

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.

Christianity Not Based on Feeling but Faith.—There are many who believe, or at least this is indicated by many expressions, that Christianity is largely a religion of feeling, emotion, or sentiment; that its chief evidence to its devotees is the feelings which it gives.

It is freely granted that this misconception of Christianity exists among many professed Christians. They are only Christians when they are wrought into an ecstasy of feeling at revivals, under powerful exhortations, or at some warm social meeting. Unless such excitement, incitement, or association continues, the religion wanes. Such religion must necessarily be ephemeral and shallow.

CHRISTIANITY is based on faith, and faith on God's eternal, omnipotent word. Genuine, lasting faith is absolute submission to God, persistently maintained. The individual yields himself up wholly to God, not only with respect to those things which seem evil in his eyes, but in respect to everything, whether it seem good or whether it seem evil. Christ purchased all, the entire being,—physical powers, mental faculties, the soul's aspirations, the heart's affections,—all, therefore, belong to him. Faith acknowledges God's ownership, and yields all to him.

ALL the power to accomplish what is required or promised is in that word of God which requires or promises. Does God command to us seeming impossibilities?—There is power in the word to do the command if faith will but submit to do. Does God promise to us a seeming impossibility in the washing away of sin, the creation of a new heart, the infusion of a new life?—There is in the promise the power to do all this, if the sinner will only submit to have it done. "No word from God shall be void of power." Luke 1:37 (R. V.). Faith simply lays hold of the power which is in the word by submitting to the word. The electric car stands on the

track dead. The powerful electric current flows along the wire overhead. The order is for the car to move. The motorman makes connection with the current by the trolley, and the car becomes animated with new life, and moves forward. Faith to the Christian is just what the trolley is to the electric car; it connects him with the life of God, the source of power.

THE Christian's confidence, it will be seen from the foregoing considerations, is not based on feeling, but on God's word. And that word does not change. Feeling may be absent, emotion may die away, but God's word abides. We are sinners; but Christ purchased us as sinners; and we, therefore, confess our sins and yield all to him. He forgives the sins, for so has he promised. It matters not whether we feel like it or not, the sin is forgiven, because we have submitted to the conditions, we have made connection with the Power which takes the sin away. In that promise we may rejoice. Satan may recall those sins by taunting us with them; we may be grieved by seeing their results before us; dark clouds may at times shut out the light of heaven; but God's word changes not, and our faith rests on the word. The sins are forgiven, for God has spoken.

THIS faith will be more manifest in the time of trial. The worldlying and sinner may walk together in sunlight and prosperity with little to distinguish between them; but let sorrow come, business reverses take place, friends forsake us, our good name be reviled, death remove loved ones from our presence, then it is that faith is tested. He whose hope is based on the seeming, the feeling, the immediate surroundings, will fail, while he whose hope is in the sure promises of God, will stand secure in Christ Jesus. His house cannot fall; it is founded on the Rock. This is genuine Christianity and its basis. Would there were more of it.

THE Warren County (Pa.) Sunday Observance Convention, composed of D.D.'s, honorables and reverends, declare in the third plank in their platform "that the laws in the State of Pennsylvania are ample to cover all requirements concerning the sacredness of the Sabbath day, and we earnestly require the enforcement of these laws in all the boroughs within the county." The Lord demands, "Remember the Sabbath day, to keep it holy." Its sacredness is met only in observing this command. He who does not keep the Sab-

bath *holy* does not observe it at all in the sense of the commandment. But the Pennsylvania laws are "ample to cover" that "requirement," we are told. God has commanded it and men do *not* obey; now Pennsylvania takes God's place, with laws "ample to cover" all needs, and these men *require* the enforcement of these laws. What presumption! Is it ignorance or madness?

THE SECULARIZATION OF THE CHURCH.

THE New York *Observer* of the 7th *ultimo* has a thoughtful though tardy article on the "Secularization of the Pulpit." Referring to a sermon on that subject, it says:—

No diligent student of contemporary sermons can question the timeliness of such a message. One of the most serious sources of danger to the efficiency and usefulness of the pulpit of our day is, beyond any doubt, the tendency to secularize it by giving undue prominence to the discussion of social problems. . . . The pulpit which talks of theories when it should talk of the facts of revelation is to that extent weakened in its influence, as well as secularized by so dwelling upon remedies which, after all, are of this world, as to shut out of thought and vision the remedy offered from the world above. The panaceas of social reform aim so vigorously at external amelioration as often to lose sight altogether of the great truth that "the improvement of the soul is the soul of all improvement." Changing a man's environment and bringing about altered conditions of life do not by any means involve the changing of the man. The ills of this world cannot be banished by material devices. The spiritual panacea of the gospel goes deeper and deals more thoroughly. Christianity seeks to destroy the roots of the evils which afflict humanity. Social reform only attempts to cut the branches and wither the leaves. Who can question which is the better way?

But the secularization of the pulpit means the secularization of the church. Such truths as the above ought to have been uttered, nay, thundered, twoscore of years ago by the watchmen in Israel. The matter has gone too far now for the church to recover. She is already committed to social and political theories which are sapping her very life. "Christian Socialism" and "pure politics" are good things, but they are the legitimate fruits of a vitalized Christianity, and not the object sought. They are resultant, not objective. The church as a church, or the pulpit as the messenger of Christ, is not to seek to guide, to mould, or to shape the social reform or politics of the State. She has ever meddled with it to the loss of purity and power on her part, and the loss of respect for religion on the part of the world.

As an illustration of the church in politics—in social reform—take her position for the few years past on the Sunday-law question. She has, through her various representatives, petitioned, argued, cajoled, flattered, lobbied,

threatened, and sold herself to fraud and falsehood to obtain secular power to do what she ought absolutely and solely to have depended upon the power of Christ and the preaching of his gospel to do. What has it accomplished? How many sinners or Sunday "desecrators" have been converted? How many are keeping Sunday better? True, there are a few more Sunday laws. Legislators—politicians—are frequently more or less amenable and susceptible to superstition and "influence" from whatever source. And the "influence" of the church has been felt in the politics of our nation; but, oh, to what cost to both the Church and the State! Had the pulpit pursued its legitimate calling this would not have been. The *Observer* well says:—

The one solution of all problems, social and spiritual, the one secret of the regeneration and readjustment of society, is to be found in the cross of Jesus Christ. Preachers of the gospel impoverish their teaching and minimize their power to help when they dwell on the glittering generalities of a philanthropy shining with the afterglow of Christianity, instead of pointing to the cross as the one lever by which individuals can be raised to a holier and therefore a happier life, and the one force which can wipe out of existence the sins which cripple and fetter the progress of the human race towards the goal of redemption.

And we may add that they utterly lose their power when they turn from the supernatural all-power of the gospel of Christ, and confess it insufficient, by accepting of the secular power of civil law. Let the true minister of the gospel lift up Christ as the Saviour of the world, who saves us and washes us from our sins in his own blood.

UNCERTAIN SOUNDS.

THE *Advance* of June 21 opens an editorial on "Prominence of Clergymen in Public Affairs," in these words:—

It is a remarkable fact that in these days clergymen take a more active part in public affairs than any other class of men. We do not mean, of course, that they are specially prominent in politics, or that national policies are determined by them more than others, but we do mean that no other class of men take a livelier interest in whatever is going on, have more to say about it, or, on the whole, have more to do in shaping public opinion regarding it.

The article goes on to speak of their study of public and vital questions, their expression of opinion concerning them, their connection with various organizations, and declares that "we look in vain for such general prominence among lawyers or physicians or business men." The *Advance* further says:—

There is unquestionably great advantage in this clerical prominence in public affairs. Leaders of thought are always needed, and the world is fortunate when those who shape its convictions are to so large a degree men trained in the word of God and influenced by the principles of Christ. The Protestant clergy as a rule are men of broad outlook and unselfish lives, men who grasp the great problems of life with clear thinking and who inspire confidence by their practical wisdom. As a consequence, they have in these days great influence in public affairs; they are listened to with respect; their opinions have weight in shaping the life of the nation.

And, so far as prominence and influence are concerned, this is all true. But what is the influence? What is its effect on the vital religion of the day? Granted that the clergy are learned, able, influential, but how many are loyal to God's word, to his law, to the gos-

pel of Christ, which they are commissioned to preach? How many of the very ones who are so zealously demanding social reform and political reform are loyal to the principles of Christ,—to the simple principles so clearly expressed in the word of God?

It is through the influence of the clergy that our government is committed to the religious education of the Indian through the churches, largely through the Roman Catholic Church. It is indirectly, no doubt, through the influence of clergymen in public and political life that the Supreme Court, by a decision handed down February 29, 1892, to the extent of that decision rolled the progress of this government backward four centuries. It was through the influence of Protestant clergymen that in that same year this government was committed to the evils of religious legislation. And this is but the beginning.

This influence, the influence seemingly most sought now by many clergymen, is a curse to the church and the republic. The Sunday-sabbath question is a good illustration of this. Concerning this important question God's word is plain; the example of Christ and holy men of old is prominently clear; the watermark of the apostasy may be seen all through the history of the Sunday movement, from its origin to the present time; reliable Protestant authorities place the responsibility of the "change" of the Sabbath upon the Church of Rome, or the apostasy, and that church takes the credit of the matter to herself. All these evidences are but the confirmation of the living prophecies of God's word. Is it loyalty to Christ to trample underfoot the command which he gave, the institution he made and observed, and to persecute them who faithfully observe that institution? "If they do these things in the green tree, what shall be done in the dry?" Would to God that Protestant ministers would all turn to the gospel of Christ, and let God influence the people through his words uttered by them. See 1 Thess. 2:13.

And what is the character of all these messages? There are thousands of voices and hundreds of antagonistic messages. Originality is the ambition of the age; and in the great "reform" conventions "everyone" "hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." The trumpets blown give no certain sound. Babel reigns among these great social reformers from the pulpit. The soap-bubble theories are pretty; the enchanting songs of the modern sirens are enticing; the atmosphere is soporific and soothing; but each day brings its added reality of dreaded and deadly ills, which belie all the false visions of the latter-day prophets of peace.

In the above from the *Advance* we have the very evil which the New York *Observer* (see elsewhere) and Dr. Barrett, chairman of the Congregational Union of England and Wales, are deprecating and denouncing as a source of danger to the church. But the church has already passed the danger line. She has already swung around the outer circles of the great maelstrom, which is sure to engulf her. The warning voices within and without are

lost in the political and social babel which prevails. The word of God, the professed standard of creed and morals, is interpreted by "science falsely so called," by political ambition, by the exigencies of the times, by the hoary traditions of an apostate church; and yet, out of all these, those who are longing for something better are blindly hoping that good will come. Millions are in the attitude expressed by the following doggerel:—

"When the bimeby time once gets in view,
When the bimeby time gets roun',
We'll hev free trade and tariff, too;
Hard times won't trouble me or you,
An' Sunday'll last the hull week through,
When the bimeby time comes roun'.

"When the bimeby time comes roun',
Oh, I long to hear the soun'!
So I'm sittin' an' a-mopin',
An' a-gropin' an' a-hopin',
Till the bimeby time comes roun'."

And millions will be disappointed. "God is not mocked; for whatsoever a man soweth, that shall he also reap." "If the blind lead the blind, shall they not both fall into the ditch?" More than "sincerity," so termed, is needed; the times demand, the soon-coming judgment of God demands, the eternal verities of his word. If the appointed watchmen will not give God's message, let the people turn from them and their theories, and search for themselves. The foolishness of God is "wiser than men." "God is light, and in him is no darkness at all." His word is a light and a lamp to the feet of the humble. The "more sure word of prophecy" is now shining "as a light in a dark place," and men will do well if they take heed thereto. 2 Peter 1:19, 20. If the clergy will not preach this word as it is in Jesus, let the people read it. Christ is talking to the people through it to-day. Who will follow his voice rather than the voices of political, traditional, or expediential theorizers. Christ crucified, Christ risen,—Christ's love, Christ's power,—is the message. Will you receive it? Will you give it?

ONE of our religious exchanges quotes a missionary as saying, in speaking of the customs of converted natives in the New Hebrides, "Saturday had come to be called, as in Scripture, 'the preparation for the Sabbath,' and on that day all cooking is done." It would be interesting to know where Saturday is called in the Scripture "the preparation for the Sabbath." The sixth day was the day of preparation, but the seventh day is on an average one-fourth gone when Saturday begins. When reading such statements as are made in the quotation above, we often wonder how men can deliberately pervert the express statements of Scripture. Or do they know no better? "The seventh day is the Sabbath of the Lord thy God." That is Scripture. Sunday is the first day.

A SUNDAY-LAW exchange says, "Sunday belongs to everyone." This is true, and everyone has the right to use it just as he has a mind to, just the same as he has Monday or Tuesday. Every law to the contrary assumes class ownership of Sunday.

General Articles.

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

"TO KNOW HIM."

How CAN I know the great Almighty God,
Enthroned in majesty beyond my ken;
So great, so wondrous grand, so glorious,
Center of strength, of power, of law, of all?
I know he is. By him all things do move—
This world with all its myriad mysteries
Is but the edge of mystery more profound,
Hid in his presence unapproachable.
I know him. He is God, who rules the world,
Bestowing bliss on such as keep his laws,
But in his justice breaking forth in wrath
On such as heedless or unmindful are.
I know he rules in earth, and sky, and sea,
And sends alike the sunshine and the storm;
I know he giveth and sustaineth life;
And man in all his moods must bow to him.
Reason cries out, I know that *he is God*;
But yet my soul deplores, I know him not.
For fear of wrath the burden of my sin
Quite weighs me down, and keeps me back from
him.

Oh, it is agony to bear this load of guilt,
To live in terror of the pangs of law!
How shall I know thee, God, that thought of thee
May give me peace and take away all fear?

O happy day, when Jesus did reveal
Unto my longing soul the love of God
By sweet compassion and forgiving grace,
And taught me how to love, and thus *to know!*
I know him now in resurrection power,
In his almightiness from sin to save,
His strength to keep life steadfast and secure,
His love unchanging in the midst of change.

Yes, now I know, Christ's life hath brought me
near

To God; in him my Father I behold,
Robbed of the awful terror of the law,
Robed in the beauty of his boundless love.
What reason failed to grasp because of fear
I know; for faith and love have made it clear.

—B. McCall Barbour.

FAILURE OF THE RICH IN BEARING THE TEST.

BY MRS. E. G. WHITE.

JESUS has said, "He that gathereth not with me, scattereth." Who is with Christ in the manner in which they treat the poor and suffering? Jesus has said again, "If any man will come after me, let him deny himself, and take up his cross, and follow me." "So shall ye be my disciples." In what contrast to the manner of Christ in his humiliation is the manner of those who exalt themselves, and have no care for the needy around them! The rich people of the world are called the great ones, but what does the Creator call them? Thousands and even millions of dollars have been expended in extravagant display, by those who do not know what to do with their abundant means, while at the same time thousands are starving for bread, thousands living in comfortless homes, who are naked and destitute. The souls of the poor are just as valuable in the sight of God as the souls of the rich. The riches of the world belong to God, and he does not estimate men by the amount of money they possess. God intrusts money to men in order that he may see what use they will make of it.

Those who expend their money for self-gratification are only living on husks. What comfort can they take in looking upon their decorated persons, when the poor are all

about them, suffering for the necessities of life? How can they desire to load themselves down with treasures, which are necessary neither for comfort, health, or happiness, when, if they distributed their treasures in a wise way, they might make many comfortable who cry in want and suffering, who are dying for the want of proper food and shelter? The cry of the destitute enters into the ears of the Lord of Sabaoth. He will call for an account from everyone who has shut up the bowels of mercy and compassion.

The Lord has imparted his goods in abundance, and if men and women possessed the attributes of Christ's character, they would not heap up for themselves treasures, and fail to provide homes for the orphans, schooling for the poor, and food and clothing for the needy. What will rich men do in the judgment when they have failed to be good stewards of the grace of God? "Then shall he also say unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me."

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Life and immortality are brought to light through the gospel. He that is the way, the truth, and the life, has illuminated the track that leads heavenward. He came to our world to identify his interest with that of suffering humanity, to demonstrate before the world the goodness, mercy, and love of God to fallen man. In him dwelt all the fullness of the Godhead bodily. The requirement of God concerning those that shall enter the pearly gates, is that they be like Jesus, that they bear his image, and have his mind. They are to imitate his example, and live his life.

Being and doing good is essential to Christian character. No man liveth unto himself. All who win the precious boon of eternal life, will exemplify in life the life of Jesus Christ. They will follow in his steps who went about doing good, and healing all who were oppressed of the devil, who cheerfully gave his life a ransom for a lost world.

Conformity to the world and worldly attachments are forbidden by the word of God. Paul says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." The Holy Spirit with the cleaver of truth has separated men from the world, that they may go forth as missionaries for God into all the highways and byways of life. They are not only to seek and to save those that are lost, but they are also to minister to the wants of suffering humanity. Jesus says to them: "Love not the world, neither the things that are in the

world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." This is the reason that they that will be rich, lay up their treasures on earth. They love the world, and the love of the Father is not in them. They decide to risk the consequences of disobeying Christ's words and fully resolve to lay up treasure upon earth. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows." "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth."

To lay plans for the gaining of worldly treasure simply that you may be rich and heap up treasure upon earth, is not laying plans in harmony with God's will. Selfishness and sin are at the bottom of all such gain. Such men do not love God with all the heart and their neighbors as themselves. Many of the human family are perishing about them, and, though it is in their power to confer blessing upon them, they withhold the good they could do to them, and fail to supply the necessities of those who want. But the cries of orphans and widows come up before God. Their tears are all registered in the books of heaven; and those who have had the opportunity to help, and yet refused the aid they might have given, are charged in the ledger of heaven with robbery toward God, and are sentenced as those who have oppressed and defrauded the poor.

How many have failed when they have been tested with wealth! Many have professed the name of Christ, and have apparently lived as Christians, until their circumstances have changed and they have come into the possession of property. Under the test and proving of God, they have failed to bear the additional responsibility as God would have them, and have not acted as wise stewards. Many who have previously been earnest Christians, have begun to backslide from the time they have received a legacy, or have been successful in some business enterprise that has brought them into possession of greater influence and wealth. Their selfishness has been exhibited in a failure to pay their tithes. When in poorer circumstances they have paid to God his own, but when the tithe amounted to a large sum, when they had a greater talent whereby they might trade for the Master, they began to rob God of his own, and place the tithes of the Lord to their own account. They have been foolish enough to think that by this manner of dealing with God they were enriching themselves. Some have felt greatly troubled over their sin, and have confessed their misdoing, and resolved to pay to the Lord his own. But when they have reckoned up the amount they owed him, Satan suggested that it was too large a sum to be put into the treasury of the Lord, and again they have yielded to his suggestions. They have deceived themselves with the thought that they would by investing it have a larger sum at last to place to the Lord's account. The only safe way is to deal with the Lord as he has directed in his word. "Blessed are they that do his com-

mandments, that they may have right to the tree of life, and may enter in through the gates into the city."

CHURCH AND STATE IN THE LIGHT OF THE GOLDEN RULE.

BY W. N. GLENN.

"ALL things whatsoever ye would that men should do to you, do ye even so to them."

This expression of the Lord Jesus Christ, in his great sermon on the mount, is popularly called the "Golden Rule." While but few practically apply this rule to their dealings with their fellow-men, all classes of men admit the correctness of the principle. Those who are the farthest from the practice of this righteous doctrine are often the loudest in proclaiming their belief in it. Even men who openly declare infidelity to the Christian religion will hold up the Golden Rule as their theoretical motto. And professing Christians who hold that the moral law was abrogated by Christ, stultify their argument by claiming the Golden Rule as the standard of practical Christianity. This point is sustained by the declaration of Christ, when he had uttered the words above quoted, that "*this is the law and the prophets.*" And the sentiment of this blessed principle is again expressed in the language of Christ, in his well-known epitome of the law, "Thou shalt love thy neighbor as thyself."

Then to consider any subject or any movement in the light of the Golden Rule is to view it in the light of the law of God. And this is the test to which every work, good or evil, will finally be brought.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

Viewing the principle of Church-and-State government in the light of the Golden Rule, or law of God, we have only to revert to the history of such governments—merely to glance at them—to be convinced of their utter failure to come up to the mark. Nor need we search long to find specimens of such government for consideration, for the history of the world gives us but one that was not reared upon that principle. The only example we have—republican or monarchical—of a government whose fundamental ordinance is founded upon absolute separation of the Church from the State, is that of the United States. So, for the purpose of contrasting the principles of Church and State government with those of the Golden Rule, we have abundant material at hand. Aside from our own government we cannot go amiss, and if we come down to the practical workings of this one within the past few years, or to the State governments nominally subject to the national Constitution, we need not go away from home for illustration of the innate intolerance that naturally arises from the commingling of the interests of the Church and of the State.

Whether the State control the Church, or the Church dominate the State, the inevitable result is intolerance of religious as well as political opposition. History furnishes us with examples of both these conditions. In fact, the Roman Empire itself gives us both these examples. Under the pagan régime the State controlled the religion of the State.

The State was the supreme object of adoration, and all the gods were inferior to it. It was unlawful to establish any religion or to worship any deity not sanctioned by the State. The early Christians were continually subject to legal prosecution, because their God and their religion did not acknowledge the State as supreme in all things. The thousands of martyrs demonstrate the logical results of that system of government and its extreme variance with the Golden Rule.

The other feature of the Church-and-State principle of government in this great empire was exemplified under papal rule, when the Church dominated the State. The millions of martyrs who suffered death because they claimed the privilege of the Golden Rule, stand as undeniable evidence that it could find no place in such a government. But if this be not enough, we have only to turn to the Reformation for evidence of the vindictiveness begotten of the Church-and-State principle, even where it was powerless to enforce its decrees.

But, lest Rome be deemed an extreme case, and refuge be taken in the boast of advanced civilization, let us come to more modern times. When Protestantism became dominant in Great Britain, the Covenanter Government was no more tolerant of other religions than Catholicism had been. In all the vicissitudes of Church-and-State France, under whatever sway, we see but little, if any, traces of the Golden Rule. In all the so-called Christian governments of the world, to say nothing of those which do not so profess, where is the State Church that is willing to share with other religionists the privileges accorded to it? Is it not clear that the very ambition to be a State Church, the very act of accepting such a position, shows a desire to acquire temporal advantages and political privileges which will be denied to others? No church ever became a State Church but through political intrigue, through barter and sale of Christian principle for political influence; and the impelling motive ever has been, and ever must be, to secure the power of the government against other and opposing systems of religion.

The object of acquiring governmental power as an auxiliary of the church is of course for the purpose of *using* it. One purpose is to secure its financial support, and this means the support of the whole people, whether believers in the doctrines of the church or not. In such a scheme there is a flagrant violation of the Golden Rule. If the State Church be persistently aggressive, it will be prolific of measures requiring the aid of various functions of the government. Experience proves that such a church is a continual beggar, and one gratification merely whets the appetite for more. The union of Church and State is contrary to the word of the Lord as expressed in the text, "Render unto Cæsar the things which are Cæsar's; and unto God the things that are God's;" and also in his declaration to Pilate, "My kingdom is not of this world." Therefore, the dependence of the Church upon the State being contrary to the Master's will, it will consequently be led to ask laws contrary to his law; and those who conscientiously adhere to the law of God will necessarily come in collision with the State law. If such laws are enforced against the conscience of any citizen, what becomes of the Golden Rule?

That the Church-and-State principle in

government is a product of worldly ambition and indifference to the rights of all who are not directly favorable to the desired object, is manifest even in our own country, where the fundamental law is expressly against such a union. For thirty years a so-called National Reform movement has been steadily growing in the United States. Its avowed object is to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land.

That the advocates of this measure have no idea of applying the Golden Rule to their ideal Church-and-State government, a few utterances of their representative advocates will show. One of them, a Mr. Coleman, said:—

To be perfectly plain, I believe that the existence of a Christian Constitution would *disfranchise* every logically consistent infidel.

The *Christian Statesman*, organ of the National Reform Association, speaking of certain congressmen who traveled on Sunday, said:—

Not one of those men who thus violated the sabbath is fit to hold official position in a Christian nation.

The *Christian Nation*, another advocate of National Reform, utters this sentiment:—

Let those who *will*, remember the sabbath to keep it holy from motives of love and obedience; the remnant must be made to do so through fear of the law.

Another characteristic utterance, from Dr. McAllister, a leading spirit in the National Reform movement, is as follows:—

Those who oppose this movement now will discover, when the religious amendment is made to the Constitution, that, if they do not see fit to fall in with the majority, they must abide the consequences, or seek some more congenial clime.

Much more of the same character could be produced, but space forbids. But even that feature of the Church-and-State principle which has surreptitiously gained footing in this government—Sunday legislation—has developed a spirit of intolerance entirely at variance with the Golden Rule. The enforcement of the State Sunday laws has invariably been the outgrowth of flagrant bigotry and bitter hatred and jealousy on the part of those professed Christian people who are always the complainants in such prosecutions; and in nearly every instance they have manifested a disposition to go to greater lengths than even the law would warrant. And in the matter of the failure to carry out the unconstitutional law of Congress providing for the closing of the World's Fair on Sunday, the spirit of vengeance openly encouraged by ministers and prominent laymen of many of the Christian denominations, boded no regard for the rights of other men. They invoked the lightning, the cholera, the army, and the boycott, thus showing what they would aim to do with dissenters if they had control of the government.

The religion of Jesus Christ, pure and simple, with no auxiliary union whatever with any of the governments or institutions of the secular world, is the only element in which we may reasonably expect to find the principles of the Golden Rule.

MAN is born to expend every particle of strength which God Almighty has given him in doing the work he finds he is fit for, to stand up to it to the last breath of life, and do his best.—*Carlyle*.

"ICHABOD."

BY GEORGE E. PRICE.

INTO the nave of a grand old church
I wandered one summer eve;
The sky was yet bright with the westering sun,
As on the still air of the evening rung
Music that spoke of God.

Swelling aloft to the vaulted dome
It lifted my thoughts above.
And the cares and the troubles of life did seem
But the heat and vapor of some ill dream
Banished by breezes of love.

Change after change came over the scene;
I seemed to see Cæsar there,
The music had changed to a martial song,
And down the long aisle it swept along,
Speaking the praise of man.

Much more than this however I saw
And heard ere the scene was done;
And bride elect now appeared in view,
As fair as the sun and as fresh as the dew,
Giving to Cæsar her hand.

Changing again I heard a low moan
That arose from the altar's base,
And louder and louder its notes became
Till martyred millions I heard proclaim:
"Union of woe and blood!"

"Out from the midst of th' adulterous pair
Our brother we pray you come,
For God hath beheld all the sins they have
wrought
And the horrible lies that for truth they have
taught.
Brother, we pray you come."

High o'er the chancel I saw a scroll
And on it the hand of God,
And "Ichabod!" "Ichabod!" there it wrote,
And "Ichabod! Ichabod!" swelled the note,
"Fallen is Babylon!"

Butternut Ridge, N. B.

A LOUD CRY.

BY ELDER H. A. ST. JOHN.

PART TWO.

"AND I saw another angel fly in the midst of heaven, . . . saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come. . . . And there followed another angel. . . . And the third angel followed them." "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle." Rev. 14: 6-9, 14.

Ministering angels, as the invisible forerunners of the coming King, all enshrouded by the Spirit and power of God, inspire the hearts of the true disciples of Jesus with this loudest of all loud cries ever heard by sinful men. Believers will cry aloud and spare not; they will lift up their voices like a trumpet. The glorious coming King, and the necessary preparation to meet him, will be the burden of their joyful message.

Hosanna! This loud cry like the former will begin and end with hosanna. The humble believers, who have forsaken all for Jesus, filled and overflowing with faith and love, with praise and delight, with hope and joy, will ring out the glad tidings of the closing gospel message to the music of hosanna: Our King cometh, our everlasting deliverance from the bondage of corruption is at hand; our eternal blissful reign with the King of kings is about to begin; our days of exile are almost over; hosanna!

Never will the closing message lighten the earth with its power and glory until it gets the hosanna in it. *Save now.*

"Lift the voice in notes of gladness,
Ring the shout along the sky;
Cease your tears, ye sons of sadness;
Sing! rejoice; your God is nigh."

"And the city was moved." Not one city alone this time, but every city—the whole world. To every nation, kindred, tongue, and people will the glad hosanna of the message resound. And to the question propounded everywhere, "Who is this that is coming?" the joyful disciples will answer in triumphant strains: Job will tell you, it is my Redeemer that shall stand in the latter day upon the earth. Ask David; he will tell you this is "our God [that] shall come, and shall not keep silence, [but] a fire shall devour before him, and it shall be very tempestuous round about him." Ask Isaiah; he will tell you, It is he that shall sit upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. Jeremiah will tell you, It is the son of David, the Branch, the Lord, a King that shall reign and prosper, and shall execute judgment and justice in the earth. Harken to Ezekiel and he will tell you, It is the Mighty One who shall open the graves of his people and bring them up out of their graves, and bring them into the land of Israel. Daniel will tell you, It is the standing up of Michael, that great prince which standeth for the children of the people. Ask Micah, he will tell you, It is the Tower of the flock, the stronghold of the daughter of Zion, unto which shall return the first dominion. Ask Malachi, and he will tell you, It is the Lord of hosts, who cometh to make up his jewels.

In the New Testament, ask Matthew, and he will tell you, It is the Son of Man coming in the glory of his Father and seated upon the throne of his glory to reward every man according as his works shall be. Ask the other evangelists and they will tell you, It is the glorified Redeemer, coming in the clouds of heaven, in power and great glory, and with all the holy angels, to change our vile bodies, and fashion them like unto his own glorious body, to send his angels to gather us together unto him in the air, and then to take us to the place he has prepared for us in his Father's house of many mansions, that house that is incorruptible, undefiled, and that fadeth not away, reserved in heaven for us, where tears, pains, nor suffering shall never come, and where we shall ever be with the Lord. Hosanna.

"They spread their garments in the way." In like manner in this loud cry, true believers will make a covenant with Jesus by sacrifice. Nothing will be too good or too precious to give up to send the glad tidings of the everlasting gospel ringing with a loud cry to earth's remotest bounds.

"Rebuke thy disciples." Again scoffers will scoff, and dignitaries in modern Israel—evil servants who say in their hearts, "My Lord delayeth his coming"—will smite the good and faithful servants, calling them alarmists, world upsetters, disturbers of the peace, fermenters of disloyalty and revolution, and by civil laws will try to stop the message. But the more and harder they smite, the louder will be the cry. If they did not cry aloud, and spare not, and lift up their voices like a trumpet, then the very stones would cry out. It is God's message, and it must and will go, and that too with a loud cry, and no opposition can stop it.

The coming King is at the door. For years

the signs of his coming have been hung out before the world, one after another, until now the very last ones appear. As the true disciples of this generation have seen these omens of the approach of their King in his beauty, as they have beheld the gleams of the golden morning brightening continually, more and more have they felt like shouting hosanna. But hitherto they have been partially restrained. But the bands are being broken. Soon the whole earth will resound with the glad refrain: "Our King cometh, riding not upon the lowly colt, but upon the clouds of heaven, seated upon the right hand of power. Lo, this is our God, we have waited for him, and he will save us! Let us be glad and rejoice in his salvation." Then the saints, singing glory in a chariot of glory, will go home to glory, to behold Jesus' glory, and dwell in glory evermore. Hosanna!

MONKERY.

BY ELDER I. E. KIMBALL.

[This is article 10 of the series on the apostasy of the early church. Each is independent, but all are connected.]

I HAVE spoken of the blind, fanatical rage which led tens of thousands of men and women to forsake home and the world, renounce the necessaries and comforts of life, for the wilderness, or the monastery, and that this was the highest conception of religion with the Nicene divines. What was this conception?—That the body must in some way be shuffled off, like a man hanging himself, still pleading with God to spare his life. They therefore resorted to fastings and flagellations, to neglect and abuse of body beyond modern comprehension. I have spoken of fasting, and we know that it is commended in Scripture. It remains for us to detect whether this was according to the word of God. Every writer speaks of this part of the discipline with unmeasured praise, and there is nothing in the ancient ascetic memoirs about which so much is said.

As concerning the true doctrine of fasting, the Scripture sets it forth as a means to an end, wherein we can better realize our weakness, our need of him, and by faith lay hold on God's strength and life. But have we in the life or teachings of prophets, of Christ, or of the apostles a precedent for a continued business of fasting year in and out? Are we to understand that fasting is the rule and eating the exception? And do the Scriptures teach that the body is a baneful thing, to be neglected and abused, maltreated and destroyed, so we may "rise into the divine essence"?

With the Nicene Church the "degree of abstinence was the measure of sanctity." If the two days' faster had some sanctity, the three days' faster had more, while he who fasted five days had ascended to the summit of angelic excellence. Then, again, if there was some virtue in eating scantily, he who totally abstained from animal food was nearer to perfection, and whoever abstained wholly from things cooked by fire was a prodigy. To drink may have been, probably was, a necessity; to drink putrid water, a virtue. This is no exaggeration. The totalers of the day ate nothing cooked by fire.

Again, as to the bath. The apostle Paul would have our "bodies washed with pure water" and we to "cleanse ourselves from all filthiness of the flesh and spirit." Alas, for the heroes of the wilderness! A lady is men-

tioned by Palladius who, through a long course of years, washed nothing more than the ends of her fingers, and then when about to partake of the communion. What if the physicians did recommend the bath for the health of the body? Nay, but the stout-hearted ascetic would bruise and kill his body; hence he had no use for the bath.

If to be housed in a monastery was good, he who vowed never to go under a roof was more holy, and he who shut himself up in a tomb, or stood the winter through in a dried-up well, was the spiritual hero. We have most of us read of the weather-beaten Symeon, who is said to have lived thirty-six years on a pillar erected on the summit of a mountain. Hence, he was called the "Stylite;" he never descended but to take another. The fourth pillar was said to be sixty feet in height, and only three feet broad; here he remained for fifteen years under the sweltering sun and the frozen sky, summer and winter alike. He prayed till three P.M., then harangued the multitudes that flocked to him till dark. He spent much of his time in the exemplary exercise of bowing so low as to touch his toes. Theodoret says he counted one thousand two hundred and forty-four bows, made continuously, and then, being more wearied with counting than the saint with performing, he desisted. Symeon ate only on Sundays (if we may believe the report).

All seemed bent upon subduing the propensity for sleep. We have an example of this in the ermite Dorotheus, who occupied a little stone hut on the seashore for sixty years, spending his days in gathering stones from the shore and constructing cells for the accommodation of others. This "saint" during the night, and without intermission, platted ropes of palm leaves. He was scarcely ever known to lie down, sitting erect the night through at his work, dozing only at his meals. His daily rations were six ounces of bread and a bunch of raw herbs and water. Once Palladius, who was with this saint in his youth, tried to persuade him to sleep, but he took it in ill part. Said he, "Persuade the angels to sleep, and then try what you can do with a man intent upon his purpose." All the cuttings and blisterings with hot irons when there are risings of sinful flesh, all the use of iron girdles and heavy weights carried upon the shoulders, exactly parallel the Buddhist monks, who carry heavy weights of books upon their shoulders, and go about their monastery bowing to the ground at every few steps, gnashing themselves with knives, etc. One of the poets (Tennyson) has commemorated Symeon in the following lines:—

"Bethink thee, Lord, whilst thou and all the saints

Enjoy themselves in heaven, and men on earth
House in shade of comfortable roofs,
Sit with their wives by fires, eat wholesome food,
And wear warm clothes, and even the beasts
have stalls,

I, 'tween the spring and downfall of the light,
Bow down one thousand and two hundred times,
To Christ, the Virgin Mother, and the saints;
Or, in the night, after a little sleep,
I wake; the chill stars sparkle; I am wet
With drenching dews, or stiff with crackling
frost.

I wear an undressed goatskin on my back;
A heavy, grazing iron collar grinds my neck;
And in my weak, lean arms I lift the cross,
And strive and wrestle with thee till I die.
Oh, mercy, mercy, wash away my sin!"

Now let no one imagine this to be a strongly colored picture of monkery. Take together the writings of Jerome, Gregory of Nyssa, Pal-

ladius, Cassianus, Sulpicius, Severus, and Theodoret, and we have ample text for things much more to the discredit of monkery than this. But the Spirit draws the portrait of these men so unmistakably in Col. 2: 23 that no one can affect not to recognize it. Again, in 1 Timothy 4, a near approaching defection is marked, when they should speak "lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving." Let my reader bear this text constantly in mind, for to it I shall hereafter frequently revert.

No ingenuous person will shut his eyes to the fact that the *religiosi* of the fourth century, to whom the marriage bed was altogether forbidden—but the majority of whom, according to their own revolting confessions, sometimes made in their very last days, denied not the baser lusts—whose principal tenet was to abstain from meats, which God has created to be received with thanksgiving, and who were one and all mastered by an illusion deep as midnight shades, which we will hereafter consider,—I say he will not deny that the portrait of the apostle is an exact portrait of the so-called saints of the Catholic Church of the fourth century.

CAST YOUR CARE ON GOD.

BY ELDER E. J. WAGGONER.

THE words of inspiration by the apostle Peter are, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you." 1 Peter 5: 6, 7.

How few there are who do this! Some do not seem to realize that God cares for them. David knew it, for he said by the Spirit, "But I am poor and needy; yet the Lord thinketh upon me; thou art my help and my deliverer." Ps. 40: 17. And Jesus said: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows." Luke 12: 6, 7.

God not only knows our need, and cares for us, but he is able to do whatever his love prompts him to do. Happy the man who can say with Job, "I know that thou canst do all things, and that no purpose of thine can be restrained." Job 42: 2, Revised Version. Or with Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1: 12.

"Casting all your care upon him" means, therefore, to put it upon him, and to leave it there, with the assurance that he will see to it. "Roll thy way upon the Lord. Trust also in him; and he shall bring it to pass." Ps. 37: 5, margin. When we go to a railway station, we deliver our luggage into the hands of a porter, and then go our way, thinking nothing more about it, confident that it will be taken care of. Surely we ought to trust the Lord more than we do a man.

But the trouble with so many is that they deal with the Lord just as they do with the railway porter,—they deliver their luggage—their cares—into his hands, and then after a while they take it from him again. We are

to cast our cares on the Lord, and leave them there forever, receiving his peace as our surety, and not to take them again, as the traveler does his luggage. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28.

In the first book of Samuel we have an instance of this rolling the burden upon the Lord and trusting him. Hannah was greatly troubled. Her childless condition had been a reproach to her. She had suffered hardship because of it. So she prayed to the Lord for a son. Eli, misunderstanding her, had reproved her, and she said: "I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial; for out of the abundance of my complaint and grief have I spoken hitherto." 1 Sam. 1: 15, 16. Thus we see how greatly she had been burdened.

"Then Eli answered and said, Go in peace; and the God of Israel grant thee thy petition that thou hast asked of him. And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad." 1 Sam. 1: 17, 18.

Young translates the last clause, "And her countenance hath not been sad for it any more." A strictly literal rendering is, "And her face was not to it again." That is, she had thrown her burden upon the Lord, and she left it there, and went her way, thinking no more about it. She did not resolve that she would think no more about it, but her trust in the Lord, that he would bring her desires to pass if according to his will, was so great that she could not worry about the matter any more; and her face, as a natural consequence, ceased to be sad. From the above precepts and example let us learn how to trust God.

TRUTH VERSUS FALSEHOOD.

BY ELLIOT C. CHAPMAN.

THE heathen philosopher Plato taught that "he may lie who knows how to do it in a suitable time."—*Fathers of the Catholic Church*, p. 16. This same principle of heathenism and wickedness was also maintained by some of the pillars of the Catholic Church, and is still a part of their theology. See "Fifty Years in the Church of Rome," pages 120–122. Mankind in general consider truth to be a virtue, so far as theory goes, yet, in traveling through this world of sin, one is often reminded that many of our fellow-beings are in practice disciples of Plato. Like a noxious weed that flourishes in the tropics, which upon the first disturbance immediately wilts, closes its leaves, and gives the lie to its existence, so the arch deceiver for nearly six thousand years has led the human heart to practice deception and to trust in its folly.

Though philosopher, priest, and worldly wise men teach such doctrine till their hair is gray, and their earthly record is closed, though millions of Satan's slaves may practice deception till the devil has them forever his captives in the sinner's grave, yet the truth still stands, and the fearful words, "All liars shall have their part in the lake which burneth with fire and brimstone; which is the second death," are as beacon warning to all to keep off the rocks of falsehood. "The lip of truth shall be established forever; but a

lying tongue is but for a moment." Prov. 12: 19. "These are the things that ye shall do: Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbor; and love no false oath; for all these are things that I hate, saith the Lord." Zech. 8: 16, 17.

Papeete, Tahiti, March 30, 1894.

WHAT IS BEYOND FOR OUR EARTH?

BY ELDER WILLIAM COVERT.

ALTHOUGH the curse of sin rests heavily upon the earth, yet there is a condition in store for this planet more lovely than those days in which Adam possessed Paradise. That the earth was made to be inhabited has been abundantly proved. This habitation was intended for righteousness, and not for sin; for the Lord describes its future, wherein only righteousness dwells. See 2 Peter 3: 13. The prophet also describes its glorious eternity, saying, "Thy people also shall be all righteous; they shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified." Isa. 60: 21. "As truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14: 21. Then will the blessedness asked by David prevail: "And let the whole earth be filled with his glory." Ps. 72: 19. Our hearts are also made buoyant with hope when we read that "in his [Christ's] days shall the righteous flourish; and abundance of peace so long as the moon endureth." "His name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed." Ps. 72: 7, 17.

Tell us not that this condition of glory and joy now prevails upon the earth; such consolation is but mockery. Instead of such a state, we now see the habitable area of our earth greatly reduced on account of transgression; and the power of Satan and the curse of sin largely prevail on that portion which is inhabited.

In tracing the history of the earth still forward from the point arrived at in our last article, it is seen that soon after the flood the descendants of Noah yielded to the prince of darkness. He caused them to organize a kingdom upon the earth in opposition to the law and purpose of God. Gen. 10: 10. It was through this kingdom that Satan proposed to rule the world after the deluge. But, that the Lord might still carry out his original purpose concerning the earth, it came to pass in process of time after this rebellious scheme was instituted, God called upon a man of humility, who could be taught the way of righteousness after the original plan. To this man he said:—

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee; and in thee shall all families of the earth be blessed." Gen. 12: 1-3.

This call being obeyed, a subsequent promise was made:—

"And the Lord said unto Abram, . . . Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then

shall thy seed also be numbered." Gen. 13: 14-16.

A little later on the promise is repeated with an added emphasis regarding the righteousness of Abram's faith. On this occasion the Lord said:—

"Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness." Gen. 15: 5, 6.

Passing on in the history of these promises, they are made in language still more emphatic. The next one is:—

"I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant. . . . And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." Gen. 17: 7, 8.

One step in the fulfillment of these promises gave to Abraham his son Isaac. This was a miracle of faith. But, previous to the birth of this son of promise, Abraham had attempted to fulfill the same promise through works of the flesh. This blunder seems to have made it necessary that his faith should be more severely tried, therefore he was requested to offer up Isaac, the child of promise. When his faith showed itself equal to the severest test, then the Lord called to him out of heaven, and said:—

"By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22: 16-18.

The Lord repeated these promises, as yet future, after the death of Abraham, to Isaac and Jacob. Gen. 26: 3, 4; 28: 13, 14. In these promises are contained the principles of the new covenant, and all there is of hope. All the New Testament writers have been led by the Spirit of God to present inspired comments upon them. All have shown that they embrace faith in Christ and the future inheritance of the saints. Through Paul the Lord showed that those promises of inheritance include the whole world. He says, "The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4: 13.

The faith that Abraham had was imputed to him for righteousness, and the fact that he had righteousness by faith was written for our sakes, who are made righteous through faith in Him who was delivered for our offenses and raised again for our justification. Rom. 4: 22-25. Therefore, Abraham's faith and our faith are the same. They embrace the same hope, believe the same truth, live on the same life, and have for their reward the same inheritance. For this reason the apostle could say, "Ye are all the children of God by faith in Christ Jesus." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 26, 29.

It is plainly stated that in the making of these promises to Abraham the gospel was preached to him. Read the following:—

"Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3: 7, 8.

It follows from the above that the blessing of the nations and of all the families of the

earth so frequently stated in these promises is nothing less than the blessing of salvation through Jesus Christ, for the promised Seed, or posterity, is Christ (Gal. 3: 16): "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

As the earth was given to man when he was first created, so must the earth be given to man when he is redeemed. As man will then have unending life, so must he have an eternal home. Therefore, when the Lord promised man redemption, he associated with the promise a title to a home. That home was always described as on the earth.

The promise to Abraham of a possession in the land had not been fulfilled to him at the death of Stephen, the proto-martyr. He said that Abraham had then received no part of the promised inheritance. "He gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him for a possession, and to his seed after him." Acts 7: 5. Neither Abraham nor his seed had inherited these promises at that time, yet Abraham had been dead and buried nearly nineteen hundred years. What, then, must be our conclusion? Read Heb. 6: 13-18, and then answer:—

"When God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise [Abraham and his seed] the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

The Lord, through Stephen, says that Abraham and his seed have not inherited these promises, but, in Hebrews, that he has pledged his own existence that they shall yet be fulfilled. Believing these gospel promises, our faith embraces an inheritance in the earth redeemed from the dominion and curse of sin.

CONVERSATION WITH A MOORISH JEW.

BY SHEFFIELD C. PALMER.

JOSEPH SILVA is a believer in Jesus, and we have had many conversations concerning the things of God and his dealings with his people. Yesterday I met him, and he spoke of *Yom Kippur* (the day of atonement), and *Succoth* (the feast of tabernacles). I remarked that Adventists once observed *Yom Kippur*, in the year 1884.

Said he, "Why do you not still observe it?"

"We never observed it as you do," said I, "but in this way: You know the day of atonement was a work of cleansing the sanctuary of the record of sins; thus, figuratively, the sins which were confessed were carried into the sanctuary and placed upon the head of the goat upon whom the Lord's lot had fallen, and he was slain (Leviticus 16); then they were transferred to the goat for Azazel (the scapegoat), a figure of Satan, and he was sent away, no more to return, for the custom was to cast him over a cliff and destroy him.

"The people afflicted their souls, that is, they fasted and searched their hearts, confessing their sins. The work of the high priest was a figure of the work now going on in the heavenly sanctuary, after which the sanctuary built by Moses was patterned. We say it is

now going on, and has been going on since the tenth day of the seventh month, Jewish time, A.D. 1844, October 22."

"Why did you observe it that year only?"

"Well, we believed the Messiah would appear that day. The prophet Daniel had inquired of the angel Gabriel, 'How long shall be the vision?' and the angel replied, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' This is the only period mentioned from which the seventy weeks (Dan. 9:24) could be 'cut off,' and the two periods date from 'the going forth of the commandment to restore and to build Jerusalem.' This was made effective four hundred and fifty-six years and some two months B.C.; this subtracted from 2300 years (see Num. 14:34 and Eze. 4:6, a day for a year), leaves 1843 years and nearly eleven months into 1884. This careful count of the time could not be made with the light which was shed upon the prophecies in 1843 and prior to that time, hence the great disappointments of the Adventists about the coming of the Lord in 1843 and 1844.

"But the principal reason of the final disappointment, at the time of *Yom Kippur*, the tenth day of the month, 1844, was the belief that the sanctuary was the earth. Those who hung to that theory, and sought no deeper into the prophetic word, have been adjusting their reckoning and setting time ever since, while those who trusted in the Lord and in his word alone, and were willing to drop any theory which would not stand the test of God's word (Isa. 8:19, 20), searched deeper, and found, in the letter to the Hebrews, that 'the true tabernacle, which the Lord pitched and not man,' was in heaven and not on earth. See also Rev. 11:19, 'And there was seen in his temple the ark of his testament.' Closer inspection still revealed the fact that the work contemplated in the precious truth found in the 'little book' (Daniel) was the work of the investigative judgment in heaven, with Jesus himself for the Judge, Advocate General, and the angels, who had kept the records, for witnesses. This work has now been in progress for nearly fifty years. Is it not near the time for jubilee?"

"I think so," said he.

But I said: "Yes, but the jubilee does not count from any special day of atonement; and, as the children of Israel need not have been forty years wandering, if they had been faithful to God, to his word, and to their duty, so we are told by the Spirit of the Lord that, had we been faithful in the proclamation of the Third Angel's Message, we might have been now in the kingdom which still awaits the people who keep the commandments of God and the faith of Jesus. But God 'is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.' He is waiting for you, Joseph, he is waiting for me, and hath long patience, desiring fruit from the vineyard of his own right hand's planting."

"But are you not hampered here in your missionary work?" said he.

"No; did not the blessed Master go to the king's palace, to Herod's judgment hall, to the shepherds' tents, to the Samaritan at the well, to the fishers by the sea, to the blind by the wayside, to the lunatic in the tombs? From the king on the throne to the beggar at the gate, he went among them all, and did what he could; and he has left us an example that we should follow. Shall we weary

in well-doing? What matters it if we are in the care of the State? He prepareth a table before us in the presence of our enemies; our cup runneth over."

To see the look of gratitude from the sad eyes of that gentle moorish Jew, and to hear his fervent, "*The Lord be with you,*" was worth many a trip to the insane asylum. "And with you also," I replied, and we parted for the night. He was more hopeful when I met him to-day, and I rejoice in the love and tender mercy of the Lord Jesus Christ.

Box H, Stockton, Cal., January 10, 1894.

CONFIDENCE IN GOD.

BY H. SCOTT.

IN writing to the Philippians Paul expresses confidence that God is able to accomplish every work that he begins, and especially the work begun in the hearts of his children. Phil. 1:6. If all fully realized this fundamental truth, how much worry and anxiety would be lifted from the struggling soul, and with how much greater joy and peace of mind would they continue in the path marked out for them by their loving heavenly Father! If God begins a work, and calls upon man to share in that work, it is not because he needs the wisdom and power of man in order to make it a success, but because of his desire to bless and elevate the man. The Creator knows that it will give man a fuller and more appreciative knowledge of himself and his work, and in tender love man is given the privilege of engaging in it.

God's wisdom is as much superior to man's as God is superior to man, and his power as much greater as he is greater than man. In fact, all the boasted wisdom of this world is foolishness in the eyes of God. 1 Cor. 3:19. What utter foolishness, then, is it for man to think that by any wisdom or might he possesses he can assist in the great work of God, a work that requires infinite wisdom! How much more in keeping with all the facts would it be for man, when called of God to do anything in his cause, to admit his nothingness, his utter inability of himself to do the work, and accept the wisdom God will so freely bestow, and which alone will fit man for the duties to which he is called. God wishes all who are called to realize their need. The reason why from among the many who are called but few are chosen (Matt. 22:14) is because so few sense their need. Those who do realize their lack, and ask God to give them of his abundant supply, will not be upbraided, but will receive liberally. James 1:5, 6. May the Lord assist the reader and writer to more fully appreciate the great truth that without Christ we are nothing and can do nothing. John 15:5. Jesus is the wisdom and power of God. 1 Cor. 1:22.

God, in his infinite love and wisdom, has ordained that man should be the light of the world. Matt. 5:14. Naturally, man is at enmity with God, and not subject to his will (Rom. 8:7), and therefore has no desire that God should thus exalt him. But God has set himself the task of causing them to do good who are accustomed to do evil (Jer. 13:23), and that not of restraint but willingly. They are to lighten the world, not with sparks of their own kindling, but with the bright, penetrating rays received from the Sun of Righteousness. As God will not compel man to do his will, he must have man's coöperation, or consent. Naturally, man will not con-

sent, so God in his wisdom has placed enmity, or the power to will to do as God desires, in man's heart through the operation of his Spirit. Gen. 3:17. The same truth is also stated in John 1:8, where it is declared that Christ lighteneth every man that cometh into the world. If this spark is cherished, Jesus will kindle it into a flame, that will shine as a light in a dark place. This truth is illustrated by Jesus in Luke 11:33 as follows: "No man, when he hath lighted a candle, putteth it into a secret place, neither under a bushel." This brings to mind the work Jesus does for all his followers. They are to be the light of the world. They do not light the lamp, but are themselves the lamp. Christ furnishes them with oil and light with which they are to lighten the world. If they look to themselves for light, they will be found groping in sparks of their own kindling, which emit no holy radiance; but if Jesus lights their lamp, it will shine with an ever-increasing brightness.

Another thought is that when Jesus lights a lamp he does not hide it, but places it in a position where others will be benefited by it. Man's wisdom leads him to take just as unreasonable a course as to light a lamp and place it under a bushel, as witness the monks and others, who shut themselves away from the world. This is not what Jesus does with the lamps which he lights. He has a more useful and profitable work for them.

Equally foolish is it for the lamp after it has been lighted and placed by the Master's hand where he desires it, to complain or worry for fear it is not accomplishing all the good it might, or employ all its time debating the probability of its doing a greater or more acceptable work in some other position. How much more consistent and reasonable for it to contentedly remain where placed, and shine with all the brightness possible! Is the lamp responsible for the good it does, or is the one who cares for it? Is it not more foolish for man, who has been chosen by the Master to hold up the light of truth, to entertain such thoughts and feelings concerning the place in which he is called to stand?

Would the lamp shine any the less brightly in the humble abode of the poor than the elegant drawing room of the rich? or would it complain of being placed in the kitchen instead of the parlor? No more will the Christian, whose lamp has been lighted by Christ. His feelings will be the same whether placed in the church or community where his light is the brightest that shines amid the moral darkness around, or in a church or community where there are a hundred lights that shine more brightly than his. He will realize that the work is the Lord's, that he is doing the part the Lord has assigned him; and in that he will rejoice and be content, content to work in God's own appointed way, content to let Jesus be all and in all, and confident that God is able to perform the work he has undertaken.

A WISE man carries all his treasure within himself; what fortune gives she may take, but he leaves nothing at her mercy. He stands firm, and keeps his ground against all misfortunes, without so much as changing countenance. — *Seneca, after Sir Roger L'Es-trange.*

HE who grasps at many enjoyments is sure to be troubled by many disappointments. — *Matthew Henry.*

Home and Health.

"Whatever 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.*

DON'T MARRY HIM TO REFORM HIM.

Don't marry a man to reform him.

To God and your own self be true.

Don't link his vice to your virtue;

You'll rue it, dear girl, if you do.

No matter how fervent his pleadings,

Be not by his promises led;

If he can't be a man while a-wooing,

He'll never be one when he's wed.

There's many a maiden has tried it,

And proved it a failure at last;

Better tread your life's pathway alone, dear,

Than to wed a lover that's "fast."

Mankind's much the same the world over;

The exceptions you'll find are but few;

And the rule is defeat and disaster;

The chances are great against you.

Don't trust your bright hopes for the future,

The beautiful crown of your youth;

To the keeping of him who holds lightly

His fair name of honor and truth.

To "honor and love" you must promise;

Don't pledge what you can't fulfill.

If he'll have no respect for himself, dear,

Most surely you, then, never will.

Make virtue the price of your favor;

Place wrongdoing under a ban;

And let him who would win you and wed you

Prove himself in full measure a man.

—*Selected.*

MANNERS AND MANNER.

BY EMMA C. HEWITT.

It has been a long time, boys, since you and I have had a talk together, hasn't it? But there are one or two little things I feel inspired to speak about, and one is *politeness*. Now I see you look disgusted, and I hear some of you go so far as to say that you don't want to prance and mince like a French dancing master. But that has nothing to do with what I am thinking of.

When you read of self-made men, and the wonderful way in which they have been enabled to battle against circumstances of faulty education and origin, you feel that all such things are accessories, and if the man "has the true stuff in him," that is all that is necessary. Now don't understand me to be saying anything against a self-made man, for there is no human being I honor more, but I quite agree with the immortal Holmes when he shows that it would have been so much easier for the self-made man to rise to eminence if he had not had the lack of home and school education to contend against.

Plenty of you have all the facilities for this education, but you neglect it and put on a manner that is intended to impress the beholder with your ability—your "smartness," in plain terms—but which only serves to show you up in an unpleasant light; and an impression once made by the boy is very often remembered in the man.

Nowhere should manners be more carefully practiced than in your own homes. "Why," exclaimed a young lady once, "I never saw anyone like your brother. He's just as polite to you as he is to anyone else. He always takes off his hat when he comes in or goes out, just the same as if you were any other girl." The girl thus addressed looked at the speaker in wide-eyed surprise. She had always been used to exchanging the courtesies

of life with this same brother. "Why shouldn't he be as polite to me as to anyone else?" she asked. (Truly! why shouldn't he?) "Oh, I don't know! Boys are not, that's all!"

Now, boys, I don't think that's a very good record for you as "boys," is it? And yet I am compelled to attest to the truth of the statement.

Now for manner. It does not hurt a boy a bit, nor make him any the less a man, to know how to make a graceful bow; and many have been the times when a young man would have given all he possessed to appear at ease in the presence of someone whose worldly position made it desirable for him to appear at his best.

While, then, polish is not absolutely necessary to success in some lines of life, it is an emollient that very materially aids the wheels of life to revolve smoothly. And I speak the truth when I say that more than one good position has been lost through some awkwardness or a feeling of diffidence born of a sense of lack of polish when among those whose whole bearing betrayed the daily exercise of the finer courtesies of life.—*Christian Work.*

SHARP WORDS.

"NONSENSE!" said Mr. Wheaton shortly. Mrs. Wheaton's face flushed scarlet; she looked up at him, and, if I mistake not, a sharp reply got up as far as her throat, but she choked it down; it did not part her lips. She looked furtively at me, but I looked steadily at the fire. Mr. Wheaton all the time was quite unconscious of the stir his word had made in one tender and sensitive heart. Then Mrs. Wheaton murmured something about her scissors and slipped out of the room.

Mrs. Wheaton had ventured to make some remark on some business question; I think it concerned the morality of some Wall Street operations. The subject was one with which she had no great acquaintance, and perhaps her woman wit was at fault. Indeed, I remember thinking at the time that it was, at least in part; but what she said was not nonsense.

After Mrs. Wheaton had gone out there was a moment or two silence; then I broke it. Mr. Wheaton and I are old friends, and I presumed a little on that fact.

"Tom," said I, "how long have you been married?"

"Twenty-four years next May," said he. "A year from next May, if we both live so long, will be our silver wedding. And yet it seems but yesterday that Lucy and I were sleighing in the moonlight that Christmas that I ran away from home for my holidays, much to the chagrin and vexation of my sisters, because I found greater attractions at Lucy Vine's."

"I wonder," said I, speaking slowly and musingly, and as it were to myself,— "I wonder if that Christmas holiday you would have spoken to Lucy Vine as you spoke to your wife just now."

"How?" said Mr. Wheaton; and he turned sharply upon me.

"Nonsense!" I repeated; and I threw into my own voice all the vigor and the sharpness there had been in his. It was a hazardous experiment, but Tom and I were old friends, and, at all events, there was no drawing back now.

He looked at me sharply for a moment, and I looked at him; then his eyes went back to the fire. "Shoh!" said he, speaking to himself, "I wonder—" and then quickly turning back to me, "Do you suppose she minded it?"

"What did she get up and go out for without a word in reply?" I asked.

"To get her scissors, I believe," said he.

I laughed at him. "It is taking a long

time to find them," I replied. "Yes, she did mind it. If you had seen the quick flush on her face, and the quick look, first at you and then at me, and the choking at the throat, and the nervous movement of the hands, you would not have doubted that she minded it. Suppose that she had said to you, 'Nonsense!' and I fired it at him as explosively as I could; 'how would you have liked it?'"

He shook his head slowly; he was still studying the fire.

"Suppose I had said to her 'Nonsense!' [explosively as before], how would you have liked it?"

"I would have said you were no gentleman," said Mr. Wheaton; "but—but—"

"But what?" said I.

"Pshaw, John, a fellow can't be studying all the time how he'll talk to his own wife, you know! If he can't be free at home, he can't be free anywhere. She ought not to be so sensitive. She knows I didn't mean anything."

"Tom," said I, "if anyone else accused you of saying something when you didn't mean anything, you'd get redder in the face over it than she was just now. You did mean something. You meant exactly what you said. You thought what your wife said was not right, and you blurted it right out."

"Well, it was nonsense," said Mr. Wheaton.

"I am not so sure of that," said I, "but if it were, that was no reason why you should tell her so."

"Do you always weigh your words when talking with your wife, as if you were in a witness box before a Philadelphia lawyer?"

"No matter what I do," said I. "Perhaps I have learned a lesson here to-night that will make me more careful hereafter. Of one thing I am sure, Tom, if we were as careful of our wives after twenty-five years of married life as we are of our girls in courtship—"

But I did not finish my sentence, for just at that moment the door opened, and Mrs. Wheaton came in. I had barely time to notice that she had forgotten what she went for, for she had no scissors in her hand, when Mr. Wheaton, in his warm, impulsive way, reached out his hand, caught hers, drew her to him, and said: "Lucy, my dear, Mr. Laicus here has been giving me a regular going over for speaking to you as I did just now. It was nonsense, you know, but I had no business to tell you so, at least, not in that brutal style."

She flushed redder than before, then stooped down, brushed the rich black hair off from his forehead, put a kiss upon it, thanked me with her eyes, and then said, "I declare, I forgot my scissors after all," and slipped out of the room again.

"John," said Mr. Wheaton, grasping me by the hand, "I am much obliged to you. I remember Lucy always had a sensitive soul; I wonder if I have been pricking it with sharp words without knowing it all these years. I think I have learned a lesson to-night which I shall not soon forget."

"I think I have learned one too," I replied.

—*Christian Union.*

THE PIANO EDUCATION.

An Eastern exchange says:—

"The piano is the chief thing in the way of women's education. So long as a girl has to spend several hours a day at her music, the cause of education must languish. There is scarcely a mother who in her own case does not know that the hours spent on music were wasted. Yet she insists that her daughter will repeat her experience."

This is all true enough, but a good deal more might be said about the baneful effects of the piano. Thousands of farms are mortgaged to-day because of the piano habit, and thousands of honest farmers' daughters have

been utterly spoiled by the instrument that has put a plaster on the farm. Idleness, extravagance, dress, expensive music lessons, distaste for work, and a contempt for working people, follow the advent of the piano into the houses of people of slender means. The first cost of the instrument is perhaps more than can be safely borne—too often it represents a wearing and exacting debt—but the consequences are even more disastrous. The girls must bang on the piano when they ought to be at work, or educating themselves for the realities of life, and there is a constant outlay for music and music lessons. Too often the net result is disappointed and perhaps impoverished parents, spoiled girls, and wretched musicians, who can play just well enough to shudder at the thought of cooking or darning socks.—*Oakland Times*.

OPINIONS CONCERNING TOBACCO.

[Printed in *Mail and Express*, December 16, 1893.]

FRANKLIN CARTER, president of Williams College, says:—

“WILLIAMSTOWN, Mass., Dec. 9, 1893.

“I have not made a study of the effects of tobacco on students, but, from observation extending over a long period, I have become convinced that the smoking done by young men in our colleges weakens, in many cases, both the physical and mental constitution. The students most frequently absent from college duties on the ground of physical ailments are commonly addicted to the use of tobacco. I believe that the quality of the voice is often injured by smoking, so that good singers, especially clear tenors, are rarer among college students than formerly. I recall but one instance in this college in the last dozen years where the highest honor was taken by a habitual smoker. I fear that the intellectual and moral life in our colleges is now lowered by the habit. A thorough reform in college sentiment on this subject would help to promote a simpler and more earnest life, and would, I am sure, save some young men from yielding to other evil habits.”

E. Benjamin Andrews, president of Brown University:—

“PROVIDENCE, R. I., Dec. 7, 1893.

“We have at Brown University no statistics which would demonstrate the evil effects of the use of tobacco. I have, however, a strong belief, based upon long general observation, that its effects, both physical and mental, are highly deleterious. There seems to be among our students a visible decline in the use of cigarettes just now. In part this means less smoking; in part it is simply a change to the pipe, which I believe to be far healthier. On every occasion I urge students not to smoke at all or use tobacco in any form.”

George Williamson Smith, president of Trinity College:—

“HARTFORD, Conn., Dec. 8, 1893.

“In my opinion the excessive use of tobacco by young men renders them at once sluggish and nervous, retards healthy and symmetrical development, and produces a craving for stimulants. It affects the memory, especially for proper names. It impairs intellectual ambition, and weakens the power of continuous and sustained thought.”

SCOPE EXERCISE FOR GIRLS.

Young women in search of physical culture are respectfully referred to the following rule, laid down by Mrs. Bridget Maguire, of New York:—

“Take the scopæ in the hands, which should be held at half reach reversed grasp, allowing the bushy portion of the scopæ to rest upon the floor, and holding firmly to the upper end of the handle. Bend the body slightly forward, give the arms a horizontal movement,

lift the scopæ slightly, and move one foot before the other. Repeat these movements until the scopæ has been brought in contact with every portion of the floor.”

P. S.—*Scope* is Latin for broom.

THE SOCIOLOGY OF ANIMALS.

BY JAMES F. RICHARDS.

AMONG some animals a number of families will join together, forming a tribe, or clan. This is governed by a leader, or chieftain, generally chosen from among the older males. The choice is either dependent upon mental or physical superiority, or the head of the family from which the tribe emanates is chosen. Such forms of government exist among several different kinds of birds and mammals, including parrots, wild horses, bison, beavers, monkeys, deer, and others.

Where the tribe has enemies to face, as well as journeys to take, the leader must be a warrior of unusual strength and bravery, besides a capable general, thoroughly acquainted with the surrounding country, and able to look after the welfare of the tribe, by reason of his farsightedness and astuteness. Thus the American bison were usually led by a male, old in experience and fearless in battle.

The monkey tribes require an unusual amount of sagacity and astuteness on the part of their leader. He must be able to lead them to good feeding grounds, and preserve peace in their midst.

In this form of government the leaders are not the only members of the executive department. Besides these there are outposts, guards, and soldiers. The sentinels take regular turns in guarding the tribe during both day and night, and are expected to warn their fellows when danger is near. The communities of beavers, deer, monkeys, and bison, always have one or more sentinels on the lookout for danger, and the huntsman must first either slay or elude these, if he desires to come within gunshot range of his game.

At a certain signal from the sentinel, who is usually posted at some point from which he can command a good view of the surrounding country, the whole tribe either fly for a place of safety or make ready to defend themselves. In the latter case the young are huddled together with the breeding females, while the males, or soldiers, prepare for battle. The duty of the outposts is most important when the tribe is traveling, for they go ahead, finding suitable roads for travel, and keeping a sharp lookout for approaching danger.

The power of the chief is supreme. It is he who directs the course to be taken in travel, and decides upon flight or battle in case of attack. Insubordination is always severely punished, frequently by death; but should the reigning chief prove untrustworthy, he is usually challenged to battle by a new aspirant for power, and the victor is made leader.—*Home and Country* (New York) for May.

DILIGENCE NOTICED.

A BOY was once walking along a dusty road. The sun was very warm and oppressive; but, as was his usual way, he stepped along quickly, thinking that the faster he walked the sooner he would reach the end of his journey. He soon heard a carriage coming, and, when it had come up to him, the driver reined in his horse, and kindly asked the boy to ride, which invitation he gladly accepted. When he was seated in the wagon, the gentleman, a good Quaker, said, “I noticed thee walking along briskly, and so asked thee to ride; but if I had seen thee walking lazily, I would not have done so by any means.”—*Morning Star*.

Mission Fields.

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

THE KING'S MESSENGERS.

WHEN a king would send a message,
How fast the carriers ride,
Through darksome wood, through torrent,
Whether good or ill betide;
No pleasures can entice them,
No lurement in love's wiles;
On, swiftly on, by day, by night,
On, on, for weary miles.

If a messenger should tarry,
Should a servant idly wait
For fear, or love, or pleasure,
Outside the palace gate,
If the king upon the feast day
Should miss a well-loved one,
How think you would he fare
Who should have bid him come?

King's messengers must hasten;
King's servants must be wise;
Then loiter not, nor dally,
When He bids you arise,
For men grow weary waiting
For servants who should bring
Their burdened, famished, longing souls,
A message from the King.

—Selected.

THE PARTITION OF AFRICA.

ONE of the wonders of the nineteenth century is the opening of the continent of Africa to the world. The epoch of discovery began barely thirty-five years ago with Livingstone, and is so far completed that few, if any, mysteries remain to the explorer. The sources of the Nile and of the Kongo, the systems of lakes and mountains, and the general character of the country and people of the great interior, are no longer questions of speculation, but of actual knowledge. Discovery has solved the old enigmas of this mysterious continent, and the latest maps have no “gaps,” like those of Swift's day, to be filled with “savage pictures,” and with conjectures.

We know that the interior is not a burning desert, nor a steaming morass exhaling death to all but native tribes, but much of it high and salubrious ground, covered with luxuriant forests, watered by copious rains, and tempered by mountains and great lakes. Keltie's maps, representing the sum of latest information, show that the annual rainfall is between forty-eight and eighty inches in a belt ten degrees wide, extending from coast to coast across the continent just north of the equator. This belt also extends ten degrees south of the equator, from the great lakes to the East Coast. The rest of Southern Africa, excepting the Kalahari Desert and a strip north, or the West Coast, receives from twenty-four to forty-eight inches of rain. Excepting this desert region, nearly all of South Africa is represented in the vegetation map as “cultivable land and woodland,” together with all Sûdan. Most of the Kongo Free State is heavily wooded, and lies at a low elevation (500 to 2,000 feet), while all the rest of the continent to the south and east ranges from 2,000 to 5,000 feet above the level of the sea, with considerable portions above 5,000. Moreover, the meteorological charts show that the mean annual temperature ranges from sixty in Cape Colony to eighty at the equator.

If the discoverers have made the map of Africa in a single generation, the greedy powers of Europe have changed it in less than a decade. Division has followed hard upon discovery, and there remain no unappropriated spots south of the equator, and not many north of it. The European possessions before

this partition were scarcely more than dots on the coast outline of the continent. England had Cape Colony and small areas on the West Coast; Portugal had two narrow sea-coast strips in South Africa and a speck of land in Upper Guinea; France had Algeria, Senegal, and Gabûn, and Spain had Corisco. Germany and Italy had nothing. Now these six powers, with the independent States, divide the continent, excepting Egypt, Egyptian Sûdan, Tripoli, Morocco, and part of the Great Desert.

France has the lion's share. Beginning with Tunis and Algiers, on the Mediterranean, its territory runs south to Lake Tchad, thence west to the coast above Sierra Leone, embracing most of the Great Desert, Senegal, part of the Gold Coast, and a small strip next to British Lagos, on the Guinea Coast. In this immense stretch of country, 1,700 by 2,000 miles in extent, France has a possession equal to two-thirds of the area of the United States, including Alaska. She has also the colony north of the Kongo, giving her in all nearly 2,800,000 square miles of African territory, or nearly one-fourth of the entire continent.

Great Britain has, of course, Cape Colony and a broad belt extending northward to the southern limit of the Kongo Free State and Lake Tanganyika, bounded on the left by German and Portuguese territory and on the right by Portuguese East Africa. It has the southern coast to the Orange River on the west, and to the Kosi River, just below Delagoa Bay, on the east. The rest of its immense South African possession is interior territory. British East Africa begins on the coast at a point above Zanzibar and extends northward to the southern boundary of the Italian protectorate, stretching into the interior as far as the Victoria Nyanza, the shores of the upper half of which it embraces, and thence northward to the country of the Mahdi. There is, besides, the north Somal coast, on the Gulf of Aden. On the West Coast are the Gambia, Sierra Leone, and Gold Coast colonies, and the Niger and Oil River protectorates. This is all of British Africa. In extent it is a little smaller (though far more valuable) than French Africa, embracing about 2,500,000 square miles. If Egypt be regarded as a British protectorate, the area of the two powers in Africa is about the same. The British territory, however, has a third more of population than the French.

Next in territorial extent comes Portugal, with a coast line in East Africa of about eleven hundred miles, from Cape Delegado south to the Kosi River, and with a still larger possession south of the Kongo on the West Coast, and a small colony in Guinea. Its possessions aggregate 841,000 square miles.

Germany is fourth, with 822,000 square miles. It has Togoland, in Guinea, the Cameroon country, just north of French Kongo, a large territory on the southwest coast extending north from Orange River to Portuguese Angola, and a possession in West Africa, stretching along the coast from Cape Delegado north to Pongwe, and into the interior to the borders of the Kongo Free State and the Victoria Nyanza.

For the rest, the Kongo Free State embraces 864,000 square miles. Italy has Abyssinia, Erythra on the Red Sea, and Somaliland on the West Coast—602,000 square miles; Spain has a protectorate north of Senegal, and a claim on a small portion of French Kongo—214,000 square miles. The Republics of Liberia, Orange Free State, and the Transvaal, complete appropriated Africa.

Of course the tribes go with the territory. The number of souls belonging to each division is not known in many cases. The protectorates are too new for the census man. He must wait for the railroads. There are steamers in the rivers and lakes; but the pioneer railroad along the lower Kongo is not yet

ready. Civilized powers, however, control the continent, and we may expect that they will introduce so much of civilization as will suffice to develop commerce. In this the natives must be the prime factor. Savagery, and particularly slavery, are barriers which will need to be removed, and in the end they will be removed. Christianity and commerce will be the chief agents in accomplishing this great work for humanity.—*The Independent.*

THE ENCOURAGEMENT OF TAOISM.

TAOISM is a religious system in which men are finally judged according to their merits and demerits. Rev. George Owen, of Peking, gives the following illustrations: On the credit side: "Giving a coffin to the poor counts 30; exhorting a mother not to commit infanticide, 30; saving a child from being destroyed, 50; refraining from beef and dog flesh one year, 5; destroying plates of obscene books, 300; preserving lifelong chastity, 1,000." On the other side, demerits score as follows: "Loving a wife more than father or mother scores 100; drowning an infant, 100; cooking beef or dog flesh, 100; misusing written paper, 50; for publishing immoral books the demerit is measureless." All Taoists admit that even for the best of men the score is on the wrong side. And it is said of one of their good men who lived forty-seven years that his score stood 4,973 merits and 298,000 demerits.—*Sel.*

MOHAMMEDANISM IN ARABIA.

A MISSIONARY in Arabia writes: "Islam is the name by which Mohammedans call their religion, and the very name shows us much of what they mean by religion, for Islam means submission to God." Now you may say, Surely the Mohammedans must be good people if their chief object is to submit themselves to the will of God. That would be true if they had any good and holy idea of what God desires us to be. But the people here do not look on God as Father in the way that Christ taught us. They regard him as a great master, very much like a slave master. In fact, they say men are not the children of God; they are his slaves. And so they feel that they must submit themselves to God, just as a slave submits to his master.

"But this is not all; they even say that all evil that a man does is from God. One day I said to my boy, 'Mohammed, put some water in the jug in my room.' A few minutes afterward I saw him and asked him if he had done it. 'Yes, sahib,' he said; so I went into the room, and when I looked there was no water. 'Mohammed,' I called, 'why did you lie to me?' 'From God,' he answered, meaning that God had willed he should tell that lie, and he could not do otherwise than according to his fate. So, too, when I ask a man whether he wishes to go to heaven or to hell, he does not say simply, 'I wish to go to heaven.' He says: 'I wish to go to heaven, if God pleases. God created me, and he can put me where he likes.' So they throw off all responsibility from themselves."—*Gospel in All Lands.*

LEPROSY CURED.

In a recent number of the *Harbinger* (Christian) is a report of the corresponding secretary of the Foreign Mission Society, including a letter from Dr. Durand, of India. The particular locality is not given, but the letter makes the following statement, which is too indefinite as to means used and the form of the disease cured to be of any worth:—

"The first leper, who was received for treatment and support January 20, an old man, who, I thought, would die very soon, as his

disease was making rapid progress, is discharged to-day to all appearances entirely well. He has confessed the Lord, and I baptized him to-day. He is to go to his village to-morrow and tell his people of his recovery and of the Saviour. A second leper, admitted about a month ago, was baptized to-day also. This man is not entirely well yet, but is improving rapidly. The medical work is increasing and prospering as never before."

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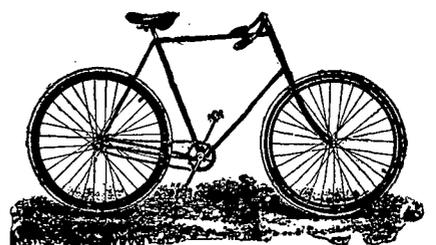
The following is a brief synopsis of the contents: How Shall We Consider Christ? Is Christ God? Christ as Creator, Is Christ a Created Being? God Manifest in the Flesh, Important Practical Lessons, Christ the Lawgiver, The Righteousness of God, The Lord Our Righteousness, Acceptance with God, The Victory of Faith, Bond Servants and Freemen, Practical Illustrations of Deliverance from Bondage.

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Lit by Him,
Not lost, though he has many
Lamps to trim.
Only an earthen vessel
Used to-day,
Although in the Master's pathway
Gold ones lay.
Only a cup of water
Given in love,
But the Saviour saw and owned it
From above.
Only the world's derision
Meekly born,
Yet he notes the word, the action
Done in scorn.
Only a little service
By the way;
He'll reward the smallest effort
"In that day."
Only follow Jesus
To the end;
And then his promised glory
He will send.

—The Christian.

FAITH MUST HAVE EXERCISE.

THE one to whom is intrusted one talent is not responsible for five, or for two, but for the one. Many neglect to lay up for themselves a treasure in heaven by doing good with the means that God has lent them. They distrust God, and have a thousand fears in regard to the future. Like the children of Israel, they have evil hearts of unbelief. God provided this people with abundance, as their needs required; but they borrowed trouble for the future. They complained and murmured in their travels, that Moses had led them out to kill them and their children with hunger. Imaginary want closed their eyes and hearts from seeing the goodness and mercies of God in their journeyings, and they were ungrateful for all his bounties. So also are the distrustful, professed people of God, in this age of unbelief and degeneracy. They fear that they may come to want, or that their children may become needy, or that their grandchildren will be destitute. They dare not trust God. They have no genuine faith in him who has intrusted them with the blessings and bounties of life, and who has given them talents to use to his glory in advancing his cause.

Many have such a constant care for themselves that they give God no opportunity to care for them. If they should be a little short at times, and be brought into strait places, it would be the best thing for their faith. If they would calmly trust in God, and wait for him to work for them, their necessity would be God's opportunity; and his blessing in their emergency would increase their love for him, and lead them to prize their temporal blessings in a higher sense than they have ever done before. Their faith would increase, their hope would brighten, and cheerfulness would take the place of gloom and doubts and murmuring. The faith of very many does not grow for want of exercise.

That which is eating out the vitals of God's people is the love of money, and friendship with the world. It is the privilege of God's people to be bright and shining lights in the world, to increase in the knowledge of God, and to have a clear understanding of his will. But the cares of this life and the deceitfulness of riches choke the seed sown in their hearts, and they bear no fruit to his glory. They

profess faith, but it is not a living faith, because it is not sustained by works. Faith without works is dead, being alone. Those who profess great faith, yet have not works, will not be saved by their faith. Satan believes the truth and trembles; yet this kind of faith possesses no virtue. Many who have made a high profession of faith are deficient in good works. If they should show their faith by their works, they could exert a powerful influence on the side of truth. But they do not improve upon the talents of means lent them of God. Those who think to ease their conscience by willing their property to their children, or by withholding from God's cause, and suffering it to pass into the hands of unbelieving, reckless children, for them to squander, or hoard up and worship, will have to render an account to God; they are unfaithful stewards of their Lord's money. They allow Satan to outgeneral them through these children, whose minds are under his control. Satan's purposes are accomplished in many ways, while the stewards of God seem stupefied and paralyzed; they do not realize their great responsibility, and the reckoning which must shortly come.—*Testimony for the Church, No. 20.*

SUGGESTIVE THOUGHTS.

SOME revivals are "got up." Others come down. Revivals where the evangelist is the chief attraction are those that *come up*—from the pit.

Let us have the kind of revivals that make the Zaccheuses pay back what they have taken by fraud.

There is a wide difference between church loyalty and church bigotry.

In nine cases out of ten, apologies are made before preaching for the purpose of leading the people to believe the opposite of what the preacher is saying. Long introductions spoil sermons. Too much soup takes away the appetite for dinner.

Fretting babies do not disturb the preacher, but inquisitive people do, who turn around to look.

Don't tell your pastor that you "enjoyed" the sermon. If you cannot say it helped you, say nothing about it.

People who serve God only when they feel like it, never do a full day's work.

If some preachers would not try to do so much, God would do more for their congregations.

The word "ought," thoroughly learned, is a boy's best equipment.

Two half Christians do not make one whole one. They make zero.

The church of God is not a house of "attractions." The lust of entertainment and the teaching of the cross do not go together.

What is there funny about the ten commandments or the sermon on the mount? Let those who are clamoring for "spicy preaching" answer.—*Selected.*

FIELD NOTES.

A THREE weeks' canvassers' institute at Baltimore closed on the 1st inst.

At San Jose, Cal., four candidates were baptized by Elder D. C. Hunter on the 23d ult.

ATLANTIC CONFERENCE has planned for a canvassers' school next winter, also for a permanent Conference Preparatory School.

ELDER S. B. HORTON states that Brother Whaley, of Church Hill, Md., whose arrest for garden work on Sunday has heretofore been mentioned, was again arrested June 18, for chopping wood on Sunday. He adds that "wood chopping on Sunday is common here, and is considered harmless except when done by Seventh-day Adventists."

ELDER D. E. LINDSEY, who is holding tent meetings in connection with Brother J. S. Iles, at Holgate, Ohio, states that they "have more to listen than the tent can accommodate."

TENT work is being conducted in the State of New York at the following places: City of Buffalo; Binghamton, Broome County; Gouverneur, St. Lawrence County; State Hill, Orange County; Nunda, Livingstone County. These points include almost the extreme limits of the State, west, northeast, and southeast. The State camp meeting is to be held at Auburn, commencing on the 26th inst.

ONE of our canvassers, whose field is Braxton and Clay Counties, W. Va., reports having "learned something of what hard times really mean." He says: "I found some of my subscribers in the mountains digging ginseng to buy bread to keep their families from starvation. Another told me that he had had just five cents in money since last March, and, having loaned that, he never got it back."

OF the tent interest at Bushy Creek, Anderson County, S. C., mentioned last week, Elder E. W. Webster writes very encouragingly. Twenty-five had begun to keep the Sabbath of the Lord; they had organized a Sabbath school of thirty members, and there was still a growing interest. It was the first tent effort in the State, and the tent was pitched in a country place. Brother J. O. Johnston was connected with Brother Webster in the work.

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.

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 9:5 A.M. Sunday, 7:30 P.M., Bible study. Prayer meeting Friday at 7:30 P.M. All are welcome.

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

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

SCHOOL CATALOGUES.

We have received from two of our Eastern schools neat catalogues for 1894-95.

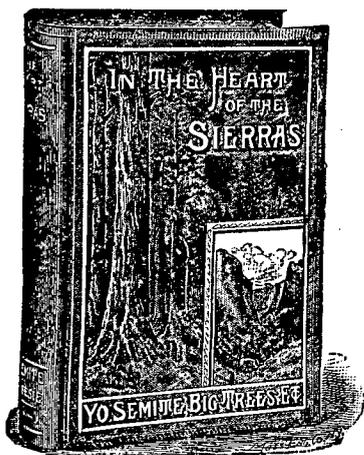
The calendar of Battle Creek College gives us the board of trustees; the officers; the beginning and ending of the terms of school; the faculty; a description of the college, its location, founding, object, character, etc.; departments of instruction, in which the Bible is made prominent; general outline of the various courses (Biblical, Scientific, and Classical); expenses; regulations; summary of students; list of graduates; text-books, etc. Very full information is given to the readers as to the kind and character of the school. The officers of the board are: President, U. Smith; Secretary, W. W. Prescott; Treasurer, A. R. Henry. Catalogues and information may be obtained, we suppose, by addressing the secretary, at Battle Creek, Mich.

Calendar of Mount Vernon Academy, Mount Vernon, O. This is a neatly gotten-up pamphlet, with three cuts of the buildings and grounds. It contains information respecting the academy similar to that given above of Battle Creek College. The officers are as follows: President G. A. Irwin; Secretary, H. M. Mitchell; Treasurer, W. T. Bland. Copies may be obtained we suppose by addressing the secretary at Mount Vernon, O. May God greatly prosper these schools in the year to come.

LITERATURE WANTED.

SEVENTH-DAY ADVENTIST literature is desired for distribution by the missionary society at Pendleton, Oregon. Address, postpaid, Elder G. W. Davis.

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SUN-WORSHIP AND SUNDAY

Is alone worth the price of the book. The chapter on "The Apostolic Church" consists largely of quotations from Scripture, showing that grave errors both of faith and practice existed in the church even in the days of the apostles, so that the early existence of a practice proves nothing as to its correctness. Then a chapter is devoted to each of the Fathers, and to his writings. The Sunday argument, so far as it is drawn from the Fathers, is completely demolished by the citation of other testimony from them in favor of some of the grossest evils of the Catholic Church. Lastly, several chapters are devoted to "The Great Apostasy," in which are traced the logical results of the teachings of the Fathers.

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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 IV.—SUNDAY, JULY 22, 1894.

FLIGHT INTO EGYPT.

[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. 2:13-23.

13. Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee; for Herod will seek the young child to destroy him.

14. And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod;

15. That it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.

16. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men.

17. Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

18. A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children; and she would not be comforted, because they are not.

19. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying,

20. Arise and take the young child and his mother, and go into the land of Israel; for they are dead that sought the young child's life.

21. And he arose and took the young child and his mother, and came into the land of Israel.

22. But when he heard that Archelaus was reigning over Judea in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee,

23. And came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene.

Golden Text: "The Lord shall preserve thy going out and thy coming in." Ps. 121:8.

NOTE.—Chronologically, this lesson follows immediately after the last. Joseph and Mary evidently started for Egypt immediately after the departure of the wise men. This account is found only in Matthew. The places mentioned are Bethlehem of Judea, spoken of in our last lesson, Nazareth, a little city in Galilee west of the Sea of Galilee, and the country of Egypt. The place there is supposed to be Matareeh, a few miles northeast of Cairo. The rulers, general and special, at this time were, Augustus Caesar, emperor of Rome, and Herod the Great, his thirty-fourth and last year as king of Judea. His successor was Herod Archelaus, this being his first year.

SUGGESTIVE QUESTIONS.

1. When the wise men had departed, how did the Lord speak to Joseph? Verse 13.
2. What did he tell him to do? and why? Note 1.
3. How promptly did he obey? Verse 14.
4. How long was he in Egypt? Verse 14. Note 2.
5. What prophecy was thus fulfilled by Joseph's going into Egypt? Verse 15.
6. When Herod saw that the wise men did not return, how did it affect him? Verse 16.
7. What did he do?
8. What prophecy was thus fulfilled? Verses 17, 18. Note 3.
9. When Herod died, how did the Lord again instruct Joseph? Verse 19.
10. What message did he send him? Verse 20.
11. How did Joseph regard the message? Verse 21.
12. When he heard that Archelaus was reigning in the room of Herod, how did he feel? Verse 22.
13. What did the Lord warn him to do? and how?
14. Where did he dwell? Verse 23.
15. What was thus fulfilled? Note 4.

NOTES.

1. THE child Jesus was in danger, not because of any hatred which was possessed toward Joseph,

but because of the hatred which Satan possessed toward Christ. Herod was not stirred up against the holy family because of any prejudice which he had against them, but because Satan had stirred him up against the promised Ruler of the people of God. In his birth, his care, and his training, he was under the divine instruction. The Lord says, Go to Egypt and stay there till I bring thee word. "It was not necessary for Joseph to know the times nor the seasons," as it has been well remarked, only that he should commit his ways unto God, who did know. The cruelty of Herod is well known. Far- rar says: "Deaths by strangulation, deaths by burn- ing, deaths by being cleft asunder, deaths by secret assassination, confessions forced by unutterable tor- ture based on insolent and inhuman lust, marked the annals of a reign which was so cruel that it is said the survivors during his lifetime were more misera- ble than the sufferers." "And, as in the reign of Henry VIII., every dark and brutal instinct of his character seemed to acquire fresh intensity as his life drew to its close." This lesson also shows God's special goodness as manifested through the minis- tration of angels.

2. **Until the death of Herod.**—How long they remained after this is uncertain. Immediately after the reign of Herod began the reign of Herod Archelaus. He also was of a cruel disposition. Consequently when Joseph returned, he did not dwell longer in Judea.

3. In this act of Herod is shown the fearful cru- elty of his character. His rage was vented entirely upon those who were innocent of any wrong. Even granting that there was to be a king from some of those children who would take the throne which Herod occupied, he probably would not have come to the throne during Herod's lifetime. But Herod's foolish ambition and mad jealousy brooked no re- straint. In this prophecy in Jeremiah is also brought to view God's promise of the resurrection. This is not mentioned in Matthew; but the Lord says in Jer. 31: 16, "Thy children shall come again to their own border." God will bring back from the enemy's land, the land of death, all those who have died for his sake and in him. That is espe- cially true of those children who were slain for his sake, not in the same sense in which others have suffered for his sake, but they were innocent suf- ferers because he was in the world.

4. **He shall be called a Nazarene.**—Not "Naza- rite," which is a different word in the original Scriptures. The word Nazareth seems to have come from *Nazir*, denoting a feeble branch in contrast with a noble tree, and the city itself seems never to have risen out of its original insignificance. The Jews seem to regard it in that light. "Can any good come out of Nazareth?" had become with them a proverb. So it is said of the Messiah by the prophet Isaiah that "he is a root out of a dry ground." He is called the "Branch." He had no external sign of nobility or excellence or power, and the family of David at this time was sunken in lowliness. By living in Nazareth Jesus came to be known as a Nazarene; and this name precisely fulfilled the idea, says Peloubet, expressed by the prophets as belong- ing to the Messiah. Jesus was a branch (Isa. 11: 1); and by his Nazareth (branch) name fulfilled this prediction. But if we take the meaning of Naz- areth to be one who saves or protects, the name Nazarene would have reference to his work as a Saviour. In either case it fitly applies to the Lord's Messiah. One practical lesson that we may learn from this is God's divine guidance and special care over all his children. He will guide us and minister to us just as truly as he did to our Lord Jesus Christ if we trust him. We may also learn that however much men may plot or plan against God's purposes their schemes will come to naught. God's decrees, the purpose of the ages, will be fulfilled. The kings of the earth may take counsel against his Anointed, but the Lord that sitteth in the heavens will laugh and will have them in derision. Everyone who em- braces Him in whom all God's purposes center will triumph with Him in that day when He shall take His kingdom.

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LESSON III.—SABBATH, JULY 21, 1894.

PREPARING FOR HIS COMING.

Lesson Scripture, Luke 12: 41-59; 13: 1-5.

41. AND Peter said, Lord, speakest thou this parable unto us, or even unto all,
 42. And the Lord said, Who then is the faithful and wise stew- ard, whom his Lord shall set over his household; to give them their portion of food in due season?
 43. Blessed is that servant, whom his lord when he cometh shall find so doing.
 44. Of a truth I say unto you, that he will set him over all that he hath.
 45. But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken;
 46. The lord of that servant shall come in a day when he ex- pecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaith- ful.
 47. And that servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes;
 48. But he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required; and to whom they commit much, of him will they ask the more.
 49. I came to cast fire upon the earth; and what will I, if it is already kindled?
 50. But I have a baptism to be baptized with; and how am I straitened till it be accomplished!
 51. Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division;
 52. For there shall be from henceforth five in one house divided, three against two, and two against three.
 53. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; and mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.
 54. And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass.
 55. And when ye see a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass.
 56. Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time?
 57. And why even of yourselves judge ye not what is right?
 58. For as thou art going with thine adversary before the magistrate on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison.
 59. I say unto thee, Thou shalt by no means come out thence, till thou hast paid the very last mite.
1. Now there were some present at that very season which told him of the Galileans, whose blood Pilate had mingled with their sacrifices.
 2. And he answered and said unto them, Think ye that these Galileans were sinners above all the Galileans, because they have suffered these things?
 3. I tell you, Nay; but except ye repent, ye shall all in like manner perish.
 4. Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye they were offenders above all men that dwell in Jerusalem?
 5. I tell you, Nay; but, except ye repent, ye shall all likewise perish.

In studying this lesson, do not forget to review the whole chapter until you can "think through" the whole of it. This lesson is rather difficult of close analysis, and perhaps the heading of the lesson may be sufficient to indicate that portion of it which is in the twelfth chapter. Close study will enable you to master the details. The necessity for repent- ance may serve to keep in mind the subject of the first five verses of the thirteenth chapter, although it does not indicate all the lesson that is to be learned from them.

1. With what illustration did the last lesson close?
2. What question did Peter ask?
3. How did the Lord answer him?
4. What will be done by the faithful servant? Compare Rev. 21: 7.
5. What other class of servants is mentioned?
6. How does he say, "My Lord delayeth his com- ing"?
7. What is the outward evidence of what he is saying in his heart?
8. What will be done to such a servant?
9. What is said about the degrees of punishment?
10. What did Christ say he had come to send on the earth?
11. What will the gospel of Christ cause?
12. How do people judge of the weather?
13. When people can so readily read the face of the sky and of the earth, what else ought they to be able to do?
14. With what exhortation and lesson does the chapter close?
15. Of what did some who were present tell Jesus?
16. What did Jesus say of them?
17. What did he say of those upon whom the tower in Siloam fell?
18. What did he say of all who should not rep- ent?

NOTES.

1. The gospel of Christ is the "gospel of peace" (Eph. 6: 15), yet it causes division and strife, be- cause of the hardness of men's hearts. The Lord, through the Psalmist, says, "I am for peace; but when I speak, they are for war." Ps. 120: 7.

2. Do not make the mistake of trying to make an application of all the details of the illustration in the close of chapter twelve. Remember that we are not told what the adversary, the officer, the magistrate, and the judge signify, or that they are designed to have any particular significance. Consequently, any attempt to apply them in detail, as to God, the law, Satan, etc., can be nothing but idle speculation. In the absence of any application of the terms in the Scripture, it is sufficient to be admonished by the illustration to give diligence to be at peace with God, and to be delivered from the bondage of sin.

3. CHRIST teaches that it is a mistake to suppose that every calamity is a punishment for some spec- ific sin. This is shown, not only in the present les- son, but in John 9: 1-3. The entire book of Job shows the same thing. Jesus does not say that these Galileans and the others were not sinners, but that they were no greater sinners than others who had re- ceived no injury. Read the seventy-third psalm, and learn that God does not settle accounts in this life; and read also the book of Job, to learn that af- fliction is not necessarily a sign of God's displeasure. See also James 5: 11.

WORD THOUGHTS.—**Fire** (v. 49). "God is a con- suming fire." He will consume the sin and leave us pure if we desire. He will consume us at last with the sin if we choose that instead of God.—**Strait- ened** (v. 50), constrained, pressed.—**Division** (v. 51). Christ's gospel is healing. It causes division by calling men out of death into life, and many will not come.—**A cloud** (v. 54), literally, the cloud, the particular kind of cloud which indicated rain.—**Discern** (v. 55), to test or prove. The R. V. has "interpret," with the margin "prove."—**Hale** (v. 58), haul or drag.—**Officer**, from the verb *pressô*, to effect or accomplish, to bring things to an issue, to exact. See R. V., margin.—**Mite** (v. 59) from *leptos*, peeled, husked, and hence *thin* or *fine*. Therefore of a very small or thin coin. Vincent.—**Sinners** (v. 4) literally "debtors," referring perhaps to reference in last chapter.

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News and Notes.

FOR THE WEEK ENDING JULY 2.

RELIGIOUS.

—The Moravians support one foreign missionary to every seventy-five members of the home church.

—A tract of 570 acres of land has been secured at Woodland, Spokane County, Wash., for a Catholic college.

—It is said that Bishop Wm. Taylor expects soon to visit Mashonaland, traveling inland from the east coast.

—The queen regent of Spain has written a letter to the pope thanking him for his gracious reception of the Spanish pilgrimage.

—The Presbyterian ministers of San Francisco and vicinity at their meeting last week appointed Rev. F. Rhoda and Rev. J. E. Scott a committee to consider the organization of an anti-saloon league, in accordance with the recommendation of the Temperance Congress recently held in that city.

—Rev. Eric Lewis, a minister of the Church of England, who recently connected with the mission of that body in Hawaii, has left its communion because he has become convinced that the seventh day is the true Sabbath, and that the immersion of penitent believers only is true water baptism.

—The *Catholic Mirror* of recent date has this item: "According to the 'Annals of Lourdes,' there have been, during the past year, seventy attested cures of different diseases through the intercession of Our Lady of Lourdes, besides the many others not yet proved as miraculous cures by the medical academy established in that town. Most of the cases were desperate, among them being cancers, consumption, paralysis, asthma, and rheumatism."

—A Lincoln, Neb., dispatch says that Priest Corbett, weary of the delay in obtaining a hearing of the charges against Bishop Bonacum, and of the bitter warfare between the bishop and himself, has decided to go to Rome and present his grievances to the Vatican in person. The expenses incurred have almost impoverished the protesting clergyman, and, in order to obtain funds for his mission, Father Corbett has arranged a lecturing tour, taking for his subject "Why It Is So Hard to Be Good."

—The Honolulu *Bulletin* of June 4 says that the following notice was conspicuously posted in the police office of that city: "Police officers on duty will hereafter see that all shops and stores are closed on Sunday, excepting butcher shops, fruit stores, and barber shops, which may be open until 9 o'clock a.m., when they must close. Restaurants and places where meals are furnished may remain open all day. Drugs and medicines may also be sold on Sunday. All other stores are, however, to be kept closed." Some Chinamen had been arrested for keeping open stores, and some candy store people were about to test the validity of the law.

—"The times are sick in this land on account of the open Sunday theaters, the open Sunday saloons, the open Sunday Midwinter Fair."—*Occident*. The times are sick because religious teachers apologize for sin on other days by maintaining that it is worse on Sundays. Logically such teaching would wink at theft committed on any day but Sunday. Again that paper says, "The times will no longer be sick if the men and women of this land will come back to the simple and pure gospel of the New Testament." True; then there would be no such thing as compelling people to keep Sunday, for there is no such doctrine intimated in the "gospel of the New Testament." Christ or his apostles never advocated compelling people to observe any religious tenet; and when Sunday-law advocates "come back to the simple and pure gospel of the New Testament," we will hear no more of that travesty on Christianity.

SECULAR.

—President Cleveland has signed the bill making Labor day a national holiday.

—The salmon cannery of the Astoria (Or.) Packing Company was destroyed by fire on the 30th ult.; loss, \$70,000.

—On the night of the 27th ult. an attempt was made to blow up the office of the Montreal *Witness*, an ultra-Protestant and Prohibition daily.

—Judge Colt, of the U. S. Circuit Court for Massachusetts, has decided that a Japanese is not entitled to become a naturalized citizen of the United States.

—An order of the Secretary of the Navy discontinuing work at the New York, Norfolk, and Mare Island Navy Yards leaves 3,500 men without employment.

—The assassination of President Carnot, of France, has put all the European governments on the alert for Anarchism. It is said that 150 arrests have been made in Rome. Another effect of the tragedy has been to bring the various heads of governments into closer sympathy—even those of Germany and France coming into closer bonds.

—The strike of the London cab drivers has cost the owners nearly \$500,000. Quite a number of the owners have been driven into bankruptcy, while others have been compelled to sell out.

—At West Union, Ohio, on the night of the 25th inst., Henry Gilly was taken out by fifty masked men and whipped almost to death with hickory switches. It had been reported that he had beaten his wife.

—A French schoolteacher was illustrating to his pupils how President Carnot was assassinated, when a boy pressed forward so eagerly that he fell against the large knife in the teacher's hand and was instantly killed.

—Japan has undertaken to dictate a financial policy to Corea. The debt of Corea is said to be very large, and the collection of indemnity for damages inflicted on Japanese subjects by Coreans is said to be very difficult.

—It is announced from Paris that work will be resumed on the Panama Canal within a short time. But in Panama it is thought the announcement is made for the purpose of securing a renewal of the option, which will soon expire.

—Great damage to a paper factory at Valencia, Spain, was caused by the explosion of a dynamite cartridge on the 30th ult., but no person was injured. The deed was committed by an employe, who gave as a reason that he was an Anarchist.

—For the first time since the first statistics of emigration and immigration were made in 1820, the tide has been from the United States toward Europe during the past six months. The arrivals have been but two-thirds of the number of departures.

—Ex-President Ezeta, of Salvador, whose government was recently overthrown by revolution, has arrived in New York with his family. He says the revolutionists would not have succeeded had they not been assisted by Guatemalans and Hondurans.

—The jury in the case of Azoff, on trial at Santa Cruz, Cal., for the murder of Detective Len Harris, who attempted to arrest him in the act of robbing a railway station office, returned a verdict of murder in the first degree, with the death penalty attached.

—Three Czech youths have been found guilty of lurking around the Hoffburg, in Vienna, last March, for the purpose of assassinating Emperor Francis Joseph. Two of them have been sentenced to twelve years' and one to thirteen months' imprisonment.

—A Denver, Colo., dispatch states that brokers in Central City, and also in Boulder, Summit, and Park Counties, are paying a small premium for gold over the mint price, and the reason for such action is a mystery. Some people think the brokers anticipate a general rise.

—The crusade against Italian residents in Southern France on account of the murder of President Carnot has caused thousands of Italians to flee into Italy. It was found necessary to strengthen the military and police forces in order to protect the refugees in their flight.

—At Holdrege, Neb., on the night of the 30th ult., two masked men took possession of the streets, holding up everyone they met. One man on a bicycle attempted to run from them, when he was shot dead. As they obtained but little booty, they stole a team from a farm near by and escaped.

—A tugboat capsized off Sandy Hook, N. J., on the 24th ult., and over thirty persons were drowned. The accident was occasioned by the passengers crowding to one side to avoid the waves splashing upon the opposite side. The appeals of the captain not to crowd upon one side of the boat were unheeded.

—In San Francisco, on the 1st inst., extensive services were held by the French population in memory of the late President Carnot. In addition to special services in the French churches, there was a civic and military mass meeting in the large Mechanics' Pavilion, which was elaborately draped in mourning.

—Coal miners in the Nanaimo, B. C., district have won and lost. They notified the superintendent that a certain rate of wages must be established or there would be a strike. He conceded the demand, and then closed two mines and reduced the others to half time. This action left 500 men without any employment.

—Two deacons of Yarmouth, Me., have been swindled by "green goods" men of New York. They contracted for a lot of counterfeit money for a certain sum, and received a brick instead. After being victimized twice at the same game, they applied to the Secret Service authorities for revenge on the swindlers.

—About fifty people have joined in a scientific expedition to explore the interior of Labrador. The party includes representatives of Yale, Harvard, Philadelphia, and Michigan Universities, and is under command of Dr. F. A. Cook, who was second in command in the first Peary expedition to Arctic regions. The Esquimaux exhibited at the World's Fair will be sent home with the expedition, which was to sail from New York June 30.

—As a specimen of the spirit of the Industrial Army and other popular uprisings throughout the country, we have the following note sent to U. S. District Judge Ross, of Los Angeles, during the recent trial of 170 "industrialists" for stealing a train at Mojave: "You send one of the Industrial Army to jail, and you will get some dynamite. By order of the K." The threat did not, however, have the desired effect, for the whole 170 culprits are now serving four months' sentences in county jails. They are distributed among eight counties.

—The lands in Los Angeles and Ventura Counties, Cal., once granted to the Atlantic and Pacific Railroad, and afterward claimed by the Southern Pacific Company, have reverted to the government. Although neither company ever earned the lands, both the District and Circuit Courts awarded the title to the S. P. Co. as the successor of the A & P. But the U. S. Supreme Court reversed the decisions, and ordered the lower court to hear the case anew and enter judgment for the government. This was done on the 25th ult., and the people can score one victory against the great corporation.

—"On the morning of Sunday, May 6, the Industrial Army at Sacramento were without a morsel to eat, and they appealed to the churches on that day to assist them. Not a dollar was raised, and the Brewers' Union donated \$36.75 to keep them alive. There is a distinction and difference in this episode."—*Saloon Man*. Sure enough, there is quite "a distinction and difference." Were it not for the breweries, the distilleries, the saloons, and their kind, most likely there would have been no army of unemployed men begging in Sacramento on that Sunday morning. And, considering the fortunes that these brewers have wrenched from the industrial masses, \$36.75 was a paltry sum to return to them in their great want. Men with any sense of shame would not have published the donation as an act of generosity.

—A destructive cyclone struck portions of Minnesota and South Dakota on the 28th ult. At Litchfield, Minn., two women were killed. At Collegeville St. John's University was damaged to the extent of \$30,000. At Glencoe a dozen or more people were seriously injured. At Danville the High School and Lutheran Church were blown down, and a woman was killed. In the vicinity of Pipestone a woman was killed, a man injured, a dozen houses wrecked, and crops extensively damaged. At Sleepy Eye a boy was killed, and a house containing a family of six was blown some distance from its foundation. Only one of the family, a girl of 14, was seriously hurt. At Wiimar over thirty buildings were wrecked, and at Roseland a family of seven are reported to have been all killed. At Sisseton Agency, S. D., a store was blown to pieces, Indian teepees were blown away, and a number of persons were injured. Two white men were killed.

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Signs of the Times

OAKLAND, CAL., MONDAY, JULY 2, 1894.

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BOTH Jesuits and Spiritualists are holding forth in this city, propagating their soul-destroying doctrines, and both are meeting with favor from the public.

In another column will be found an article entitled "Church and State in the Light of the Golden Rule." During this present volume nearly every scripture, in both the Old and New Testaments, which has a direct bearing on the question of Church and State from the standpoint of Christianity, apart from the prophecies, has been candidly considered in this paper, and some of the prophecies have been treated. And all this has been but a small part of the good matter presented. Do our readers realize this? Do they stop to calculate the worth of the vast amount of reading matter they are getting for the small sum of one dollar and fifty cents? If they do, we ask their coöperation in giving the SIGNS a more extensive circulation than it has ever before known.

THE great topic throughout the country at present is the strike of the American Railway Union in sympathy with the employes of the Pullman Car Company. The result is that not only railroad business, but every business in any way dependent upon railroad travel or transportation, is for the time paralyzed. The aim of the strikers is to cause loss to the railroad companies unless they lay aside Pullman cars, but the practical effect is to cause loss of employment to many poor men whose employers are compelled to stop or curtail their mercantile or mechanical business for want of railroad accommodation. In California fruit ranchers and fruit dealers are in a measure ruined for the season for want of transportation facilities. The strikers would fain convey the idea that the movement is a defense of labor against capital; but practically it is a thrust at every man's interest on account of the grievance of a few employes of a private corporation. The greatest sufferers are those who are in no way responsible for the cause of the trouble, and are powerless to remedy it. The Southern Pacific Company is concentrating its efforts to break the strike at the three strategic points of Oakland, Sacramento, and Los Angeles. In Colorado government troops have been called upon to interfere in the contest at Trin-

idad, and the probability is the government will be drawn into the contest in a general way. If the strike continues, the destruction of property will erelong become a feature of the fray, which will necessitate action on the part of State and government authority. The times are ripe for lawlessness, and, however the present contest may terminate, we may expect little else but strife and confusion from this time forth.

THE whole Sabbath question centers around the simple question of faith in God's word. The record of the institution of the Sabbath is plain; the commandment is plain; the words of Christ that the law cannot be changed in one jot or tittle are plain; the evidence is clear that Christ himself gave the Sabbath and honored it by calling himself its Lord. All these facts are expressly revealed in God's word. Jesus kept the Sabbath, and he says: "Follow me;" "If ye love me, keep my commandments;" "Blessed are they that do His [the Father's] commandments, that they may have right to the tree of life, and enter in through the gates into the city;" "I and my Father are one." And the Father says, "Hear ye Him." It matters not that good men have kept the Sunday; the question of faith is, "What does God say?"

The Real Question.—A leaflet has been laid upon our table entitled "Which Are We Under, Moses or Christ—The Law or the Gospel, the Seventh Day, or the Sabbath, or the First Day, of the Week, the Lord's Day?" The whole trend of the argument (?) in the tract is to show that God's immutable law was but temporary and is abolished. A sample of its argument is the following in favor of Sunday: "The commission that has salvation for all nations was given to the apostles on the first day of the week. Matt. 28: 18, 19; Mark 16: 15, 16. Jesus ascended to heaven on the first day of the week. He sent the Spirit upon the apostles on that day. Repentance and remission of sins was first preached in Jesus' name on the first day of the week. The church of Christ was organized on the first day of the week, in the city of Jerusalem, after Christ rose from the dead." Now if all of the foregoing were true—which they are not, as can easily be shown—this would by no means prove the abrogation of God's Sabbath nor the sacredness of the first day. The real question is, 'Shall we follow God's word and Christ's example, or shall we follow tradition and the example of erring men?'

THE PRESENT CONDITION.

At this present writing we are practically cut off from the East, by the great railway strike, or what is called the "Pullman boycott." Without regard to the merits or demerits of the case, that is a strange condition of affairs that paralyzes the entire commerce of the country because a firm in the State of Illinois has a disagreement with its employes. And that is the height of selfish, criminal fatuity which will demand that this strike be settled before the great thoroughfares of the country shall be allowed to run their regular trains. The times are perilous. The great mass of humanity are in a highly inflammable condition. One spark starts the general conflagration, and the innocent are the sufferers. This present Fourth of July breaks ominously for the republic. Lawlessness is rampant; justice is sleeping. The religious teachers in the land have in many cases shown themselves as the despisers of God's law. His law has been ridiculed, despised, condemned, and set aside by tradition, till men think God altogether such an one as themselves. The wind has been sown; we have begun to reap the whirlwind, and the end is not yet.

Sunday-Law Arrogance.—The Australian soldiers during their Easter encampment at Langwarrin were allowed by their commandant to hold a concert on "Easter Sunday," after religious service in the morning. This stirred up the Presbyterian As-

sembly, which was shortly after that in session, and their Committee on Public Questions presented a report through Dr. Rentoul. And he thus stated the position of the religious people, according to the Melbourne Age: "They [the Sunday people], as a body, had in their hands a power of which the commandant never dreamed, a power to *till him out of his place* if the occasion absolutely demanded it. (Hear, hear.) They must see that the public money must not be used to prejudice religion in the minds of the young people of the colony." The commandant, Major A. B. Tulloch, very properly said: "As commandant, I must protest against the members of any council or sect whatever endeavoring to force on other persuasions of men under my command their ideas, customs, or beliefs." And this language was called by Dr. Rentoul "insolent." He further says: "The commandant had no right to attempt to dictate, instead of taking his instructions from the opinions of the people of the colony. (Hear, hear.) Such an attitude was not becoming in one appointed by the State and supported by the State." Indeed! But what business has the Church with matters of the State? Whence came her authority? The above shows the growing arrogance of religious bodies, the determination to dictate to the State its duty. In fact, such a spirit is always manifest in connection with Sunday legislation.

A Better Day Is Coming.—We are no pessimist in the sense of believing that the ultimate end of everything is destruction; but we do not believe that good is the natural fruit of evil. It is a law inexorable that whatsoever a man soweth that shall he also reap. It is as true of the world at large as it is of the individual man. The old Idumean patriarch well asked, "Who can bring a clean thing out of an unclean?" and he well answers, "Not one." The world is corrupt, carnal, selfish, sinful. Its only hope, the only hope of every individual soul, is the acceptance of Christ by each one. But this will not be. God has predicted it. Yet beyond all the crimes and sin and wickedness and blackness of despair dawns the golden morning of Christ's everlasting reign, ushered in by his coming in power and glory. Those who have come to know him now, in this life, will know him then as a Friend, Saviour, and King, while those who neglect him here, but choose selfishness and sin in his stead, will meet the fate of the sin they have chosen, namely, utter negation of being. It is for that glorious day we look. All the evils we now see are, in the light of God's word, but omens of the coming dawn of an eternal day which shall never know a westering sun.

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