

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 secret of overcoming evil habits and temptations is to be ever watchful, to train the heart to be ever uplifted in prayer to God, by living faith to draw help and life from the great Source of life. "Pray without ceasing" is an important injunction, and a good prayer is, "Create in me a clean heart, O God, and renew a right [constant] spirit within me." We must habituate ourselves never to forget God's presence.

THE word declares that "our God is a consuming fire." Heb. 12:29. But all that a God ever gracious will consume is sin. If the sinner chooses God's way, and thus renounces the sin, God will destroy the sin and save the sinner; the dross will be purged by grace; the pure metal will remain. But if the sinner identifies himself with the sin, if he will not separate from it, when the proper time comes, God's burning glory will consume him in a moment. 2 Thess. 2:8. God's pleasure is that the wicked turn from his evil way and live. Eze. 33:11.—From No. 111 *Bible Students' Library.*

"Unchristianizing the Universities."—The Baptists are becoming stirred about "the secular instruction that is unchristianizing their universities." It was reported to have been said at the recent Baptist convention at Saratoga, N. Y., that "secular teachings are supplanting the Christian evangel in our American colleges and schools to so great a degree that now, if a young man leaves their doors unconverted, he seldom becomes a Christian afterwards." And the *Christian Advocate* says that Methodists must deal with the same thing. It remarks: "A preposterous spectacle it is indeed when a denomination establishes a college or university to promote Christian education, and fills its chairs with professors who, by their private conversations, class-room implications, and intellectual bent and spirit, as well as their known connections, are continually counteracting the Christian influence

of the institution." But this is just what exists all over the land. God's word and faith in that word are what is needed. The "Higher Critics" are worse than the Agnostics. See the article on "Christian Education" in another column. When such education as is therein set forth is given in our colleges and universities, they will be schools of the prophets. Only one thing is necessary, make God's word first.

Bible Faith.—How little the modern Christian world knows of faith! Protestants use the word largely in the sense given it by Roman Catholics, as meaning a creed or system. But this is not the Bible use of the word. Bible faith is a personal matter between the individual soul and God. The faith of Jesus Christ was that principle within him which led him to willingly submit to the will of the Father, and to draw from that Father the strength sufficient to do that will. The faith of Jesus in his people will be the living principle which leads each one of them to do the same thing as did he. That is "the faith once delivered to the saints," or, as the Revised Version reads, "once for all delivered to the saints," in the person of Jesus Christ, now present with us by his word and Holy Spirit.

Contend for This.—This is the faith worth contending for. A creed, system, or theory is cold; dead, and powerless. It may be held by millions, and everyone lost. But the faith of Jesus, that living principle which connects the individual soul with Christ through the word, is instinct with life, warmth, and power. In fact, it is such a yielding to the revealed will of God that it appropriates the power of that will. The word is to the child of faith a "living word," powerful to do and to work effectually. Heb. 4:12; 1 Thess. 2:13. That word through faith cleanses from sin, changes the affections, makes the man a new creature, brings forth the fruits of righteousness and true holiness in the life, and gives to God all the glory through Jesus Christ. This is the faith that is needed to-day. It is the faith that eternal destiny demands of every soul. It is the only faith that saves. It is the only true Protestant faith. It is the only true Christian faith. Oh, for more of it!

Sad, Sad, Indeed.—A handbill of a "Wild West Sociable" held in a Congregational Church near the city of Denver, is before us. We will not try to reproduce the folly. It

advertises a "Grand Round-up," and among the attractions advertised are "Highfalutin Jane," "Squaw Jim," "Long-haired Ranch Egg Orchestra," "Gunny Sack Fan," etc. May it not truly be said, as Inspiration has declared for the "last days," "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." See 2 Tim. 3:1-5. A dispatch to the *San Francisco Chronicle* of March 5, from Pittsburgh, Pa., tells how women resorted to all sorts of shifts to keep the sheriff from the church. One young woman rode a high-mettled horse without a saddle; other women wheeled men in barrows; one young woman paid a man five cents to call on her; and so it runs. It is all wretched, disgraceful.

"The church is fallen, the beautiful church,
And her shame is her boast and pride."

PAPAL INFALLIBILITY.

In 1546 the Roman Catholic Council of Trent, concerning the Holy Scriptures, did "ordain and declare that the *same old and Vulgate edition* which has been approved by its use in the church for so many ages, *shall be held as authentic*, in all public lectures, disputations, sermons, and expositions, and that *no one shall dare or presume to reject it, under any pretense whatever.*"

Thus were the words of the original Hebrew and Greek set aside for a Latin translation, made by Jerome in the latter part of the fourth century, and which even Jerome "did not," according to the learned Roman Catholic Dr. Jahn, "invariably give what he himself believed to be the best translation of the original," for fear of giving "umbrage to his readers by too wide a departure from the Established Version." Dr. Jahn again says: "Sometimes, too, he has substituted a worse in place of the old translation." This version of Jerome's, says the same author, "became corrupted with many errors," because of its being multiplied throughout the Latin Church.

Attempts were made by Charlemagne and Lanfranc, archbishop of Canterbury, to correct some copies of the Vulgate, but their work seemed to have had limited effect. In 1540 Robert Stephens printed an edition of the Vulgate Version, with the various readings of three editions, and fourteen manuscripts. Other readings were added by Hentenius, in 1547. In 1580 and 1585 other editions were published, with many more various readings.

Well, the Vulgate Version was held by the Council of Trent, A.D. 1545-63, as "authen-

tic." But as there were so many various readings in the various editions and manuscripts, it became necessary to prepare an "authorized edition." This was done under Pope Sixtus V., the pope himself correcting the proofs. In 1590 an edition was published at Rome by his infallible papal authority, as the *authentic* and unalterable standard of Scripture.

But it was soon discovered by scholars that this edition contained many errors, notwithstanding the infallible bull which accompanied its publication, enjoining its universal reception, and forbidding the slightest alterations, under pain of anathema.

But what was to be done now? Either the infallible authority must be maintained, and this *fallible* edition, with its thousands of errors, held as infallible, or the pope must be admitted to be fallible by correcting the mistakes. Well, the Papacy thought it would correct the mistakes and save its reputation to infallibility also. The corrupt edition was therefore called in, at least all of the copies which could be obtained, and Pope Clement VIII. issued in 1592 a corrected edition, declaring it, by a similar bull to that of Sixtus V., to be the authentic and unalterable standard.

There are two copies of the earlier edition in existence, one in the Bodleian library, Oxford, England, and the other in the royal library at Cambridge. The learned Dr. James, at one time keeper of the Bodleian library, compared these two "authentic translations of Sixtus V. and Clement VIII., and exposed in a book, which he called "*Bellum Papale*" (Papal War), 2,000 of the variations, some of whole verses, and decidedly contradictory. See Dowling's "History of Romanism," book 7, chapter 2.

This is a sample of Rome's "infallibility." How many of the laity know anything about it? How many of the priests know it? It is this same "unchanging," "infallible" system which is bidding for favor to-day, at whose feet are fawning so many Protestants. Would that all Protestants knew the "more sure word of prophecy," which has faithfully portrayed this apostate power.

The Real Conflict.—The *Congregationalist* of October 26, 1893, said:—

The battle between Protestantism and Romanism is yet to be fought, and, if we do not wrongly read the signs of the times, it is to be fought on this continent sooner, perhaps, and with more terrible earnestness, than we have thought.

The sad thing about it is that many who call themselves Protestants have placed themselves, by the principles which they have deliberately adopted, on the side of Rome. The word of God, and that alone, as the rule of faith and practice, and the absolute non-interference of the civil magistrate in things religious, are primary Protestant principles. But many, aye, the majority, of Protestants have preferred tradition to the word of God, and are demanding civil law to enforce these traditions of an apostate church. The conflict does not lie between *names*, but between *principles*, between truth and error, be-

tween God's word and tradition, between the Sabbath of Jehovah and the pago-papal Sunday, between Christ and antichrist, between the power of the gospel of Christ to win men and the power of the civil arm to coerce men. So-called Protestants will stand where their principles place them; Christians will stand with Christ and his word. Brother, where will you stand? Where do you stand? It is time now to cry, "Who is on the Lord's side?"

Look Out for It—The Sunday-law people said at the close of the last Legislature of California:—

California is no longer without a sabbath law, her Legislature having passed a Sunday law bill—good as far as it goes and open to amendment another year. Our efficient superintendent, Mrs. Armstrong, writes: "Our Legislature has passed the Rest Day Bill. It gave me much hard work to conduct the petition work, and while we did not get all we asked, we are glad to get this. It provides one day of rest to all employees."

The law passed was not a *Sunday* law; it only specified one day of rest in a week, and has proved to be a dead letter. But it is open to amendment, and this will be pushed the coming year. The hold already obtained in various counties in California by the religious legislationists make them hungry for more. Dr. Thompson said joyfully that they were getting Sunday laws in this State in spots, like the measles. It is like a fretting leprosy. Let the friends of liberty be awake. Sunday laws are tyranny.

The True Test.—If the Roman Catholic Church is the true Christian Church, and is as tolerant as she claims to be, why do members of her communion stone ex-priests and mob A. P. A. lecturers? Even granting that the ex-priests and the A. P. A. are wrong, is it right to do violence to them? Would Christ have done so? "Now if any man have not the Spirit of Christ, he is none of his." Jesus said of his persecutors, "Father, forgive them; for they know not what they do." But Rome curses and persecutes those who may speak against her dogmas. Is this the Spirit of Christ? Are Roman Catholics willing to abide by this test?

TUBERCULOSIS has been found in the choice herd of cows kept at the experiment station farm of the State of Vermont. The tuberculin test proved the animals diseased, although outwardly they showed no symptoms of it. But all of the animals slaughtered verified the test. The papers seem to think that it can be stamped out among cattle, but that seems to mean the destruction of from two to ninety per cent of many of the dairy herds of the country. In two of the animals slaughtered in the State herd of Vermont the disease was far advanced, tuberculous portions being found in the lungs and udder. The question is one which, for the sake of precious lives, demands prompt and thorough attention throughout the country.

WORDS spoken in a whisper may revolutionize a world.—H. B. Macartney.

General Articles.

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

THE DAY OF THE LORD.

THE day of the Lord, it cometh;
It comes like a thief in the night;
It comes when the world is dreaming
Of safety, and peace, and light;
It cometh, the day of sackcloth,
With darkness, and storm, and fire,
The day of the great avenging,
The day of the burning ire.

Not slowly, slowly, like twilight,
Nor like the cold creeping tide,
Nor bark from the distant offing
Moving on o'er the waters wide,
But instant, like sudden lightning,
In the depths of a tranquil sky,
From the west to the east in a moment,
The havoc descends from on high.

The voice of the awful trumpet
Arresteth the march of time;
With terror and woe and judgment
It soundeth through every clime.
It speaketh aloud to the living;
It speaks to the slumbering dead;
Earth heareth the final summons,
And boweth the trembling head.

Then the day of the evil endeth,
And the righteous reign comes in;
Like a cloud of sorrow vanish
The ages of human sin.
The light of the morning gleameth,
A dawn without cloud or gloom;
In chains lies the ruler of darkness,
And the Prince of light has come.

—Horatius Bonar.

ONE CAUSE OF SUFFERING.

BY MRS. E. G. WHITE.

WHY is it that there is so much suffering in our world? One reason is that the rich do not fulfill their God-given responsibilities, and, as good stewards of the grace of God, make distribution for the wants of the poor. Men have perverted their God-given powers, and think only of how they may accumulate wealth. There are thousands of rich people who have every luxury, and do not know what to do with their possessions. They make their bodies idols, and heap treasure upon themselves. The rich and the poor have been represented in the Bible in the parable of the rich man and Lazarus. Those who do not deal out their bread to the hungry, clothe the naked, and bring the poor that are cast out into their houses, are committing the sin of Sodom. The iniquity of Sodom was pride, fullness of bread, and abundance of idleness, neither did they strengthen the hands of the poor and needy. The Lord says, "They were haughty, and committed abomination before me; therefore I took them away as I saw good."

Idleness is sin. To every man and woman God has given his or her work, and all are to employ their time in doing good to others. Through luxury and haughtiness, hard-heartedness and inconsiderate thoughtlessness are developed in the character, and these are found in a large degree among those who hold high positions in the world. Those who have an abundance have little sympathy for the hungry, the naked, and the homeless.

What true satisfaction can persons have who load their bodies with costly jewels, while there are thousands destitute, shivering in their nakedness, crying to God in their

hunger and distress! Oh, that those who deck themselves with jewels, and make idols of themselves, might see how they appear in the eyes of their Creator! Oh, that they might realize how the Saviour, who has died for them, looks upon them, witnessing every extravagance, and contrasting it with the destitution of the poor, who cry unto him, and who cry not in vain! Not one who decks himself with jewels and costly array will stand before God guiltless. No one can turn from the truth, violate justice, give up integrity, neglect the poor, and yet flatter himself that he has not forsaken God. All idolatry of self dishonors God, and he who dishonors God fails to benefit humanity. The eternal principles of right and wrong are violated. Needless expenditure of means, indulgence in extravagances, the putting on of gaudy trappings, and decking the body with flashing jewels, is an evidence that the soul has turned from God to self, and at the last day the poor will rise up in judgment and condemn those who have lived for the gratification of selfish desires. The sentence will be passed that, while many were in nakedness and starvation, the rich sinners were squandering money to gratify pride and ambition, and by so doing degraded themselves.

A man may be lifted up because of his wealth to sit among princes; but if he has not a living connection with the Lord Jesus Christ, he has a cheap mind, for he has lost eternity out of his reckoning. In the sight of God he is accounted of the earth, earthy and degraded, the slave of lust and ambition. He has sold himself to his riches, which will soon pass away. He has bowed himself down to an idol that can no more bless him than can the gods of wood and stone. All ungodly gain brings with it a hidden curse, and all well-gotten gain is intrusted to the man as so much capital to be employed in doing good to others. Rich men have the responsibility laid upon them of feeding the hungry, clothing the naked, educating the fatherless, and helping the widows in their necessity. If they neglect this work, they neglect Christ in the person of his saints.

The destiny of souls will be decided by that which we have done or left undone. Jesus says: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was ahungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee ahungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The larger the intrusted wealth, the greater

the responsibility. He who had large supplies yet who failed to succor the needy, will have large retribution. Justice will come upon the possessor of wealth if he has selfishly withheld it from those who needed its benefit. The condemnation that will come upon him who had great gifts will be that it was in his power to do good, to relieve the suffering, and he failed to do it. If men would keep the commandments of God, they would practice mercy and the love of God. Man would be upright in his dealings with his fellow-man; but he who serves not God places no restrictions upon his ambitions, and gives himself up wholly to covetousness, and thus he ruins his soul. He becomes miserable and discontented and unsatisfied, because he would grasp more of the world's wealth than he can get in his possession; and thus the more the covetous rich man has, the more miserable he becomes.

Those who would be happy, who would be a blessing to the world, must make the Bible their standard of character, and work in Christ's lines. Can it be possible that those who have riches and who spend money only for the gratification of self, have Bibles? If they have, do they read them? Have they read of the foolish rich man, who was abundantly blessed of God? Why?—In order to test and prove him, and make it manifest that he was not a character that could be trusted with eternal riches. What did the rich man do?—Just what many to-day are doing. Instead of opening his eyes to see the suffering around him, instead of opening his ears to hear their cry of distress, instead of appropriating his goods to supply their deficiencies, he said: "What shall I do, because I have no room where to bestow my fruits? And he said, This will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But what decision does the Lord make in regard to this disposal of matters?—"But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

What will be the reward of those who spend their money in extravagance? These persons have souls, which Christ has purchased with his own blood, and if they are saved at all, they must be saved through God's appointed way. Their bodies may be weighed down with jewels, with gold and silver, but will this enhance their value in the sight of God? Will this purchase for them the crown of eternal life, that fadeth not away? Will this buy for them the exceeding and eternal weight of glory, that eye hath not seen, nor ear heard, that hath not entered into the heart of man, that God hath prepared for them that love him? God has prepared indescribable glories for them that love not gold, not display, not extravagance, not luxuries and ornaments, but that love him. Those who love God with all their hearts, and their neighbor as themselves, will reap the eternal reward.

But not only in the world is the love of riches prevalent, but even in the church gold and silver have been made an idol of. There are many who profess the Saviour's name who have not helped the poor, nor strengthened the needy, nor regarded him who was ready to perish. The people of God are com-

missioned to be laborers together with God. Have the offerings of the church been made in proportion to the fields that cry for help? Has the love of Christ constrained those who profess his name to give to advance the gospel message in home and foreign mission fields? To every soul the reward will be, not according to profession, but according to what has been done. Actions will measure the love you have for Christ and for perishing souls. Christ will say to you, whatever has been your course, "Inasmuch as ye have done it [or did it not] unto one of the least of these my brethren, ye have done it unto me."

THE CHRISTIAN IDEAL OF CIVIL GOVERNMENT.

BY ELDER A. F. BALLENGER.

NEVER since the adoption of our national Constitution until the present hour has there existed so deep seated an agitation touching the relation of Christianity to civil government as exists to-day. The divorcement of Church and State provided for in the Constitution of the United States, which for more than a century received the almost universal approval of civilian and churchman in America, as well as the approbation of the advanced thought of the world, is now seriously questioned by a large and growing body of American citizens, especially clergymen. The theory of government which has placed our country in the forefront of progressive nations is attacked, as well as the experience of more than a hundred years. Our national Constitution is denounced as "godless," "Christless," and the increase of crime and all public calamities is charged to a failure to acknowledge Christ as the ruler of the nation, by inserting his name in the fundamental law of the land. A defense of what is termed an "infidel Constitution" is denominated "political atheism," not only when the defense is made by a liberal non-churchman, but also when made by the otherwise most "orthodox" Christian minister.

This in brief is the present situation, and brings us to the question, Is a government in which Church and State are separate a "godless," "Christless" government? What is the Christian ideal of civil government? Is it the Church dominated by the State, exemplified in ancient Pagan Rome, and modern Russia, England, and Germany? or is it the State dominated by the Church, exemplified in Papal Rome before the loss of temporal power? or is it where there is a complete divorcement of Church and State, as exemplified in the Government of the United States when administered in strict conformity with its national Constitution? That some form of government is necessary will not be denied by any but the anarchist. Not only does all experience go to prove the necessity of government, but its existence is both ordained and sanctioned by Divine Revelation. "The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God." Rom. 13:1, 2.

It being established that civil order is a part of God's plan in his dealings with fallen men, the next question in order is, What relation would he have the civil government sustain to his work for the redemption of man. Before answering this question, and as an aid to answering it, the question arises, What means does the Creator employ for the salvation of men? It must be admitted that

in all God's dealings with fallen men there is perfect harmony; one institution of God for the good of man will not conflict with another. Does God employ any power other than that of moral suasion, exercised through the drawings of infinite love, to reconcile man to himself? Does he force the consciences of men? Will he save men by arbitrary power contrary to their wills? Such an idea is contrary to both reason and Scripture. It is contrary to reason to think that an Infinite Being would take pleasure in the worship of machines, for such men would be should their Creator force them to love and praise him; it is contrary to Scripture, for saith the word, "God is a Spirit; and they that worship him must worship him in spirit and in truth;" "for the Father seeketh such to worship him." John 4:23, 24. Again, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28); and "whosoever will, let him take the water of life freely" (Rev. 22:17). "Ye will not come to me, that ye might have life." John 5:40. "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47. "And they did not receive him. . . . And when his disciples James and John saw this, they said, Lord, wilt thou that we call fire to come down from heaven, and consume them? . . . But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them. And they went to another village."

From these and many other scriptures that might be quoted it is established that God has created man a free moral agent, to choose or refuse his offered grace and abide the consequences. Not only does he refuse to employ force, but, as proved by the last scripture, he indicates that all force in religion partakes of the Satanic spirit.

And now it is impossible to believe that the Master would himself refuse absolutely to use compulsion in dealing with man's relation to himself, and at the same time delegate such authority and power to fallible, fallen men. Impossible. But however irresistible the conclusion from the standpoint of reason, we are not left with this alone; we have a "Thus saith the Lord." When questioned as to the nature of his kingdom as related to earthly power, Christ answered with words "like apples of gold in pictures of silver," "My kingdom is not of this world." Again, when the question involved the very subject of this article,—the nature of civil government and the limits of its jurisdiction over the conduct of men,—the answer came like a mighty cleaver of truth in the words, "Render therefore unto Cæsar [civil government] the things which are Cæsar's; and unto God the things that are God's," separating forever the ecclesiastical and the civil.

Thus it is seen that the Lord not only refuses himself to use force in spiritual things, not only condemns the use of it by his followers, but in the last quotation denies it to civil governments by removing from civil jurisdiction all things pertaining to man's relation to God.

From the foregoing facts we deduce the following conclusions: God being the author of civil order, or government, and at the same time creating and ordaining man free to be religious or not religious, it follows that the government must not meddle in the slightest

degree with religion, for in so doing it would conflict with man's freedom in religion, and bring God in conflict with himself, for to create man free and then create a civil government to enslave him, would bring God in conflict with himself, which is impossible. It therefore follows that any civil government which interferes with religion, or man's personal relation to God, is in this matter contrary to God, and, therefore, to this extent "godless" and "Christless."

Again, Christ having by plain declaration declared for the separation of religion and civil government, it follows that the government which is organized in harmony with this principle is to this extent in harmony with Christian principles, and, therefore, in this matter represents the Christian ideal of civil government. It follows, then, that the Government of the United States, when administered in strict conformity with the federal Constitution, which provides for a complete separation of Church and State, instead of being for that reason "godless" and "Christless," is to that extent in harmony with Christian principles, and in this matter represents the Christian ideal of civil government.

The subject might properly be left at this point, but just here there arises in the minds of many honest inquirers the question, "It being true that the proper relation between Christianity and civil government is a complete separation of the two forces, how can Christianity exercise an influence for good, as it certainly ought, on the civil institutions of government?" The question is a very natural and proper one, and the answer is plain. Governments, especially representative governments, are but a reflection of the character of the people composing them. The better the individuals composing the government, the better the government.

Again, Christianity has to do only with the individual. "Ho, everyone that thirsteth, come ye," "Whosoever will, let him" come, are addressed to individuals and not to governments. Since governments are made better only by making better the individuals composing the governments, and since Christianity deals only with the individuals, it follows that the only way that Christianity can affect the government is by its influence on the individuals composing the government, and thereby indirectly influencing the government. A civil government made up of individual Christians would be the best government, not because the *doctrines* of Christianity would be enacted into law, for that would ruin the government, but because genuine Christianity reveals the most perfect *justice*, as between man and man, and this *justice*, which comes from an experimental knowledge of Christianity, and *not* the *doctrines* of Christianity, being enacted into law, would make it the best government.

RACKS and fagots soon waft the soul to God, stern messengers, but swift. A boy could bear that passage, the martyrdom of death. But the temptation of a long life of neglect and scorn and obloquy and shame and want and desertion by false friends, to live blameless, though blamed, cut off from human sympathy—that is the martyrdom of to-day.—*Theodore Parker.*

HE who sits at Christ's feet here shall sit on his throne hereafter.—*Matthew Henry.*

CHRISTIAN EDUCATION.*

(Continued.)

NOW, BEFORE sin came in to darken the mind, it was not necessary to tell us that the lessons of God were manifest in leaf and flower, in tree and rock and streams and clouds. You see when man saw a leaf, he saw the lesson connected with it, and could read just as plainly on every leaf of the tree and of the forest as we can read on the printed leaf of God's word, and the revelation of God was printed there just as plainly. But when men's minds became darkened, so that they could not read the lessons, then God must bring the revelation of himself to them in some other way, and so he began to tell them what they meant. He began to say, "This is what that means; this is the lesson I would convey in that." It became necessary for him to point out to us the lessons we should learn; and so all through the Bible we have the lessons and operations of nature connected with God; and again and again is our attention called to these things as we read the Bible.

"But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?"

Now take just what is brought out there. "Ask now the beasts"—there is the study of zoölogy, you see; as we would put it in our modern way, "Study zoölogy, and it shall teach thee." "And the fowls of the air,"—ornithology,—and it shall tell thee; "speak to the earth,"—geology, mineralogy,—and it shall teach thee; "and the fishes of the sea,"—ichthyology,—and they shall declare unto thee." Who knoweth not that in zoölogy, in ornithology, in geology, and mineralogy, and in ichthyology, the hand of the Lord hath wrought all these?

But in the way those sciences are taught at the present time, there are few that are led into a personal experience that God has wrought in them, that the same power that wrought in them works in the Christian, that the same power which gives life to all that we see gives life to us, that the same power by which they were created creates us anew in Christ Jesus, and that the same word which speaks through them keeps us from falling. You see the knowledge of God as a personal Creator and Redeemer, as our Upholder and Saviour, as revealed in Jesus Christ in his word and in our experience, has been separated from the study of these things.

THE OBJECT OF TEACHING SCIENCE.

NOW of what final value is it if we should know all that the books can teach us concerning the facts of these things, so that we should be able to pass a most critical examination upon these sciences, if we separate those things from God and his work? What are we here for? to build ourselves up in our own estimation, and indulge in the feeling of pride that we have made some discoveries, and lift up man because of it?—No, that is a mistaken view of it. The more we learn of God as revealed in nature, as he would have us learn of him, the more we are led to adore him as the King and Creator. And the humbler the views we get of ourselves, the stronger are the feelings of gratitude, adoration, and love. The more strongly are we bound

*A stenographical report of a lecture, or talk, by Prof. W. W. Prescott, of Battle Creek College, Mich., at the Oakland camp meeting, May 14, 1894.

to him in loyal service when we recognize him and his goodness and love in everything with which he has surrounded us.

That is, just in the briefest way, the outline of the way it seems to me that the works of God should be taught. If it is necessary in order to do this that we should discard the idea that we must study this science and that science and the other science, it is all right. It seems to me that if we could in some way arrange a course of study in the sciences, in which from first to last it should be simply a progressive knowledge of God, we would simply take the face of nature as our study, and let it lead us where it would, let it bring in as it would all the principles and facts that are laid down in the text-books upon the different lines of study, but progressing simply in the knowledge of God and in the ability to read the handwriting of God in the material universe. Then the study of the sciences would be simply the study of God, and what we learned in science would not be simply certain facts, but we would read in those facts God's works continually.

Now it is just as true in reading and studying the Bible. There are many who read the Bible simply as an aggregation of certain facts in history. They do not really see the revelation of God in Jesus Christ in everything that is seen and done. From first to last there is a complete revelation of God in Jesus Christ. If people were taught to read the Bible in that way, there would not be a dispute in these days as to whether we should throw away the Old Testament or not. Does God ever become too old for practical use? Does Jesus Christ ever wear out? Are his virtues ever too old for us? They begin with the first chapter of Genesis, and they run all through to the last chapter of Revelation.

I have read somewhere that a copy of the Constitution of the United States has been so engraved and printed that, standing at a distance, you see a perfect portrait of George Washington, and coming nearer you are able to read the words and the Constitution complete. Every word, every line is so arranged that, standing at a distance and looking at it as a whole, it is the face of George Washington. So in the face of nature, when we are taught to read it aright, so in the Scripture, when we are taught, to read it aright, there is one face that shines faithfully, a complete portrait of Jesus Christ. Many read the printed page and do not see Jesus as he is. They do not behold that face from which shine light and love and blessing for everyone, because their eyes have been blinded by the "god of this world," lest the "light of the knowledge of the glory of God in the face of Jesus Christ" should shine unto them.

Now the purpose of teaching science, as we call it, that is, the purpose of becoming acquainted with nature, is not simply to be able to know that certain things happen in certain ways, not simply to become acquainted with certain laws and certain facts as laws and facts, but it is to see the face of Jesus Christ in everything; it is to see in it the revelation of God; and when these things are taught in any other way, they are not taught as God would have them taught. When we learn that the laws of nature are but the operations of God, and when we look upon everything as a revelation of God and a reminder of God, there can nothing happen that shall not be an encouragement and help to us contin-

ually. We will get hope and courage out of everything.

ITS CONNECTION WITH THE SABBATH.

Why is it that such an attempt has been made to turn men's minds away from the Sabbath of the Lord?—Because that is the reminder of God, the Creator. Why is it that during the last half century in a special way this attempt has been made, and during this same time, in a special way, began this teaching of science that would lead men to forget God in nature and see only some unknown cause acting under some unknown impulse, but not observing in nature the constant operation of God? Now those two things go together. Here was the Sabbath reform to be brought in, but the Sabbath was a reminder of God, the Creator of heaven and earth. Now if out of men's minds could be gotten the idea that a personal God was the direct Creator of heaven and earth, that he spake, and it was done, he commanded, and it stood fast, that by his word the heavens were,—if men could be led away from this, then men would be prepared to reject the real idea of the Sabbath as a reminder of God, who is the Creator.

Now this is illustrated well in this way: One of our brethren was talking with a young man who was studying for the ministry, and he laid before him this instruction concerning the Sabbath and the spiritual nature of the Sabbath as a reminder of the creative power of God, and that by that same creative power in his word we were made new creatures in Christ Jesus. The young man listened with interest to his statement, and he said, "That would have much force to my mind if I believed in the literal idea of creation, and in the literal six days of the first chapter of Genesis; but science shows us that those were long periods of time, and that these things were not spoken into existence at once; and therefore that loses its power to my mind." And yet all true science is but the interpretation of the handwriting of God in the material universe, and the handwriting of God in the material universe does not contradict the handwriting of God in his Book of Revelation, so science never teaches anything contrary to the word of God. But do you not see the connection that, by turning men's minds away from the idea of literal time and the creation by the power of the word, their minds have been prepared to discard the idea of the Sabbath as the reminder of that power, and the Sabbath idea as being the revelation of God in Christ, just as the creation was the revelation of God in Christ?

And really I believe that as much has been done to undermine the word of God and the authority and power of the revelation of God in the hearts of men by this teaching of science (falsely so called) as by any teaching from the pulpit. It has stealthily undermined the very foundation, because when you take out of nature the literal idea of the personal Creator, who created all things by the word of his mouth, and upholdeth all things by the same word, and the idea that Jesus Christ was the Agent in creation, by whom all things were made, you take out of the Bible the very life and power of the revealed word, because the revealed word was only given to tell men in their own language what God had already told them in his language in the face of nature. Now you see when you take that idea

out of nature you kill the very life and power of the Bible, which is the revelation to us in our language of the very same idea, thought, and character of God that he had already revealed in his language on the face of nature.

(Concluded next week.)

GOD'S PURPOSE CONCERNING THE EARTH.

BY ELDER WM. COVERT.

THE Lord purposed when he made the earth that it should be inhabited. That purpose will prevail, for he did not make it in vain. As an evidence of the truthfulness of this proposition study Isa. 45: 18.

The Lord works all things after the counsel of his own will. Eph. 1: 11. There can, therefore, be no doubt as to the ultimate outcome, because when God has spoken, he cannot lie. Titus 1: 2. The Strength of Israel will not lie, nor turn from his eternal purposes. See 2 Sam. 15: 29. Therefore, the earth having been brought into being for a place of habitation, it must be made to fulfill that mission.

The wisdom that inheres in that purpose is seen when we study the subject of its inhabitants. God was preparing the way for man's creation; and that man, when brought into being, might not be a homeless wanderer, nor an intruder on room belonging to others, the Creator first provided the home, and then made man to inhabit it.

The Lord by his Spirit moved upon the mind of David to write for us upon this sweet theme, saying: "Our God is in the heavens; he hath done whatsoever he hath pleased." "The Lord hath been mindful of us; he will bless us." "Ye are blessed of the Lord which made heaven and earth. The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." Ps. 115: 3, 12, 15, 16.

Of course the Lord knew all about the kind of being he was about to create, and what his nature would require, and this was provided for in the formation and endowment of the earth.

The ability of God to perfectly adapt his works to the harmony of his purposes is eloquently stated by the Psalmist: "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places." Ps. 135: 6. The seas, the rivers, and the lakes, the aquatic creatures were made. To show his love, his skill, his power, and his wisdom, amphibious nature is made to speak forth his praises. The feathery tribes he has made to traverse the air, and enjoy a field as wholly to themselves as do the fishes in the waters.

Then upon the earth, and in the earth, are things innumerable which tell the wonders of the power that formed them and gave them a habitation. It was over all these, and for his interest and enjoyment, that man was created and given dominion.

Moses testifies to the existence of this purpose in the mind of the Creator before man was made. His words are these: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1: 26. After they were created God revealed to them his purpose, and gave them their commission, saying, "Be fruitful, and multiply, and re-

plenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1: 28.

The commission noticed in the above scripture is cited by Paul in Heb. 2: 7, wherein he says the Lord crowned man with glory and honor, and did set him over the works of his hands. Could we but behold that Edenic beauty which our first parents saw in the lovely home which God prepared for their habitation, we would long for an inheritance there.

It was the hand of the Creator that prepared the home where Adam first dwelt, for says the inspired word, "The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." Gen. 2: 8. It was by divine power exerted on purpose to make happy the holy pair, and beautify their place of abode, that God wrought. No man, since Adam left Paradise, has possessed a home equal to that one which was first given to man. Read the following, and then try to conceive of its beauty: "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden." Gen. 2: 9. Nothing that was either beautiful or good was left out of that garden. It contained everything "that was pleasant to the sight and good for food."

It was Adam's part to dress and to keep that holy and beautiful place. What unalloyed joy was placed within his possession! Every animal, every fish, and every fowl belonged to our first parents. All these were perfectly submissive, and fondly looked to them to be directed. Then they dreaded not the fisherman's rod, the hunter's shot, nor the butcher's knife. No net, no snare, neither goad nor trap, made wild nor terrified Adam's flocks while the forbidden tree remained untouched in Paradise. No storms nor chilling atmosphere made unpleasant that abode. The air was made fragrant with perpetual bloom and the ripening fruit of that place.

Of course all can see that God is able to make this earth to be as glorious as that of any place in all the universe. If God has made heaven beautiful, he did it by the same power that he used in beautifying Eden. If there are beautiful landscapes and lovely bowers in the place where God and Christ and angels dwell, it was our Father's power and skill that did it all. Remember, too, that for none in all the worlds has he shown more love than he has manifested for Adam's race, to whom he has given this earth. If we do not now see our home as beautiful and free from pain and sorrow as we wish it were, just call to mind that our Heavenly Father and our Redeemer will bring it about in their own time and way.

And now, while we wait a little while for that glad day, let us study the Bible in a few short lessons, that we may know something about how it all is to be accomplished.

Burlington, Vt.

A RIVER that is too sluggish to run swift cannot be used for manufacturing purposes. A sluggish Christian may be of some use, but it will take the workers a long time to find out where he will be useful. It is every Christian's high calling to manufacture, by example and precept, honest, manly character.—*The Occident*.

THE ARIAN CONTROVERSY.

BY ELDER I. E. KIMBALL.

SOMETIME about A.D. 320 or later a violent contest arose in the see of Alexandria. More than a hundred bishops were suffragans to this primate, and more than a thousand of the inferior clergy were dependent upon him. His sway extended over all the districts of the Mediterranean coast. Alexander, the primate, called a conference of the clergy under his immediate jurisdiction, to discuss certain theological questions. He broached the subject of the Trinity, gave his views, and asked for an expression of opinion with reference to it.

Arius, a young man of thirty years, gifted, highly educated, who had been ordained presbyter, and appointed to take charge of the Alexandrian School of Theology, where Cyprian and Origen had formerly distinguished themselves, was against the primate. To Alexander's opinion that there is but one Deity, who appears sometimes as the Father, and again as the Son, or as the Holy Ghost, or, if not exactly this, that three persons existed in one God, distinct, and yet of the same substance and the same eternity, Arius rejoined that, although the Son was of the same or like substance, yet he was the offspring of the Father, and had a beginning.

The conference came to no decision. Councils were convened, Arius and his adherents condemned, excommunicated, and Arius banished. Lest the pestiferous doctrine go farther, they decreed that none but the primate should preach in Alexandria. Soon every district and church blazed with the excitement of the contest.

Arius, who had fled to Palestine with many adherents, sent confessions of their faith to the Eastern bishops, who quite generally accepted them, and acknowledged Arius as one of the communion, notwithstanding the anathemas of Alexander.

Among the Eastern bishops, one suspicious as a favorer of Arius was Eusebius of Nicomedia. "Every bishop in the East but three," wrote Arius to Eusebius, "have taken my part." "Their views are mine," wrote Eusebius to Arius, "and as thou thinkest what is right, pray that all may think likewise."

Arius and his adherents, confident and strong, greatly agitated the matter. "The Thalia," a poetical production of Arius, was made to speak his doctrines, also "Songs for the Sea, the Mill, and the Road," were sent forth to gather converts. Then Constantine spake, and by the hand of Hosius, bishop of Cordova, sent a joint epistle to Alexander and Arius. But the disturbance grew more and more. At last, to adjust and settle this vexatious quarrel, Constantine called a general council of the bishops of the Eastern provinces to convene at Nice, not far from the imperial residence at Nicomedia.

Three hundred and eighteen bishops, and, it is said, two thousand and forty-eight persons assembled. The bishops at least were entertained and supported out of the public treasury. Arius was cited, and the primate Alexander came on, supported by his right hand man, *Athanasius*, who was afterwards to figure so conspicuously; for he finally grew to be the very life and soul of the more rigid Catholics.

The issue at Nice was not merely to settle the strife of words whether *Homoönsia* or *Homoioönsia* (same substance or like substance)

expressed the true doctrine of Christ's existence, but whether the Catholic Church could have a doctrine settled and compounded befitting the imperial religion; whether in fact the church should stand foremost, or individual independence should still be retained, and her creed and doctrines be subject to private interpretation. Bishops from Gaul, Carthage, Cordova, and from the Goths were present.

The discussion was heated and discordant. The bishops Eusebius of Nicomedia and Eusebius of Caesarea, together with their followers, were for compromise and reconciliation. It could not be effected. The tension, strained to the extreme at the first, resulted in a final rupture. Constantine, disposed at first to follow Eusebius, soon assumed the imperious tone of authority. The Nicenes adopted a creed, and pronounced anathema upon Arius and his partisans. "Everyone rejecting the decrees of the council shall be instantly banished as disobedient to divine laws," cried the emperor. Therefore nearly all submitted, and Arius was banished.

TIME OF EASTER.

At this council the time for the celebration of Easter was finally fixed and other questions settled. It is said that Acesius, a Novatian bishop, was cited to this council by the emperor, who questioned him concerning the difference between the Novatian belief and the Catholic. Acesius stated to the emperor that they did not believe in the power of priest or bishop to pardon those who fell away from the truth in times of persecution, or to pardon any sin, which was God's prerogative alone, "who hath the ability and the authority to remit sin." "Then," said the emperor, "set up thy ladder, Acesius, and mount alone to heaven."

The session of the council closed with a participation in the celebration of the twentieth anniversary of Constantine's reign, which far outshone all the heathen glorifications of former emperors.

The decrees of the council were sent immediately to Sylvester, bishop of Rome. At the thirteenth Roman council, two hundred and seventy-five bishops being present, the decrees were confirmed and all anathematized who rejected them. Constantine addressed all the people of the empire, imposing the name Parpherians upon all Arians, consigning all their writings to the flames, and pronouncing capital punishment upon all who concealed the writings.

Thus the matter ended, a victory for Roman Catholicism. Constantine died A.D. 337. Constantius, who finally succeeded to the full authority and kingdom of his father, was an Arian, and succeeded in reversing the fortunes of Arianism for a time.

WITH ALL THY STRENGTH.

IF we love God with all our strength, we will be strong enough to hold our tongues when the devil tells us to use them to find fault with people and things that do not exactly suit us. We will be strong enough to visit the sick and those in prison, and strong enough to reach down into our pockets occasionally and lift out a dollar or so that Christ would spend if he carried our pocket-books.

The man who loves God with all his strength does not sit in the front room and smoke while his invalid wife is out in the back yard doing a two weeks' washing. Neither does he spend the most of his time in holding

down store boxes on the shady side of the street, while the companion of his bosom makes a living for him with her needle. The man who loves God with all his strength is never afraid of being overloaded, and he don't say, "I pray thee, have me excused," whenever the Lord shows him a cross that looks to be extra heavy.—*Ram's Horn.*

TRUE HAPPINESS.

BY W. H. B. MILLER.

A too common impression prevails among those who have not yielded to the claims of the gospel, that to become a Christian means to forfeit all enjoyment and to renounce all right to every earthly happiness. Is it rational to suppose that the Creator would, after having implanted these desires in our nature, declare all means to their attainment to be unlawful? God does not act thus. Mankind has a natural longing for an eternal existence, and the means to attain the desired consummation has been placed within the reach of all. The craving for rest is gratified by sleep, and the natural desire for food is met by the Creator's bountiful provision, both pleasant and healthful. Yet the enemy of Christ would have men believe that the service of God is stern and forbidding, and that his servants are controlled by rigid, unnecessary laws, requiring them to smother all natural desires, avoiding even the appearance of pleasure or happiness. Can it be possible that the lives of Christians ever present such a testimony to the world?

Wherever this impression prevails, it is a deception, as every true Christian can joyfully testify. The Creator is the author of all pleasure, and he loves to see his servants happy; but Satan takes these blessings, and by their excess or perversion turns them into curses. God is the most reasonable master we can serve. His kindness, compassion, and mercy are infinite, and his love no man can understand. Although we are his creation, he does not compel obedience, but gently pleads with us, offering the most gracious and tender invitations to come out of bondage into the freedom of his service. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; . . . for my yoke is easy, and my burden is light."

Are you afraid, dear unsaved friends, that the pure eye of the Creator will detect so much sin in you that he will refuse your service? All might well fear such a reception; but listen: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow." Perhaps you fear that you will receive stern rebuke should you stumble often: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Can service under such a Master be hard? True, there will be conflicts; but Christ is a Captain who never loses a battle; thus victory is assured while under his banner.

"But I must give up all my pleasures." Drop the shadows and God will give you the rich substance. His storehouse is full of precious blessings, which he is patiently waiting for you to accept. "O taste and see that the Lord is good." Come and enjoy the real pleasures of the Christian; then you will realize how false have been the attractions offered by Satan.

Come, without money and without price, and find that "peace of God which passeth all understanding," that happiness that no man can take from you, that joy which God alone can give. Here is to be found the true realization of all our God-given desires. Satan has invented many clever counterfeits, but God offers the pure, precious realities, the "gold tried by fire," the "pearl of great price." "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Whosoever will, let him take the water of life freely."

CONCERNING EARS.

BY ELLIOTT C. CHAPMAN.

In forming man the Lord in his goodness gave to his creatures these delicate and useful members, which he not only adjusted so as to be ornamental, but exceedingly practical as mediums of sound. Whether our all-wise Creator had in mind how convenient they would be for supporting spectacles, pencils, and various inventions of man, we will not venture to say, but certain it is that these little projections are made to serve in a diversity of ways. From the commonly considered genteel custom of bearing about in the name of earrings beautiful products of pride and extravagance in the so-called civilized countries of the world, they are made the recipients of hideous ornaments in some of the heathen lands. Some of these South Sea islanders are accustomed to make what they consider a very neat improvement on this little member by making a hole, which is gradually enlarged, until in some cases their entire wardrobe may be thrust through their ear. The stranger, upon visiting these parts, is usually much impressed with the custom of the young ladies in wearing flowers over their ears. These flowers are usually white, and stand out in bright contrast against the dark face of the islander.

As the ear is an opening through which Satan often assails the soul, the Lord has given some good instruction concerning the care of the ears. Sometimes they should be stopped, as shown by Isa. 33:14, 15, for the one "that stoppeth his ears from hearing of blood" is of the sort which "shall dwell with the devouring fire." Again, they should be open to receive "the words of knowledge," and carefully garner the words of truth. Prov. 23:12; 2 Tim. 4:3, 4.

As to outward adorning, the word of God is not silent (1 Peter 3:3; 1 Tim. 2:9, 10); and he who reads these texts in the fear of God can readily see that the part which God would have us beautify is "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Man often wearies of hearing, but there is One whose ears are never tired at the cry of his children. As it was when the prophets of old lifted their voices to God in earnest supplication, so we still have the assurance that "the eyes of the Lord are over the righteous, and his ears are open unto their prayers." 1 Peter 3:12.

Papeete, Tahiti, March 25, 1894.

WEALTH takes into itself the qualities by which it is won.—*J. G. Holland.*

A PRAYER.

BY A. R. WILCOX.

O LORD, in faith we come to thee;
Thy help and grace we now implore;
Our hearts make clean from sinful stains;
Oh, dwell in us for evermore!

We are dependent, weak, undone;
Uphold us, Lord, or we must fall;
'Tis joy supreme while here to find
In thee our strength, our all in all.

In blessings rich, oh, let us share,
Ungrateful though we ever prove!
In praise for all thy gifts to us
The truest love our lips shall move.

Thy servants bless in all the world;
To them thy Spirit free impart;
And may the precious seeds of truth
Bear glorious fruit in many a heart.

Abundant grace on all bestow;
When weary hearts with grief are press'd,
Oh, may they find in thee a place
Of boundless comfort, peace, and rest!

Our wayward steps wilt thou attend;
May evil snares be turned aside;
Grant us a place with thee above;
In mansions blest would we abide.

Athens, Vt.

THE LAW OF GOD.

BY E. E. ANDROSS.

"THE Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:12. Moses responded to God's call. Verse 18. "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Chapter 31:18.

The Lord told Moses, while he was in the mount, of Israel's apostasy in the worship of the golden calf: "I have seen this people, and, behold, it is a stiff-necked people." Chapter 32:9. Moses was directed to return to the camp without delay. "Go, get thee down," were the words of God. As Moses drew near the encampment, he beheld the people shouting and dancing around their idol. Instead of engaging in the solemn worship of God, searching their hearts and putting away all evil, thus drawing nearer and still nearer to God, preparatory to the reception of the holy precepts, which they had trembled to hear spoken from the lips of Jehovah but a few days before, as they should have been doing, how different the scene! A scene of heathen riot, in imitation of the idolatrous feasts of Egypt, met the view of the man of God. There, in the sight of the burning glory of God, Israel had "corrupted themselves."

Moses was overwhelmed. He had just come from the presence of God's glory, and, though he had been warned of their course, yet he was unprepared to witness the dreadful exhibition of the degradation of Israel. "To show his abhorrence of their crime, he threw down the tables of stone, and they were broken in the sight of all the people, thus signifying that, as they had broken their covenant with God, so God had broken his covenant with them."

We have all broken God's covenant, for we have all sinned and come short of his glory. Rom. 3:23. Though we may not have made a literal calf, and worshiped it, yet we have chosen other gods to go before us; and, as the tables of stone were broken beneath the

mount, so must our hearts of stone be broken; for says David, "A broken and a contrite heart, O God, thou wilt not despise." Ps. 51: 17.

But how is this to be accomplished? "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23: 29. Yes, God has even said: "A new heart also will I give you; and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Eze. 36: 26, 27.

When we hear Christ's voice, and open the door of the heart, letting him in (Rev. 3: 20), he then, by his Spirit, writes that same law, "not" this time "in tables of stone, but in fleshy tables of the heart" (2 Cor. 3: 3), for he says, "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Heb. 8: 10.

The individual in whom this blessed work has been accomplished, sees the law of God, not as "grievous" (1 John 5: 3), but as that in which he delights (Rom. 7: 22); not as that which is repulsive and from which he would turn away, but as that in which he would meditate day and night (Ps. 1: 2); not as that which would be a "yoke of bondage," or would lead him into slavery, but as "the law of the Spirit of life," which "in Christ Jesus hath made him" free from the law of sin and death (Rom. 8: 2). And, thus realizing that "the law of his God is in his heart, none of his steps shall slide" (Ps. 37: 31); having that "great peace" which is "as a river" and that "righteousness as the waves of the sea" (Ps. 119: 165; Isa. 48: 18), he exclaims from the depths of his soul, "O how love I thy law! it is my meditation all the day" (Ps. 119: 97).

Having been thus made a tree of righteousness, the planting of the Lord (Isa. 61: 3; Ps. 1: 1-3), in the soil of love (Eph. 3: 17), and watered by the Spirit of God (Isa. 44: 3), he will bear rich clusters of fruit, to the honor and glory of God.

Dear reader, if this is not your experience, will you not respond to the gracious invitation of the Saviour, as he pleads with you, with all the tenderness of that great heart of love, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"? Come, and receive that rest which the cross supplies to the weary, the heavy laden, the sin-sick soul. "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Plunge to-day beneath the cleansing waves of that Fountain which has been opened to the house of David for sin and uncleanness. Will you not accept of him in whom you can keep that blessed law of love, and thus give you a right to the tree of life, and an entrance through the gates of pearl to the city of God? Oh, come, come, come!

LITTLE self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—F. W. Farrar, D.D.

"Thy friend has a friend; thy friend's friend has a friend; be discreet."

Home and Health.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4: 8.

OUR DAILY BREAD.

A LITTLE girl knelt down to pray
One morn. The mother said,
"My love, why do we ever say,
Give us our daily bread?
Why not ask for a week or more?"
The baby bent her head
In thoughtful mood toward the floor;
"We want it fresh," she said.

—Selected.

LOVE IN THE HOUSEHOLD.

WHATEVER else betide, whatever losses may come or separations intervene, let nothing prevent the perfect confidence and mutual love that should exist between the heads of the household. Let each one feel, believe, and know that storms may rage without, but cannot come between them; that other friends may be dear and cherished, but no friend can come between them; that fortune may fail to smile, but cannot shake the impregnable fortress of their love. In order to preserve this state of affection, there must be entire confidence in each other; nothing must come between them. They cannot always feel and think alike; this is as impossible as it is unnecessary, and it is better so. The indulgence they ask for themselves they can readily accord, and should delight to do so. Instead of considering what they have given, they should remember what they have received; instead of making comparisons and estimates as to gifts and services rendered, have hearts full of gratitude for the evidences of affection that gold cannot buy. We cannot compel love. It is a tender plant that requires the most gentle nurture.

"A word, a look, has crushed to earth
Full many a budding flower,
Which, had a smile but owned its birth,
Would bless life's latest hour."

A household without love would be like the earth without the sun, a desert for want of a living spring to waken it into beauty, a night without day, a heaven without stars. Cherish love in the household as you would cherish its life; it is its life and glory, and the wealth of the Indies cannot atone for its loss. With it our homes are the nearest approach to heaven our earth affords. A household united in the service of God is a picture of heaven.—Domestic Journal.

EFFIE'S HYMN.

BY JENNIE M. BINGHAM.

THINGS had come to a crisis at the Bennett's. Not that it was anything very new for things to come to a crisis, but it wasn't any easier on that account. Mamma Bennett was sick again, and lay on the bed, with a very pale, anxious face, and Effie had actually caught her crying. Deary me! It was just dreadful to have one's mother cry. It meant that a crisis had come, sure enough.

And then their breakfast had been just mush, "seasoned with salt," like the speech of the Colossians, no butter or molasses to make their breakfast table interesting and attractive to a forlorn little girl.

Effie sat swinging her foot off the low steps, and thinking and thinking what a disagreeable thing it was to have a mother that would get sick, and a father that would go off and stay away long, long whiles, and then would come home very cross and very tired—so

tired that he would lie and sleep day after day.

Effie was a little girl and didn't know much about the world, but she was quite sure some little girls didn't have so many trials as she and Mollie and her little brother Bob. She saw some at the mission Sunday school who looked as though they didn't have cold mush for breakfast, and as though their fathers cared when their dresses wore out and their shoes grew shabby. Some day she would be grown up, and then she would earn money to buy medicine for mother and good breakfasts and pretty dresses and—"Effie, Effie!" broke in Mollie, "don't you wish you's a hand organ little girl, and then folks would give you pennies, and you could buy a orange. I love a orange just awful."

Effie's face brightened, but soon drooped again.

"If we was rich, we'd do that; but, oh my! hand organs costs lots o' money. More'n you could hold in yer two hands, Mollie Bennett. I heard Jim say so."

Mollie sighed heavily, and Effie sighed too.

"Oh, dear!" said Mollie, "I'm sick o' playing graveyard in the sawdust."

"Let's play dolls," suggested Effie, who never could bear to have Mollie get low spirited and cross. Mollie had a twisted foot, and could never play tag nor jump rope, and Effie was a very considerate older sister.

"I hate to play dolls," snapped Mollie, "'cause my doll never has no new clothes."

"Let's sing," said Effie. "Let's sing my hymn, what we learned in Sunday school. Let's play we's grand ladies singing before folks, an' we'll take turns on the verses."

The low, rickety steps became the platform for the singers right speedily, and little Mollie hobbled up and made her bow. She sang in a sweet voice, that somehow sounded very sad and pathetic:—

"I think, when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to his fold,
I should like to have been with him then."

It was Effie's turn next, and she began on the second verse:—

"I wish that his hands had been placed on my head,
That his arms had been thrown around me"—

and then she stopped suddenly, and looked very excited. "Oh! oh!" she said, "I've thought of something lovely—just too lovely."

"Is it something good to eat?" asked Mollie hurriedly. Her pale cheeks flushed quickly and her eyes shone. Effie was always thinking up good things.

"No, not 'zackly," said Effie, looking perplexed; "and—and we'd have to take Bobby with us, I'm 'fraid, to keep him out o' mischief, and he don't know any of it, 'cept the first verse, and he will sing it—I fink when I read that tweet 'tory of old—not a bit plain."

"Where? where? On a stage, like grand people?"

"No, just 'round the streets. One street after another, where folks look kind, and as if they wouldn't set their dogs on us, we'll stop and sing my hymn; and then maybe they'd give us pennies if we sung it real good, and they liked it, and we didn't bother them."

"Goody! goody!" shouted Mollie, jumping up and down and clapping her hands. "Let's go. Come, Bobby."

Bobby was always ready to go, for that matter. Effie looked him over, and shook her head doubtfully.

"Bobby, do you s'pose you'll 'member to hold your feet out o' sight, 'cause the holes show dreadful, and will you leave your hat to home, 'cause it's so ragged?"

Bobby promised dutifully.

"And, Bobby, you mustn't sing only just the first verse—just the first, 'cause it's the only one you know. Here to home sister let you sing on it when we sung the others, but you

mustn't this time, when it's for other folks. Now promise."

And Bobby promised, and actually left his beloved hat at home.

"If we get some money," Effie whispered to Mollie, "we'll get him an orange."

They wandered on down the street, and soon they came in front of a nice big store, with a good many men sitting around inside. There wasn't any big dog anywhere about, and so Effie halted, with Mollie on one side and Bobby on the other. She was dreadful scared at first, and perhaps would have run away without the song, but Mollie had started the tune:—

"I think, when I read that sweet story of old,"

and Bobby was using his privilege lustily on this verse. They were the sweet voices of children singing a Christian hymn, and it rose above the clink of glasses and tongues, and hushed the discordant sounds within.

"Hear that!" said the men, and they moved up toward the door. Strange sort of music for such a crowd! Coarse faces, bloated faces, dull, desponding, dissipated faces. On the next stanza Bobby forgot, and sang away as at his first verse, in spite of Effie's twitches at his arm. But it didn't put them out a bit, and his "tweet 'tory of old" rang out above the rest—the sweetest story ever told—"how He called little children as lambs to His fold." No wonder the audience grew interested and quiet. The voices of the children sank low and soft on the last verse:—

"In that beautiful place he has gone to prepare,
For all who are washed and forgiven;
And many dear children are gathering there,
For of such is the kingdom of heaven."

The hymn was finished, and they were going away, and nobody offered to give them pennies. Effie was disappointed—oh! so disappointed, she almost wanted to cry. It was hard enough to plan a campaign, and stand up before all those men, and sing, and now the fun was all gone. It was downright drudgery now. And Mollie, poor Mollie, hobbling down the step with her twisted foot, couldn't understand why the program should end so, and looked up at Effie wonderingly. Bobby only clasped his hand in Effie's, and said coaxingly, "Now I want an orange."

Far back of the others in the saloon was a man who sat with his hat pulled down to his eyes. He didn't seem to hear the sweet hymn, but he did, yes, every word. He knew the voices, and guessed why they had come. He heard the comments of the men, interspersed with oaths.

"Pretty children!"

"I hain't what they might call a Sunday school man, but that's good enough for me."

"Don't look 'st'rough they's overfed, hey?"

"Or overclothed, for that matter."

He had heard them sing before, but it never sounded quite like this. "Washed and forgiven," in this sin-defiled place. He raised his head and saw the children turning away from the door with disappointed faces, and Mollie hobbling away last of all.

Someone was asking for a glass now, and remarking, "I reckon their folks hain't teetotlers."

How he hated himself and his wretched life. He had a dollar in his pocket not yet spent. He got up, and strode hastily out and up the street. Soon he found them. A cross-looking man had ordered them away from his saloon, and the children were crying, while Effie tried to hush them. She tried to hush them more and more when she looked up and saw her father. But he did not scold them. He held out a hand to each, saying, "Come;" and then he stopped at the store and bought some oysters and crackers and oranges, and started for home.

Oh, but wasn't Effie surprised! and as for Bobby and Mollie, they thought oranges were nicer than Sunday school hymns any day.

They all went home and gave mother a surprise—such a big surprise it almost cured her. And the best part of it all is that it lasts.

The "sweet story of old" has taken possession of father's heart now, and no more do the little troubadours have to sing for a dinner.—*Christian Advocate*.

ONE AT A TIME.

ONE step at a time, and that well placed,
We reach the grandest height;
ONE stroke at a time, earth's hidden stores
Will slowly come to light.
ONE seed at a time, and the forest grows;
ONE drop at a time, and the river flows
Into the boundless sea.

ONE word at a time, and the greatest book
Is written and is read;
ONE stone at a time, and the palace rears
Aloft its stately head.
ONE blow at a time, and the trees cleft through,
And a city will stand where the forest grew
A few short years before.

ONE foe at a time, and he subdued,
And the conflict will be won.
ONE grain at a time, and the sand of life
Will slowly all be run.
ONE minute, another, the hours fly,
ONE day at a time our lives speed by
Into eternity.

ONE grain of knowledge, and that well stored,
Another, and more on them,
And as time rolls on your mind will shine
With many a garnered gem
Of thoughts and wisdom. And time will tell,
"One thing at a time, and that done well,"
Is wisdom's proven rule.

—*Golden Days*.

A WORD TO THE BOYS.

IF we are to have drunkards in the future, some of them are to come from the boys to whom I am writing; and I ask you again if you want to be one of them? No? Of course you don't.

Well, I have a plan for you that is just as sure to save you from such a fate as the sun is to rise to-morrow morning. It never failed; it never will fail; and I think it worth knowing: Never touch liquor in any form. That is the plan, and it is not only worth knowing, but it is worth putting into practice.

I know you don't drink now, and it seems to me as if you never would. But your temptation will come, and it probably will come in this way: You will find yourself, sometime, with a number of companions, and they will have a bottle of wine on the table. They will drink, and offer it to you. They will regard it as a manly practice, and very likely they will look upon you as a milk-sop if you don't indulge with them. Then what will you do? Eh, what will you do? Will you say, "No, no; none of that stuff for me"? or will you take the glass, with your own common sense protesting and your conscience making the whole draught bitter, and a feeling that you have damaged yourself, and then go on with a hot head and a skulking soul that at once begins to make apologies for itself, and will keep doing so during all its life? Boys, do not become drunkards.—*Dr. Holland*.

THE INEXORABLE FACTS OF HEREDITY.

"I HAVE drunk whisky every day for thirty-five years," remarked a gentleman of sixty, rather proudly, "and I don't see but I have as good a constitution as the average man of my age; I never was drunk in my life."

He was telling the truth, but to learn the whole truth, you would have to study his children. The oldest, a young lady, had perfect health; the second, a young man, was of

a remarkably nervous and excitable temperament, as different from his phlegmatic father as possible; the third, a young lady of seventeen, was epileptic, and always had very poor health. Did the father's whisky drinking have anything to do with these facts?

The instance may be duplicated in almost every community. Think over the families of your acquaintance in which the father has long been a moderate drinker, and observe the facts as to the health of the children. The superintendent of a hospital for children at Berne, Switzerland, has found, by careful observation, that only 45 per cent of those whose parents used intoxicating liquors habitually had good constitutions, while 82 per cent of the children of temperate parents had sound bodies. Of the children of inebriates, only 6 per cent were healthy. Can any man "drink and take the consequences," or must his children take the consequences?—*Quarterly Journal of Inebriety*.

MODERN NATIONAL FLAGS.

THE *Journal of Education* gives the following description of the national flags, which we reprint for the benefit of our bright boys and girls:—

United States.—Field with seven red and six white stripes, and a blue canton with stars—Stars and Stripes.

England.—A red flag with a blue canton, barred with a red St. Andrew's cross and a red St. George's cross.

Austria.—Red, white and red (horizontally). A shield and crown in the white stripe.

Belgium.—Black (next the staff), yellow and red (vertically disposed). A device in the yellow stripe.

Denmark.—A red field, with a white cross cutting it into quarters.

France.—Blue (next the staff), white and red (vertically disposed.)

Greece.—A blue field with a white cross in the canton, and four white stripes.

Holland.—Red, white and blue (horizontally disposed).

Mexico.—A white flag with a black spread eagle, holding in its beak a green serpent.

Norway.—A red flag, quartered by blue and yellow stripes, and the first quarter crossed.

Portugal.—Blue and white (vertically disposed, blue next the staff). Shield and crown in the center.

Prussia.—A white flag, with a black eagle and a small Maltese cross in the top corner next the staff.

Russia.—A white flag with two blue stripes running from corner to corner like a St. Andrew's cross.

Spain.—Red, yellow and red (horizontally disposed).

Sweden.—A blue flag quartered with yellow stripes; the first quarter crossed with red and yellow.

Switzerland.—A red flag with a white cross in the center.

Turkey.—A red flag with a silver crescent and star with eight points.

Venezuela.—Yellow, blue and red (horizontally). A device in the yellow stripe.—*Sel.*

A MOTHER'S PRACTICING.

A YOUNG man, who was being examined preparatory to uniting with the church, was asked, "Under whose preaching were you converted?" "Under nobody's preaching," was the reply; "I was converted under my mother's practicing." What a tribute to a consecrated motherhood was that young man's answer! How very near to Christ must that mother have lived!—*Selected*.

Mission Fields.

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

FAITH.

I WILL not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I will believe the Hand which never fails,
From seeming evil, worketh good for me;
And, though I weep because those sails are tattered,
Still will I cry, while my best hopes lie shattered,
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still white realm above;
I will believe it is an all-wise love
Which has refused these things for which I yearn;
And, though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about a hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And, though I groan and writhe beneath my crosses,
I yet shall see through my severest losses
The greater gain.

I will not doubt. Well anchored in this faith,
Like some staunch ship, my soul braves every
gale,
So strong its courage will not quail
To breast the mighty unknown sea of death.
Oh, may I cry, though body parts with spirit,
"I do not doubt," so listening worlds may hear it
With my last breath!

—Selected.

ACROSS THIBET—THE ROOF OF THE WORLD.

[Condensed from an article by Dr. A. T. Pierson, in *Christian Work*.]

ONE of the few countries of the world into which the Christian faith has not entered is Thibet. It is not a small country either, being ten times as large as England, and half as large as China. As far as known, no Christian missionaries have ventured within its bounds. All foreigners have been persistently repelled. A few years ago an English woman (Miss Anna R. Taylor) stood on the line which separates it from China, and, after full consideration, resolved to enter the unknown land, and, if possible, reach its other border.

Miss Taylor offered herself to and was accepted by the China Inland Mission. In 1884 she went out to China, and, having learned the language, worked for a time in Tau-Chau, near the Thibetan frontier. She was the first English person to reside in that city, and in 1880 visited the Great Lama monastery of Kum-bum, where the French priests, M. M. Gabet and Huc, had previously learned Thibetan. Beyond this point no English traveler had gone, though a few Russians had explored the districts. That great, unevangelized land pressed upon Miss Taylor's heart. In the story of the China Inland Mission she saw how the great interior of China had seemed hermetically closed until the foot of faith pressed forward, and then strangely and wonderfully it opened before the Lord's servants as they went in to possess; so she believed it would be on "the roof of the world," as Thibet has frequently been termed, by reason of its altitude. At length she resolved to reach if possible Lhassa, the sacred city of the Lamas, the capital of Thibet.

Leaving China in 1888 Miss Taylor went to a Thibetan village near Darjeeling, to learn the language. From there she pressed forward to Sikkim. "I went," she says, "in simple faith, believing that the Lord had called me. I knew that the difficulties were great, and that enemies would be numerous, but I trusted God to take care of me, just as he protected David from the hands of Saul."

She got not far from Kambajong, a Thibetan fort. Here the natives would ask her frequently what they were to do with her body if she died. She told them she was not going to die just then. They have, however, a custom of "praying people dead," and to this they resorted, taking care to help their prayers in a very effective manner. One day the chief's wife invited the stranger to eat, and prepared rice and a mixture of eggs for her. Some conversation between the women as she was eating aroused Miss Taylor's suspicion as to the eggs placed before her, and, sure enough, after she had partaken, she became ill, with all the symptoms of aconite poisoning. The Thibetan chief was greatly alarmed at her living so near the border, and came over and ordered her back to Darjeeling. She refused to go there, but settled down in a hut near a Thibetan monastery, called Podang Gumpa, living as best she could.

After a year spent in Sikkim, surrounded by natives only, Miss Taylor became convinced that it was the Lord's will she should enter Thibet by way of China. Her stay at Sikkim had, however, not been in vain. First, she had learned the language as spoken at Lhassa, and, secondly, she had secured a faithful Thibetan servant. This young man, Pontso, is a native of Lhassa. Traveling on the frontier of India, he had hurt his feet, and was directed to the white stranger for treatment. He had never seen a foreigner before, and the kindness shown him won his heart, so that from that time he has been her constant companion and devoted servant, as well as a follower of Jesus.

Taking him with her, Miss Taylor sailed for Shanghai, went up the great river to Tau-Chau, a city in Kansuh, on the borders of Thibet, and surrounded by Thibetan villages. She visited several large monasteries, and became familiar with many phases of Thibetan life and character.

A year was thus spent on the frontier, and at last came the longed-for opportunity of penetrating the interior. It came about thus: A Chinese Mohammedan, Noga, had a wife from Lhassa, and he had promised her mother that he would return to Lhassa with his wife in three years. This he wished to do, but, having no money, he consented to conduct Miss Taylor to the capital, provided she found the necessary horses and funds. Noga's wife had already become very friendly with the young English lady, because she could speak her language, which the natives on the Chinese side could not do. Thus the way was prepared, and on September 2, 1892, Miss Taylor and her four servants, two Chinese and two Thibetans, started from Tau-Chau for the interior.

The country is one mass of lofty mountains; a large part of it is above the snow line. The roads are merely mountain tracks, while the people seem to live almost wholly by brigandage, preying incessantly on the caravans which traverse the country. Hence the account of the long and arduous journey is simply a narrative of sore hardship, amid snow and ice, perils from lawless robbers, and yet graver perils from her faithless and false guide, for Noga proved to be a great rascal, whose only object in taking Miss Taylor into Thibet appeared to be to rob and then murder her. In the first he succeeded pretty thoroughly, but in the second he failed, inasmuch as she had "a shield of defense" of which he dreamed not, and she was kept with a sure hand.

Noga began, now that he was fairly in the heart of the mountains, to show his hand, and not only tried to strike and abuse Miss Taylor, but attempted again and again to murder her.

At length she had to leave Noga and his wife, and, with her servant, Pontso, and another Thibetan, named Petegn, she pressed on,

penniless and comfortless, for the capital. They had many tokens of the presence of God. At one time they lost their way for three days in the mountains, finding afterward that this had been God's method of sheltering them from a deliberate attempt at murder planned by Noga. Foiled by these purposes, he spread the report that Miss Taylor had gold and precious stones round her body, this being done to tempt the cupidity of the natives to kill her for the booty. Then he went on to Lhassa, and told the authorities of her coming. These sent out stringent orders that she must be stopped, but not injured. Thus, when three days' journey from Lhassa, she was arrested by soldiers, and brought before an official, who told her that if she resolutely went on he could not stop her, but he would be executed for letting her pass. She would have no man's blood spilt for her, and so, though on the verge of fulfilling her long-cherished idea, she turned back on a terrible return journey to China. The chiefs from Lhassa gave her two horses, an old tent, and some food, as her tents were gone, she having been robbed by Noga of two horses, a tent, and nearly all the food.

Sometimes traveling was so dangerous on account of brigands that the escort dared not stop, and traveling went on day and night. On the return journey a strong man, a Thibetan, died from the effects of a cold, and Miss Taylor herself at great altitudes had repeated attacks of palpitation. Cooking, when there was anything to cook, was most difficult, as the water boiled with so little heat. Frequently pieces of ice put in to replenish the pan, floated in boiling water some time before melting. Once she was twenty nights in the open air, sleeping on the ground, snow falling all the time, as neither tent nor house was to be found. The horses were almost starved, the snow covering everything. The poor animals ate even woolen clothing when they got the chance. A small ration of cheese mixed with tea and butter was often all that could be spared for them. Having lost her money, Miss Taylor could not buy a goat. Raw goat's flesh is an emergency food for horses in Thibet, and they like it. In fact, owing to the absence of grass, Thibetan horses will eat almost anything. Crossing fords was a very tiresome task. At first they crossed on rafts made of inflated skins with a few branches tied across. Later on, swimming on horseback was the only course, and this meant being up to the waist in water, the horse's head alone visible, and running the risk of tumbling into the torrent and then on the slippery ice.

A most remarkable experience was the meeting with the tribe known as the Glocks, governed by a woman chief, named Wachu Bumo. This is a most ungovernable tribe, amenable neither to Chinese nor to Thibetan authority, and living entirely by plunder. They go out in irresistible parties of five hundred or two thousand, and are so certain of victory that the women and children go out to see the fun. Plunder seems to be profitable, for they are the wealthiest tribe in Thibet. Wachu Bumo took quite a fancy to Miss Taylor, and gave her a royal safeguard. Finally, after many adventures, Miss Taylor reached Ta Chien-fu, in Chinese territory, on April 12, having left the Lhassa district on January 22, the first English lady, and certainly the first messenger of the gospel, to penetrate to the heart of Thibet. She told the story of what she had seen; many were moved by it, and in one of the closing days of February she sailed again from England at the head of a party of thirteen, bound for Thibet, with the gospel of Christ in their hands. Christian people everywhere will watch with intense interest this earnest band of Christian disciples who have followed Miss Anna Taylor to Thibet.—*Christian Work*.

NOTES ON THE KONGO.

BY NORA A. GORDON.

ABOUT two hundred and twenty miles from the mouth of the Kongo River, beyond Mukimvika, Mataki, Palabala, and Banza Manteka Stations, stands the Lukungu Station, which is situated in a populous district, and is the center from which have sprung twenty-four schools and five churches, scattered around in all directions.

The work is in charge of Mr. Hoste, an English gentleman who has spent ten years in Kongo without going home. There are other gentlemen associated with Mr. Hoste, while the schools, care of boys and girls, and work among the women, are in charge of the lady missionaries.

Miss Howard is in charge of one of the best primary schools in Kongo. She has about one hundred pupils, and has succeeded in grading the school somewhat on the order of our public schools in this country.

Aside from this she has sole care of thirty little boys, whose ages range from three to thirteen. These come from the different towns around. Many of them are orphans; some are despised little waifs, who have come with their hair, eyebrows, hands, and feet filled with vermin, and their bodies plastered with filth, while there are others who have been beaten and driven from their towns for stealing. Every little scrap of humanity at Lukungu feels that he has in Miss Howard a true friend and mother. When the boys come to her, they are first of all taken to the river near by, thoroughly scrubbed, their heads shaved, and then dressed in little short-sleeved shirts and loin cloths, and installed as members of her household. In the morning she looks after their baths and clean suits, gives them food, takes them to the chapel for service, has them in the primary schools, in the afternoon sends them out to do gardening, and at night gathers them about her and tells them the story of Jesus and his love. It is impossible to describe the wonderful transformation which has taken place in these little lives during the past two years, and many of them have believed in Him who said, "Suffer little children to come unto me."

The women and girls are the bread winners, and until recently no special work has been done for them. But, thank God, they are now being reached, and already Miss Bessie Gardner, a graduate from Wayland Seminary, has in charge a number of girls. She is a noble worker, very quiet and gentle, yet firm and unyielding in her discipline, and seems in every way specially adapted to work for the girls. Mrs. Clafin, a lady from Maine, has had several years' experience in Kongo, and is a mighty power among the women and all with whom she has to do.

The question is often asked, "Is it safe to send out single ladies to the Kongo, where in many places the natives are hostile and treacherous?" In every instance the gentlemen have gone before, made friends with the natives, established the stations, while their faithful wives, in addition to other cares, have taught the first school, won the confidence of the women, cared for the sick and dying, and done the hundreds of little genuinely missionary deeds which have had no place in annual reports and missionary statistics. Much of the success of the Kongo work today has sprung from seed sown by these godly women, some of whom have fallen, while others are still plodding away at their posts of duty. Thus the way has been opened, and, whether single or otherwise, each has her place in the evangelization of the millions of Africa.—*Spelman Messenger*.

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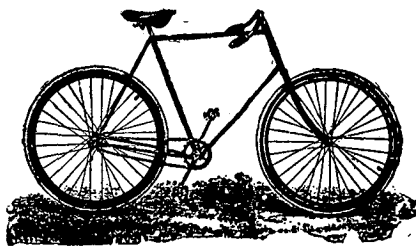
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"Blessed are ye that sow beside all waters." "They that sow in tears shall reap in joy."

LET THY SPEECH BE WITH GRACE.

He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin when you should woo a soul,
To break a jest when pity would inspire
Pathetic utterances, and address
The skittish fancy with facetious tales
When sent with God's commission to the heart.
—Selected.

RESPONSIBILITY IN THE USE OF MEANS.

MANY would love to see souls converted if it could be done without any sacrifice on their part; but if their property is touched, they draw back, for it is of more value to them than the souls of men and women, for whom Christ died. If those to whom God has intrusted means understood their responsibilities as his stewards, they would retain in their own hands that which God has lent them, that they might faithfully perform the duty devolving upon them to do their part in helping carry forward the work of God. If all could comprehend the plan of salvation, and the worth of even one soul purchased by the blood of Christ, they would make every other interest of minor consequence.

Parents should have great fear in intrusting children with the talents of means that God has placed in their hands, unless they have the surest evidence that their children have greater interest in, love for, and devotion to, the cause of God than they themselves possess, and that these children will be more earnest and zealous in forwarding the work of God, and more benevolent in carrying forward the various enterprises connected with it which call for means. But many place their means in the hands of their children, thus throwing upon them the responsibility of their own stewardship, because Satan prompts them to do it. In so doing, they effectually place that means in the enemy's ranks. Satan works the matter to suit his own purpose, and keeps from the cause of God the means which it needs that it may be abundantly sustained. The efforts made to get the truth before the people are not half as thorough and extensive as they should be. Not a fiftieth part is now being done to extend the truth that might be done by scattering publications, and bringing within the sound of the truth all that can be induced to come.

The probation of many is closing. Satan is daily gathering his harvest of souls. Some are making final decisions against the truth, and many are dying without a knowledge of it. Their minds are unenlightened, and their sins unrepented of; and yet men professing godliness are boarding up their earthly treasures, and directing their efforts to gaining more. They are insensible to the condition of men and women who come within the sphere of their influence, and who are perishing for want of knowledge. Well-directed labor, bestowed in love and humility, would do much to enlighten and convert their fellow-men; but the example of many who might do great good is virtually saying, Your souls are of less value to me than my worldly interests.

Many love the truth a little, but they love this world more. "By their fruits ye shall know them." Spiritual things are sacrificed for temporal. The fruit that such bear is not unto holiness, and their example will not be such as to convict sinners, and convert them from the error of their ways to the truth.

They allow souls to go to perdition, when they might save them if they would make as earnest efforts in their behalf as they have made to secure the treasures of this life. To obtain more of the things of the world, which they do not really need, and which only increase their responsibility and condemnation, many labor on the high-pressure plan, and peril health and spiritual enjoyment, and the peace, comfort, and happiness of their families. They let souls go to perdition around them, because they fear that it will require a little of their time and means to save them. Money is their god. They decide that it will not pay to sacrifice their means to save souls. —*Testimony for the Church, No. 20.*

DANGER OF PRAISE IN CHRISTIAN WORK.

It is easy to get in the habit of expecting someone to show their appreciation of whatever we are trying to do, and to look for it. This is very often a great hindrance to a Christian worker's best work, for when we are looking and expecting applause, it is sure to take away the spirit and the purpose of what we are trying to do, and we change our motive, unconsciously, perhaps, into one of looking for praise from men rather than doing what work God has laid in our path, conscientiously, and entirely for him, without thinking of what people will say. It is as much of a hindrance to young Christians to have too much attention given to what they do as too little, and perhaps even more. There is great need of watchfulness and care on the part of each one of us as Christian workers that we do not fall into this habit of expecting applause for the work that God is trying to do through us.—*Union Gospel News.*

MODESTY IN CHRISTIAN TESTIMONY.

BISHOP KEENER, senior bishop of the Methodist Episcopal Church South, is quoted as saying: "When you do get these wonderful blessings, do not be in too great a hurry to tell it. Paul was caught up into Paradise, but he never told it but once, and not until fourteen years after the event. There is a habit nowadays of saying, 'I am wholly sanctified,' 'I am holy.' There must be something wrong about this. Were a man to take me aside and say, 'I am honest,' or, 'I am a wise man,' I would not believe him. So there must be something wrong about this complacent way some have of proclaiming their own piety."—*Selected.*

FIELD NOTES.

THERE are now twelve Bible workers in different parts of Chicago.

ELDER J. B. BECKNER reports the organization of a church of fifteen members at Shelton, Ark.

TEN persons united with the church at Fish Creek, Wis., during meetings recently held by Brother Swinson.

BROTHER WHALEY, of Church Hill, Md., has been arrested for working in his garden on the first day of the week.

FOUR students from South Lancaster (Mass.) Academy and one from Battle Creek (Mich.) College have taken up the canvassing work in Vermont.

ELDER E. E. FRANKE reports a successful series of meetings in the church at Jersey City, N. J., and these are being followed by tent meetings in another part of the city.

BROTHER W. C. GAGE, well known in connection with the publishing work at Battle Creek, Mich., is now making a tour of this State, visiting friends and looking after business matters.

CAPTAIN CHRISTIANSEN, who has accompanied the *Pitcairn* from the beginning of her work, is now located in Brooklyn, N. Y., where he will engage in selling books and in ship missionary work.

A CHURCH of thirty-one members was organized at Hickory Grove, Leon County, Texas, May 25, by Elder Greer. The organization had been preceded by a series of meetings, conducted by Brother D. U. Hale.

THE canvassing work in Montgomery, Ala., has resulted in a dozen accessions to the faith. These have been organized by Brother B. L. Dieffenbacher. A Sabbath school organization was also effected, with an attendance of twenty.

THE sentence of Brother W. B. Capps, of Weakley County, Tenn., for doing manual labor on Sunday, was to pay a fine of \$10 and costs. As imprisonment counts at the rate of twenty-five cents a day, his term will be about sixty days.

TWO of our brethren, H. O. Bullen and A. J. Howard, of Shady Side, Md., are under bonds to appear before the court at Annapolis in October, for trial on charge of having done ordinary work on Sunday. They asked to waive examination before a magistrate, and their request was granted.

THE recent general meeting held at St. John, N. B., conducted by Elder I. D. Van Horn, gave a new impetus to the work in the Maritime Provinces. The membership of the church in St. John is now forty, and there are reports stating that there are twenty others keeping the Sabbath of the Lord.

OF the work in Ohio we take these items of interest from the report of Elder J. N. Loughborough, in the *Review*: The number of pupils enrolled at Mt. Vernon Academy is 117, which was above the most sanguine expectations. There had been a phenomenal growth in the Sabbath schools of the State,—an addition of 10 schools and 400 members during the past quarter. The Conference had decided to put six tents in the field the present season.

THE missionary ship *Pitcairn* did not sail on the 12th inst., as previously announced. Owing to unavoidable delays in preparation for the voyage, she did not sail till the 17th. On that day, however, a successful start was made, at 11:15 A.M. A large concourse of brethren and sisters and friends assembled at the wharf to witness the departure. As a last formal adieu, the hymn "Missionary's Farewell" was sung by the ship's company and others, and Elder M. C. Wilcox offered prayer. A number of brethren and sisters accompanied the ship to the ocean, returning on the boat that towed her out of the harbor. When the tugboat cast off her line, the *Pitcairn* sailed away in good style, with all sails set, and all on board of good courage.

CAMP MEETINGS FOR 1894.

DISTRICT NUMBER ONE.

- * New York.....July 26 to Aug. 6
- * Virginia.....Aug. 7-14
- * West Virginia.....Aug. 16-27
- * Vermont, Morrisville.....Aug. 23 to Sept. 3
- * New England.....Aug. 30 to Sept. 10
- * Maine, Bath.....Sept. 6-17

DISTRICT NUMBER TWO.

- * Tennessee River, Bowling Green.....Aug. 27 to Sept. 7
- * Florida, Seffner.....Nov. 8-18

DISTRICT NUMBER THREE.

- Ohio, Newark.....Aug. 10-20
- * Indiana, Indianapolis.....Aug. 7-13
- * Michigan (northern) Frankfort.....Aug. 20-27
- * Illinois.....Aug. 22-28
- * Michigan (State) Lansing.....Sept. 19 to Oct. 1

DISTRICT NUMBER FOUR.

- * South Dakota, Madison.....June 21-28

*Nebraska, Lincoln (Peck's Grove) Aug. 21-28

DISTRICT NUMBER FIVE.

Texas, Cleburne.....Aug. 9-20
Arkansas, Fayetteville.....Aug. 16-27
Oklahoma T.....Aug. 23 to Sept. 3
Colorado, Denver.....Aug. 30 to Sept. 10
Kansas, Emporia.....Sept. 6-17
Missouri, Warrensburg (Pertle Springs)
Sept. 19 to Oct. 1

DISTRICT NUMBER EIGHT.

Sweden.....June 28 to July 8
Central Europe, Neuchâtel.....July 12-22

Appointments marked by a star will be preceded by a work-ers' meeting.

GEN. CONF. COM.

CHURCH SERVICES.

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

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

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

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

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

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

Washington, D. C.—Church on Eighth Street between F and G Streets, N. E. Regular preaching service at 11 A.M. Sabbath. Sabbath school 9:15 A.M. Sunday, 7:30 P.M., Bible study. Prayer meeting Friday at 7:30 P.M. All are welcome.

H. W. HERRELL, Clerk.

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

Pasadena.—Church at corner of Summit Ave. and Mountain Street. Sabbath services every Sabbath at 11:30 A.M. Sabbath school 10 A.M. Prayer meeting every Sunday evening 7:30. Missionary meeting Tuesday 7:30 P.M. All are cordially invited. Box 261. O. S. SMYTH, Clerk.

LITERARY NOTICES.

[The SIGNS OF THE TIMES holds itself under no obligation to notice any publications sent it by publishers. Those considered worthy of notice, or which are deemed profitable to its subscribers, will receive such notice as time, space, and value will permit.]

THE "New Commercial Map of the United States, Canada, and British America," with "Neeley's Historical Chart" on the reverse side, published by F. T. Neeley, 232 and 234 Fifth Avenue, Chicago. Price, \$1.00. The size of this map is 4 feet by 3 feet 9 inches. It is well printed in colors, and well up to date, giving county boundaries and all principal towns. At the foot of the map is a list of important chronological discoveries, explorations, and events from 1492 to 1890. Many other statistics are given, such as comparative areas and population of the different countries of the world. The map is the same as Rand & McNally's commercial map. The historical chart gives diagrams showing all the political parties since the founding of the government, all the Presidents and cabinets, with portraits of the Presidents, the political complexion of each Congress, the creeds of the world, standing armies, naval tonnage of each nation, complete maps of the world in hemispheres, of Central America, of Alaska, of South Africa, of Abyssinia, of Persia, Afghanistan, Beloochistan, and a map of the solar system. Valuable historical statistics are given in brief of colonial and revolutionary politics. An analysis of the Federal Government is also given, and very much more, which we have not space to mention. In fact, it would be a difficult matter indeed to put more information in smaller space at the same price. The publisher, Mr. Neeley, has done a good thing for the public in presenting them this valuable map at the low price of \$1.00, postage prepaid. Address as above.

"THE NEW MODEL FIRST READER," published by George Sherwood & Co., 307 and 309 Wabash Avenue, Chicago, Ill.; price by mail, 35 cents. The claim of the publishers is that this is the best book for little children ever published, and in the way of school-books we are prepared to admit the claim. It follows the "sentence method," which has become so popular among teachers, and which is demonstrated to be superior to the word or old letter method; and this they have combined in a delightful way with object teaching. The book contains 96 pages, and 112 pictures, 77 of which are colored. It starts out by giving a clear, distinct picture of the object, and then the word. It not only teaches how to read, but at the same time it is instructing in form and color. Writing is also taught by nicely printed script, so that the little one who accomplishes the first reader has a very good start in penmanship also. In fact, it is a first-class book in every respect, and we hope to see the "New Model Readers" adopted widely. We do not know of any better book in giving preliminary instruction in the English language among the various foreign missions than Sherwood's "New Model First Reader."

"POEM OF THE GOLDEN STATE AND MIDWINTER EXPOSITION," by Daniel Oscar Loy, author of "Poems of the White City," "The Model Illinois Farm," etc., 59 Dearborn Street, Chicago. This is a beautifully illustrated and finely printed book, giving in verse a description of California, especially of its most interesting and striking features. The author seems to have traveled from one end of the State to the other, taking in the picturesque as well as the more practical life of the people. The reading matter will be found instructive to those who are not thoroughly acquainted with the State, and the beautiful illustrations will delight the reader. Price not stated. The book may be obtained at the above address, or at the Midwinter Exposition, San Francisco, Agricultural Building, near the Illinois Model Farm, of which the author is the owner.

Good Roads, a monthly magazine devoted to the improvement of the public roads and streets; published by the League of American Wheelmen, 12 Pearl Street, Boston, Mass. The aim and object of this magazine is to promote the building and maintenance of good roads, and certainly its object is a good one. Probably nothing would bring more profit to the farmer or teamster in the way of transferring his various products to convenient markets, than the improvement of the public highways. Those who desire more information can obtain it by subscribing for *Good Roads*. Price, \$1.00 per year. That the magazine will be a success is indicated by the fact that Colonel A. Pope is connected with it. We wish it a safe journey over good roads.

Our Dumb Animals comes to us from time to time, full of good things and encouraging items, always speaking "for those who cannot speak for themselves." The last issue, for June, 1894, contains an offer by the American Humane Education Society, of two prizes of \$100 each, for two essays, one on the best plan of settling the difficulties between capital and labor, and the other on the best plan of preventing poverty and relieving the poor. The Committee of Award will consist of Hon. Daniel Needham, president of the New England Agricultural Society, Hon. Edward H. Bennett, and Hon. H. O. Houghton. The essays, to win the prizes, must be worthy of publication. Each must be signed by a fictitious name and be accompanied by a sealed letter containing the real name and post office address of the writer, which will not be opened until the decision is made. Essays to be sent to George T. Angel, 19 Milk Street, Boston, Mass., before December 1, 1894.

THROUGH the courtesy of the Executive Committee of the California Midwinter Fair, we have received a fine lithographic reproduction of the Midwinter Fair grounds and buildings, containing the official bird's-eye view of the Exposition, which is soon to close; also small cuts of adjacent scenery in Golden Gate Park and at the Cliff House. This is a fine picture, but of course cannot equal the reality. The Midwinter Exposition has been a wonderful enterprise, and, as showing what California could do in a short time, successful. Particulars concerning terms may be obtained by addressing the Midwinter Exposition, San Francisco, Cal.

THE *Pacific Health Journal* for June is, as usual, full of good things, many of which are not only interesting from a literary standpoint, but which contain a vast amount of practical information in the matter of health and home life. Among its depart-

ments are General Articles, Temperance, Mother's Helper, The Household, and Editorial. Many excellent hints and much good instruction are given, especially in the Household and Mother's Helper departments, for the hard-working, overburdened housekeepers of the nation; and those who will follow such instruction will find that many doctor's bills and precious lives will be saved among the children. In the Editorial department the articles by the editors and medical contributors are always helpful from a health and hygienic standpoint. The price of this 32-page magazine is only \$1.00 per year. Address, Pacific Press, Oakland, Cal.

FOR SALE.

"CLARKE'S COMMENTARY," 6 vols., but little used, at this office. Price, \$10.

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. 8:3

LESSON II.—SUNDAY, JULY 8, 1894.

PRESENTATION IN THE TEMPLE.

[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, Luke 2:25-38.

25. AND behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him.

26. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.

27. And he came in the Spirit into the temple; and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law,

28. Then he received him into his arms, and blessed God, and said,

29. Now lettest thou thy servant depart, O Lord, according to thy word, in peace;

30. For mine eyes have seen thy salvation,

31. Which thou hast prepared before the face of all peoples;

32. A light for revelation to the Gentiles, and the glory of thy people Israel.

33. And his father and his mother were marveling at the things which were spoken concerning him;

34. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the falling and rising up of many in Israel; and for a sign which is spoken against;

35. Yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed.

36. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity,

37. And she had been a widow even for fourscore and four years), which departed not from the temple, worshipping with fastings and supplications night and day.

38. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.

Golden Text: "A light for revelation to the Gentiles, and the glory of thy people Israel." Verse 32.

NOTE.—The time of this lesson is forty days after our last, or B.C. 4. The place is at the temple in Jerusalem, where Joseph and Mary had gone for one day to present the child Jesus to the Lord. The name "Jesus" was the Greek form of the Hebrew name "Joshua," that is, Saviour, or Jehovah the Saviour. The name means Saviour. The history covered is from the 20th to the 30th verse in this lesson. In presenting the child in the temple two ceremonies were required, the first ceremony for the purification of the mother, described in Leviticus 12, for which two offerings were required, and, secondly, the redemption of the firstborn, commonly called "presentation in the temple." In this case the ceremony was performed in the temple, though not necessarily. Every firstborn male child was consecrated to the Lord, as belonging to him, because the firstborn of the children of Israel had been preserved when the firstborn of the Egyptians were slain. Ex. 13:2, 13-15. The oldest sons would naturally become priests and religious teachers of the people; but God afterward chose the whole tribe of Levi for this service. Num. 3:12, 13. In grateful recognition of this the firstborn son was consecrated to God, and re-

deemed to the family by the payment of five shekels, nearly three dollars. See Num. 3:44-48; 18:16. This is what parents ought to do with every child, consecrate him to God, and ever keep him before the Lord with earnest prayer.

SUGGESTIVE QUESTIONS.

1. What pious man was dwelling in Jerusalem at this time? Verse 25.
2. For what was he waiting? and by what Spirit was he possessed?
3. What was revealed to him by that Spirit? Verse 26.
4. How did he come to be in the temple when Mary brought in Jesus? Verse 27.
5. When Jesus was brought in, what did Simeon do? Verse 28.
6. What did he say? Verses 29, 30. See note.
7. To whom did he say Christ would be a light and a glory? Verse 32.
8. How did Joseph and Mary regard his words?
9. What did Simeon say to Mary? Verse 34.
10. How did he speak of her suffering?
11. What would be the effect of the manifestation of Christ to Israel? Last clause of verse 34 and last clause of verse 35.
12. Who came in at that instant? Verse 36.
13. Of what tribe was she? and what is said of her life? Verses 36, 37.
14. Of what did she speak? Verse 38.

NOTE.

SIMEON was waiting for the consolation of Israel. His heart was opened to receive whatever instruction God had to give; therefore, just as soon as Jesus was brought in, he knew him; and the fact that Simeon knew him showed that there was no excuse for those that did not know him, but rejected him, for God is no respecter of persons, and his secret will be revealed to everyone that fears him. "To as many as received him, to them gave he power to become the sons of God." John 1:12. "The secret of the Lord is with them that fear him; and he will show them his covenant." Ps. 25:14.

LESSON I.—SABBATH, JULY 7, 1894.

TAUGHT OF GOD.

Lesson Scripture, Luke 12:1-21.

1. In the meantime, when the many thousands of the multitude were gathered together, inasmuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.
2. But there is nothing covered up, that shall not be revealed; and hid, that shall not be known.
3. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops.
4. And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do.
5. But I will warn you of whom you shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.
6. Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God.
7. But the very hairs of your head are all numbered. Fear not; ye are of more value than many sparrows.
8. And I say unto you, Everyone who shall confess me before men, him shall the Son of Man also confess before the angels of God;
9. But he that denieth me in the presence of men shall be denied in the presence of the angels of God.
10. And everyone who shall speak a word against the Son of Man, it shall be forgiven him; but unto him that blasphemeth against the Holy Spirit it shall not be forgiven.
11. And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say;
12. For the Holy Spirit shall teach you in that very hour what ye ought to say.
13. And one out of the multitude said unto him, Master, bid my brother divide the inheritance with me.
14. But he said unto him, Man, who made me a judge or a divider over you?
15. And he said unto them, Take heed, and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.
16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully;
17. And he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits?
18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods.
19. And I will say to my soul, Soul, Thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.
20. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?
21. So is he that layeth up treasure for himself, and is not rich toward God.

This lesson may be divided into three sections, as

follows: Warning against Hypocrisy; Fear of God, and Dependence upon Him; The Poor Rich Man.

1. How great a company gathered to hear Jesus?
2. Against what did he warn them?
3. Why is it useless to act the part of a hypocrite?
4. How clearly will hidden things be made manifest?
5. Of whom are we not to be afraid? Why?
6. Whom should we fear?
7. What assurance have we of God's care for us?
8. How close is God's watchfulness over his creatures?
9. What promise is given to those who confess Christ?
10. What of those who deny him? Compare 2 Tim. 2:11-13.
11. Yet may one find forgiveness for denying Christ? Give a notable instance.
12. What is said of blasphemy against the Holy Ghost?
13. What preparation for reply should men make when they are brought before magistrates for their faith?
14. How will they know what to say?
15. What did one of the company request Jesus to do?
16. What did Jesus reply?
17. Of what did he then warn the people?
18. Why should we not be desirous of gain?
19. By what did Christ enforce this teaching?
20. Repeat the parable.
21. How should we be rich?

NOTES.

1. WITH verses 2 and 3 may be compared Eccl. 12:14; 1 Cor. 3:13; 4:5. The hypocrite hides his real character from a few, only to have it fully exposed to the multitude in the judgment.

2. "YE are dead, and your life is hid with Christ in God." Col. 3:3. "In whose hand is the soul of every living thing, and the breath of all mankind." Job 12:10. God can utterly destroy, while man cannot, though he burn the body to ashes and scatter them to the four winds. Therefore the righteous need never fear what man may attempt to do.

3. "EVEN the very hairs of your head are all numbered." Some choose to believe that this is figurative, and not an actual fact. They think so because of the seeming impossibility of the thing; but that is measuring God by man. "The things which are impossible with men are possible with God." Luke 18:27. Compare Ps. 139:1-6. God even remembers every sparrow. With confidence then can we trust ourselves in his hands, when we are assured that he not only knows, but that he cares for us. 1 Peter 5:7.

4. WITHOUT trying to define just what constitutes blasphemy against the Holy Ghost, it is sufficient to note one or two points. "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. This assures us that everyone who wants forgiveness is sure to receive it. Therefore it is certain that, no matter how grievously one has sinned, he has not sinned against the Holy Ghost, if he desires forgiveness. No repentant soul is rejected by the Lord. "Him that cometh to me, I will in nowise cast out." John 6:37. This should be sufficient to comfort the hearts of those who tremble lest they have committed the unpardonable sin. The man who has committed that sin is not troubled over it.

5. "FOR the Holy Ghost shall teach you in the same hour what ye ought to speak." Still more emphatic is the instruction in Luke 21:12-15. But one who receives the Spirit's aid at such a time must have formed an acquaintance with the Spirit before that time. He must previously have learned to depend upon the Spirit for guidance in speaking. The one who has never dared to speak God's message without settling beforehand just what he would say, will not be likely to begin in the greatest emergency of his life. But not taking thought what one shall say, or how he shall speak, does not mean neglect of preparation. The word of God must be meditated upon day and night. "Meditate on these things; give thyself wholly to them," is the instruction of Paul to every servant of God.

6. "THOU fool." The fool is the one who says in his heart, "There is no God." Ps. 14:1. This was just what the rich man in the parable said. Every man whose soul is absorbed in amassing wealth for himself and for his children, as well as the poor man whose anxiety day and night is how he can make a

living, really says in his heart, "There is no God." He acts as though God was not in existence, and everything depended on himself. Life is something besides eating and drinking and having plenty of clothing. Life, indeed, is rest in God, and trust in his care. "He that hath the Son hath life; he that hath not the Son of God hath not life." 1 John 5:12.

SUGGESTIONS IN LESSON STUDY.

1. Do not get the idea that any given analysis of a chapter is the analysis. That which will best serve to bring the contents of the chapter to your mind is the best for you. The essential thing is to master the contents of a book, chapter by chapter. It is obvious that no one can be said to be familiar with the Bible, or with any part of it, unless he knows definitely what is in it, and where to find it.

2. Think as you read and study. The inspired direction is, "Consider what I say," and the promise that follows is, "for the Lord shall give thee understanding in all things." 2 Tim. 2:7, R. V.

3. Do not, therefore, try to find out what somebody else thinks. Another's thoughts may be all right, but if you take another's thoughts, he does the thinking, and you do not, and he gets the benefit, while you do not. The injunction, "Consider what I say," is to each one.

4. Remember that no man's opinion about the Bible is of any value. Even a very good man may be mistaken; but the Spirit of the Lord is never mistaken. It is given to teach us all things, and to reveal to us the deep things of God. Learn to ask wisdom from the Source of Wisdom (see Col. 2:2, 3; James 1:5, 6), and to expect an answer. This is not saying that anyone of us is independent of others and can receive no help from them; but whatever help comes to us must be the word of God, and no human opinions. Other people are of no help to us if they give us their opinions instead of the word of God.

5. Never guess what a text means, and don't adopt somebody else's guesses. If the meaning of any text is not obvious, meditate on it, compare it with other texts, and do not be impatient in your study. Do not expect to know everything at once. Learn to wait on the Lord. If in this study you make it your principal object to get an intimate acquaintance with the facts recorded, and the place where each event is recorded, you will gain as much as can possibly be expected.

6. Finally do not argue or debate over Scripture. To do so is fatal to an understanding of it. Noise and clamor are incompatible with efficient Bible study. Study in silence with the Lord. Jesus is just as able to open the Scriptures to you, and to open your understanding, as he was when on earth in the flesh. See Luke 24:32-45. Go to him and let your faith make him a real presence near at hand, and you will find that the opening of his "words giveth light; it giveth understanding unto the simple." Ps. 119:130, R. V. "For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding." Prov. 2:6.

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News and Notes.

FOR THE WEEK ENDING JUNE 18.

RELIGIOUS.

—The new mayor of Merrill, Wis., has compelled the saloons to close on Sunday, and the merchants consented to close without compulsion.

—The General Assembly of the Presbyterian Church has indorsed the American Sabbath Union, thereby upholding religious legislation by the general government and by the various States, which is practically Church and State union.

—That we have a practical Church-and-State Government on hand is evidenced by the fact that in Nebraska City, Neb., a Catholic priest named Corbett is on trial for refusing to obey a court injunction restraining him from holding church services.

—Rev. George Frederick Fisher, formerly pastor of the Methodist Church at Newtown, Long Island, has become a Catholic. And Priest Lambert, who a few months ago withdrew from the Catholic ministry, has united with a Methodist Church in New York City.

—It is said that Editor Phelan, of the *Western Watchman*, who is also a Roman priest, has been obliged to retract some bold utterances in favor of the public schools. He had received some flattering encomiums from Protestants who were simple enough to suppose that a Catholic priest could be independent and patriotic and still maintain his position.

—There is considerable discussion of the subject of arbitration of disputes between nations, rather than war. The latest suggestion is a standing arbitration tribunal, and a prominent Catholic paper suggests that only one person enjoys the confidence of the nations to a degree that would qualify him for the position of head of such a tribunal, and that is the pope.

—The ministerial associations of the various evangelical churches of Allegheny County, Pa., have appointed representatives to form a general committee to look after the matter of Sunday observance, and this committee have recommended that all the ministers in the county preach on the subject of the Sunday newspaper, on the third Sunday in this month.

—At a recent yearly meeting of the Society of Friends, says the *Philadelphia Press*, some marked changes in discipline were adopted. It is now permissible for a member to marry outside of the society without permission. Another point is that members must abstain from the use, cultivation, manufacture, and sale of tobacco. The article in relation to slavery is stricken out, and many obsolete expressions are moderated.

—Overtures looking to a union of Northern and Southern Presbyterians were recently made by the General Assembly of the Northern body to that of the Southerners, and rejected by a large majority. One of the reasons given was as follows: "To enter into organic union with the Northern Presbyterian Church involves the surrender of the plan of an independent negro church, which this assembly regards as essential alike to the religious and social welfare of both races."

—The *Catholic News* says that "as many as 40,000 pilgrims made their way to Argenteuil, near Paris, on Whit Monday, to venerate the sacred tunic of our Lord Jesus Christ, given by Charlemagne to Argenteuil eleven centuries ago. . . . For the first time since 1680 the touching relic, by order of Pope Leo, was exposed to public view. The relic consists of the inner garment of our Divine Lord, worked by the hands of the Blessed Virgin, and stained with the sacred blood of the Redeemer. It is of a brown hue, very much worn, and evidently of great antiquity even to the ordinary observer.

—Professor Garner, who spent some time in Africa, endeavoring to become acquainted with monkey language, recommends that all the Christian missionaries be recalled from that country, alleging that the condition of the natives is worse after the missionary has been with them awhile than before. If this is the case, it is not the fault of the missionary; it is more directly due to the fact that the trader follows in the wake of the missionary, taking advantage of the civilization thus inaugurated to impose the alcohol and firearms curse upon the unsophisticated black man. The latter, having a taste of the good effects of Christianity, is prone to receive whatever the white man brings, and is thus led astray by the wiles of the great deceiver. It was just so in the islands of the Pacific, and in other missionary lands, and Christianity was accredited with the result. If Professor Garner were as zealous for the welfare of the poor African heathen, for whom Christ died, as he is to learn the alleged language of the chimpanzee, he would no doubt see the work of the self-sacrificing missionary in a different light.

SECULAR.

—George Peabody Wetmore has been elected U. S. Senator from Rhode Island.

—A property loss of \$250,000 was the result of a fire in New York City on the 14th inst.

—The city of Norfolk, Va., has elected the Prohibition municipal ticket entire, from mayor down.

—A heavy hailstorm on the 15th inst. did much damage to crops in the vicinity of Brighton, Colo.

—A Panama dispatch of the 13th inst. reports that fire had destroyed property to the value of \$350,000.

—The Supreme Court of Virginia has decided to admit women to the practice of law in the courts of that State.

—Governor Pennoyer, of Oregon, has pardoned five life-term State prisoners because of a doubt as to their guilt.

—The president of Ecuador in his message to Congress has recommended the adoption of a gold money standard.

—The American yachts seized by the Canadian authorities for illegal fishing on Lake Erie have been released on bonds.

—An extensive body of very rich gold-bearing ore has been discovered in Manitoba, between Rat Portage and Port Arthur.

—On the night of the 16th inst. a very heavy rain prevailed throughout Nebraska, causing the Missouri River to rise rapidly.

—Several explosions of fire damp occurred in a coal mine at Kerwin, Austria, on the 14th inst., causing the death of about 200 miners.

—A London dispatch of the 14th inst. announces the death of Lord Chief Justice Coleridge. It is also announced that Baron Russell will succeed him.

—A boat load of harvest hands about to be shipped from Ireland to Scotland were capsized near Annah Head, on the 14th inst., and about fifty of them drowned.

—Within three months twenty barns have been burned near Stockton, Cal., and although the fires were evidently incendiary, no clue has been found to the culprit.

—It is announced that a great trust has been formed, with \$10,000,000 capital, for the consolidation of all the leading gas and gasoline stove manufactories of the country.

—In a recent address of President Brinkerhoff, of the National Prison Commission, he said that "the criminal record is growing greater, it is rising with a continuous swell."

—A Madrid dispatch says that an earthquake shook several districts of Andalusia on the 11th inst. In the towns of Granada and Almorá many houses were destroyed and several persons were killed.

—The plague continues with great severity at Hongkong, China. Eighty-six deaths were reported on the 13th inst. About 100,000 residents had fled from the city, and there had been 1,500 deaths up to that date.

—The color line is becoming so marked in Texas that even the Republicans are enforcing it. In a convention at Fort Worth it was decided that no club composed of blacks and whites was entitled to representation.

—The financial deficit of the government for the year ending the 30th of this month will be \$75,000,000. The gold reserve, on the 16th inst., was below \$68,000,000, the lowest point reached since the \$50,000,000 bond issue of January last.

—A New York paper prints a statement based upon the testimony before an investigating committee, showing that the illegitimate revenue of the Police Department annually is \$10,215,000, of which \$8,120,000 comes from disorderly houses.

—A drunken saloon keeper at San Jose drove a pair of spirited horses into a Salvation Army procession, striking right and left with his whip, and it was with difficulty that the members kept out of his way. He was arrested and fined \$50.

—At Cramp Hill, a suburb of Camden, N. J., on the 14th inst., John Kaufman killed his wife and three children and then committed suicide. He had failed to secure employment, and it is said the family were suffering for the necessities of life.

—The negro schoolteachers of Indianola, Miss., are said to have been identified with a gang of burglars and thieves who have been infesting the county. One of the black pedagogues was caught with positive evidence of guilt in his possession.

—A great fire occurred in the establishment of the Central Stock and Transit Company, Jersey City, on the 16th inst., the loss being stated at \$1,000,000. In addition to buildings and a vast amount of dressed meat, 5,000 head of live sheep were burned.

—The United States Court of Appeals, in the cases against the city of New Orleans wherein damage was claimed for the lynching of Italian prisoners, has decided that municipal corporations are not liable for damage by mobs excepting for damage to property.

—The craze for raising "industrial armies" is still in vogue, although they do not make much progress toward Washington. On the 14th inst. 150 armed deputies left Omaha for Julesburg, Colo., to arrest a crowd who were hindering the progress of trains at that point.

—Muley Hassan, sultan of Morocco, has been assassinated, and his young son, Mulai Abdul Aziz, has been proclaimed sultan by the army and the ministers. Trouble is anticipated, and Spain has asked Italy, France, Great Britain, and Germany to act in concert in the matter of preserving order.

—At St. Johns, Newfoundland, on the 15th inst., a mob of about 3,000 persons gathered about the wharves and tried to take goods without payment of duties. The governor called upon the British ship *Buzzard* for assistance, when the crowd dispersed. But the city was left practically under martial law.

—The British House of Lords has rejected the bill sanctioning marriage with a deceased wife's sister. The Earl of Selbourne argued that "the House ought to pause a long time before following the example of America, where relaxation of the laws had led to a great increase in the number of divorces and other evils."

—It is said that the government, through Assistant Attorney General Russell, will soon commence suits against the estates of Mark Hopkins and Charles Crocker, deceased, as original stockholders of the Central Pacific Railroad, for \$15,000,000 each, that sum being their proportion of the indebtedness of the company to the government.

—The English combination coal owners have decided to make a general reduction of ten per cent. in wages, and the mines are said to be organizing to resist the cut. Also in Scotland the Scotch Mine Owners' Association have been officially notified that 7,000 men would strike if the association carried out the intention to reduce wages one shilling a day.

—The saloon keepers of San Jose, who, after defeating the city Sunday-closing ordinance at the polls, were arrested for violation of the county ordinance, have agreed to allow one of their number to plead guilty, and will close their saloons until the Supreme Court passes on the case. If defeated there, they will aim to defeat the ordinance at the polls in the next election.

—The czar has caused the issuance of a decree appointing a court of honor to regulate dueling in the Russian army. The court is composed of army officers, whose duty it is to decide whether a duel is necessary. If it decides in the affirmative, any officer refusing to accept a challenge will be dismissed from the army in disgrace. Lawsuits arising out of duels will not be permitted.

—It is said that President Cleveland will surrender the Salvadoran refugees now on board the cruiser *Bennington*, as soon as he is assured that the new government is sufficiently well established to grant them an impartial trial on the charges preferred. Commander Thomas says that if the refugees were surrendered in the present state of excitement they would be murdered without trial.

—The treaty with Russia provides that Americans are to enjoy the same privileges in that country that Russians do in America. But the Russian Government has recently refused to allow Rabbi Kranskef, an eminent Hebrew resident of Philadelphia, to enter Russian territory for the purpose of looking into the moral and political condition of his brethren in the Polish provinces. The attention of the administration has been called to the matter.

—Hon. William Walter Phelps died at his home in Englewood, N. J., on the 17th inst., aged 55 years. He was noted in literary circles, as well as in financial and political life. He inherited a large fortune from his father, which has been increased to \$10,000,000. Besides serving three terms in Congress, he was appointed minister to Austria by President Garfield, and to Germany by President Harrison. Few if any of our public men have rendered better service, or sustained a more honorable reputation.

—Twenty-three "industrialists" have been sentenced to sixty days' imprisonment for capturing a freight train at Fairfield, Ill. In the matter of the 250 "industrialists" arrested at Ogallala, Neb., Judge Dundy has ordered that they be taken to Fort Sidney, and, if convicted, serve their sentence there. He is of opinion that they got themselves arrested in order to be taken to Omaha. The officials of Weber County, Utah, have entered suit against the Southern Pacific Railroad Company to recover damages for bringing into that county numerous men without means of support. "General Bennett," of the Kansas City Army, has disappeared, together with \$103 donated by the Populist convention. Some Bismarck, North Dakota, deputies had a fight with some "industrialists" who had stolen a train, and several persons on both sides were injured. A part of the deputies were disarmed, but sixteen "industrialists" were arrested. Kelly's army does not receive a favorable reception in the Ohio River towns. At Evansville, Ind., they scattered through the city, begging from door to door. The mayor of Louisville, Ky., announced that if they should attempt to stop there, they would be arrested as tramps and vagrants.

Signs of the Times

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THERE is but one way of salvation,—Jesus Christ. There is but one standard of truth,—God's word. He who receives that word as it is in Christ Jesus receives Christ.

READ "The Christian Ideal of Civil Government," in our General Articles department. Could anyone ask for more? Are not those who do ambitious to exercise lordship?

WE commend to those who would be rich the article in another department, entitled "One Cause of Suffering." Its suggestions, if followed, will do much toward relieving distress.

DR. TENNIS S. HAMLIN, of Washington, D. C., calls attention in the *Independent* to the important facts that less than forty years ago a college year at Harvard or Yale cost from \$180 to \$280, with the period of study consisting of forty-one weeks. Now it costs from \$800 to \$1,000, with a college year of thirty-six nominal weeks. He pleads for a return of the forty weeks' period. This drift of the universities is in harmony with the spirit of the age.

THE *Literary Digest* quotes the Rev. Maurice Phillips as saying that "in India the only organized opposition which Christianity has as yet had to meet has been from the efforts of the Hindu graduates of our universities. Similarly in China the other day we had to draw attention to the fact that the effort of introducing higher education among the natives of Hongkong has been to raise up a class more dangerous, and more politically and religiously opposed to us, than the ordinary native of China itself. And all this may be expected as long as science so called is made the basis, and standard of education, and the word of God is made secondary. In the primary schools and in childhood days the word of God is generally taught by Protestant teachers as the authoritative standard of truth, if taught at all, but in the colleges and universities all this must be unlearned; the word of God is no longer authority only as it conforms to various scientific data and deductions which the next year may utterly demolish. What wonder that "education," such education as the higher schools generally give, is opposed to Christianity!

Woman Suffrage.—The *Advance*, in speaking of the woman suffrage agitation in New York, points out that "those who have been prophesying the advent of sweetness and light into politics with the placing of the ballot in the hands of women have been somewhat shaken by the utterances of one woman advocate, who has declared that 'we have but one slave in New York State, and that slave is woman,' and also that 'the women who are against woman suffrage have placed themselves on a plane with the worst and lowest elements the world has ever produced.'" Dr. Joseph Parker in speaking of the same thing is reported to have said, "Women be hanged," because he believed that it would be worse in the city of New York under woman suffrage than better; for many of the best men do not vote, neither would the best women, while every corrupt woman would vote for corrupt politics. What better are the governments of those States where women do have the rights of suffrage? What better are the men? What better are the women?

SUNDAY-LAW RIGHTEOUSNESS.

"Of the 12,000 saloon keepers in New York City, no less than 8,000 have served terms in the prisons. And this is the class of men whose 'good moral character' entitles them to license."—*Christian Statesman*.

This item, though short, is to the point. It speaks volumes against the iniquitous license system, which many professed Christians seem to think is all right if only the price of license be high enough. They would add, as the crowning evidence of "good moral character," the possession of sufficient money to pay a respectable price for the privilege of doing evil. But these same saloon keepers form a class which another "national reform" organ, the *Union Signal*, depends upon to carry the Sunday law to a successful issue. The fond hope of having the saloon power as an auxiliary in the Sunday-closing movement is thus expressed by the *Signal* of May 31:—

"'Sunday closing' is in the air, and it is mightily augmented by the opposition of the liquor traffic, which, in retaliation to closed saloons, in some localities, is determined to close all kinds of business on Sunday. Would that the enemy would carry this war to the gates, and that every form of industry and trade be forced to rest on the Lord's day, if necessary to secure closed saloons. Verily, 'the wrath of man' shall be made to praise Him in these latter days."

Of course if the saloon keepers become the means of making the great Sunday law cure-all a success, their certificate of "good moral character" will no longer be questioned. W. N. G.

THE Roman Catholic press always measures the ability of a person by his attitude toward the Roman Catholic Church. For instance, the *Catholic Mirror* of June 2 has two editorial articles illustrating this very thing. One is on that prince and father of modern caricaturists, Thomas Nast. But because he used his talent in this direction so powerfully against Roman Catholicism, he is set down by the *Mirror* as "a back number." His work is characterized by the *Mirror* as "crude, coarse, and clumsy." But it told and still tells, as the *Mirror* proves. Another person against whom the *Mirror* cannot suppress its wrath is Mr. Harold Frederick, the London correspondent of the *New York Times*. The *Mirror* accuses him of making at divers times "an attack on the Vatican," and says: "These attacks, of course, are of about as much importance as the firing of a boy's pin darts at some majestic old castle." And yet the *Mirror* spends more than a column on Mr. Frederick, of whom it speaks as "a sort of third-rate novelist." Incidentally it mentions that "if the *Times* is really not prosperous, as gossip in New York newspaper circles declares, it is quite likely that its anti-Catholic policy may have something to do with that melancholy circumstance." Messrs. Nast and Frederick and the *New York Times* are to be honored for the enemies they have made.

THE question of taxing church property is being agitated in New York State. The value of such property in the State is estimated by the *Sun* at \$140,123,000. The *Literary Digest* thus sums up the arguments used on both sides:—

"Those who favor the exemption of church property argue that the property is non-productive. Those who urge the taxation answer: A great deal of secular property is non-productive, while in many churches pews are rented at such prices that only the wealthy can secure them, making these churches, practically, clubrooms for the rich. The exemptionists say that the churches exert a great moral influence. The non-exemptionists declare that this is the weakest defense of church pauperism, and ask, 'What can be said of the moral influence of an organization which deliberately refuses to pay its just dues?'"

What business has the Church asking the State for support, anyway, even in a negative way? The argument is all on the side of taxation; tradition, custom, and prejudice on the other.

Inexpensive Funerals.—We have at different times spoken of the need of a reform in this respect. Funerals often come at the end of a long spell of expensive sickness, when the friends of the deceased are least able to meet the financial outlay. They are also placed in a position where it seems disrespectful for the dead to protest against exorbitant prices. In such a case, among those in limited circumstances, let the matter be placed in the hands of some good friend who will look to the interests of the living. The following is to the point, which we clip from the *Literary Digest*:—

"The New York *Churchman* states that a committee, appointed by Bishop Potter, recommends . . . that the use of brick graves and vaults should be discouraged, that 'earth to earth coffins' should be adopted, and that everything should be done to reduce the expenses of a funeral, whether of the rich or poor. It is, of course, to the undertaker's interest to encourage the feeling that to be buried decently is to be buried expensively. And if we want to make funerals Christian in character, the arrangements for them must be taken out of the hands of the undertaker. In the event of a death in the family, the relatives should be advised to go at once to the clergyman. The clergyman can then make such suggestions as will promote economy, and conduce to the carrying out of Christian burial. With the undertaker a funeral is purely a matter of business; with the pastor it is entirely a religious matter—an important distinction."

Costly funeral trappings and monuments are often but manifestations of effort to gain the praise of the world. If duty has been done to the living, modesty and Christian principle demand economy to the dead; but if duty has not been done to the living, no costly casket, funeral train, granite shaft, or expensive sarcophagus for the dead, will atone for the neglect.

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