

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 Purpose of Christ's Priesthood.—Priests are ordained for men. Heb. 5:1. God sets value upon human souls, not as they are in the natural carnal condition, but what they are capable of becoming through grace, when upon them God stamps his own image. It is for these possibilities that Heaven has done all that has been done; Christ gave himself for this. The typical priesthood pointed forward to that of our Lord. It was all "for man."

BUT the priesthood of Christ is not for man temporally or politically. It was not ordained to give man temporal wealth or position. The priests anciently were ordained "in the things pertaining to God," to "offer both gifts and sacrifices for sins," or, as stated in Heb. 2:17, of our High Priest, "to make reconciliation for the sins of the people." That temporal blessings came because of this is true; but they came incidentally not objectively. "The things pertaining to God" were the object, the "all things that pertain unto life and godliness." 2 Peter 1:3.

THOSE who profess to be the children of God and are clamoring for earthly power or position, or seeking to accomplish great reforms by civil law, may learn a lesson from this. God's ministers in this dispensation even as in the Levitical are "ordained for man in things pertaining to God to make reconciliation for the sins of the people." Not that this is done in the same way as of old, not that the ministers make reconciliation, but they are ordained to preach the reconciliation which Christ has made, to beseech man to become reconciled to God through Christ, and then to build up by the word of God those who accept Christ. 2 Cor. 5:11, 20; 6:1-10.

WOULD that the professed church of God realized this. There would not be the bickerings, janglings, and debating over creeds. Ministers would not be found buttonholing

politicians, and lobbying in our Legislatures for civil enactment to enforce church dogmas or ecclesiastical institutions. There would be no demand for Sunday laws, and no petitions to Congress to "promote" or "protect" Sunday observance. An honest searching of "the word of truth" would disclose the fact that Sunday *is* a sacred day is not known in Holy Scripture; that the only Sabbath is the Sabbath of the great Creator, a memorial of his creative power and a sign of redeeming love. Finding this, men could no more ask for civil enactment to compel observance of the Lord's day than they could for laws to change the heart; for only the changed heart can observe the day. To sum it all up, the evangelists, pastors, and preachers would be doing the work for which God ordained them—not clamoring for civil law, but preaching the gospel of the Lord Jesus Christ as "the power of God unto salvation," the only means of regenerating the world. The light and power of the gospel shining out from every pulpit and from the flock of God would have a restraining influence upon immorality which no civil law can have. It would be the power of God working through men.

Is It Consistent.—The *Congregationalist* complains, and it is not alone either, that professed Christians are by their influence destroying the sacredness of Sunday. Apart from the fact that Sunday never had any sacredness to lose, and that it is not in any sense the "Lord's day" more than Monday, even though called so by the *Congregationalist*, would it not be well to discipline and convert these professed Sunday keepers before compelling by civil law its observance by the world? Even if Sunday laws were right (which they are not), would it not be more consistent for the church to begin with itself, to let its *charity* in this respect begin at home, instead of prosecuting honest workingmen who are disturbing no one by Sunday labor, and who have kept the Sabbath according to the commandment? Think of this.

Sin.—"Sin is the transgression of the law." The root meaning of the original words in both the Old and New Testaments is "missing the mark." To sin is to miss the mark, to go astray. The character of God is the great standard. This character is expressed in God's holy law and is revealed in our Lord Jesus Christ. God's law is perfect. It embraces all righteousness; it condemns all sin; it marks out the perfect way. Any deviation

from this way is sin. Whether known or unknown, it is still sin; it is missing the mark. But sins of ignorance are justified through Christ if the heart is right with God; and the heart right with God—the new heart—walks in all the light which God reveals from his word. He who knowingly transgresses God's law, "wickedly departs." He who is truly converted, who has Christ formed within, like Christ counts the keeping of God's law a delight. His language will be, "O how love I Thy law! it is my meditation all the day." Ps. 119:97. "Make me to go in the path of Thy commandments; for therein do I delight." Ps. 119:35.

SUNDAY "DESECRATION" AND CALAMITY.

A RECENT Sunday convention in Pennsylvania has the following to say:—

In forty-two States of the Union we have good and wholesome laws pertaining to the sabbath [Sunday], under which said States have prospered in times past by the blessings of Almighty God.

A writer in the same paper from which the above is quoted (*Christian Statesman*, June 16), after speaking of the present troubles in our nation

from destructive fires, from wasting storms, from financial failures, from the stagnation of trade, the stoppage of industrial pursuits, and the consequent demoralization or frenzy of the great army of the unemployed, declares that

calamities are thickening upon us because this is a nation that obeyeth not the Lord, nor receiveth correction. God has not been honored. His moral law has not been supreme in the land. His sabbath [Sunday] has not been sanctified.

Certainly the second item quoted above is true; but if these calamities have come upon us as a nation because we have disregarded Sunday, if these troubles are all judgments because of so-called Sunday "desecration," would they not naturally fall heaviest and be felt the most keenly in those States which have no Sunday law? Would this not be the logical conclusion?—It certainly would. But how has it been? Pennsylvania has one of the strongest of Sunday laws, which she has persistently refused to repeal or modify. But no State has suffered more from internal disorder in the way of strikes and bloodshed than has the "Old Keystone State." Illinois and Colorado and other States have also suffered greatly from labor and financial troubles, and the last named from floods. Washington and Oregon have also been heavy sufferers from floods and in a financial way. And all these States have Sunday laws.

Two States have no Sunday laws—California and Idaho—the former has been under the perpetual anathema of the Sunday-law popes,

and a grief of mind to those who have not the disposition to anathematize. She has in her State government persistently refused to enact or reenact a Sunday law, and the Sunday ministers still confess to a shame which ought to be the glory of every true citizen. But in spite of California's position in this respect, in spite of unfavorable land conditions, in spite of serious difficulties and hardships in transportation facilities of which her Northern sisters know nothing, California has had no labor troubles of any account, no serious floods, fires, or disasters, and she withstood the financial crash better than any State in the Union. And we believe that Idaho weathered the blast staunchly.

"But," says an objector, "California and Idaho are wicked;" yes, the States all are. "Sabbath breakers?"—Every State in the Union; the great majority of the people in every one of them are trampling the Sabbath of Jehovah underfoot. But that is a matter with which the government of the States has nothing to do; it is a matter between the soul and God. What we wish to point out is this: That while all are desecrating God's Sabbath, California and Idaho have refused to assume God's prerogative to enforce his commands, or what men call his commands. They have refused to set up a counterfeit and declare it sacred. They have, wicked as they are, believed that God could manage his own business, and that men could be just as moral and religious apart from human law. And if it be true that the calamities in the land are God's judgments for its wickedness, it behooves California to keep straight on, and have nothing whatever to do with Sunday or sabbath laws in any way, shape, or manner. This does not mean that she has license to do more wickedly in other directions. God grants no indulgences to sin.

CHARACTERISTIC OF SUNDAY ARGUMENT.

We take the following from the *Occident* (Presbyterian) of June 14:—

If it is right to close a dry goods store by law, it is right to close the churches. Many so-called churches are doing far more harm each Sunday, from the standpoint of Bible Christianity, than are open dry goods stores. This will be admitted by Sunday-law people. Sunday laws are only evil.—*Signs of the Times.*

Our dear, verdant friend, editor of the above paper, would not take it kindly if we should question his Christianity simply because he desires the public worship of God to be held in all churches on Saturday. If it is a pleasure for our brother to observe the public worship of God with his friends and neighbors on Saturday, no one will complain. No one will scold him or call his church unchristian for worshipping God according to the dictates of their conscience. But we suggest that a little brotherly love be exercised on Sunday as well as on Saturday. We belong to a so-called church, but we are honest in our belief, and we know that many millions are honest in their belief, that Sunday is the Christian sabbath. The constant reiteration of old, whipped-out arguments for Christians to adopt the Jewish Sabbath will be of no avail. Our Lord rose from the dead on Sunday. That afternoon and evening he preached to the apostles at Ennaus and in Jerusalem. From that day until the present time the apostles and a large majority of Christians of all denominations have been content to observe the public worship of God and our Saviour on the first day of the week.

The above is noticed for two reasons: First, our contemporary, like the majority of Sunday and Sunday-law defenders, entirely misses

the point in the note it quotes from a recent issue of the *SIGNS*; and, secondly, we wish to notice what our Presbyterian brother does say.

1. We do not desire all churches to worship on Saturday unless the churches so desire. If they were willing to submit to God in this respect, and observe his day, made holy by his own infinite, creative power, we should rejoice. But if it is the choice of one or all of these churches to hold public worship on Friday or Sunday, we have no desire to dictate otherwise. God gives them the privilege of their own choice. He will not compel, neither do we desire so to do.

2. We repeat that we are perfectly willing that our friends should worship publicly on Sunday if they so desire, but what we are not willing that they should do is to compel others to do as they do. There is this difference, and it seems to us that our contemporary ought to see it in his obtusest day and mood. The Sunday people observe the first day as the Sabbath, and work on the seventh day. The Sabbath people observe the seventh day, and work on the first day. Thus far we have no fault to find. Each class must give an account to God. But our Sunday friends (or most of them) are not willing to stop here. They not only demand the right to keep Sunday and work the seventh day, but they demand that those who observe the seventh day shall refrain from their work on Sunday. They are demanding that the State shall compel one class of citizens to pay homage to another class to the extent of one-sixth of their time or sixteen and two-thirds per cent of their income.

Now the *Occident* would not think it to be righteousness or justice for the Seventh-day Adventist, were he in a large majority, to compel the Presbyterian to refrain from work on the seventh day, after that Presbyterian had kept the first day. And the *Occident* would think truly. If the seventh-day observers numbered one million and the first-day observers numbered one, the million would have no right to compel the one to refrain from any work on the seventh day which he could legitimately do on any other day. And the principle is just as true with the number reversed. In fact, numbers have nothing to do with it. It is a matter of right, not of numbers.

3. We did not include among "so-called churches" the Presbyterian Church, nor, in fact, any of the so-called Protestant or evangelical churches, because they stand on the side of those who are demanding the closing of all places of business on Sunday. But here are all the Roman Catholic pulpits of our land, whose influence is against public schools, against true Protestantism, against religious liberty; here are the Unitarian Churches, whose influence is against the gospel of Jesus Christ; there are other communities better or worse, the influence of whose teachings on Sunday is against Bible Christianity,—and all to a much greater extent than an open dry goods store could be. And, therefore, if the store be closed on account of

its baleful and immoral influence, consistency demands that the churches of worse influence also be closed. Our *Occident* editor would doubtless rather have his son meet the dark, insidious, immoral influence of an honest dry goods store open on Sunday, than to sit under the preaching of Unitarians, or Roman Catholics, or attend Spiritualistic seances. And the final logical sequence of Sunday laws is the establishment of one church and the closing of all others. The present indications in the government of this nation are that the Roman Catholic Church will be the one, and our Presbyterian and Baptist Churches, who hold to the principles of the presbytery of Hanover (Va.) in 1776, and of Roger Williams, will be closed. Those who submit to the dictum of the old "mother" may remain open.

4. With reference to the "old whipped-out arguments" for the seventh-day Sabbath of Jehovah, it is evident that there is too much of the corn of Scripture in them still to please our friends of the first-day sabbath. They once honestly thought that there were Biblical arguments and evidence sufficient to disprove the seventh-day Sabbath. They called it and still call it "the Jewish Sabbath," albeit Inspiration calls it "the Sabbath of the Lord thy God" and "My holy day." Having exhausted all of the arguments invented by the theologians of the dimmer ages, and having proved the utter worthlessness of those invented in these days, they have grasped, and are endeavoring to wield with as much vigor as the State will put into it, Rome's favorite weapon, whenever expedient and possible,—the civil law, the seculars word, prosecution and persecution. And, Mr. Editor of the *Occident*, your "dear verdant friend" asks you if this is not all true?

For the next to the last sentence in the above quotation from the *Occident* we ask our readers and its readers to study Matthew 28, Mark 16, Luke 24, and John 20 and 21. These chapters will show the character of the "Sabbath-keeping" of that first "first day." For the last sentence read the history of the church since the days of Christ, in the light of God's word.

In conclusion we ask for all our first-day friends and for all our no-day friends just what we ask for ourselves, namely, that the matter of working and resting, of spending the Sunday or the Sabbath in sport, or work, or worship, be left between the soul and God. No man nor set of men has any right to compel or seek to compel the observance, or the seeming observance, or homage of any religious institution whatever; and that man or set of men who does, is assuming the authority which belongs to God alone. Nay, but he is going farther than our Lord has presumed to go. He says, "If any man hear my words, and believe not, I judge him not." The language of the servant of Christ is, "We persuade men."

ENDURE and dare, true heart; through patience; joined with boldness, come we at a crown encircled with a thousand blessings.—*Spanish Proverb.*

General Articles.

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

OUR FREEDOM.

BY C. M. SNOW.

LONG years ago, when this fair land was young,
Her birth-notes of freedom we tremblingly sung;
But she grew with the years as they hastened along,
And the wide world applauded her fetterless song.
The dove-brood of peace fluttered forth from their nest

In the rusty old cannon's now passionless breast;
And the sycamore tree closed her rough, ragged wound,
That the death-scars of war might no longer be found.

The peace of the nation, the freedom of men,
Was the rare golden fleece they were seeking for then.

But alas the sad day when in pastures of peace
They poison the shepherd who bought their release!
What means this harsh clanking that startles my pen?

'Tis the shackling of souls in the mandates of men.
'Tis the padlock and bolt on the door of the mind,
While the word and the thought writhe in iron behind.

But let the tomb close o'er our vision of right;
Let the night guards be doubled, the stone be rolled tight.

As wide as the birth-notes of Freedom were sung
Let the funeral bells of her burial be rung.
We know there is dawning that long-looked-for day
When the night guards will tremble, the stone roll away.

Then the King in his glory transcendent appears;
Ah, this is the freedom that pays for the tears!

DUTY OF THE RICH MAN TO HIS NEIGHBOR.

BY MRS. E. G. WHITE.

THE following clipping will show the way in which some of those who have great possessions recklessly squander means for the gratification of pride and ambition, and forget that they must also give an account to God for the intrusted talents he has given them:—

One of the most significant economic events in some time was the Astor-Willing wedding in Philadelphia last week. To use one of Dr. Holmes' expressions, the impression which its descriptions left upon the mind was not that it was brilliant with gold, but heavy with bullion. Here are a few sentences from the account of it in one of our New York papers: "The Willing mansion was changed to a palace of roses. . . . No bride or bridesmaids ever wore more expensive dresses. . . . The day's ceremonies may be estimated to have cost between \$25,000 and \$30,000. . . . Probably never before have bridal gifts been so numerous and costly. . . . The tiara of diamonds which was the groom's gift to the bride is probably unsurpassed by any in America. . . . The elder Mr. Astor's gift to his daughter-in-law was a double bowknot of diamonds, from which is hanging a huge brilliant, and a diamond necklace and crescent of diamonds and sapphires four inches long. The present of the groom's mother was five diamond stars, each as large as a silver half dollar, inclosed in a massive box of solid silver, and eight silver dishes, each about three feet long, modeled after her own service.

"The wedding presents represented \$2,000,000. So much then for the day. Now as to the young people's start in life: Preceding their trip to Europe, Mr. Astor and his bride will spend about three weeks cruising in Mr. William Astor's yacht *Nourmahal*, in Florida waters. Despite the fact that her furnishings were scarcely worn and almost new, the boat was refurnished out and out with the most costly and magnificent furniture that money could secure. The complement of officers is fifty-two

men, not including servants and personal attendants. It takes from \$8,000 to \$10,000 per month to keep her in service, besides the cost of food and wines." Twenty-five thousand dollars for the day's ceremony, two million dollars worth of presents, a cruise in a half-idle yacht costing ten thousand dollars per month to maintain. When we read this we are reminded of Thackeray's description of the extravagance of the prince regent during the Napoleonic wars. If he had been a manufacturing town, or populous rural district, or an army of five thousand men, he would not have cost more. The nation gave him more money, and more and more. The sum is past counting.

Looked at soberly, the sums lavished upon our American commoners are as disgraceful to our institutions as were the squanderings of the prince regent to those of England. If the scandal is less, it is because the disastrous concentration of hereditary wealth has as yet awakened less serious thought among us than the disastrous concentration of hereditary power had awakened in England. In the case of the Astors, quite as much as of the prince regent, the enormous sums expended are the gift of the nation, obtained without compensating services on the part of the recipients. The burden upon the labor of the country is as great, the benefit of the comfort or culture, or character of the recipients is as small.

The Lord Jehovah is the Benefactor of the universe. He is of tender compassion, full of goodness, and his love is toward suffering humanity. The Psalmist says: "The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." The only-begotten Son of God, who was the exalted Commander of heaven, who received the adoration of the angels, though he was rich, yet for our sakes he left the royal throne, departed from the heavenly courts, laid aside his royal robes, and for our sakes became poor, that we through his poverty might be rich. He announced his mission in Nazareth, saying: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." Did Christ make a mistake in not seeking for worldly popularity, in not making a great display?

In the clipping presented in this article the question of why there is so much suffering in the world is in a great part answered. Why is there so much hunger, nakedness, ignorance, and degradation?—It is because the word of God is disregarded, the law of God is transgressed. The Lord Jesus, who knew the value of man, gave his life to redeem him from the slavery of sin and Satan. He has lifted his voice in warning to the sons of men. He says: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." Men are not careful to be the doers of the words of Christ; and this is why so much sin, misery, and want prevail in the world. He says again: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment?

Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out twopence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

Jesus marked out in a plain way the line of conduct that we all should pursue. We are to love God supremely, and our neighbors as ourselves. The question asked by the lawyer is of importance to each one of us, and the answer is plain and decided, so that no man need walk in darkness, because he has the light. The whole duty of man is comprised in keeping the first four and the last six commandments. The Spirit that prompts men to reveal in life the love of God will also make a man an obedient member of the heavenly family. If men love worldly things, name, position, wealth, or any object that leads them to forget God, they love that which makes them idolaters. Nothing should be permitted to so hold the affections that God is thrust out of the mind. The second commandment will be easily disobeyed if the first is not kept. Supreme love of God will sanctify the affections, and the fruit of love to God will be love to mankind. Those who have been tested and proved on this matter of loving others as themselves, will be pronounced meet for an inheritance with the saints in light. They will not become exalted, as did Lucifer in the courts of light. They will not create rebellion in heaven, because another has a brighter crown than they have. Heaven will be the home of the pure and undefiled, and those who reach that home of joy will feel rich, receiving a reward that they do not in the least feel that they deserve.

KEEP the home near heaven. Let it face toward the Father's house.—*James Hamilton.*

THE CATHOLIC CHURCH OF THE NICENE ERA.

BY ELDER I. E. KIMBALL.

[This is article 9 of the series on the apostasy of the early church. Each is independent, but all are connected.]

A PECULIAR interest attaches to the church of the fourth century. Some who see along the lines of Catholicity have thought they beheld at this period a preëminently holy church. No grosser conception can be imagined.

There was a remarkable cluster of notable divines at this time, who compounded church principles, and formulated the discipline which should prove an earthly anchor to the church in all after time. Nicene church principles manacle the Catholic Church of to-day, and the leaders of that day have since then been regarded as sovereign interpreters of the word, so that now all interpretations of Scripture must be rendered according to the patriotic construction. Here, then, according to the Catholic notion, the eternal, life-giving Fountain flowed freely for the world; and, sorry I am to say, this delusion has been received by many Protestants.

The principal lights of the Nicene era were Athanasius, Cyril, Basil, Gregory of Nyssa, Gregory of Nazianzen, Epiphanius, Ephraëm, Syrus, Chrysostom, Hilary, bishop of Poitiers in Gaul, Ambrose, archbishop of Milan, Jerome, the great scholar, Rufinus, Augustine, bishop of Hippo, and Cassianus. The historians were Eusebius, Theodoret, Socrates, and Sozomen.

Monkery is the distinguishing feature of this time, to which we must direct attention. All the luminaries above named gave it their hearty suffrage, and spoke of it in terms of unmixed praise. No one who is acquainted with the facts will deny this. The monks became the depositaries of religion for the church, and their conception of God and righteousness has been given through the Catholic Church to the world ever since. The church of that period is bound in the sheaf with monkery. So universal was the conception that religion and righteousness were the exclusive inheritance of the monks, that, "to become converted," or "to become religious," meant merely to turn monk. They were the *religiose*.

The words "monk," "solitary," "hermit," "a dweller in the desert," or "anchorite," are interchangeably used to signify persons who, disengaging themselves from family relations and the world, retired to the wilderness or desert, to lone tombs and sepulchral caverns, there to sing and fast and pray.

The great divines, as Augustine, Athanasius, Jerome, Chrysostom, Basil, and the Gregories, extolled monasticism as the "divine philosophy," the "angelic virtue." And Augustine said of the monks, "To those who, like the solitaries, have reached the highest possible stage of Christian perfection, and in whom faith, hope, and charity are complete, the Scriptures are not necessary, except for the purpose of instructing others."—*Dedoctrina Christiana, lib. 1, c. 36*.

So here we have Augustine, the greatest divine of the age, pointing to the monk as the pattern of "Christian perfection," to whom the Scriptures were no longer necessary.

We will study the portrait of divine excellence with care. Many of the most noted eremites commenced their ascetic discipline about the time of the martyrdom of Cyprian, A.D. 258. At the beginning of the fourth

century it became the rage. Anthony, the Egyptian, who died about A.D. 356, is the first notable example handed down to us. He was an ascetic for nearly seventy years. Pachomius originated the system under which monasteries have since been built. Prodigious multitudes soon took the monastic vows. Thousands upon thousands found for themselves a lodgment in the wilderness. Armies were drafted from thence. Palladius speaks in several places of two, three, five, and seventeen thousand monks under the superintendence of some celebrated anchorite, or abbot.

Ten thousand nuns are mentioned as belonging to one religious establishment. Its effect was to drain off from the social body almost all religious feeling. The masses who were left, although the accredited recipients of the sacrament, were wholly unrestrained by religious feeling.

The religion of the Nicene era (if, indeed, we may so speak of it) was exclusively with the monks. Gallant cavaliers would feign be as prodigal as possible, lest they seem to be "religious," that is, inclined toward monkery. And, although Augustine, Ambrose, Basil, were not monks, they were third or fourth-rate Christians, according to the opinions of those times.

Monks and nuns took vows of celibacy and virginity, abstinence, poverty, and obedience, withdrew from the world; and spent their time in continued fasting, from two to twenty days together, doling out prayers by the hundred, eating raw herbs, gashing themselves, and searing their bodies with hot irons, loading themselves with iron fetters, etc. But it is time for us to inquire from whence this conception of duty and righteousness arises. Did Christ enjoin this? Whence, then, can it come? Ah, to one acquainted with Gentile practices all is plain!

The old Egyptian religion had its monks; so had the Greeks. The Buddhistic religion has a priesthood, consisting wholly of monks, or cenobites. We have the idea of the monk set forth in the Brahman "Laws of Manu:"—

In hot weather sit between four fires with sun above; in rain, uncovered; in cold weather, wet clothes. Sleep on the bare ground. Having shuffled off the body by these modes, which great sages have practiced, and, becoming void of sorrow or fear, he rises into the divine essence.

The Vedanta of the Brahmans teaches that there is only one being in the universe—God—all else illusion (so think modern Christian Scientists, so thought the Nicene monks), and that the true end of life is to escape from the illusion, and be absorbed into Brahma, the created and creator. Sankhara, a Vedanta philosopher, said: "I am Brahm; I am eternal, pure, free, one consistent. Whosoever annihilates all his desires, and ceases from himself, then becomes one with the universal spirit." So the Catholic monks of the fourth century went into it with all requisite assiduity.

To annihilate every desire or emotion of the flesh was their sole aim. Lecky says, "The idea of a saint was a half-starved, dirty madman, who spent his life in useless self-torture."

Athanasius relates with hearty approval that St. Anthony, who ate but once in five days, and then in an impoverished way, was never guilty of washing his feet. And St. Abraham for fifty years washed neither face nor feet. They made a business of fasting

the year through, eating once in two, five, or seven days, as they were able to endure.

Cyprian, sometime before the year A.D. 250, had advocated celibacy and virginity as the "angel virtue." Augustine and all the doctors urged on the pestiferous delusion, until it was thought no one could be pure without taking the vows upon them. "Constantine almost adored" the company of perpetual virgins, and changed the ancient Roman law which degraded the men who after twenty-five remained unmarried. He accounted it folly for man to go about so to increase his kind, and ordained that those who lived in chastity and virginity should be privileged above the common people.—*Sozomen, Hist. Eccl., lib. 1, c. 9*.

The early Council of Ancyra forbade deacons to marry without their bishop's consent. The Neo-Cæsarean Council absolutely prohibited the marriage of presbyters. The thirty-third canon of the Council at Elvira ordered all clergy, if already married, to abstain from their wives. The prohibition extended to monks and nuns. So the Council of Chalcedon decreed that "no monk or nun should marry," that is, forsake their profession.

"IN THE STOCKS" FOR CONSCIENCE' SAKE.

Religious Persecution in New South Wales.

MONDAY afternoon, May 7, in the year of our Lord 1894, there flashed over the telegraph wires of the Australian colonies the following piece of intelligence:—

SEVENTH-DAY ADVENTISTS IN THE STOCKS.

SYDNEY, Monday.

At the Parramatta police court to-day Wm. and Henry Firth, Seventh-day Adventists, of Kellyville, were charged with exercising their worldly labors on the Sabbath day. The defendants pleaded justification, owing to their religious convictions. They were fined under statute 29 of the reign of Charles II., and were ordered to forfeit the sum of 5s., levy and distress; in default, to be set publicly in the stocks for two hours.—*Melbourne Age, May 8, 1894*.

Harry and William Firth are brothers, living about eight miles from Parramatta. Several years ago they came from England to Australia, to establish homes and spend the remainder of their lives in this country. After looking about for a short time, they decided to engage in farming and fruit culture. They selected a block of land in the country near Parramatta, cleared the timber off, broke up the soil, and placed the whole of the block under active cultivation. They have worked hard, and have been rewarded with a reasonable degree of success. Their fruit farm, of oranges, lemons, apples, passion fruit, etc., is a model of neatness and industry.

Until recently these men have had no particular interest in religion. In fact, they were rather skeptical as to the divine origin of the Scriptures. A little more than a year ago their attention was called in a special manner to the importance of Christianity, and they began to study the Bible with much care. This study resulted in a marked change in their views and lives. The Bible became to them an inspired book, and they gave their hearts to Jesus Christ, the Saviour of men.

As they examined the claims of God upon men, they became profoundly convinced that the seventh day of the week is still the Sabbath of the Lord. They were led to see that Christ, the Creator, rested on the seventh day

at the close of creation, and that the fourth commandment of the Decalogue says: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. Ex. 20:8-10. This commandment they believe is still binding, and it is read and taught in the various churches of the land. Believing this, they began to religiously observe the seventh day of the week; and, having rested the Sabbath day according to the commandment, they pursued their ordinary work on the first day. It was for this offense that they were arrested and fined.

AN OLD LAW REVIVED.

The statute under which these men were fined was enacted in the twenty-ninth year of the reign of Charles II. It reads as follows:—

AN ACT FOR THE BETTER OBSERVATION OF THE LORD'S DAY, COMMONLY CALLED SUNDAY.—29th CHARLES II., 1677.

And that all and every person and persons whatsoever shall, on every Lord's day, apply themselves thereon in the duties of piety and true religion publicly and privately, and that no tradesman, artificer, workman, labourer, or other persons whatsoever shall see or exercise any worldly labour, business, or work of their ordinary callings upon the Lord's day or any part thereof (works of necessity and charity only excepted). And that every person being of the age of fourteen years or upwards offending in the premises shall for every such offense forfeit the sum of 5s., and that no person or persons whatsoever shall publicly cry, show or expose to sale any wares, merchandise, fruit, herbs, goods, or chattels whatsoever upon the Lord's day or any part thereof upon paine that every person so offending shall forfeit the same goods so cried or showed forth or exposed for sale.

This is a curious law to be revived and enforced in this country. It not only prohibits labor; it enjoins religious worship. It commands "that all and every person and persons whatsoever shall, on every Lord's day, apply themselves thereon in the duties of piety and true religion PUBLICLY AND PRIVATELY."

Thus it appears that those who have dragged the Firth brothers into court and caused them to be fined have only touched the fringe of the matter. They are "partial in the law." To carry out the work properly, that is, according to the letter of the Act, they must set the police on the track of the whole non-religious class of the colony. Every person whatsoever shall, on the Lord's day, apply himself to the duties of piety and true religion, publicly and privately. First, it must be authoritatively declared what the "true religion" is, whether Jewish, Catholic, or Protestant. In the next place, the proper duties of piety and true religion must be defined. And then the police force must be greatly augmented in order to watch the indifferent and irreligious, and drive them to church or drag them to court for punishment. That is what the Act requires, and that is what must be done now that it has been revived. It will not do to single out the smallest part of the Act, and seek to enforce that alone.

RELIGIOUS PERSECUTION.

But why has this old law been revived? Why have the Firth brothers been fined for working on Sunday? Are they the only men in the colony who have violated that law? What about the running of railway trains, trams, buses, cabs, etc.? It is well known

that hundreds of people, both in the towns and in the country of New South Wales, engage in various kinds of labor on Sunday. Many of the farmers who live near the Firth brothers plow, hoe, pick fruit, etc., on the first day, at any time they choose to do so. They and the Firths have done this without molestation for years. Again we ask, Why are the Firths singled out from the thousands of Sunday workers, and fined, and, if they have not enough property to pay their fines, ordered to be set publicly in the stocks?

We believe that the whole thing is a piece of religious intolerance. It is not because they have worked on Sunday. It is because they rested on the seventh day, the Sabbath enjoined by the fourth commandment. If this is not the true explanation, why were they not arrested before they began to keep the seventh day? And why were not their neighbors, who work on Sunday, but do not rest on the seventh day, arrested with them?

The whole thing is malicious and wicked. The Firth brothers are temperate, industrious, honorable Christian men. They pay their debts, attend to their business, and worship God in sincerity and truth. They conscientiously and religiously observe the seventh day, and pursue their business quietly and inoffensively on their farm on the other six days. All this is their inalienable right.

But there are some who would rob them of these rights. They would invade the sacred precincts of their conscience, and seek to compel them by unjust laws to live according to the conscience of another. This prosecution is contrary to the spirit of the free institutions of this country. It is contrary to the will of our sovereign, the queen. It is not her wish that any of her subjects in any part of her dominions should be molested in the exercise of their religion, nor deprived of their natural rights. We commend to those who are behind this wicked work a careful reading of

THE CHARTER OF RELIGIOUS LIBERTY;

AS ASSURED BY HER MAJESTY'S ROYAL PROCLAMATION OF 1858.

PROCLAMATION: Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in anywise favored, none molested, or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.—*Cassell's History of England*, vol. 8, chap. 52, p. 513.

This proclamation breathes the spirit of true liberty. Her majesty disclaims either the desire or the right to impose her religious convictions on any of her subjects. She declares it to be her royal will and pleasure that none be favored, none molested, by reason of their religious faith or observance, but that all shall enjoy alike the equal and impartial protection of the law.

We make no plea for liberty to trespass upon the rights of one of our fellows, but we do ask for the liberty to exercise the rights conferred upon us by our Creator. This liberty the State is in duty bound to insure to the weakest of its subjects.—*A. G. D., in Bible Echo*.

THE CURSE OF SIN UPON THE EARTH.

BY ELDER WM. COVERT.

LAST week we learned about the purpose of God concerning the earth in creation. It was shown that it was to be a habitation for man, and that there was perfect adaptation and agreement between all the works of God. The earth and all its products were perfectly suited to the wants of man. Man's nature was in perfect accord with all his environments. The physical conditions of the earth, and that of the creatures God placed upon it, were such that, if all had remained in operation according to the laws of their Creator, they would have moved eternally without any friction. Therefore, all the physical conditions essential to eternal life were provided in the beginning.

But the wicked cunning of Satan succeeded in bringing into man a dissatisfied mind. This mind turned man out of the course in which creation started him moving, and soon he had missed his way, and was found prostrate across the purposes of creation. This relation of things brought about friction; and friction and incompatibility would of itself bring disaster and death. This would have been the result even if there had been no judicial penalty inflicted for sin.

But there is an affliction which follows swiftly upon the trail of sin, which is too marked to be regarded as simply a consequence. In this affliction is seen the direct visitation of judgments. These judgments have been made necessary that obstructions may be removed out of the way of God's purposes. Accordingly, when man sinned, it became necessary to deal with him for his own good in a manner that some have regarded as unkind.

Quickly came the sentence of a curse upon the earth when its ruler had violated the law of God. In pronouncing this the Lord said:—

"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3:17-19.

Following this sentence came another, which expelled the transgressors from Paradise. This was done that they might not live forever in sin. Gen. 3:22, 23.

These steps placed man on the outside of Eden, with Paradise lost. A sinner upon a sin-cursed earth, toiling hard among thorns and thistles for the necessities of life. Yet it was better for man, since he had yielded to sin, that he should labor thus, than for him to remain in luxury and indolence. It is therefore evident that the Lord had not abandoned the earth, neither his purpose concerning it, when he pronounced this curse upon it. In fact, the exact contrary is seen when reading the penalty itself. The earth was cursed for man's sake.

The pricking of the thorns and the sterility of the soil were to be to man a constant reminder of his sins, and a continual appeal to him to seek again that which had been lost. Besides this, the labor of itself was designed to keep man honestly employed, and thus serve to keep him from running deeper into sin. Therefore, the deeper man went into sin, the heavier came the curse upon the earth. This was illustrated when Cain had murdered

his brother. Immediately following this wickedness the Lord pronounced a second curse upon the earth. This is found in the following sentence, pronounced against Cain: "When thou tillest the ground, it shall not henceforth yield unto thee her strength." Gen. 4:12.

As time rolled on and men increased in numbers, they grew worse and worse, with but a few exceptions:—

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Gen. 6:5, 11-13.

From the Scripture it is seen that the sins of the people are represented as defiling the earth; and as the people are, so the earth is. This condition of things prepared the way for the flood. Through this agency the primeval arrangement of the earth was broken up, and it came forth from the flood with a three-fold curse resting upon it. Paradise, with its tree of life and angel guard, had been transplanted to a peaceful and brighter clime, in "the third heaven," where God dwells. See Rev. 2:7; 22:1, 2, 14; 2 Cor. 12:2-4.

But little of Edenic beauty or fertility remained after the flood. All the works of man that had been placed upon the earth were inundated and buried forever out of sight in the breaking up of the earth in the deluge. So complete was this destruction that when the apostle wrote about the visitations which God sent upon the antediluvians, he said, "The world that then was, being overflowed with water, perished."

We now have the earth in its changed form. It is all awry with sin and sadness. A very large proportion of it is now covered with water, leaving but a small part for the habitation of man. Besides this, there is much which now stands out of the water that is covered with rugged hills and mountains. In other parts are waste deserts and burning sands, while still other parts are covered with perpetual snow and ice, and winter reigns in unbroken dominion.

This is the physical condition of the earth now, while its moral condition is much like that which prevailed just before the flood—a seething mass of pollution. What shall be its future?

WILL YOU NOT COME?

BY JOEL C. ROGERS.

FRIEND, your heavenly Father gave you life (Acts 17:28); but you have forfeited that life (Rom. 3:23; 6:23).

Without the Saviour you must surely die (Acts 4:12); but Jesus wants you to live (John 10:10).

God has no pleasure in your death (Eze. 33:11); but he greatly desires to save you (1 Tim. 2:3, 4).

Your Father is not even willing for you to perish (2 Peter 3:9); therefore he has made to you the greatest gift of all the universe (John 3:16), because he is full of mercy and goodness (Ex. 34:6), and his very being is love (1 John 4:16).

All this goodness leads me to my Father (Rom. 2:4); he wants you to come (Isa. 1:18;

Matt. 11:28; Rev. 22:17). There is only one way (John 14:6); but it is easy and joyful, though narrow (Matt. 11:30; 7:14; Rom. 14:17).

This way leads to eternal life (John 10:28); every other way leads to eternal death (Prov. 14:12). The ways of the world do not satisfy (Eccl. 1:14); the Lord's way gives complete satisfaction (Acts 2:28). At the end of this way is a home (John 14:2, 3); will you spend eternity with me in that home?

Denmark, Mich.

A LOUD CRY.

BY ELDER H. A. ST. JOHN.

PART ONE.

"AND they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way; and others cut down branches of the trees, and strewed them in the way. And they that went before, and they that followed, cried, saying, Hosanna; blessed is he that cometh in the name of the Lord; blessed be the kingdom of our father David, that cometh in the name of the Lord; hosanna in the highest." Mark 11:7-10.

"And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee." Matt. 21:10, 11.

"And some of the Pharisees from among the multitude said unto him, Master, rebuke the disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." Luke 19:39, 40.

Here was a crying out, a loud cry, given by the disciples at the first advent of Christ, and given, too, in fulfillment of the prophetic word. It was a fitting tribute of praise, thanksgiving, and honor to Christ, the Christian's coming King, a glorious parting tribute to the Son of God just before he left this world, to go into a far country, to receive for himself a kingdom, and to return. This outburst of ecstatic joy had been accumulating in their hearts for years. Long had they thought upon and talked about the day when their Master would become a king. Long had they wanted to make him king, and to shout forth his high praises without let or hindrance. This was the sudden outgush of a long-accumulating reservoir of pent-up joy.

"Blessed is he that cometh in the name of the Lord." True then, every word of it. "Blessed be the kingdom of our father David, that cometh in the name of the Lord." And this was true also. The rightful heir to the kingdom of David, the kingdom of Israel yet to come, was then extolled with shouts of praise. The kingdom of grace was necessary as a place to fit subjects for that glorious literal kingdom of Christ, which, when it comes, will stand forever.

"Hosanna!" That loud cry of the disciples of Christ at his first advent, began and ended with hosanna. To the ear of one who knows its meaning that word is full of joyful praise. It seems to be the one musical word that contains in itself every reason for gratitude and thanksgiving to God that can be conceived. It is praise God for his goodness, all his goodness, and for all his wonderful works to the children of men. Hosanna! How sweet the sound! How such praise from a full heart, and inspired by the Holy Spirit, must have glorified God! Hosanna, save now. Jesus was the one upon whom help had been laid, and who was able to save unto the uttermost then and now.

And the city was moved with that cry, and

the inquiry went up from many hearts and lips, "Who is this?"

The disciples, filled with the spirit of inspiration, are heard above all the noise of the crowd, repeating in eloquent strains the prophecies which answered this question. Adam will tell you, It is the seed of the woman that shall bruise the serpent's head. Ask Abraham, he will tell you, It is Melchizedek, King of Salem, King of Peace. Jacob will tell you, He is Shiloh, of the tribe of Judah. Isaiah will tell you, Immanuel, Wonderful, Counselor, The mighty God, The Everlasting Father, The Prince of Peace. Jeremiah will tell you, The Branch of David, the Lord, our Righteousness. Daniel will tell you, He is the Messiah. Hosea will tell you, He is the Lord of Hosts, the Lord is his memorial. John the Baptist will tell you, He is the Lamb of God who taketh away the sin of the world. The Great Jehovah has proclaimed from his throne, This is my beloved Son. We, his disciples, declare, This is Jesus, the Messiah, the Prince of Life, the Redeemer of the world. And even the prince of the powers of darkness acknowledges him, saying, "I know thee who thou art, the Holy One of God."—*Great Controversy, vol. 2, p. 396.*

They spread their garments on the colt and in the way. Nothing was too good for Jesus to sit upon or to ride upon. Although the sharp hoofs of the colt might punch holes in their garments and ruin them, what cared they for such trifles when their souls were filled with hosanna, and their glorious Saviour King was in their midst?

And then there were conspicuous unbelievers in that day, persons of religious dignity and high standing, upon whose bigoted sensibilities that loud cry of hosanna grated like saw filing. So disturbed and infuriated were these religious sticklers for human traditions, that, after trying in vain to stop the cry themselves, they appealed to the Master himself to rebuke his disciples. Jesus replied that if these should hold their peace, even the very stones would cry out. This is a most convincing testimony that God was in that cry, for certainly only almighty power could give voice to stones; and the same power that could cause the stones to cry "Hosanna" inspired the people to make that cry. The very selfsame Spirit that could give a message to inanimate stones inspired the utterance of that scriptural message in that glad day.

The prophecy was fulfilled, that loud cry of hosanna was given, and, not long after, the King of Glory left this world, to go into a far country, to receive for himself a kingdom, and to return. The time is about fulfilled, and his triumphant return is at hand; and the true disciples of Jesus are already beginning to swell the loud cry of hosanna. Behold, our King cometh very soon, riding upon the clouds of heaven, in power and great glory!

The whole world will be moved by this loud cry, and thousands of anxious hearts and voices everywhere will be led to inquire, "Who is this?" And the multitude of disciples filled with the Spirit of God will again be heard in triumphant strains, giving utterance to the golden gems of divine truth that sparkle and shine upon the sacred pages of the Holy Bible, from its beginning to its close, prophetic of that event.

ALL can comprehend that a man is praying when he kneels down. . . . But all cannot understand that the highest prayer or communion with God is a life of love.—*Robertson.*

WHEN the doctrine of the gospel becomes the reason of our mind, it will be the principle of our life.—*Benjamin Whichcote.*

CHRISTIAN EDUCATION.*

(Concluded.)

NOW THERE are a few thoughts that I wish to dwell upon in the little time that is left to us, in regard to the relation that should exist between the Bible and the subjects of study, that is, what part the revealed word of God should have in that scheme of study the purpose of which is to lead the student into a more complete knowledge of God as the personal God, Creator, and Redeemer. It is true that, in the first place, these things were written upon the face of nature in God's language just as plainly as they are now written upon the printed page in our language; but, just as the page of the Japanese Bible is really a closed book to me, just so when man lost the ability to read the language of God direct, the book of nature began to be closed to him, and it became necessary, as it were, to translate the language of God upon the leaf of nature to the language of man upon the printed leaf of God's word. How, then, shall we yet be able to understand what is printed in God's language upon this leaf? We must read it as translated into our language upon the printed leaf.

Now, supposing I, being unacquainted with the Japanese language, should take up the Japanese Bible and begin to read to you my idea of what ought to be there, do you suppose I would be very likely to read it correctly? No, the only way that I can know anything of what is printed on that page in the Japanese language is to have it translated into our language. How shall I learn to understand what is written on the leaf of nature in God's language?—It can only be by taking what he himself says is written there, and his saying it in a language that I can read; that is, he adapts it to my power to understand it. I having lost his language, in which there is that complete and perfect revelation of God, he has followed me and has revealed it to me in my language. Now I take my language, which is but the translation of his language, and put his leaf before me, and I read in my language what he says he has written in his language on his leaf, and then I understand the revelation of God in the face of nature. But when I close the written word, and lay that on one side, and attempt to read what God has revealed on the leaf of nature without observing what he himself has told me is there, then I go wrong; and that is the attempt of man to interpret science without the word of God. Now I will read a word upon that point:—

God has permitted a flood of light to be poured upon the world in both science and art; but when professedly scientific men treat upon these subjects from a merely human point of view, they will assuredly come to wrong conclusions. It may be innocent to speculate beyond what God has revealed, if our theories do not contradict facts found in the Scriptures; but those who leave the word of God, and seek to account for his created works upon scientific principles, are drifting, without chart or compass, upon an unknown ocean. The greatest minds, if not guided by the word of God in their research, become bewildered in their attempts to trace the relations of science and revelation. Because the Creator and his works are so far beyond their comprehension that they are unable to explain them by natural laws, they regard Bible history as unreliable. Those who doubt the reliability of the records of the Old and New Testaments, will be led to go a step farther, and doubt the existence of God; and then, having lost their anchor, they are left to beat about upon the rocks of infidelity. These persons

have lost the simplicity of faith. There should be a settled belief in the divine authority of God's holy word. The Bible is not to be tested by men's ideas of science.

In other words, it is like this. Taking God's language upon the leaf, the knowledge of which we have lost, we speculate as to what that is, and, having made up our minds what we think it is, then we require that the direct revelation of him in language that we can understand should be so explained, so adjusted, so modified, that it shall harmonize with our idea of what God has written on this leaf, and not with his own idea. And that, you see, is the difference between true science and false science. All true science is but the interpretation of the handwriting of God in the material universe; but how are we going to know his handwriting when we have lost the ability to read the language?—It must be through the translation. Then we must put that first, and read that leaf [exhibiting leaf of flower] through this leaf [exhibiting Bible]. Then we know we are right, because he has told us so. But when we lay aside this revelation, and seek only to guess, speculate, wonder, and advance as our belief the theories that we may evolve concerning this leaf and the language upon it, we are sure to go astray.

Then what place should the Bible occupy in a true scheme of Christian education?—It should be first, not merely in the fact that everyone should study direct the page of the Bible, not merely in the fact that the Bible should be used as a text-book in which there should be daily study, but in the fact that everything else that is taught in that school should be taught through that word.

I have been trying to present some of these ideas to our instructors at home, to get them to see, as I hope to get myself to see, more clearly how this should come, and we have spent hours and hours studying over these things. Not long since I asked one of them: "What do you think about it now? Do you see these things in any clearer light?" He said, "I think I do, and I want to tell you that you have not a man on your Faculty who is educated enough to teach that way." And he was a graduate of a university, too. It is a fact, too. No man can teach as God would have him teach if he is not acquainted with God in his word and his works, no matter what he teaches, because what he teaches is God all the time. The purpose is to obtain a knowledge of God, and he cannot lead the students to see God where he does not see him; and he cannot teach them to read the handwriting of God where he cannot read it.

MYSTERY OF GOD *versus* MYSTERY OF INIQUITY.

It is surprising, and it will surprise us more and more, too, as we study these things, to see how in every line of nature there is a revelation of God; and you will see if you study it that in this matter of education, just as in these matters that we have been teaching from the Book of God, there is the same mystery of iniquity, and that is the form without the thing itself. Now certain facts of science are taught, but God is left out. God is not taught in all these things. We have advanced courses of study; we have every facility that the ingenuity of man can invent to teach the rising generation; but while we have such an abundance of the form, the real life of the thing has been left out. God has been left out, and, instead of building one up in God, as true education ought to do, and

as true learning does, it builds one up in self, just as the mystery of iniquity does. It is the same idea, and it is the same devil that is doing it all.

Well, Christian education should be just as different from that kind of education as true religion with the power is different from the form of godliness without the power; and, just as only one who knows in his own soul the power of God can teach that to others, so only he who has himself learned to see God and to read God in everything can teach God in everything to others. And, instead of the idea going abroad that Seventh-day Adventist schools are to be merely a cheap missionary school, with a kind of slur cast upon it, instead of our sympathizing with that idea, and thinking that if we want a real complete education we must go to some renowned institution, Seventh-day Adventists ought to know that, if the schools which have been established among us in the order of God's providence are doing the work God designs them to do, they will there get the best education in the world; and if they are not doing it they are not meeting God's mind in the matter. That is the truth of it.

The point is just this, that, when it is put upon the right basis, it is the privilege of every Christian student in a Christian school to have the direct aid of the Spirit of God, and the aid of those "ministering spirits that are sent forth to minister to them who shall be heirs of salvation," in his daily study of God, as it is his privilege when listening to the presentation of the truth of God to have that Spirit to enlighten his mind there. What he is to learn in both places is the true knowledge of God,—to learn it on that basis that leads to an increased love and loyalty to God.

THE DESIRABLE THING.

And it is not massive buildings, although they are very desirable; it is not a wealth of apparatus, although that is very desirable; it is not extensive grounds, although they are very desirable, that necessarily gives to one a knowledge of God. He who sits down alone with this leaf,¹ and that leaf,² and God, can obtain more true education than he who sits down without that leaf at the feet of the most learned men in the world. But it requires some faith to believe that.

Now it will require just as much of real faith in God for Seventh-day Adventist parents to say: "I would rather have my son or daughter taught in a school that does not have this world-wide reputation, I would rather have my son or daughter taught on that basis, even though it be in a school that has no worldly note, than that he should receive a diploma from the highest institution in the world where God and his goodness and his love are not taught on this basis." Now you know this is so. You know that there is a great drawing power in the idea that a son or a daughter shall be a graduate of some wealthy institution, with a world-wide reputation; and it requires faith in God to take his statement as to what constitutes a Christian education, and act upon it, just the same as it takes faith in God to accept the statement as to what constitutes the Christian Sabbath, and act upon it. And the reformation that God would have us conduct upon the line of education is just as distinct as the reform that he would have us conduct upon health principles, and the principles of the gospel.

¹The leaf of a plant.
²A leaf of the Bible.

*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. Reported by J. B. Greenwood.

They all go together; and it is because religion has been separated from the idea of education, and it is thought that we must send the children to the Sabbath school to learn of God, and to the schools to learn the sciences, that this trouble has come about in true education. And it is because they have been separated that so many have been led away from the real knowledge of God, and have lost him out of their minds and experience, while they have been building themselves up in their own selfish wisdom and self-righteousness.

Now I do not care to take anybody's time to find fault; but I would present the better way, and then you may choose; and, to my mind, true Christian education, and the education that we are responsible before God to give to our children, is that which every day and in every lesson presents directly the knowledge of God; and we cannot estimate the value of the character that grows up when built upon such material as this. Now the very reason why at the present time we see such a spirit of insubordination in the world, such a lawless spirit, such a disregard of constituted authority, is because the young people of the last generation have not been trained correctly concerning these things. It starts in the family with the children before they are old enough either to speak or to walk. But where has this begun?—It began clear back in that idea (and it is the old idea of Satan), Do away with the law of God, and when you have undermined respect for the authority of God, you have undermined respect for all authority, both human and divine. And it is that education of the last half century, in order to get rid of the authority of God, that has brought upon the world at the present time this spirit of lawlessness and insubordination, and this constitutional unwillingness to yield to any constituted authority. It is in the family, in the school, in the State, and in everything; and the root of the evil is in the wrong education.

You see that we have but just touched this subject. But there is the idea that I would like to have impressed, for you to carry with you, that all true education, all true teaching, is to bring to the mind the knowledge of God as the personal God, the Creator of all things, as revealed in Jesus Christ as our Saviour and Redeemer, and that we are to study him in the face of nature, and that we are to study him and find our interpretation of him in the Book of revelation which he has given us in our language, in order that we may be able to read what he has said to us in his language.

IMPORTANT TEMPERANCE TESTIMONY.

In a recent revision of their discipline the Society of Friends bears the following testimony relative to intoxicants, tobacco, and the acts of corporations:—

As the granting of licenses to sell intoxicants is contrary to the best interests of society, Friends are earnestly entreated to bear a faithful testimony, by precept and example, against a system which gives to individuals the sanction of government to engage in such a business.

As the use of tobacco is injurious in its effects, especially upon the young, it is earnestly advised that Friends abstain, and encourage their children and those under their care to abstain, from the use of this narcotic in any of its various forms, and also that Friends do not engage in its cultivation, manufacture, or sale. And, realizing that danger attends the use of all intoxicants, narcotics, and opiates,

Friends are advised to be cautious in the use of them as a medicine, as the appetite acquired grows with the indulgence.

We desire to warn our members who are managers or stockholders of incorporated companies to be careful how they assume that acts which would be improper for them as individuals are allowable in such companies.

FRAGMENTS.

BY P. GIDDINGS.

1. SOME people never hit because they never fire, they only aim. They spend their time making good aims. They would fire but they are afraid they might miss, and they wouldn't miss for anything. They aim until the bird is flown, then regret that it flew away so soon. Every good object is your bird. Every opportunity is your powder. Aim and fire. It is good to be cautious, but let us be cautious lest we be too cautious. There is a nicety of difference between over-cautiousness and cowardice, too fine for distinction.

2. Many a mite makes a might. Methuselah was 969 years old; but there was a time when he was only one day old, then two days, and thus he kept on until he reached that point. If you would attain to great things, take care of small things. If you would be a great man, be a great boy. Gentlemen grow out of gentle boys. What we call great things are simply the aggregate of small ones. No man ever lives a year, no, not even a day. We live only a moment. It is past, then the next, and so on. Live your minutes well and your life will be a success. It is the summing up of these good minutes—these are the aggregate units—which makes a good life, and is represented on the other side of the equation by the "unknown quantity," which we call "the indeterminate progression of blissful eternity."

3. The treatment we receive from others is generally but the echo returned from the voice of our conduct.

4. Where is the logic or Christianity in men saying "Our Father," and disowning each other as brothers?

5. It is not how much we *know*, but how much we *do*. It is not *how much* we do, but *how well* we do it.

6. It takes more than *eyes* to see. Try it on a dark night. Worldly wisdom, unassisted by divine illumination, can no more discern spiritual truths than eyes alone can see objects on a dark night. Your wisdom is as helpless as ignorance in spiritual things unless God helps you, my brother. "Spiritual things are spiritually discerned." Proud infidel, do you wonder why you do not see the happy truths and the glorious beyond in which the humble Christian finds exceeding joy? We do not wonder. We commend your truthfulness in saying you do not see anything, for indeed you do not and you cannot. You are in Egyptian darkness. Pray for light, and the objects over which you are stumbling will be as clear as day. It is not the sight of human wisdom you need. It is God's light to refract the object to your dilated but practically blind eyes. The light says to your eyes, "Without me you can see nothing."

7. A man may be many. But it depends on unselfishness. The grain that keeps on a hard, dry, sunny surface, where it can best enjoy itself, will always be one grain; but if it would allow itself to be buried for a while under the soil, it will rise, and in due time

that one grain will be many. Some men develop, others envelop. That man who grows *out*, expands. That man who grows *in*, contracts. Self-centered and self-absorbed, he lived *one*, died *one*, unfruitful as the very rock. But that man whose life's usefulness and influence touch other men and inspire for good, that man whose soul's sympathy and helpfulness grow out toward other men, and encourage and help them to produce like fruits, this man is as *many* men as he has thus produced. What man will not have the ambition to thus multiply himself into many men?

8. It is a sin to go to church—well, wait and let me finish—it is a sin to go to church when you ought to stay at home and attend that poor, suffering parent or friend who so much needs your presence and your service. It is but a decent way of running away from duty. It is a sin to pray—well, let me explain—it is a sin to pray that God may feed the hungry when he has given *you* the food to feed them and you won't. It is mockery, and "God is not mocked."

9. It is mockery to pray that God will send the gospel to the heathen when he sends *you* to take it, and you won't go, or asks you to contribute yours, and you won't give.

10. Mutual dependence and interchanging helpfulness are the law of creation. "No man liveth to himself alone." Nothing exists for itself, but for some other thing, or things. We might have been made with one hand, but we have two. The right hand may wash the back of the left, and the left that of the right. We might have had one leg, one eye, one ear, but we have two. The silent suggestion is mutuality and harmony. Again, nothing naturally exists, beneficially, as a primal or solitary constituent. The very air, so clear that we see straight through, so fine that we cannot see it, is not one element, but a combination of elements. The most transparent liquid is not simplex but complex. Everything unselfishly exists for something else. The soil is made that plants may grow. Plants grow for beasts and man; beasts exist for the service of man; man exists for the pleasure of God; and even God (we say it reverently and thankfully) exists to furnish us all our needs. Each in his turn for the benefit of some other. What would you think of that tree of oranges which forbade men to pick the fruits, because they were hers. What do you think of that man who keeps the products of his life, whatever they may be, from benefiting others, because they are his? We get that we may give, and there is more blessing in the latter than in the former, for it is written, "It is more blessed to give than to receive."

11. A person may be so busy as to forget his business. Martha was a busy woman, but her busyness caused her to neglect her business. We will find in this world many busy people—so busy minding, yes, and mouthing too (they will never touch it with their hands)—so idly busy with other people's business that they have no time to do their own. Peter calls them "busybodies in other men's matters," and we have no better name for them. Would that such would heed Paul's advice, "Study to do your own business."

12. "Learn of me," says Christ. Some would be Christians like some schoolboys attend school, but they do not learn. Like the idle fellow, while the other boys are trying hard

to learn some difficult lesson, failing repeatedly, perhaps, this good-for-nothing-else Christian is criticising and drawing caricatures of the trying ones. But it is the student who tries and fails, and tries again and again, that makes the scholar at last, mental or spiritual. "Learn of me; for I am meek and lowly in heart," says Christ. How many calling themselves Christians never learn this lesson! But the only text-book in Christ's school is that entitled Humility, himself the Author of the book, himself the Teacher of all those who study that book. He says, "Learn of me." No other scholar, from any other school or Sanhedrin, can compete with his. "Learn of me;" never man taught like this Man.

THE WORD OF GOD.

THAT is true faith in God, and loyalty to him, which is faith in God's word, and abides by it, and acts accordingly. And it was by such use of God's word that our Lord put Satan to flight, and not by an array of angels, or any exercise of supernatural power, but by doing what he knew to be the will of God, as it was written, by drinking the cup which the Father had given him. Thus was cast out the great dragon, "that old serpent, called the devil, and Satan, which deceiveth the whole world." Our blessed Lord might have launched at him a single thunderbolt, and transfixed him in that bottomless pit, from whence, by mysterious permission, he had broken loose, and was now ranging up and down Judea seeking whom he might devour. . . . He simply smote him with the "sword of the Spirit, which is the word of God," and that was enough. He used no other argument, no other compulsion, than that of divine truth, in the simplest, plainest announcement of the will of God. He gave no other reason but this, that God says it, and that settled the matter. Even so his disciples were to overcome the accuser, the Diabolus of mankind, "by the blood of the Lamb, and by the word of their testimony," loving not their lives unto the death.

It was an example for us all, for the ministry, for the churches, in the conflict against sin and Satan. We must throw ourselves on God's word, and use it, and apply it, not as the word of man, but as it is in truth, the very word of God only. We are not to be afraid of it, not to play at blind man's buff with it (see 2 Cor. 4:4); we are not to doubt it; we are not to withhold it nor conceal it; we are neither to suffer its perversion, nor to thrust it as a sword into the scabbard, instead of into men's hearts and iniquities; but we are to draw it forth and smite with it on every side. Neither man's expediency nor permission is to be the rule, but only God's word "Thy word have I hid in mine heart, that I might not sin against thee." No emergency could have happened, no mischievous contingency been brought about by Satan, to which our blessed Lord would not have instantly applied some pertinent or commanding passage or example. "For the word of God is quick and powerful, and sharper than any two-edged sword." Our Lord needed no other library, no other weapon, no other education; neither needs any Christian, for that is all and in all.—*Dr. Geo. B. Cheever.*

THE real man is one who always finds excuses for others, but never excuses himself.—*Beecher.*

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.*

THE CORE OF THE HOUSE.

WE think of it oft in the glare and heat of our lifetime's later day,
Around our steps when the wild spray beats, and the murk is gathering gray.
As once to the altar's foot they ran whom the menacing foe pursued,
We turn to the still and sacred place where a foe may never intrude;
And there, in the hush of remembered hours, our failing souls grow strong,
And gird themselves anew for the fray, the battle of right and wrong,
Behind us ever the hallowed thought, as pure as a rose in bloom,
Of the happiest spot in all the earth, the mother's darling room.
We've not forgotten the fragrant sheaves of the lilacs at the door,
Nor the ladder of sunbeams lying prone on the shining morning floor;
We've not forgotten the robin's tap at the ever friendly pane,
Nor the lilt of the little brook outside, trolling its gay refrain.
How it haunts us yet, in the tender hour of the sunset's fading blush,
The vesper song, so silvery clear, of the hidden hermit thrush!
All sweetest of sound and scent is blent when, pure as a rose in bloom,
We think of the spot loved best in life, the mother's darling room.

Holding us close to the best in life, keeping us back from sin,
Folding us yet to her faithful breast, oft as a prize we win,
The mother who left us here alone to battle with care and strife
Is the guardian angel who leads us on to the fruit of the tree of life.
Her smile from the heights we hope to gain is an ever beckoning lure;
We catch her look when our pulses faint, nerving us to endure.
Others may dwell where once she dwelt, and the home be ours no more,
But the thought of her is a sacred spell, never its magic o'er.
We're truer and stronger and braver yet, that, pure as a rose in bloom,
Back of all struggle, a heart of peace, is the mother's darling room.
—*From Mrs. Sangster's "On the Road Home."*

BEAUTY OUT OF UGLINESS.

A LADY who in her girlhood was discouraged by her lack of beauty, but lived to become a leader of society, with hosts of sincere and loving friends, told the following story of the incident which gave her hope and inspired her to usefulness:—

"If I have been able to accomplish anything in life, it is due to the words spoken to me in the right season, when I was a child, by an old teacher. I was the only homely, awkward girl in a class of exceptionally pretty ones, and, being also dull at my books, became the butt of the school. I fell into a morose, despairing state, gave up study, withdrew into myself, and grew daily more bitter and vindictive.

"One day the French teacher, a gray-haired old woman, with keen eyes and a kind smile, found me crying. 'What's the matter, my child?' she asked. 'O madame, I am so ugly!' I sobbed out. She soothed me, but did not contradict me. Presently she took me to her room, and, after amusing me for some time, said, 'I have a present for you,' hand-

ing me a scaly, coarse lump, covered with earth. 'It is round and brown as you. "Ugly," did you say? Very well. We will call it by your name, then. It is you. Now, you shall plant it, and water it, and give it sun for a week or two.' I planted it and watched it carefully; the green leaves came first, and at last the golden Japanese lily, the first I had ever seen. Madame came to share my delight. 'Ah!' she said, significantly, 'who would believe so much beauty and fragrance were shut up in that little, rough, ugly thing? But it took heart when it came into the sun.' It was the first time that it ever occurred to me that, in spite of my ugly face, I too might be able to win friends, and to make myself beloved in the world."—*Selected.*

A PRISON UNDER THE SEA.

A TRUE STORY, BY DAVID KEB.

"I'LL tell you what, my boys, it's a good job for us that the tide is so low, for if it came up and caught us here, we should all be drowned like rats!"

"Well, I suppose that would just suit old Jim: he's never happy except when he's doing his best to get killed."

"Perhaps," laughed Jim, "I might be a descendant of the Irishman who vowed to hang himself or perish in the attempt."

"Ay, and you will perish in the attempt if you don't look out, but I wish you wouldn't try quite so hard to make us perish along with you. Do you remember, George, how Jim took us into the seal's cave, where there was only just room for one man to pass at a time, so that if even one seal had thought of coming back while we were there, it might have eaten us all, one after the other, as our friend Giant what's his name did with the sailors of Ulysses?"

"And he made us let him down with a rope over the edge of a precipice," cried George, "onto a ledge no broader than my hat, just to get hold of an egg not worth twopence!"

"It certainly wasn't worth twopence when I'd done with it," chuckled Jim, "for I smashed it against the rocks in getting back; but that, after all, only showed that I was not inclined to bare the yolk."

"No," grinned George; "it showed that you were egged onto it."

The three brave English lads who spoke thus had indeed thrust themselves into a perilous adventure; and though they talked so lightly, they all saw the danger clearly enough.

On the rocky coast of Devonshire—one of the most dangerous as well as the most beautiful portions of the whole English seaboard—the waves have tunneled out a small cave in the back of a huge projecting cliff, only to be reached by narrow openings just wide enough for a man to crawl through, which are poetically called "The Eyes," by the native fishermen. Through these holes our heroes had made their way into the cave, where they had a famous time hunting crabs, splashing through pools, leaping from point to point of the slippery rocks, crowning each other with wreaths of seaweed, and making every nook and cleft of the dark cavern ring with an uproarious impromptu parody of "Over the Sea."

"Under the sea, under the sea,
In the home of the lobster, how happy are we!
Under the sea, under the sea,
We'll be snug till the tide comes again."

At length, determined not to leave anything unseen now that they were there, the young explorers lighted a candle, which they had brought with them, and fixed it in the crack of a rock, chuckling at the thought of management that would be felt by all the home-bound fishermen at the sight of this

sudden and strange lighting up of The Eyes, amid the gathering dimness of the evening.

But, as their ill luck would have it, the candlelight showed them another opening at the far end of the cave, which seemed to lead into an inner grotto going still deeper into the heart of the cliff. This was quite enough for their daring leader, who, as if bent upon showing how fully he deserved his popular nickname of "Mad Jim," insisted on crawling through this hole, "to see what the place was like."

"Don't make a fuss about nothing, old fellows," he said in answer to the remonstrances of his two friends. "I don't suppose I shall find anything uglier than myself inside."

"Highly improbable," muttered George with a broad grin.

"And if I light upon a shark or an octopus mounting guard in there," went on Jim, calmly ignoring the sarcasm, "I'll just bring him out along with me, and we'll have him for supper."

So saying, he thrust his feet into the cleft, and began to wriggle his way through. It was a very "close fit;" but luckily, or, rather, unluckily for him, the sharp points of the rock sloped the other way, and he at length made good his entrance, though not without a scratch or two.

His comrades handed him the light through the gap, and he just had time to discover that he was in a large, high-roofed, nearly circular cave, with no openings in its rocky walls save the one by which he had entered, when the quick ears of the two sentinels in the outer cavern caught a distant sound which the pair only knew too well.

"I say, old man, you'd better look alive!" shouted he through the hole; "the tide's coming back to its lodging, and if it finds us in the act of committing a burglary on the premises perhaps it won't be pleased."

"Hold on half a minute," answered Jim, who was evidently very far from realizing the immediate danger he was in; "I want to have a good look at the way the water has hollowed out these arches." But as he held up his candle for a better view, a sudden splash of water from a bunch of seaweed overhead effectually cut short his inspection by putting out the light. "Well," cried he with a laugh, which came echoing up hoarse and hollow through the rocky cleft, as if issuing from a tomb, "that's rather a mean trick, but if it won't let me see any more, I suppose I had better come out." And he thrust himself head foremost into the gap.

"Come along, old fellow," cried George impatiently; "the tide's coming up full split, and we have another hole to get through, you know."

"It's all very fine to say come along," retorted Jim; "but what if I can't?"

In fact, poor Jim found to his cost that it was easier to get in than to get out again, for the jagged points of the rock, all jutting inward, now caught him like the teeth of a man-trap. He barely succeeded in wriggling his head and one arm through the gap, and then he stuck fast, unable to move forward or backward.

"Do you mean to say, old boy, that you can't get through?" cried George as he and his comrade anxiously watched their friend's vain struggles, neither of them daring to hint to the other of the ghastly thought that was beginning to rise in the minds of both.

"It don't look very much like it," replied Jim, forcing a laugh. "I suppose I must try it the other way. I came in here feet first, so perhaps I can go out in the same style. Give us a shove, boys."

And then, making a violent effort, he succeeded in backing out of the hole on his own side, whence he instantly made a fresh attempt feet foremost.

But to their utter dismay, though he had got so far, there was no getting him one inch

farther. They tugged till their faces grew purple, and Jim seconded them with all his might, but it was all in vain. And then there came back upon all three with a sudden thrill of horror the memory of poor Jim's light jest on entering this fatal prison about his finding nothing there uglier than himself. He had found something uglier—he had found *death!*

"It's no use, boys," said the doomed lad, faintly. "Save yourselves while you can—it's all over with me."

"Shut up," cried George fiercely; "do you take us for cowards? We won't budge till we've got you out."

But every word of this bold defiance fell like lead upon his own heart, for he felt that he spoke without hope; and in the gloomy silence that followed the roar of the hungry tide was heard more plainly than before.

"I have it!" cried Jim, suddenly showing even in his deadly crisis the cool readiness which was to make him so renowned in after years. "It must be my clothes that stop me; I'll pull them off and try again."

In a trice he had stripped himself, and, passing his clothes through the gap, made one final effort to force his way out. Even then, however, the cruel rock teeth did not easily quit their prey, and he was bleeding from more than one deep gash when his friends at length dragged him out of that living tomb, gasping and exhausted.

For several weeks to come this hairbreadth escape was the talk of the whole district; but the adventure was recalled with a deeper and gloomier interest not many years later, when "Mad Jim," its principal hero, had become famous throughout the whole world as Bishop Hannington, the martyr missionary of Uganda. —*Harper's Young People.*

THE SIN OF FRETTING.

THERE is one sin which it seems to me is everywhere and by everybody underestimated, and quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech, so common that, unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets, that is, makes more or less complaining statement of something or other which most probably everyone in the room, or in the car, or the street corner, it may be, knew before, and probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill cooked a meal; stupidity or bad faith somewhere has resulted in discomfort.

There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are prone to trouble as sparks fly upward. But even to the sparks flying upward, in the blackest of smoke, there is a blue sky above; and the less time they waste on the road, the sooner they will reach it. Fretting is all time wasted on the road. —*Helen Hunt.*

A QUEEN WASHING WINDOWS—WHY NOT?

It is said that when Queen Victoria was quite a little girl she spent an afternoon with Queen Adelaide, who assured her that she might do anything within reason that she wished. After weighty consideration the little princess declared that nothing would give her such pleasure as to be allowed to clean the windows. So a cloth, pail, and water, and pieces of wash leather were supplied to her, and greatly did she revel in the indulgence.—*Selected.*

Mission Fields.

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

PLOWED UNDER.

I SAW a field of rich, green clover grow,
Its blossoms honey-laden for the bee;
And turning to the owner, who stood by,
I asked what time the harvest would be.

"'Twill not be gathered in." "How then?" I
cried,
"Have you no recompense for all your toil?"
The farmer smiled, he was more wise than I;
"I plow it under to enrich the soil."

And all at once I seemed to see more clear
Some things that I had tried to comprehend.
Has not the heart, like that broad field, its
growths

That never seem to reach their destined end?

Its early dreams that perish unfulfilled?
Its youthful hopes that perish ere their prime?
Its fond affections and its tender love,
Borne down before their perfect blossom time?

I mused on these, and as I turned my feet
Back to the city, with its swift turmoil,
I smiled and said in tranquil, sweet content,
"God plows them under to enrich the soil."

—*New York Observer.*

THE BURMANS OF TAVOY.

BY REV. H. MORROW.

AS THERE is no one in Tavoy laboring particularly for the Burmese, you hear little or nothing from them. And yet there are here a few Burmese disciples whose lives testify to the truth of the gospel. There has never been a missionary to the Tavoy Burmans for any length of time at once. In absence of such the Karen missionary has always had charge of the work and done what he could.

Rev. E. O. Stevens, of Maulmein, has visited us several times the past few years, and such visits have greatly strengthened and helped the church. Last Sabbath morning he baptized two promising young men. The baptism took place at the little lake in the rear of our Karen Compound, the place where the first Karen convert was baptized sixty-five years ago, May 16, 1828. To this Mr. Stevens referred in his talk, and stated that there were now in Burma thirty thousand Karen Christians. I counted more than two hundred heathen Burmans present. All behaved with the utmost respect. We were glad of this, for it indicates that they have come to look upon Christianity as deserving of a hearing at least.

Mr. Stevens' methods of work are, so far as we know, quite unique, but effective. Most of the Burmese, of Tavoy, at least, are working people who get home to their houses about dark. They then have dinner, after which they like to meet in companies and talk and discuss, something after the fashion of men in a country store or post office at home. These little gatherings afford good opportunities for preaching the gospel. Many families, heathen and Christian alike, have invited Mr. Stevens to come to their houses in the evening and talk to their friends, and he very gladly accepts such invitations. Let me describe such a meeting, one I attended with him. It was at the house of one called fairly well to do for a Burman. Chairs were furnished for us, and mats for the natives, about twenty-five, men and women. Mr. Stevens stood up and gave a rather formal talk for a little time. Then he sat down on a mat with the Burmese, and was ready for questions. In the meantime tea and cake were passed

to us (cake from the baker's) and tea and bread to all others. Small pillows, cases perfectly white and clean, were passed to the natives to recline on. Chairs and a small table they thought good enough for us. I mention this as I never saw it before, but now find such are used by those who have nice things about them, like pillow shams, etc., at home.

Such questions were asked as, "Why did a Holy God allow sin in the world?" "Why does a loving God allow some to be lame, some blind, some very poor?" etc., and by the less intellectual portion, "Where did Cain get his wife?" At this meeting some spoke English, and I could talk to them, while Mr Stevens talked to those who understood only Burmese. Of course we both told them that they knew the terrible fact that sin is in the world, and Christianity alone shows how we can be saved from its power here and its consequences hereafter.

Mr. Stevens stood among a little cluster of elderly women, and urged them to come to Christ, and they seemed to drink in his words. Having been born in Burma, he speaks the language "better than a Burman," as one told me. We stayed till after nine o'clock, and then left the native preachers and Christians to carry on the talk, which they did till midnight.

It may not be known by some that the Burmese are perfectly accessible. So far as I know, there is not a house in this town of fifteen thousand people where a missionary would not be welcome. More than that, they would feel they were greatly honored by having him come to their houses. I do not say they would accept his message, but they would give him a chair, if one was in the house, and if not, would run to borrow one, and he could talk as long as he wished. Of course a man can talk to the women as well as to others. The old objection of women, "Go talk to my husband, I am a woman and have no soul," is now seldom heard. Still every woman says her little prayer at night, that she may become a man in the next state of existence, and so have a chance of going to *Nigban*. And yet intellectual men are giving up the thought of ever getting to *Nigban*, or annihilation. Said one to me as we came up from the baptism, "The books say there is the same chance to get to *Nigban* as there is for one needle taken up thousands of miles into the air, to fall and touch the point of another needle placed with the eye in the ground and the point upwards." Of course that means impossible.

Let me say that in all this field there are one hundred and twenty thousand Burmans, and among them but eighteen believers. Will those who may read this poor letter join with us in prayer that some earnest man be sent to Tavoy to work for this multitude? The harvest is surely plenteous.—*Helping Hand (Baptist)*.

AN ENGLISHWOMAN GOES ALONE TO AFGHAN-ISTAN.

OCCASIONALLY in his mountain home the Ameer of Cabul has met ladies of refinement, and the oriental despot has not been slow to observe with delight the easy and graceful manners of the fair ones from the Occident. His majesty some months ago conceived the idea of educating the ladies of his harem in European manners, and with this end in view asked an English officer to find him a "governess" possessed of the necessary accomplishments. The officer expressed doubts as to the possibility of finding any lady willing to take the risk, upon which the Ameer assured him that his royal protection would be extended to the visitor, and that in addition she should name her own salary. With this assurance the officer mentioned the subject to some friends on his return to Calcutta,

and a young Englishwoman named Hamilton accepted the place. Miss Hamilton sings, plays, and paints with marked ability, and is in all ways just the sort of woman the Ameer wants. In addition she has a good general knowledge of medicine, having given considerable study to that science; and, although ability as a physician was not specified as among the necessities, there is no doubt the Ameer will be doubly glad to have a European doctor in his palace. Miss Hamilton shows rare courage in undertaking such a long journey alone, Cabul being fourteen days' march from Peshawur, the last place in India at which she stopped.—*Syndicate Letter*.

CHRISTIANITY IN MADAGASCAR.

THE story of Christianity in Madagascar is one of magnificent heroism and of triumphant devotion, and is an inspiration to all who are interested in the progress of the kingdom of Christ throughout the world. The island of Madagascar properly belongs to Africa, but the Malagassy have only a slight mixture of African blood. In language, in appearance, in social customs, and in personal characteristics, they are more allied to the Malay tribes. The climate of the island is healthy in the interior highlands, but along the coast is malarial and not adapted to the residence of foreigners. One language is spoken throughout the island, although the various tribes have dialectic variations; but at the present time the Hova tribe, which inhabits the province of Imerina, has become the dominant power of the island. The Hovas are the latest immigrants to the island, and are the lightest in color and most intelligent and most civilized of the people.

The Malagassy have many admirable traits. They were never cannibals and never utterly savage. They have always lived in settled communities, and were loyal and law-abiding people. Agriculture was their chief occupation, and their chief fault has been that same lack of pure moral standards which is found in all the people of the Malay race. The position of woman in Madagascar has always been higher than in most heathen lands. For more than sixty years the island has been ruled nearly all the time by queens. The people are affectionate, kind to children, respectful to the aged, and polite and hospitable to strangers. Family slavery exists, and formerly slaves were imported from Africa; but in 1877 all foreign slaves were freed, and the domestic slavery which now exists is extremely mild in its character.

The Malagassy have never had an organized form of religion, but, as in Africa, were greatly under the power of fetichism and witchcraft. Anything in which they might think for a time that the spirit of a Deity resided, became to them an object of worship. Stones, trees, animals, and objects of a peculiar and odd character, became to them sacred for the time being; but when convinced that the spirit which they worshiped had left the object, it was no longer sacred in their eyes. The Malagassy, in fact, belong to that great class of people who never could be properly classed as idolaters, but were included in the great class of animists, or spirit worshipers, of which other prominent representatives are found in the Karens of Burma and the people of the Pacific islands, as well as the inhabitants of a large portion of the continent of Africa.

In 1820 Christian missions were begun in Madagascar by the London Missionary Society, and from this time dates the modern development and progress of the island. Before that there was no written language, and not much method of communication between the different tribes of the island. The missionaries reduced the language to writing, and prepared books, published translations of the Scriptures, established schools, and introduced

many useful forms of industry. For a few years Christianity made great progress, and enjoyed tolerance under the government, and a large number of converts were gathered into the churches.

But in 1835 began that season of terrible persecution, borne with heroic courage and devotion, which has made the history of the Madagascan church illustrious in the annals of Christianity. On her accession to the throne Queen Ranavalona I. determined to exterminate Christianity from among her people. The mild measures which were at first adopted not proving successful, the utmost severity and cruelty followed. Christians were put to death in every conceivable form of cruelty. The striking picture of Christianity in Madagascar is that where multitudes of the Christians were led to the brow of a precipice and ordered to give up their Christian faith. Upon their refusal, one after another, they were flung over the precipice, to perish upon the rocks far below.

This persecution continued without interruption for a period of twenty-five years; but such was the fortitude and devotion of the Christians that even this cruel and long continued persecution failed to eradicate Christianity from the island. On the death of the cruel queen and the resumption of missionary work, multitudes were found waiting to welcome back their Christian teachers, and to rejoice in the freedom which had come to them. Christianity, however, was not officially acknowledged in Madagascar until 1882, when Queen Ranavalona II. came to the throne. One of her first acts was to establish Christianity as the religion of the kingdom—the worst thing which could have been done. She herself is a Christian, and, with the aid of her prime minister, who is also her husband, did much to strengthen the position of Christianity on the island. The progress of Christianity on the island has been rapid and substantial, and every way encouraging, chiefly among the Hovas and the more nearly related tribes occupying the highlands of the interior of the island. The number of Christians in the island is now 56,539.

Very recently the prospects of Protestant missionary work in the island have become clouded by the aggressions of the French. Everywhere French authority goes, Protestant missions are carried on with great difficulty. The Malagassy are resisting with the utmost courage and with admirable patience the encroachments of the French, and every true lover of freedom and of true Christian enlightenment must sympathize with those noble, heroic, and admirable people in their steady struggle against the unwarranted assumptions of the French nation.—*Watchman*.

This is a healthful, cheerful English story, telling of the difficulties about the path of a poor boy, and how, one by one, he overcame them, until he became an illustrious and useful man. The book is tastefully illustrated, and contains excellent lessons for boys who would rise into a useful life, as well as for older people, who may do a great work for God by a little help given in Christ's name and with good sense.—*The Christian Cynosure*.

"Resolve well, and persevere" is the excellent motto of the book, and is strikingly exemplified by the hero of the story. Jack so completely conquers one difficulty after another as to rise from a ragged, useless boy to an honored educator in cap and gown. The narrative is an incitement to nobler living, and it is pleasant, safe, and easy reading for boys.—*The Golden Rule*.

This book is one volume of the *Young People's Library* series. It contains 160 pages, is fully illustrated and will be sent *postpaid for 60 cents*. Send for circular giving complete list of books published in the *Library*, with press notices and description of each book. Address,
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Our Work and Workers.

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

I WOULD FOLLOW.

BY MRS. D. E. W.

I would have my Saviour lead me;
Nothing else would I desire;
I would follow in his footsteps,
Though it be through cleansing fire.

I would follow in thy footsteps;
Jesus, Saviour, lead me still.
I would gladly heed thy precepts;
I would do thy sov'reign will.

I would live and labor for thee;
I would work, and watch, and pray;
I would follow where thou leadest,
Gladly follow ev'ry day.

Highland Park, Ill.

AMONG THE NATIVES.

RECENTLY Mrs. Chapman and myself made a trip to some of the remote districts of Tahiti for the purpose of distributing literature. We took in our carriage 20,000 tracts, including 500 copies of the "Life of Christ," 650 copies of "The Sinner's Need of Christ" (a translation of the first chapter of "Steps to Christ"), and 250 copies of the pamphlet "Truth Found." The first night out we stopped with some of our native brethren in a district fifteen miles from Papeete, where Brother Paul Dean has recently labored. After supper we were surprised to find that about forty people had gathered in front of the house to welcome us. To the children we gave some pretty cards, and to the older ones the printed matter. During the evening Mrs. Chapman sang to them some pieces in Tahitian from our new hymn book, which pleased them much. They were also much interested in the book "Portfolio of Life," which we exhibited to them. The illustrations of the effects of liquor and tobacco on the human system awakened some serious thoughts.

In our journey the following day we were often made sad to note the prejudice which was in many minds. Often as we would come up to a house and offer them some reading matter, we would hear someone say, "*Pitonia, paha*," that is, "Pitcairn, perhaps." Some were very glad to meet one of the *Pitonias*, while others looked very suspiciously at us, and preferred to keep at a distance. Nearly all took the papers, however.

Upon reaching the districts beyond, which are under different ecclesiastical supervision, the appetite for literature was simply astonishing. Friday, April 27, we reached the native village of Tautira, situated about fifty miles from Papeete, which we visited about nine months previously. As we drove up in front of the house of the native governor of that district, we were pleased to see that tall chief coming to welcome us, dressed in a shirt and *pareu*. He entertained us kindly at his house during our stay of two days. We had some pleasant talks with an old Scotch friend, who is a Seventh-day Baptist, also with the native schoolteacher and native minister of the place.

We were also pleased to meet here the native minister of the little island of Maitea, which lies about sixty miles from the eastern end of Tahiti. He asked many questions concerning the Scriptures, and seemed deeply convinced on some points which he had not thought of before. He takes some literature with him to those on his little island home. One young man was quite certain that the first day should be kept, because the Bible said that the day was changed. After hunt-

ing a good while, he produced a Catholic Bible which really did give the desired information in a footnote. Others said that they kept the seventh day, and that Monday was the first day of the week. When asked concerning the change a few years ago from the seventh day, which the early missionaries kept, to the first, which is now observed, one thought one thing and another, another.

The manakin pictures of the book "Portfolio of Life" were gazed upon in wonder by many at this place. Sunday morning, after attending their early service and giving out about all the literature that we had with us, we bade good-by to those kind-hearted people, and started for home, which we reached the following evening.

Though these people exhibit many interesting qualities, most of them are journeying in the road that leads to death, without hope and without Christ enthroned in the heart. They need the prayers of Christians that the Lord in mercy will water the seed sown and save some of these precious souls, for whom Christ died.

ELLIOT C. CHAPMAN.

Papeete, Tahiti, May 10, 1894.

PEOPLE WHO ARE NOT SOUL WINNERS.

PEOPLE who never make any sacrifices for God.

People who never get religion in their hands and feet.

People who feel good on Sabbaths and behave very bad on week days.

People who dishonor the name of Christ by professing to be his followers.

The mothers who tell white lies before their children and think nothing of it.

The people who never feel very religious except when there is sickness in the house.

People who read the newspaper before the sermon and criticise the preacher afterward.

The man who thinks the preacher ought to do all the preaching and praying, because he is paid for doing it.

The sounding brass and tinkling cymbal, who is always professing that he wants to see the whole world saved, and yet never gives a dollar to missions.

The two old saints who have been "at the outs" with each other for ten years, both so puffed up with pride they can't behave as Christians should, and be reconciled.—*Ram's Horn*.

A LESSON IN ART.

THERE is a legend of an artist who sought for a piece of sandalwood out of which to carve a Madonna. At last he was about to give up in despair, leaving the vision of his life unrealized, when in a dream he was bidden to shape the figure from a block of oak wood, which was destined for the fire. Obeying the command, he produced from a log of common firewood a masterpiece.

In like manner people wait for great and brilliant opportunities for doing the good things of which they dream, while through all the plain, common days the very opportunities they require for such deeds lie close to them, in the simplest and most familiar passing events, and in the homeliest circumstances.—*J. R. Miller, D.D.*

FIELD NOTES.

BROTHER LA RUE, missionary at Hongkong, China, sends fifteen subscriptions for the SIGNS.

THE three western counties of Maryland have been added to the West Virginia Conference.

THE brethren in Australia have decided to issue a 22-page quarterly magazine, to be devoted exclusively to the subject of religious liberty.

AN electric light plant is to be added to the college building at College View, Neb., during the summer vacation.

TENT meetings, conducted by Elders C. L. Boyd and H. W. Reed, are in progress in South Nashville, Tenn.

BROTHER NOWLEN, a canvasser in Faulkland Islands, within the four months ending April 22, delivered 323 books.

ELDER VICTOR THOMPSON has changed his field of labor from Indiana to Minnesota. His address is Box 989, Minneapolis.

IN Hanford, Cal., an increasing interest is reported in the tent meetings conducted by Elder H. F. Courter and Brother Baxter Howe.

ELDER E. E. ANDROSS arrived in this city from Los Angeles on the 18th inst. He goes *via* Oregon and the Union Pacific Railroad to Battle Creek, Mich., to attend the teachers' institute.

THE Nevada district of California Conference has been receiving much-needed assistance from Elders N. C. McClure and Wm. Ings, of the Conference Committee.

SABBATH, July 7, is appointed by the General Conference Committee as the time for taking a collection in all our churches and companies for the maintenance fund of the Haskell Home for Orphans.

A TRACT society has been organized at Spartanburg, S. C., with ten members. Elder E. W. Webster reports a large interest in meetings held by Brother J. O. Johnson, near Greenville, in the same State.

DURING the progress of meetings recently concluded at Debby, Mason County, W. Va., by Elder W. R. Foggin, seventeen converts were baptized, and the company there was otherwise much strengthened and encouraged. An effort is being made to build a meetinghouse.

THE General Conference Committee have recommended that the next session of the General Conference be held at Battle Creek, Mich., February 15 to March 4, 1895. Also that a ministerial institute be held the two weeks preceding the Conference, in connection with which there will be a council of the presidents of the different local Conferences.

AT the late session of the Iowa Conference the following officers were chosen: President, E. G. Olsen; Secretary, C. W. Smouse; Treasurer, C. F. Stevens; Conference Committee, E. G. Olsen, C. A. Washburn, M. Larson, Jacob Shively, and G. F. Watson. Twenty-eight persons were given ministerial credentials, and thirty missionary licenses were granted.

It is now supposed that six of our brethren are in the heart of Mashonaland, Africa, where they have gone to live as self-supporting missionaries. Their journey from Cape Town, which was begun May 7, was 700 miles by railroad to Vryburg, and 900 miles by wagon to Fort Salisbury, the capital of Mashonaland. They were supplied with two wagons, one to be drawn by six mules, and one by sixteen oxen.

BROTHER G. JAMES, formerly of Battle Creek (Mich.) College, is now living in the vicinity of the Southern extremity of Lake Nyassa, British Central Africa, for the purpose of showing the people the truth. And there are so many places in Africa, in Asia, in Southern and Central America, in Australia, in the thousands of islands, yes, and right in our own country, where our brethren could go and do likewise. It is not necessary to wait for the General Conference to send you. When men's hearts are set to go somewhere to better their temporal condition, they generally find some means of going at their own cost. Our orders are to "seek first the kingdom of God."

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.

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

DISTRICT NUMBER FIVE.

Texas, Cleburne.....Aug. 9-20
 Arkansas, Fayetteville.....Aug. 16-27
 Oklahoma T'y.....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 workers' 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. Sabbaths. 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.

O. S. SMYTH, Clerk.

HOUSE AND FURNITURE FOR SALE.

HAVING been invited by the Pacific Press Publishing Company to labor in connection with their branch office in Kansas City, I desire to sell my residence property in Oakland, Cal., together with household goods, etc.

Lot 50 by 100 feet, with large six-room cottage, on sunny side of the street. Price, \$2,650. Terms: \$1,650 by January 1, 1895; \$500 in one year, and \$500 in two years, with interest at 8 per cent.

Also, 200 one and two-quart Mason fruit jars; all kinds of household goods and furniture for sale at very low prices, for cash.

Call on, or address, B. R. NORDYKE, 866 Milton Street, between Market and San Pablo Avenue, Oakland, Cal.

FOR SALE.

DESIRING to be free to engage in the work in another State, and as the providence of God has opened the way in other respects, I offer for sale my home in Boulder, Colorado, consisting of three large city lots (about three-fourths of an acre—good soil for gardening), fruits of different kinds upon each, a substantial nine-room frame house, with cellar and basement kitchen, a small barn, an excellent well of soft water, besides city water, and in many respects one of the best locations in the city.

I will sell the whole, or the house and two of the lots. Price of the whole, \$2,600; of the house and two lots, \$2,300. Time can be given on part of the purchase price.

The church, educational, health, and business advantages of Boulder are equal, if not superior, to those of any other town of its size in the State. It has special advantages for those who come to the State on account of health, as the Sanitarium Boarding Home, a branch of the Battle Creek Sanitarium, is located here. Its business standing during the close financial times of the past year has been the best of any town in the State. For further particulars, address, E. W. WHITNEY.

SPECIAL REQUEST TO MEMBERS OF THE S. D. A. CHURCH AT OAKLAND, CAL.

WE desire all members of the Oakland church to report to L. A. Phippeny, the clerk of the church, their present post office address, and also their street and number if they live in the city. This request pertains to both resident and non-resident members. We also request members to report to the clerk any change of post office or residence. It is certainly very desirable, and frequently a great convenience, for the pastors of the church to know where the members can be reached by a personal visit or by mail, and for this reason the above requests are made. We trust all the members will respond promptly, and it will be greatly appreciated.

Address L. A. Phippeny, Pacific Press, Oakland, Cal.

M. C. WILCOX, } Pastors.
 M. H. BROWN, }

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- " 3. The Sure Promises of God.
- " 4. How to Get Knowledge.
- " 5. The Church and the World. (Poetry.)
- " 6. The Elect of God.
- " 7. How Esther Read Her Bible.
- " 8. The Thief on the Cross.
- " 9. The Eleventh Hour.
- " 10. Benefits of Bible Study.
- " 11. Righteousness: Where Is It to be Found?
- " 12. Power of Forgiveness.
- " 13. Responsibility of Parents.

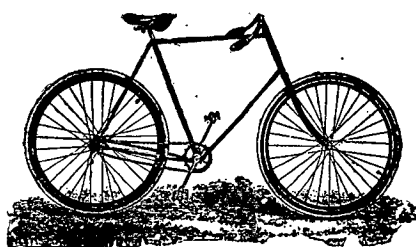
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"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."
 —Neh. 8:8

LESSON III.—SUNDAY, JULY 15, 1894.

VISIT OF THE WISE MEN.

[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, Matt. 2: 1-12.

1. Now WHEN Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying,
2. Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.
3. And when Herod the king heard it, he was troubled, and all Jerusalem with him.
4. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.
5. And they said unto him, In Bethlehem of Judæa; for thus it is written by the prophet,
6. And thou Bethlehem, land of Judah, art in nowise least among the princes of Judah; for out of thee shall come forth a governor, which shall be shepherd of my people Israel.
7. Then Herod privily called the wise men, and learned of them carefully what time the star appeared.
8. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.
9. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
10. And when they saw the star, they rejoiced with exceeding great joy.
11. And they came into the house and saw the young child with Mary his mother; and they fell down and worshiped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.
12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Golden Text: "They saw the young child with Mary his mother, and fell down, and worshiped him." Verse 11.

NOTE.—As this story is recorded only in Matthew, the lesson embraces only this scripture. The visit of the wise men must have been made soon after the presentation of Christ in the temple, and was immediately followed by the flight of Joseph into Egypt. The whole of the second chapter of Matthew comes chronologically in the middle of Luke 2: 39. The place was Bethlehem of Judæa, a village about five miles south of Jerusalem. The name means "the house of bread," and has been suggested as very fitting for the place where was born the Bread of Life.

SUGGESTIVE QUESTIONS.

1. Where and when was Jesus born? Verse 1. Note 1.
2. Who came from the East at that time? Note 2.
3. What inquiry were they making? Verse 2.
4. What did they say they had seen? Note 3.
5. How did the hearing of these things affect Herod? Verse 3.
6. What did he do? Verse 4, first part.
7. What did he demand of the learned men among the Jews?
8. What did they answer? Verse 5.
9. By what quotation did they confirm their reply? Verse 6. See Micah 5: 2. Note 4.
10. After Herod had learned from the priests where Jesus was to be born, what did he do? Verse 7.
11. Where did he send the wise men? Verse 8.
12. What did he tell them to do when they had found the child?
13. After talking with the king, what did the wise men do? Verse 9.
14. How were they guided to the place where the child was?
15. When they saw the star again, what did they do? Verse 10.
16. What did they do on coming into the house? Verse 11, first part.
17. What did they present to the child Jesus? Note 5.
18. Why did they not return and carry word to Herod of what they had found? Verse 12.

NOTES.

1. In the days of Herod the King.—Herod died

April 1, B.C. 4, at the age of seventy; so the visit of the wise men must have been a few weeks previous. The Herods were Jews by faith, although not Jews by birth. This Herod was the one who rebuilt the temple in great magnificence in Jerusalem. He was not absolute monarch, but subject to the Roman Empire.

2. **Wise men from the East.**—These wise men were, according to the Greek term, magicians. They were originally a class of priests among the Persians and Medes. They formed the king's privy council, studied astrology, medicine, and the occult natural sciences. Afterwards the term was applied to all philosophers. It was of such a class of men as these that Daniel was president. See Dan. 2:48; 6:1, 2. There is no doubt that many of these men were real truth seekers, and all such always have had an opportunity of knowing the true God. In the beginning of the history of Israel we have Baalam, once evidently a true prophet among these wise men. In the time of the captivity no doubt many pious Jews came in connection with them, and this was especially true as regards Daniel. Some of them had evidently learned from the Scriptures that the Messiah, the King of the Jews, was about to come, and no doubt these had been warned of the Lord in some way that this time was near. They naturally came to Jerusalem, as that was the capital of the country, and there they would suppose the King to be.

3. **His star.**—What has been said so many times in various newspapers concerning the "star of Bethlehem" as one of the variable stars, or certain conjunctions of the planets, has no bearing whatever upon the lesson here. No star in the heavens could be said to go before a company of men, and come and stand over the place where the child was born, with sufficient definiteness to locate that place. It was evidently, as Peloubet says, a "miraculous star." And what could be more reasonable than to suppose that it was a company of angels enshrouded with the glory of God? When Christ went away, a cloud of angels received him out of the sight of his disciples. When he comes again, it will be in clouds of bright angels; and the cloud which guided the wise men to the place where he was born was, doubtless, the same glorious company which met with the shepherds on the plains of Bethlehem. They inquired for him that was born King of the Jews. All the nations of antiquity have had some kind of traditions in regard to a deliverer to come. Confucius, Virgil, Zoroaster, and others had written of his coming. The knowledge which they had of this was doubtless received through the true people of God, who had learned it either through the Scriptures or by the revelation of God through angels.

4. **This scripture is proof of the responsibility of the Jewish nation.** Right in the very beginning, when they had opportunity to verify the prophecies of God's word, they themselves learned from what prophecy, and told the king just where Jesus should be born. The angels had revealed the same thing to the shepherds, and the people, doubtless, all around that part of the country, were talking of these things; in fact, our lesson says that all Jerusalem was troubled. Here was an opportunity for the Jews to become acquainted with these facts; but the learned among them, wrapped in their own self-sufficiency and pride, rejected him because he had come in a lowly manner. Just so men reject God's truth now, and in rejecting that truth they reject Christ. It does not come in their way, nor by the ones whom they choose. They reject it because they are looking to men and not to God. The wise men were looking for Christ the King; the shepherds were waiting for their Lord from heaven; and both, from the extremes of life, believed on the evidence presented them.

5. **Opened their treasures.**—They came with gifts of gold, frankincense, and myrrh. These have been considered by some as symbolical of great truths—myrrh, to a mortal; gold, to a king; frankincense, to God, the myrrh hinting at the resurrection of the dead, the frankincense breathing prayer, and gold a kind of symbol of royalty. Frankincense is a gum resin obtained from the trunk of a tree of the genus *Boswellia*. The best is almost colorless, and is, in its commercial form, semi-opaque, in round or oblong tears; valued for its sweet odor when burned, and counted in ancient times as one of the most valuable products of the East. So says "Encyclopedia Britannica." Myrrh was an aromatic gum highly prized by the ancients, and used in incense and perfumes. It exudes from

a small, thorny tree, which grows chiefly in Arabia. These treasures given by the wise men doubtless helped to sustain the family on their journey to Egypt, where they fled from the wrath of Herod. Even so we should bring to Christ our best gifts, as Heber has said in his beautiful hymn:—

"Say, shall we yield him, in costly devotion,
Odors of Eden, and offerings divine?
Gems of the mountains, and pearls of the ocean,
Myrrh from the forest, and gold from the mine?"

"Vainly we offer each ample oblation;
Vainly with gifts would his favor secure.
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor."

LESSON II.—SABBATH, JULY 14, 1894.

DEPENDENCE ON GOD.

Lesson Scripture, Luke 12: 22-40.

22. AND he said unto his disciples, Therefore I say unto you, Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on.
23. For the life is more than the food, and the body than the raiment.
24. Consider the ravens, that they sow not, neither reap; which have no store chamber nor barn; and God feedeth them; of how much more value are ye than than the birds!
25. And which of you by being anxious can add a cubit unto his stature?
26. If then ye are not able to do even that which is least, why are ye anxious concerning the rest?
27. Consider the lilies, how they grow; they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these.
28. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more shall he clothe you, O ye of little faith?
29. And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind.
30. For all these things do the nations of the world seek after; but your Father knoweth that ye have need of all these things.
31. Howbeit seek ye his kingdom, and these things shall be added unto you.
32. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.
33. Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth.
34. For where your treasure is, there will your heart be also.
35. Let your loins be girded about, and your lamps burning;
36. And be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him.
37. Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them.
38. And if he shall come in the second watch, and it in the third, and find them so, blessed are those servants.
39. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through.
40. Be ye also ready; for in an hour that ye think not the Son of Man cometh.

VERSES 22-31 might be summarized by the words of the prophet: "Behold, God is my salvation; I will trust, and not be afraid." Isa. 12: 2. The remainder of the lesson is about the promised kingdom.

1. In the parable last studied, what was the rich man's sole care?
2. What differences should there be between him and the Christian?
3. What is more important than food and clothing?
4. To what are we referred for an example of God's care for his creatures?
5. How are we taught the uselessness of anxious care about ourselves?
6. By what are we again taught a lesson of God's care?
7. How do the lilies grow?
8. Yet how are they clothed?
9. What are we to learn from this?
10. Why do we not need to worry about our support?
11. What class of people do that?
12. What only need we seek after?
13. If we devote ourselves to seeking the kingdom of God, of what may we be assured?
14. Why need we not fear in any case?
15. What exhortation is given to them that have possessions?
16. Where should the treasure be? Why?
17. How should we be prepared?
18. Whom should we be like?
19. What is said of those servants who are found watching?
20. Do we know when the Lord will come?
21. What are we therefore exhorted to do?

NOTES.

1. Such trust as the Lord teaches in this chapter

is not very common. Many who have much to say against spiritualizing Scripture are very loath to take this literally. It is easy to think that we are trusting the Lord when everything is abundant; but real trust is shown by not becoming worried and alarmed when the supply seems exhausted. It is impossible that a Christian should worry about food and clothing; for the eternal life is of more consequence than mere physical life; and he who really trusts God for that which is greatest, can easily trust him for that which is least. On "growing as the lily," see Hosea 14: 5. See also Isa. 61: 11. To be full of anxious care is a sign of heathenism, but not of Christianity. See Luke 12: 30.

2. "It is your Father's good pleasure to give you the kingdom." God delights to bestow blessings on men. "He delighteth in mercy." Micah 7: 18. He gave himself for us in the gift of Christ, who "ever liveth to make intercession for us." Therefore it is true that God lives for the purpose of bestowing the blessings of his kingdom upon us. Let us then receive it as freely as it is given, and thus add to the joy of the Lord.

3. **WORD THOUGHTS.**—"Take no thought" (v. 22). "Be not anxious" (R. V.); in other words, do not worry, do not place your care upon mere temporal things.—**Life**, from the Greek *psuchē*, many times translated soul.—**Meat** (v. 23), better as in the R. V., "food," nutriment, nourishment.—**Stature** (v. 25), the original meaning is life or age. See R. V., margin. The thought is, Who can by thinking add to his age?—**Consider** (v. 27), from a word meaning to apprehend from within, to perceive, understand.—**Oven** (v. 28), Greek, *klibanon*, a covered earthen vessel, narrower at top than bottom, in which bread was baked by putting hot coals around it. The regular oven is noted by another word, *ipnos*.—**Ye** (v. 29), the "ye" is emphatic. "And ye, seek not," etc.—**Bags** (v. 23), the R. V. has purses; Wycliffe, satchels. The original word means that in which something is thrown.—**Corrupteth**, better as in R. V., "destroyeth." See James 5: 2.—**Return** (v. 36) *analusē*. The verb meant originally to "unloose." It here means the time when our Lord will *unloose* from that far country (Luke 19: 12) and return to this. It is this which Paul desired. Compare Phil. 1: 23, where the same word is rendered "depart."—**Wedding**, referring to the crowning of Christ, and the taking of his kingdom. Dan. 7: 13, 14.—**Watching** (v. 27). It is said that the guard in the temple who was not watching ready to salute the captain of the temple in the particular manner prescribed, was beaten or else his garments were set on fire. See Rev. 16: 15. The captain or superintending priest might come at any moment.—**Gird himself**, as a servant girds up his loose garments that he may better work.—**Serve, minister**, to them.—**Cometh** (v. 40), when Jesus leaves the sanctuary, when he comes with judgment.

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News and Notes.

FOR THE WEEK ENDING JUNE 25.

RELIGIOUS.

—When Methodist ministers come to discussing in their meetings (as they did recently at Pacific Grove) the question, "Is Methodism Adapted to the Times?" they need not be surprised if other people question its adaptability.

—This was Benjamin Franklin's idea of church support: "When a religion is good, I conceive that it will support itself. When it cannot support itself, and God does not care to support it, so its professors are obliged to call for help from the civil power, it is a sign, I apprehend, of its being a bad one."

—The gospel car Emanuel, conducted by Rev. E. G. Wheeler for the Baptist Publication Society, is now sidetracked in this city, and daily services are being held. The society is operating two of these missionary cars, and is so well satisfied with the results that two more are being constructed.

—The Supreme Court of Alabama has decided in the case of a Roman Catholic who died leaving \$2,000 to be used for masses for his soul, that the bequest is void because there was no living beneficiary of the trust endeavored to be created, the soul not being an entity in contemplation of the law.

—The presbytery of Olympia, Wash., has passed sentence upon Rev. M. G. Mann, Indian missionary, that he be "suspended from the ministry for six months and solemnly reprimanded by the presbytery." The charge was imperiling the influence and good name of Rev. Pamment, his successor as missionary at the Puyallup Indian Reservation.

—A late encyclical letter of the pope is attracting attention from the fact that it is addressed to "all princes and peoples," instead of the usual address to "the archbishops and bishops." But this new style of address will be more common ere long, as the papal surveillance of "princes and peoples" gradually comes to be more and more generally recognized.

—This is what a "newly elected sabbath [Sunday] committee," composed of professed Christians, we suppose, is planning in Warren, Pa. It "intends to canvass the entire city and publish the names of all who refuse to sign a similar agreement [to close their shops on Sunday], and, in case of persistent refusal to close on sabbath [Sunday], will prosecute." This may compel some to close on that day, but will it be likely to make them think more of Sunday Christianity?

—It is said that the pilgrims to Lourdes, France, from Brooklyn, N. Y., are much pleased by the announcement that Rev. Mother Catherine Aurelie, founder of the order of the Sisters of the Precious Blood, will come from St. Hyacinthe, Canada, to see them start on the 18th of July. In Canada Mother Catherine is regarded as a saint with veritable stigmata. The pilgrims have engaged one entire steamer, and the overflow will take a later boat. The first party will wait for the second at Paris, and all proceed together to Lourdes.

SECULAR.

—The Southern peninsula of Greece is said to be again disturbed by earthquakes.

—During a storm near Coffeyville, Tenn., on the 23d inst. two men were killed by lightning.

—The rebellion in Samoa is still alive, and King Malietoa's government seems unable to master the rebels.

—A fire in the factory district on Tabernacle Street, London, on the 21st inst. destroyed \$1,000,000 worth of property.

—The Hungarian House of Magnates has at last passed the Civil Marriage Bill, to the great chagrin of the church party.

—Press dispatches announce a destructive flood at Wichita, Kansas, occasioned by the overflow of the Arkansas River.

—The *California Prohibitionist* says that "twenty-six per cent. of the actual area of the United States is under prohibitory laws."

—The Cambridge University has conferred the title of LL.D. upon Captain F. T. Mahan, of the United States cruiser *Chicago*.

—An explosion in a coal mine in Glamorgan County, Wales, on the 22d inst., caused the death of eighty miners, and the injury of many others.

—The president of a national bank in Miles City, Mont., has been sentenced to five years' imprisonment for misapplying the funds of the bank.

—It is stated that, in addition to the labor troubles which have long kept the district of Cripple Creek, Colo., in turmoil, the country is now infested by caterpillars.

—On the 21st inst. a cyclone struck the vicinity of Boonville, Mo., and caused great damage to property. Hail and a rainfall of nearly four inches accompanied the storm.

—In 1881 a murderer named Hunt was sent to a California State prison for life. About two months ago he was pardoned by the governor, and now is in jail again for robbery.

—The Midwinter Fair will formally and officially close on the Fourth of July, but some portions will linger a while longer, and the charge for admission will be reduced to twenty-five cents.

—The officers of the Missouri, Kansas, and Texas Railroad Company have proposed to locate the general offices of the company at Parsons, Kansas, if the citizens will give a bonus of \$25,000.

—A storm in Brazil, Ind., on the 24th inst. blew down the fire tower, and hurled the bell upon the city hall, which was also almost entirely wrecked. Other buildings were also greatly damaged.

—Advices from Mindanao, the largest of the Philippine Islands, state that a battle between Musselmen and Spanish troops, on the 9th inst., was won by the Spaniards, their opponents losing 100 killed.

—The province of Pontevedra, Spain, is greatly disturbed by opposition of the peasantry to the payment of taxes. Several collisions with police have been reported, and in one instance three peasants were killed.

—Japan has begun active operations against Corea, having landed 19,000 troops, 15,000 being stationed at Seoul, the capital. Russia and China will probably be heard from soon, as these powers, as well as Japan, have long been jealously and covetously eyeing the Korean peninsula.

—The coopers in the stock yard packing houses at Chicago are on a strike, and it is feared that packers will have to lie off for want of barrels. Three months ago they submitted to a cut of wages, thinking it was only temporary. Now they have struck for a restoration of the old rates.

—Senator Wilson has introduced a resolution in the Senate urging a treaty with Great Britain to the effect that for the next twenty-five years all disputes which cannot be diplomatically adjusted be referred to arbitrators. The movement receives encouragement by leading men in England.

—Rev. B. B. Swartzbar, a colored minister native of Morocco, was arrested at Cincinnati, last week, on a warrant from Chattanooga, Ga., charging him with murder. A few minutes after his arrest he managed to cut his throat, and is expected to die. He had once acted as interpreter for David Livingstone in Africa.

—On account of the washing of the Missouri River floods, the Santa Fe Railroad has been obliged to abandon its track between St. Joseph, Mo., and East Atchison. For one trip a train was run on the Rock Island track, when it was decided that it was also unsafe. At East Atchison fifty houses have been moved or torn down.

—A distressing story comes from Chilcat, Alaska, relative to witchcraft practiced by the Indians. An Indian sorceress starved a woman to death, keeping her tied up in a tent for seven days. The woman was believed to be a witch. Several other cases are reported. The Indian doctor is lodged in jail at Sitka, charged with murder.

—The temperance people of Haverhill, Mass., have decided to freeze out the saloons of that town by running an opposition saloon, and putting liquors down to actual cost. When the others have been compelled to stop, they will stop. So long as the contest lasts the drinkers with small means will have a holiday, and the probability is that the "temperance" saloon will get tired first.

—Great Britain has been obliged to back out and relinquish her claim to the strip of Kongo territory recently ceded by Belgium. France and Germany would not submit to the advantage thus given to Britain in Africa, deeming the acquisition a menace to their respective interests. It is something new for Great Britain to be obliged to yield a point in the matter of colonization schemes.

—Several towns in Nebraska and Iowa, including Omaha, Lincoln, and Sioux City, report a severe windstorm on the 20th inst. In the former city the flying dust rendered the atmosphere as dark as night, and much damage was done to trees. At Sioux City the storm was accompanied by hail, and several buildings were unroofed and otherwise damaged. Flying debris made it unsafe to be out.

—Mr. C. C. Alvord, of Denver, Colo., has received word from St. Petersburg that his son, Rev. L. C. Alvord, is in that city insane, his fancy being that he has a mission to protect the czar. Mr. White, the American Minister, telegraphed the fact to Secretary of State Gresham, who forwarded the dispatch to Governor Waite at Denver. The friends of the unfortunate man supposed that he was in San Diego, Cal.

—In Lisbon a city regulation requiring bakers to deposit a guarantee that they would sell bread of proper weight has caused trouble. A strike, including 6,000 bakers, was the result. On the 22d inst. their encampment was surrounded, and they were compelled to go to work under police supervision. Many of them afterwards escaped and crossed the river. A number of Spanish strikers were to be expelled from Portugal.

—A bill is being considered in the New Jersey Legislature limiting to \$1,000,000 the amount that a man can devise in his will, all of his estate exceeding that amount to go to the State. Mr. Watson, who introduced the bill, argues that the institutions of the country are endangered by colossal fortunes in the hands of individuals. He claims that all fortunes of more than \$1,000,000 have been accumulated by some improper means.

—News from Sitka states that a warrant is being issued for the arrest of a Russian priest located near Oonalska for abduction. The Alaska papers say that some six weeks ago he performed a marriage ceremony and afterward refused to allow the bride to accompany her husband, saying that his command was inspired from heaven. This action came near precipitating a riot. The husband rallied a few friends and threatened the priest with bodily injury if his wife was not released. He got his bride and went to Sitka for the warrant.

—President Carnot, of France, was stabbed to death by an Italian Anarchist at Lyons, on the 24th inst. The president was visiting Lyons on the occasion of the national exhibition, and, after a banquet in his honor, was proceeding to the theater in a carriage. The streets were thronged, and, as he stood up waving his hand in response to the salutes of the people, the assassin sprang upon the carriage step and drove a knife into his breast. The wounded president survived about three hours. The assassin is a young man of 22 years, and refused to give any reason for the deed until brought to trial. It was with difficulty the police prevented the lynching of the prisoner.

—A desperate state of affairs is said to exist at Punxsutawney and Walston, Pa., where, on the 21st inst., the Huns and Italians were running things in their own way and driving off the English-speaking miners and their families. At Spillman, Ohio, on the same day, fourteen families of union miners were evicted, and their places filled by sixty Southern negroes. The evicted men were paid for their gardens, and treated to several kegs of beer. Miners at Star City, Ind., resumed work, but were again forced to stop by a delegation of strikers. At Pana, Ill., the great strike has been declared off, but most of the local strikers will have to seek work elsewhere, as their places have been taken by strangers. At Springfield, Ill., a large meeting of miners decided that all who resumed work should pay 12½ per cent. of their wages to the organization for the support of those out of work.

—The complicated troubles at Cripple Creek, Colo., seem to have stirred up the demon of revenge in that whole region. Press dispatches announce that at Colorado Springs, on the night of the 22d inst., Adjutant General Tarsney, of the State militia, was called from his bed at a hotel, and carried off by masked men. After being abused in a shameful manner, he was tarred and feathered and compelled to walk fourteen miles to Roswell, with threats of death if he ever appeared in Colorado Springs or Cripple Creek again. He was accused of the murder of the deputy sheriffs killed in collision with the State troops at Cripple Creek, although he was not in command of the troops and was many miles away from the scene. The outrage is condemned by law-abiding citizens throughout the State. The governor has offered \$1,000 reward, and private parties and societies have also offered rewards, for the conviction of the men who committed the cowardly deed.

—Last week mention was made of the terrible plague at Hongkong, China. We have since received the *Hongkong Telegraph* of May 16, from which we learn that Canton was also severely afflicted, the disease having been raging for about three months, the death rate being estimated at an average of 200 per day. At times it reached 500 per day. The plague was also spreading into the country, and the neighboring city of Fatshan. To appease the wrath of the "josses," who have thus visited the city with their vengeance, various means are resorted to. Priests head long processions and parade the streets, chanting their incantations and sprinkling "holy water" on all sides. Men and boys parade with a huge mask representing the head of a lion or dragon, making all manner of gyrations to the sound of drums and gongs. The plague has been greatly enhanced by poor drainage, filth, and excessive drought, it being difficult for the masses of the poor to obtain fresh water. In Hongkong it was hoped that the disease would be confined to the densely populated Chinese portion of the city, where it originated; but the *Telegraph* noted that this hope had been dispelled by an unexpected death right in the center of the European quarter.

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Signs of the Times

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THE address on "Christian Education," by Professor Prescott, closes with this number. We hope that all who have not read it will do so. Especially ought parents and youth to be interested.

Do NOT neglect to read the series of articles now running in the SIGNS from the pen of Elder Wm. Covert, on the earth as the home of the people of God. The title of the one in this present issue is "The Curse of Sin upon the Earth."

THE *Examiner* of June 24 has the following, which is most decidedly to the point:—

"Down in Maryland an Adventist preacher whose conscience and creed dictated that he should observe Saturday as a day of rest, has been put in jail for working in his garden Sunday. Maryland, it seems necessary to remark, is one of the United States, and the present date is A. D. 1894."

It does not look much like an organic union of Christian churches in the near future if we may judge by the action of the assembly of the Presbyterian Church South. That body declined to appoint a committee to confer with a committee appointed by the northern assembly on the subject of organic union. If two churches of the same creed cannot unite, or even confer with a view to union, what hope is there of the union of others?

THE article on the early apostasy of the Christian church, by Elder I. E. Kimball, in this number, is "The Catholic Church of the Nicene Era." They should all be read. The article in the issue of May 28 by a typographical error called "mortal and venial sin" "moral and venial sin." The mistake occurs in the last paragraph in the article but one, on page 453. In the tenth line of the same paragraph the comma should be omitted after "ourselves."

ON another page will be found an article on "In the Stocks for Conscience' Sake." The men were sentenced to be placed in the stocks in default of paying the fine. But the stocks will have to be made, we understand, as they have never been used in Australia. Not that there have not been Sunday workers in plenty, but this is not a matter of Sunday work, it is of Sabbath keeping. The Firth

brothers are persecuted because they keep the Sabbath. We will see now if Australia will carry out the wicked law to its logical conclusion. And will it prosecute those who do not "apply themselves" "in the duties of piety and true religion publicly and privately"?

THE *American Patriot* is a new weekly paper, published at 1170 Market Street, San Francisco, at \$1.50 per year. It starts out with a gratifying subscription list of over 3,000 subscribers, and promises to double its size to eight folio pages when a subscription of 5,000 is reached, eventually hoping to grow into a daily. It advocates a policy along the A. P. A. lines, and stands for American rule as against all foreign domination in matters political or religious. Its motto is, "Equality to all; special privileges to none." This is good; and we shall expect it to demonstrate this principle in the matter of Sunday laws.

SOMEHOW the wonderful moral influence of Sunday-law reformers, which has centered around Pittsburg, Pa., for the last three years or more, is not as effectual as its friends might hope for. The *Christian Statesman*, published in that city, in its issue of June 16 says:—

"Pittsburg's first 'Sunday concert,' in Schenly Park, was given last sabbath evening. The Monday morning papers report an attendance of 40,000. Pittsburg under its present administration is rapidly moving to the front in the matter of sabbath desecration."

We suggest to our friend the *Statesman* that it would better move away. Pittsburg is worse now than when it went there, that is, measured by the *Statesman's* standard.

THE Fourth of July.—The great national holiday is upon us. Cannon will roar, the drum and fife will be heard, bands will play the well-known patriotic airs, spread-eagle orators will vie with the cannon in thundering noise, rockets will shoot, fireworks flame, and the firecracker and small boy will be prominently ubiquitous. The day will be one grand outburst of patriotism, some will call it. But it is safe to say that those who make the most noise will know the least of what patriotism means. The following answer, given by the newsboys to a writer in the *Minneapolis Tribune*, illustrates what a great deal of this patriotism means. The following is what was said of the origin and significance of the day:—

"It's because George Washington beat in some war." [The information of this boy stopped at this point, and he was unable to say what war it was, or who George was.]

"Washington discovered America 'bout a hundred years ago on the Fourth of July, and that's the reason why we shoot firecrackers."

"The Fourth of July is to have fireworks and have a good time."

"There was a war once, and the Americans beat. They have firecrackers because they sound like war."

"The Fourth of July is the day that the Americans moved into the United States."

"They have a good time on the Fourth of July because the shops all shut up, and nobody works."

"General Grant fought the battle of Bunker Hill on the Fourth of July."

"We shoot firecrackers on the Fourth 'cause the p'leece let us, and there's almost always a circus in town."

The day once meant "liberty," political and religious liberty, "a church without a pope and a State without a king." But those things are cherished by the mass of the politicians now, not as principles, but as sentiments. The wheels of progress have been turned backward in our fair land; there is a blot upon her escutcheon; Liberty weeps, while some of her best sons are persecuted for conscience' sake. We are glad of what freedom remains; we appreciate the liberty and blessing which has come to the race through this favored land; but woe be to that land when it turns its back upon the lessons of the past, and follows blindly those leaders who seek the self-interest of the moment, or who are led by a hierarchy to ruin both Church and State by effecting their union. The Fourth of July

ought to be a day of serious thought for every lover of true liberty, in view of the fact that almost every principle which made this nation great has been repudiated by our rulers.

THE Veil on the Heart.—The veil on the face of Moses prevented ancient Israel from seeing the glory of God. The veil on the heart, spiritual blindness, prevented them from seeing Christ. That people who then rejected Christ, the Son of God, the Lord of the Sabbath, are now rejecting the Sabbath of Jehovah as a tradition of man, and turning to the pagan Sunday as an institution of God. The Rochester (N. Y.) *Democrat and Chronicle*, of June 3, in reporting a sermon by Rev. Dr. Hirsch, rabbi of Temple Sinai, in speaking in Temple Berith Kodesh, of which Rabbi Landsberg is minister, said:

"We Jews are gradually abandoning old superstitious ideas, and conforming our practices to the modern conceptions of science and thought. The sentiment which has prevailed for so many centuries of holding our religious exercises on a modern Saturday is fast passing away. The new form is rapidly dawning, and soon the Jewish services will be held on a Sunday, as all other denominations hold them. This must come; it will come. The practice which has been so tenaciously held of conducting our worship on a Saturday is a superstition that has clung with more than ordinary power wherever Jews have assembled to pay homage to the all-powerful God. But God can be worshiped any day, and as Sunday is the most acceptable time in view of the national customs which exist, it should be the day on which the services are held."

True it is, "he that walketh in darkness knoweth not whither he goeth." Rabbi Hirsch may call it what he will, but the fact is that such action on the part of the Jews is turning from the rock of God's word to the worship of the beast. Yes, it will come; all apostate powers will worship the beast. Rev. 13:3, 4. But every true Jew who holds to the Sabbath of the word of God, will in the last great conflict acknowledge Him who is its Lord.

THE following, from the *Christian Advocate*, of New York, we heartily indorse:—

"To show to what an abyss of irreverence persons may sink in abbreviating the names of Christ, we have the authority of one of the connectional officers of the church for the statement that a short time ago a letter arrived from one of our ministers containing this passage: 'The young man must be called to preach the gospel of J. C.' The information was sent to us as illustrating the note of last week, entitled "'Xt," "Xtian," and "Xmas.'" Is this right?

"No; when I blush, be this my shame, That I no more revere His name."

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