were damaged to the extent of \$10,000.

—On the night of the 3d inst. three negro men and a woman were hanged to a tree near Lynchburg, Tenn., because it is said they were concerned in a number of barn burnings that had occurred in the vicinity. They were all connected with one family.

—The government of Brazil has purchased five new vessels in New York, which have been fitted out as warriors to cope with its rebel navy at Rio Janeiro. These are all armed in the latest and most approved manner, and to the fleet is added an English torpedo boat.

—The space originally designed for exhibitors at the San Francisco Fair is already far short of supplying the demand. It is now proposed to put the county exhibits on newly ceded ground. The British residents of the Pacific Coast are agitating the matter of a British auxiliary.

—A London dispatch says that the representatives of the miners and mine owners have again failed to agree, and the great strike will be continued. The result will be great suffering, not only among the miner's families, but among the poor of the large cities, on account of the high price of coal.

—The Japanese residents of Corea, numbering about 7,000, are becoming alarmed because of the encroachments of the Chinese upon their trade. The trade in shirtings, which was originally a Japanese monopoly, has fallen entirely into the hands of the Chinamen, and the curio trade is said to be fast following.

—The Hankow correspondent of the Shanghai *Mercury* says: "I hear that one of the leading Russian firms is exporting a good quantity of tea plants and appliances, with the intention of starting a plantation in the mountains of Southeast Russia. A batch of Chinese laborers is also said to be going to Russia under contract with the same firm."

—A train on the Iron Mountain and Southern Railroad was held up at Oliphant, Ark., on the night of the 2d inst., by seven masked men, who went through the cars and robbed all the passengers of their valuables. The conductor, in attempting to resist the robbers, was killed. Two of the robbers were afterward captured, with considerable plunder.

—The Costa Rica Government has surrendered to the United States a New York embezzler named Weeks, although there is no extradition treaty between the two governments. The only prominent official who opposed the extradition was the Minister of Finance, who has resigned, and will make the incident a political issue in the next presidential election, himself becoming a candidate.

—A gentleman who resides in Auckland, N. Z., but is interested in South African mines, was in San Francisco last week, and to a press reporter he expressed great hopes of the African gold mines. He says: "For the labor and the money invested, South Africa is to-day yielding a better return in gold than California or Australia ever gave. The gold of South Africa is practically inexhaustible."

—Frank Jugler, the saloon keeper of Cherokee, Iowa, who dynamited the house of Elder R. L. Patterson, of that place, December 19, 1891, has been convicted of attempted murder. Jugler is a saloon keeper whom Patterson prosecuted, and whose beer had been seized and stored under the prosecutor's house. On the night before the beer was to be destroyed, Jugler exploded a bomb under the house, wrecking it.

—On the 31st ult. the South African Matabeles, to the number of about 5,000, attacked the British forces, but were repulsed with great loss. Report says they left 500 dead on the field, carrying with them hundreds of wounded, many of whom were afterward found dead. The British loss was 2 killed and 6 wounded. They waited until the savages were close upon them, *en masse*, and then opened fire with rifles and rapid-fire guns.

—Rev. Doc Taylor, a "Moonshiner" convicted of murder, was hanged at Wise Court House, Virginia, on the 27th ult. He preached his own funeral sermon, principally in vindication of Spiritualism. He was dressed in white linen, in which he said he would rise from the dead three days after his execution and appear to the moonshiners (illicit liquor distillers) and other mountaineers. But the officers shut off his resurrection in three days by deferring his burial.

—At Santander, Spain, on the 3d inst., a ship load of dynamite was exploded, causing great disaster. The wharves, shipping, and neighboring buildings were torn to fragments, and the whole city was terribly shaken. Fire immediately followed the wreck, and the people were for some time so dazed with the shock of the explosion that they were powerless to cope with the fire. The latest report was that the known dead numbered over 300, and the number of injured and missing was enormous.

—Of the 155 national banks suspended between January 1 and September of this year, 77 have resumed business. During the same time 560 State and private banks suspended, of which 72 have resumed. Of the latter classes of suspensions, 408 were located west of the Ohio River. It is worthy of notice that national bank notes are not impaired by the failure of the particular bank whose name they bear. Stockholders, depositors, and the government may lose by the failure, but the notes of issue, being guaranteed by the government, are not affected.

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Signs of the Times

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A REPORT from our missionary, Elder B. J. Cady, came just too late for this issue. It will appear next week.

"NOTES FROM FRANCE," in another column, shows us somewhat of the condition of affairs in Europe. "What next?" expectantly asks the multitude.

WE give in this issue another installment of Professor Magan's paper on a "Review of Sunday Legislation in Century Nineteen." We hope that it may be widely read.

READ the article in another column on the "Parliament of Religions" from the *Herald and Presbyter*. It bears fine contrast to the many fulsome laudations of that antichristian gathering.

AS A man, a Roman Catholic is no more a persecutor naturally than the member of any other sect. It is his principles which make him what he is. Anyone who will adopt the principles of that church with all his heart must of necessity become a persecutor if he have the power, and there be heretics to persecute. The inexorable logic of the whole system is intolerance and persecution. And when Protestants adopt the same principles, they are inevitably led to the same conclusions. But these principles are antichristian; for the principles of the gospel of Christ know nothing of coercion, intolerance, or persecution.

At the Massachusetts Democratic Convention a resolution was adopted favoring a plan of referendum, by which important acts of the Legislature can be voted by the people. This would be a limited feature of original democracy. But it will not succeed to any marked extent, if at all; the tendency is all the other way. Ever since the civil war centralization of governmental power has been making rapid strides. Notwithstanding that each of the dominant parties has raised the cry against the one in power, it is a fact that each succeeding administration, whether Republican or Democratic, has carried the principle a step or two farther forward. It was this centralization, and disregard of the real sentiment of the masses, that made it possible to open the doors of Congress to religious legis-

lation in the matter of declaring Sunday to be the Sabbath, and enacting that the Columbian Exposition, a State corporation, should be closed on that day. That precedent will be enlarged upon as the principle of centralization becomes more pronounced.

It is thus that an esteemed contributor of the SIGNS writes in a private note of the refusal of the Parliament of Religions to allow the Mormon representative a hearing; and who can say that he speaks too strongly?

The elder says, "This may be good Christian treatment, but it is different from that taught by the Mormon Church." But a man cannot have a very high ideal of Christianity who would expect "Christian treatment" at the hands of such a hodge-podge of Catholicism, degenerate Protestantism, and all the other idolatries that could be induced to join the show. How could any Christian manifestation come out of the worst medley that the world has known since the confusion of tongues at Babel? However, it is a little strange that a religion claiming 300,000 adherents could not have a chance on the platform with the universal pot-pouri,—especially as they adhere to the "American Sabbath." It certainly was not an exhibition of true American patriotism to invite a display of all the polygamy of foreign countries—free of duty—and then rule out the home product.

THE COURAGE OF DESPERATION.

SAYS the *Prophetic News*, edited by Rev. M. Baxter:—

More mysterious than ever is the unbroken continuance of European peace up to the present month of September, 1893, notwithstanding the indications furnished by Daniel's Dates [use of capitals as we find them] that a great European war might be expected to break out not later than the present autumn, so as to change the existing Twenty-three Kingdoms or States inside Caesar's Roman Empire territories into the confederacy of Ten Kingdoms prefigured by the ten-horned wild beast of Dan. 7: 24.

Mr. Baxter has set dates, times without number, for the close of this dispensation, the appearance of antichrist, the destruction of existing European governments, and various other events clustering around the end. Times without number he and his followers have been disappointed. But with a courage born of desperation he plunges madly on in the darkness of the fog evolved by his own principles of interpretation, only to suffer disappointment again. One of the greatest manifestations of antichrist has been before him for hundreds of years, clearly portrayed in prophecy, but he does not know it. The ten horns of Daniel 7 were developed between the years of A. D. 356 and 476, but he cannot see it. The Lord has said, "Of that day and hour knoweth no man," but this seems of little weight with him. He believes that we must know definitely when these things occur, that they must develop through certain channels; and, holding to these erroneous principles, his great endeavor is to force God's word to sustain them. But it will never do it. God has a message to give to the world. In harmony with the words of Christ, that message will not be a definite time message. It is a message calling men back to the worship of the true God, the faith as it is in Christ, and the observation of all God's commandments. Until this message goes to the world, God will hold the winds of universal strife. This he has declared in his word. There may be slight outbreaks of war, but there will be no universal war till the message of God is given to the world, as outlined in Rev. 14: 6-12.

Mr. Baxter is said to have great courage to still pose as an interpreter of prophecy, in the face of all his disappointments. He has, but it is the courage of desperation. We pity those who are so blinded. We pity even more those who are longing for the right way, but who are led by the blind in a way they know not. We entreat them to turn to the Lord and his word.

"BIBLE READINGS ON HEALTH AND TEMPERANCE TOPICS."

THE above is the title of a pamphlet of nearly 100 pages, which has come to us from the Good Health Publishing Company of Battle Creek, Mich. The

pamphlet was written by W. H. Wakeham, a minister of the gospel, as well as an earnest student in physiology and hygiene, and all else that makes better the physical man. It draws not only from the Bible, but other works of authority. While we have not had time for a critical examination of the work, we feel sure from our acquaintance with the author that it is a book of value and one that should be studied. Address as above. Price, 30 cents.

The Parliament of Religions.—Many inquiries have come to us concerning reports of the Parliament of Religions. To all our readers we wish to say that a work is now preparing which will give a complete account of this great gathering. It will be issued complete in one large octavo volume, and will be a careful compilation of all of the proceedings. It is a narrative of the greatest achievement in modern religious history, and which the future will demonstrate to be of world-wide import. The book contains the origin of the Parliament of Religions; proceedings of every meeting of the Parliament; speeches delivered and papers read at every session of the noted gathering; the beliefs of the various religious denominations; opinions of eminent divines in regard to the Parliament; influence of the Parliament upon the religious thought of the world. It will be a work of reference of great value. Published by F. T. Neely, Chicago. Price, cloth, \$2.50; sheep, \$4.00.

Question Corner.

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

122. OUR RESPONSIBILITY.

EDITOR SIGNS: Will you be kind enough to tell us in the SIGNS in what manner and to what extent we are responsible for the acts of servants and strangers within our gates, as referred to in the fourth commandment? And what does within our gates include? S. R. H.

Such questions cannot be answered dogmatically. "Within thy gates" evidently refers to all the land and buildings which a man controls and works. This would not refer to houses or lands rented to others. Servants should not be required to do any unnecessary work on that day, and neither strangers nor servants should be permitted to do public unnecessary work on that day. The matter should be kindly stated before them, and we are sure no worthy servant or stranger sharing our hospitality would desire to offend. Doing work of this kind in the privacy of their own rooms might not be in our power to prevent. In fact we should not care to act the part of a spy or inquisitor upon those even whom we suspected. Acts of a public character it would be our duty to control within our gates. "The inmates of the house are to lay aside their worldly business during the sacred hours."

123. THE SWEDISH BIBLE AND SUNDAY.

What makes the Swedish Bible say Sunday instead of the seventh day? The Bible I refer to was made in Stockholm. J. B.

We have not the Bible at hand, and, not being acquainted with the history of its translation, cannot of course give a decided answer to the above question. But this we may say on general principles, that if the "seventh day" or the word "sabbath" is translated "Sunday," it is a mistranslation; for the Sacred Record in both Hebrew and Greek contains no such term. Even the Bible term "first day of the week" is not equivalent to our Sunday.

124. ABOUT THE TITHE.

A person who sells goods says: "I may clear about thirty-three and one-third dollars on a hundred dollars worth of goods sold. I want to know how to pay the tithe on that. When I collect \$20, ought I to pay the tithe on the \$20, or on what profit there is in it?"

The tithe should be paid on the profit, we should say, if we have a correct understanding of the case. If A bought ten dollars worth of goods and sold them for fifteen, his income would be five. The balance of ten dollars would go for the payment of the purchase of the goods. His tithe would be paid, not on the fifteen dollars, nor on the ten, but on the five, and would therefore be fifty cents.