

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.

"Beware of Covetousness."—In the twelfth chapter of Luke, verse 15, our Lord warns us to "beware of covetousness, for a man's life consisteth not in the abundance of the things he possesseth."

THE word "covetousness" comes from the Greek *pleonexia*, defined as "some advantage which one possesses over another; an inordinate desire of riches, covetousness, grasping, overreaching, extortion." Its use in the Scriptures may be learned from such texts as Mark 7:22; Rom. 1:29; Eph. 5:3; Col. 3:5. The word rendered "covet" in the tenth commandment of the Decalogue, as translated into the Greek, *epithumeō*, is more comprehensive, meaning "to fix the mind on, to set the heart upon, long for, to lust after." The word "covetousness," however, is generally used with respect to property, as being synonymous with avarice, or inordinate desire for gain, desiring that which belongs to another.

Its Source.—The root of covetousness is in the natural heart of man. "For from within, out of the heart," says our Saviour, "proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, . . . foolishness;" all these evil things come from within. Mark 7:21, 22. The margin puts covetousness and wickedness in the plural, and thus shows that covetousness and wickedness are manifested in different ways. One man is covetous in one way, another in another way. One lusts after power, another after fame, another after applause, another after the indulgence of the lower, baser passions, another after property or money. But in all cases the root of the wickedness is within the heart.

Opposite of Covetousness.—The only proper and normal mainspring of action in the life of every man is love. God's requirements, "Thou shalt love the Lord thy God with all thy heart," and "Thou shalt love thy neigh-

bor as thyself," are the only duties resting upon man. These include all other duties. Love to God would lead us to render to him all due homage and obedience. Love to our neighbor would lead us to treat him as we would have him treat us if our cases were reversed. Love in operation is life, and peace, and joy. It brings strength and cheer to the heart of him who possesses it; it proves a blessing to those to whose needs it administers. But love does not exist naturally within the human heart; it is from above. Therefore says an apostle: "Beloved, let us love one another; for love is of God; and everyone that loveth is born [begotten] of God, and knoweth God. He that loveth not, knoweth not God; for God is love."

COVETOUSNESS is the opposite of all this. Love flows outward for the good of others. Covetousness makes the heart the center and endeavors to draw all things inward for the benefit of self and self alone. It is especially manifest in this age and in this country, in the worship of money and what money will bring. This has doubtless been true in a greater or less degree in all ages; it is emphatically true at the present time. The worship of Plutus, the god of wealth, the mammon of the Scriptures, is the religion of the covetous.

The Power of Wealth.—A plutocracy is a government by the rich. America is largely a plutocracy to-day. In all matters where the interests of wealth are united, wealth is dominant. Gold is an "open sesame" to almost every coveted position in social or political life. Do the ignorant and uncultured, who cannot trace their lineage back through blue-blooded ancestors to some barbarous or savage chieftain, wish to be considered as belonging to the "upper ten"?—Gold will pave the way. Does the mediocre citizen, whose merits would never raise him higher than town clerk, desire to enter the halls of Legislature or Congress with "Hon." before his name?—Gold will open the doors. Does the libertine wish to indulge his bestial propensities?—Gold will enable him to do it even at the expense of the hitherto innocent. Are so-called positions of honor desired anywhere?—Few indeed are the places where gold sufficient is not potent. Are riches desired for the sake of being rich?—Well, gold, gold, gold, sufficient gold, will make one rich. Thus it is that covetousness, or love of money, is the sin which underlies so many other sins. Some men love money for its own sake; others love it for what it will buy, both motives being

equally selfish. Truly has the Lord said: "For the love of money is the root of all evil; which while some reaching after, have been led astray from the faith, and have pierced themselves through with many sorrows." 1 Tim. 6:10, Revised Version.

A Curse to Others As Well—How emphatically true are the above words! How men have not only pierced themselves through with many sorrows, but they have pierced others through with many sorrows also! There are millions through the past ages who, could they speak, would testify to its truth to-day, and the history of the ages has told us of the world-wide ruin wrought by the coveting of "saint-seducing gold." We have the testimony in the present, as in the past, that

"Laws grind the poor, and rich men rule the law."

The vast fortunes that are piled up by the Goulds, Vanderbilts, Astors, Stewarts, Rockefellers, Huntingtons, and Pullmans, of America, bring their possessors no comfort, and are a menace to stable government. In fact, the law-making powers are, to a greater or less extent, controlled by the wealth of the country, and especially when this wealth is combined in any one line, as it is, for instance, in the great Sugar Trust and Standard Oil Company. Votes are purchased to elect lawmakers, and the lawmakers are purchased after election. Men purchase votes to get more gold; men sell votes for the same purpose. The cry of the millions is:—

"Gold! gold! gold! gold!
Bright and yellow, hard and cold."

The love of money lies at the very foundation of the present troubles through which our country is passing. Wealthy corporations by law and combinations have forced prices up and down at their own sweet will, regardless of the needy, have ground the faces of the poor, have reduced the already meager wage, have used men as so many mere machines to advance themselves and their selfish interests. This they have been able to do by better opportunities, excellent training, and superior talent. Their very success has lifted them in their own imagination above the common mass of men. The rich are forming a sort of aristocracy among themselves with wealth as the badge of nobility. All these things and more have roused the prejudices, resentment, and hatred of millions of the poorer class, and these sentiments have been fed by demagogues and politicians who are feathering their own nests by plucking the few feathers left by the rich.

Not the Rich Alone.—But it is not alone the

rich—those possessing large earthly wealth—who fall under the condemnation of the word of God. That man who has set his heart on riches, or on the perishable things of earth which riches will buy, albeit he may not be able to obtain them, is as truly covetous as the man with the same disposition who has obtained what he sought. The reason why one was successful and the other not is not a matter of disposition, but of ability and opportunity. "The love of money" may be as great in the heart of a brakeman, for instance, as in that of a railroad manager, and may lead to worse results; for while in the manager it may result only in the stealing of a few thousand acres of land or a million or two of dollars from the government, in the brakeman it may result in the wrecking of trains, the loss of millions of dollars through paralysis of commerce, and the loss of precious life. It is the love of money in both instances. "They that will be rich [Revised Version, "They that desire to be rich"] fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6:9. There are thousands who desire; there are few who obtain. If the wealth of the world were divided among its inhabitants, an equal amount to each, but a little while would serve to destroy the equality, and divide the people between rich and poor. But those who desire, who cherish the desire, fall into the snare in the time of temptation. Both classes have met it in this great railway strike, and both continuing in the desire will meet "destruction and perdition" at last.

There Is a Better Way.—We know that it will not be believed by the mass; but some will believe it and heed it; for it is God's way. "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content." 1 Tim. 6:6-8. "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2:5. Use this world as not abusing it. It is worth nothing to us only as we may use it to glorify God, and so be helped on to that better world which will know no poor. Food and raiment are all that the rich have, and but few have any hope beyond. The poor may be poor in earthly riches, but they may possess the far more exceeding and eternal weight of glory, the riches of the glory of God's grace in Christ Jesus. The rich in worldly goods who counts his riches by actual deed as belonging to God is poor in His sight. The poor whose heart is set on riches is accounted of God as those who are rich; they worship the same god of gold. But those who give all to him, who use all for him, are the poor of this world, rich in faith and heirs of the kingdom. Here is good advice for all, rich and poor:—

"The rich and poor meet together; the Lord is the maker of them all."

"Labor not to be rich; cease from thine own wisdom. Wilt thou set thine eyes upon that which is

not? for riches certainly make themselves wings; they fly away as an eagle toward heaven."

"And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

"Surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity. Trust not in oppression, and become not vain in robbery; if riches increase, set not your heart upon them."

"A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be innocent."

"Riches profit not in the day of wrath; but righteousness delivereth from death."

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."

SOME SUNDAY ARGUMENTS.

THE Victoria (B. C.) *Weekly Colonist*, of May 25, contains a report of a sermon on "The Christian Sabbath" by the Rev. Dr. Campbell, of the First Presbyterian Church of that city, which we are requested to notice. It really presents nothing worthy of notice. Those who know God's word will readily see all its fallacies. However, all do not know God's word, and it is this class we hope to help in the following remarks.

The gentleman evidently did the best he could for the cause he represented, but, unfortunately for those who attempt to defend Sunday, they champion an ignoble cause, concerning which we may well inquire, in the words of the Scripture, "Who hath required this at your hand?" Dr. Campbell takes the following positions, which we number:—

[1] Although it [the Sabbath] was the seventh day of the week in relation to God's work, it was first in relation to man's; for before he entered on the toil of tilling the garden of Eden he enjoyed the blessings of the Sabbath, the day on which God rested from all his work of creation.

To this we may reply that according to the Sacred Record Adam's first day was the sixth day, upon which were brought before him all the animals, which he that day named. Compare Gen. 2:19, 20 with 1:27-31.

After admitting that the weekly division of time was observed down through the ages, he well says:—

The word "remember," with which the fourth commandment begins, seems to indicate that the Sabbath was well known to the Hebrews, for indeed no new law was given at Sinai, and the fourth commandment only put the law of the Sabbath in a more definite form than it formerly was.

He continues:—

[2] The essential element in the fourth commandment is setting apart one day in seven for rest, and six days for labor. Emphasis is laid upon the idea of the Sabbath. "Remember the Sabbath day," not the seventh day, "to keep it holy," and the command closes with the statement, "Wherefore the Lord blessed the Sabbath day," not the seventh day, "and hallowed it." . . . While in the body of the commandment the seventh day is mentioned as the day of rest, the stress is not laid in Scripture on the seventh day, but on the Sabbath, and that too whether the day observed as the Sabbath be the seventh or first day of the week.

But the Sabbath is only one day. On one day only God rested; one day only he blessed; one day only he set apart. That day was the

seventh, the rest day, the Sabbath; for sabbath means rest. To "remember the Sabbath day" is therefore to "remember the day of the rest." "Wherefore the Lord blessed the Sabbath day," is to say, "Wherefore the Lord blessed the day of the rest," which can be only one day, namely, the seventh. And God did lay "stress" upon the seventh day by a threefold weekly miracle of forty years. He showed that only one day was, or could be, his Sabbath, namely, the day of his rest. Exodus 16.

[3] After the resurrection of Christ the apostles and early Christians ceased to keep the seventh day as the Sabbath, but substituted the first day of the week, which was called the "Lord's day."

But there is not the slightest evidence in the Scripture that that is the case. The idea is preposterous that Christ observed the Sabbath in a "lawful" manner all his earth life, told his disciples to "follow me," and then these disciples, without one word as to the sacredness of Sunday from his lips, departed from Christ's express example and began the observance of a day which has no Biblical claim to sacredness whatever. These same disciples taught the observance of God's holy law (Rom. 3:31; 1 John 2:3, 4; 5:3; James 2:8-12; Rev. 14:12), and the necessity of following in Christ's footsteps (1 Peter 2:21; 1 John 2:6). Where and when and how did Christ substitute the first day for the seventh? Where is the record? What the true Lord's day is, is expressly told us in Mark 2:27; Isa. 58:13; Ex. 20:8-11. Further, the seventh-day Sabbath was kept in the church, notwithstanding the apostasy, for more than four centuries after Christ.

[4] Jesus appeared after his resurrection to his followers gathered together for worship seven times. The first two were on the first day of the week, and surely it is not unreasonable to suppose that the other five were also on that day.

The first one was on the evening of the first day, when the day had passed. Why did he not meet earlier with them if the day were to be kept as sacred? The fact is the disciples did not believe him to be risen. See Mark 16:14. The second recorded meeting was "after eight days" from the first, certainly not on the first day of the week. John 20:26. The third was on a fishing occasion, which might have been Sunday. Our Presbyterian friend should not find fault with anyone for following piscatorial diversions on Sunday; for according to his above statement leaders of the primitive church on that day "went a-fishing," and our Lord gave them success. The last meeting was forty days after his resurrection, on a Thursday, ten days before Pentecost. The whole Sunday argument is based on just such suppositions.

[5] The precepts and commandments which Jesus gave to his disciples during the forty days after his resurrection we learn from the acts and writings of these inspired men. One thing in particular they did by precept and example: they taught the churches which they organized to meet on the first day of the week for worship, an important part of which was the celebration of the Lord's Supper, which seems conclusively to have been an injunction of Christ himself. As the essential elements of the Sabbath were transferred to the first day of the week it is of little moment whether the name was transferred or not.

But what "precepts and commandments" do we learn? Where are such ever men-

tioned? Jesus said *before* his death that he had given them God's word (John 17:8, 14), and on the cross he declared his work finished, which he came to do personally on earth. Nowhere by precept or example did the apostles teach the church to meet on the first day. The celebration of the Lord's Supper was "an injunction of Christ himself," but the celebration of the Lord's Supper *on the first day* was *not*. The time was left with them, and was sometimes daily. Acts 2:46. The essential elements of the Sabbath were God's rest, blessing, and sanctification on his part. Gen. 2:2, 3. To man, it was a memorial of God as a Creator, and a sign of him as Recreator or Redeemer. Ex. 20:8-11; Eze. 20:12, 20. The resting of God could not be transferred to the first day of the week, because he did not rest that day, and his blessing and sanctification have not been transferred. And on man's part there is nothing in connection with the first day which reveals to man God as Creator or Redeemer.

[6] As the work of redemption is more important than that of creation, so the Lord's day is of greater importance than the Jewish Sabbath.

The work of redemption, of regeneration, of saving man, is a work of creation. It is creating a man anew in Christ Jesus, and is so called. See Eph. 2:10; 4:24; Col. 3:10. The Sabbath is a memorial and a sign of both creations. God's power in creation is pledged for man's salvation. See the whole of Isaiah 40; Eze. 20:12, 20.

[7] A direct command for the change of day is not essentially necessary, for the acts of Christ and his inspired followers are as authoritative as direct commands. If the principle is taught in the word it is all that is necessary.

By the above we may justify every error and dogma of the Papacy; and it is the principle now forsaken by many Protestants, who will inevitably be led back to the Church of Rome. Says Dowling:—

The Bible, I say, the Bible only, is the religion of the Protestants! nor is it of any account in the estimation of the genuine Protestant *how early* a doctrine originated, if it is not found in the Bible.

He who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing steps down from the Protestant rock, passes over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority.—*History of Romanism, book 2, chap. 1.*

Loyalty.—Loyalty to government, to God, is one of the demands of the hour, yet, sad it is, loyalty to government in these days is conspicuously lacking. Utterly regardless of right and duty in the past, the railroad corporations have enriched themselves at the country's expense. Utterly regardless of right and duty, lawless strikers and rioters are destroying themselves at not only the railway's expense, but at the expense of every branch of trade and industry, and in open and planned defiance of law and government. But loyalty to earthly government may not be expected of them when loyalty to divine government is wanting. There can be no loyalty without conscience; and there can be no conscience—no good conscience—where utter disregard for the principles of God's

word is prevalent. Loyalty to the principles of God's government means loyalty to human government; and he who is not loyal to human government in the proper sphere of human government does not know the principles of God's government.

STRIKE! FELLOW-WORKMEN, STRIKE!!

AMONG the incidents of the strike, it has been reported that certain cigar makers' and brewery workmen's unions had struck. Good. Not that we have aught against the *men* engaged in either line of business, but it would be a blessed thing for thousands of the workmen and their wives and children if every worker, rich or poor, in the tobacco, beer, and alcoholic interests would strike, and strike forever. It would pay the workingmen of this country to pension them all liberally, on the condition that not another leaf of tobacco should be grown, nor another gallon of beer brewed, nor another quart of intoxicating drinks distilled or manufactured. Of course this will not be as long as men have appetites uncontrolled by reason or grace, but it is a thing devoutly to be wished. Many of the rumsellers who "sympathized" with the strikers, whose saloons became the gathering place of the disaffected, have well filled their tills from hard earnings, or will absorb the greater part of the first month's wages after the strike is over, while in many instances the grocer, butcher, and baker will go unpaid.

The worst foe which the workmen of this country have, the one which robs them of manhood, honor, and comparative plenty, the one which dulls the brain, brutalizes the mind, and enslaves the whole being of thousands, is King Alcohol, together with his myrmidons, beer and tobacco. These stimulants and narcotics are not needed. We know they are not. The writer has worked on the farm from 4 A.M. till 10 P.M., in the iron mines for twelve hours a day, at the printer's case, in building, in the lumber woods, in saw-mills, for the same length of time, at hard brain labor for from fourteen to sixteen hours a day, year in and out, in Europe and America, indoors and out-of-doors, when the thermometer stood at 110° Fahrenheit in the shade, and 10° to 20° below zero in the sun, and in all the various places, times, conditions, and environments, he has never needed either alcohol, beer, or tobacco; and he has fared as well, and been happier, he believes, than those who used these poisons. There are hundreds of others who can testify to similar experiences. Fellow-workmen, *strike* on these things, connect with God in this strike, and blessing and victory shall be yours.

A YEAR ago, in obedience to the instruction of Pope Leo XIII., England was dedicated and consecrated by the faithful "to the most Holy Mother of God, and to the Blessed Prince of the Apostles" (which, being interpreted, means the pope of Rome). How England regarded this he did not ask, but she is trending that way as fast as she can. Germany, England, and the United States, the former strongholds of Protestantism, are not able to raise a manly protest.

General Articles.

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

"THIS DO, AND THOU SHALT LIVE."

BY MRS. E. G. WHITE.

(Concluded.)

IN the parable Jesus presented a stranger, a neighbor, a brother in suffering, wounded and dying. How much more should their hearts have been moved with pity for him than for a beast of burden! But, though priests and scribes had read the law, they had not brought it into their practical life. They had read: "For The Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward; he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger; for ye were strangers in the land of Egypt." "And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt; I am the Lord your God."

In speaking of the manner in which the priest and the Levite treated the wounded man, the lawyer had heard nothing out of harmony with his own ideas, nothing contrary to the forms and ceremonies that he had been taught were all the law required. But Jesus presented another scene: But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out twopence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

After Christ had shown up the cruelty and selfishness manifested by the representatives of the nation, he brought forward the Samaritan, who was despised, hated, and cursed by the Jews, and set him before them as one who possessed attributes of character far superior to those possessed by those who claimed exalted righteousness. The Samaritan manifested the pity and love that the priest and Levite gave no evidence of possessing. He gave a demonstration that he had a heart that could feel for suffering humanity, that he had nobility of soul to show mercy to one whom he knew not, that his love was of the right quality, flowing out in disinterested benevolence, and making him treat the wounded stranger as he would desire to be treated were he placed in similar circumstances.

Everyone who claims to be a child of God should note every detail of this lesson. The wounded and bruised sufferer was a man, and the Samaritan showed himself to be a man. He did not stop to consider whether or not this man would be pleasant or disagreeable, whether he was a Jew or a Gentile. He knew

that he was in need of help from humanity. "Thy neighbor" does not mean one of the church or faith to which you belong. If our names are upon the church book, we should represent the mercy, compassion, and tenderness of Jesus Christ, with no thought as to race, color, or class distinction. The Samaritan realized that there was before him a human being in need and suffering, and as soon as he sees him, he has compassion upon him.

He takes off his own garment with which to cover his nakedness, and uses the oil and wine he has provided for his own comfort to heal and refresh the wounded man. He forgets that he may be in danger of similar treatment from robbers by tarrying in the place, and places the man on his beast, and moves slowly along, with even pace, so that the stranger may not be jarred and made to suffer increased pain. He brings him to a comfortable inn, takes care of him through the night, watching his case carefully, and in the morning, as the suffering has improved, he ventures to leave him to the care of the inn keeper. He hands him a sum of money, bidding him care for the stranger, and saying that if he spends more than he has provided, he will repay him on his return.

The Samaritan followed the impulse of a kind and loving heart. Christ so presented the scene that the most severe rebuke was placed upon the unfeeling actions of priest and Levite. But this lesson is not only for them, but for Christians of this day, and is a solemn warning to us that for humanity's sake we may not fail to show mercy and pity to those who suffer. Like Judaism, Christianity has become perverted, and selfishness and cold formality have quenched the fire of love, and dispelled the graces that would make fragrant the character. Holding up before the lawyer the course of the Samaritan, Jesus said to him (for he was no pretender), "Go, and do thou likewise." There are many who are sentimental, and who are ready to weep over any tale of woe, but who do not manifest real love in doing for the needy those things that should be done. But those who have read this lesson, and have been benefited, will be able to distinguish real love from sentimentalism.

In the parable of the good Samaritan, Jesus presented his own love and character. The life of Christ was filled with works of love toward the lost and erring. In the man bruised and wounded and stripped of his possessions, the sinner is represented. The human family, the lost race, is pictured in the sufferer, left naked, bleeding, and destitute. Jesus takes his own robe of righteousness to cover the soul, and whosoever believeth in him shall not perish, but have everlasting life. The Lord Jesus gives no encouragement to the idea that one is superior to another, and justifies no one in cherishing feelings of contempt or even indifference toward his fellow-men. The law of God is the standard to which all must attain, and sinful man can obey that law only by the merit and grace of Jesus Christ, who has died for his salvation.

PERFECTION as the highest aim of what God in his great power would do for us, is something so divine, spiritual, and heavenly that it is only the soul that yields itself very tenderly to the leading of the Holy Spirit that can hope to know its blessedness.—*Andrew Murray.*

THE IMAGE OF DANIEL 2.

BY J. S. GREEN.

THE Lord is coming. See his glorious signs,
Hung in the heavens, and spread o'er sea and earth,
As tokens of the coming morning shine
Before the radiant sun sends all his glories forth.
God's holy word was given to guide us safely through
The night of time, to heaven's eternal day;
Then let us search its pages—learn to do
His holy will, and when we learn, obey.
An ancient king of Babylonish fame
Saw, in the dreamy visions of the night,
An image stand erect, with giant frame,
With head of gold, and arms of silver bright.
Brass formed the body of this wondrous man;
The legs of iron seemed to say, "I'm strong."
But, lo! the feet are weaker—clay creeps in—
An indication that 'twill fall ere long.
Again he looks, and, lo! a stone cut from the mount
Smites the great image on its crumbling feet,
And then the gold and silver, brass and iron, and clay,
Crumble and pass as chaff is blown from wheat.
The prophet told the king that kingdoms four
Should rise successive, then the fifth should come—
God's everlasting kingdom, glorious, great.
The rest should pass away to make it room.
So it has been; the Babylonish head of gold
In splendor shone long years, but it must pass,
And give the silver place—the Persian kings;
And they in turn must give away to brass.
The brass, symbolic of the Grecian throne,
Shone forth in glory; but to fade 'twas doomed,
For the next symbol, the iron kingdom, comes,
Showing the wondrous strength of ancient Rome.
Majestic Rome unrivaled stands long years,
Like iron strong, and then the mingled clay
Forms weakened feet, increasing human fears,
And thus the image, tending toward decay.
We look again, and, lo! the toes appear,
Ten kingdoms on the soil once held by Rome.
A little while then these will disappear,
And then the kingdom of the Lord will come.
The stone cut from the mountain represents
The blest and universal kingdom of our God.
It breaks in pieces and consumes the four,
And spreads its reign of peace o'er all the earth abroad.
The fifth great universal kingdom shall eclipse
The glory of the four that's passed away.
And it will stand forever; it will never fall.
O reader, are you ready for that day?
Hebron, Wis.

"THE LEAVEN OF THE PHARISEES."

BY W. N. GLENN.

In the first verse of the twelfth chapter of Luke we find a caution from our Lord to "beware of the leaven of the Pharisees, which is hypocrisy." The fact that it is hypocrisy is most assuredly a good and sufficient reason for the caution. Therefore it is fitting to inquire further as to what is this leaven against which we are so plainly warned by the Lord himself.

In the sixteenth chapter of Matthew, where this same caution is again recorded, there is an explanation by which the disciples understood that he meant that they should beware "of the doctrine of the Pharisees and Sadducees." Then in the seventh chapter of Mark the Lord says of these Pharisees, "Howbeit in vain do they worship me, teaching for doctrines the commandments of men." Verse 7: By the commandments of men he referred to the traditions of the elders, concerning which he further said, "Full well ye reject the commandment of God, that ye may keep your own tradition." Verse 9. Again, in verse 13, they are charged with

"making the word of God of none effect" through their traditions.

From these testimonies it is seen that by the "leaven of the Pharisees" is meant the commandments or traditions of men. From the fact that such teaching is hypocrisy, it must have been presented to the people in a false light. And the further fact that these traditions were taught as doctrine, shows that they were represented to be the commandments of God. Then the leaven, the hypocrisy, against which we are warned is that of representing the commandments of men to be the word of God.

This leaven had been silently, stealthily working among the Jewish people until it had permeated and corrupted the whole nation. Its deceptive influence had become so deep seated that when the Messiah came, for whom the people were looking, they were so blinded that they could not recognize him. Although he did the will of God, manifesting in his life the perfect law of his Father, they utterly rejected him, and even put him to death because he would not observe their hypocritical traditions. The deleterious effect of such teaching is thus summed up in Matt. 23: 13: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."

But the "leaven of the Pharisees" has not ceased to work. From the Jewish Church the hypocrisy of teaching for doctrine the commandments of men soon passed over and took root in the Christian church. In Paul's day he could say, "The mystery of iniquity doth already work." All along men have been teaching the old "Thou shalt not surely die" falsehood first iterated in Eden. The leaven of man's inherent immortality has corrupted almost the entire church. Ministers and other teachers are presenting it as a doctrine of the Bible, notwithstanding the uniform teaching that eternal life and immortality are obtained only in Christ. On the tradition that man has eternal life in himself has been reared all the fabulous structure of Spiritualism, with its seductive delusions luring men to death. Its advocates most effectually "shut up the kingdom of heaven" against their deluded adherents.

Another tradition of men which has leavened a large portion of the church is the institution of sprinkling. In this the votaries of the commandment of men also "transgress the commandment of God" in regard to baptism (immersion), which is a memorial of the burial and resurrection of Christ. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2: 12. To memorialize a burial by sprinkling a little water on the forehead is verily a travesty upon the example of our Lord, who "was baptized of John in Jordan," going down into the water. See Mark 1: 9, 10; Matt. 3: 16.

But in no respect is the "leaven of the Pharisees" so pointedly manifest as in the tradition of Sunday observance. Herein is a marked parallel between the time of Christ's sojourn on earth and our time. Because the rulers of that time could find no other fault in the faithful Preacher of the word, they made special attacks upon him because he kept the Sabbath according to the commandment, and not according to their traditions.

The question of the day of the Sabbath was not in issue then, but men insisted upon the enforcement of their commandments regarding the Sabbath; and their zeal, their bigotry, and their hypocrisy would willingly have put to death the transgressor of their traditions. The same principle is involved in the matter of setting up a *day* by the sole authority of men, the observance of which is to "make the commandment of God of none effect."

The first-day sabbath tradition worked its way into the church gradually, silently, insidiously, as the leaven works, until it became strong enough to assert its claims upon the whole body. At first "a little leaven," making no pretension to sacredness, in course of time, and incidentally by force of secular law, it "leavened the whole lump," until, at the Council of Laodicea, about A.D. 364, the traditional day was declared to be sacred, and the day designated in the commandment of God openly rejected. Like the Pharisees of old, the council anathematized all who ignored the commandment of men and adhered to the law of God.

And this "leaven" is still working. The first-day sabbath is still urged upon the people as the law of God. The anathemas of the rulers, who assume to be the conservators of the oracles, are still hurled at all who dissent from their tradition. The power of the civil law is still invoked to enforce the tradition upon all, and is especially employed against those whose consciences impel them to obey the commandment of God.

The injunction, "Beware of the leaven of the Pharisees," is as applicable to our day as it was when first uttered by our Lord; and it will be so as long as men are disposed to have their own unscriptural doctrines usurp the place of the word of God.

CHRIST IN CREATION.

BY ELDER R. C. PORTER.

JESUS CHRIST, "the same yesterday, and to-day, and forever," says: "My thoughts are not your thoughts, neither are your ways my ways saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

To lead all to the full assurance of faith by the power there is in that word to transform us into the divine character, he revealed its power in the work of creation. God through Christ created the universe and all things therein. Of Christ it is said, "And he is before all things, and by him all things consist." Col. 1:17. We are not left to conjecture as to how the work of creation was accomplished. God's method is plainly stated. It was not, as a false theory of speculative science presents it, a development that required untold ages for the formation of this earth, but "he spake, and it was done; he commanded, and it stood fast." Thus "by the word of the Lord were the heavens made; and all the host of them by the breath of his mouth."

In the first chapter of Genesis we have the record of the fitting up of the earth for the abode of man, after it had been spoken into existence. All was confusion and darkness until God said, "Let there be light, and there was light." He continued to speak, and the wonderful transformations were wrought, through the word of his power, until within six literal days all was perfect in symmetry and a paradise of beauty.

So far beyond the comprehension of human reason are the mysteries of creation, that Inspiration declares that none but those who believe the divine record will understand it. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3.

He who thus created all things by the word of his power can create within us clean hearts and renew within us right spirits. He that caused the light to shine out of darkness in creation, can shine in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. If with troubled hearts we come to him, the "Peace, be still," that calmed the stormy Galilee, can as quickly give us the peace within that passeth all understanding, the wonderful blessing that maketh rich and addeth no sorrow with it. This is the import of the lesson of creation as revealed to us in his word.

GOD IS LOVE.

The motive in creation was love for others, for "God is love." 1 John 4:8. And "thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11. Since God is eternal, unchanging love, the only motive that could prompt him to create was to bring into being other intelligent creatures upon whom to bestow his love. But the record states, "All things were created for his pleasure." How, then, can it be truthfully said that his only motive in creating was love for others?—Because God is love; therefore the pleasure of God is love, and the supreme delight of love is the highest pleasure of God; and "love seeketh not her own." 1 Cor. 13:5. Therefore his motive in creation was solely unselfish love for others. He created us to love us. In this he finds his highest pleasure. "Ay, love's gain is love." Christ, our example, was not satisfied to enjoy the wondrous love of God alone; but he would create other intelligent beings to be sharers of his Father's love. O unselfish Son of God, we would be like thee!

LOVE DOES NOT COMPEL.

The right of choice was granted to all. God could take no pleasure in enforced worship from his subjects. "Without freedom of choice there could have been no development of character," no heartfelt worship or service. The intelligent creatures throughout the universe, both in heaven and in every world, would, if not given freedom of choice in the service of God, stand in the same relation to him in the service as their inanimate planetary system. If man were not created to stand in a different relation to God from the planets, which were created for his home, then all were made in vain, "for thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isa. 45:18.

Since the planetary system would have

been created in vain if it had not been made to be inhabited, it would have been made equally in vain if it were to be inhabited by human machines, whose only service was that of eternally fixed, forced compulsion, from which they could not break away. Hence, God placed the universe under the claims of the eternal law of love. This law was but the outgrowth of his own character of infinite love. He could give no other, because in the principles laid down in the law of love was summed up the happiness of his creatures. To obey, and enjoy happiness and life, disobey, and take misery and death, was not spoken as a test of loyalty only, but it was thus spoken also because the happiness of all his intelligent creatures depended upon their acceptance of the principles of supreme love for God and confiding and unselfish love for one another.

Without supreme love for God there could be no unselfish love for one another. He is the source of all unselfish love. From him it comes to us. The first natural response in return is love to the Giver of such a matchless gift; and then comes the desire begotten of this love, to bestow love upon all about us. Hence the law, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." As long as all practiced these principles, there would be perfect unity and happiness throughout the universe; wherefore the warning of infinite love, "Of every tree in the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16, 17. How plainly is the right of choice in religious service here left with each individual! Jesus would not compel the children of his creation in religious things. His children are like him. Could we but see the unseen, and know the reasons to us unknown, and comprehend the things beyond our finite comprehension, we would always see and know that the object of all God's words to us is our highest good. So we can lay it down as a principle of universal application, "He doeth all things well." And "every word of God is pure." Prov. 30:5. Therefore it is safe to act upon every word of God, whether we understand the reasons for it or not; and it is unsafe to reject the word of God, for any cause.

[The next article will be "The Sabbath in Creation."—Ed. S. of T.]

BE ESTABLISHED.

A GOOD tree, a strong tree, strikes its roots deep down. The temple in Jerusalem was built upon a rock, and it is said that the foundation was as deep as the building itself was high. It must be so with us if we would be established. We must work, but we must also pray, and the more work we have to do the more prayer we must make. We must think of this world, but we must also think of the next. We must do what is right by men, but we must also do what is right by God. When we "get on" in this world, get riches, get more mercies, get more comforts, then we must get a deeper, deeper trust and hold on Jesus Christ. If we don't do that, if we don't get in deeper with Jesus as we get on more in the world, one day we shall be found adrift, for we have had too shallow a grip, we have not been established. Be established, settled on Jesus, for life and for death, once and forever.—J. R. Howatt.

TIME OF INHERITANCE FUTURE.

BY ELDER WM. COVERT.

THE KINGDOM OF GOD UPON THE EARTH.

THAT the time for the saints to possess the earth has not yet arrived will appear as the Scriptures upon that subject are examined.

It has been shown from the Abrahamic promises that neither the patriarch nor his promised seed had in the apostle's days received enough of the promised earth to make them standing room. Acts 7:5.

In following the line of earthly kingdoms Daniel was shown their succession until the kingdom of Christ should fill the whole earth. He said: "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

This testimony is so plain that there is no need of any mistake in its meaning. The dominion is universal, being under the whole heaven. It comes in after the destruction of those kingdoms, which were begun by Nimrod, the first great usurper of power among the descendants of Noah. When it is brought in, all rulers will serve and obey the Most High. It is an everlasting dominion, and agrees with a parallel statement in chapter 2:44, which says that this kingdom shall never be destroyed; neither shall it be left to other people. It is not to pass from one ruler to another, nor change title from one owner to another. It will then have taken the place of every other kingdom and ownership which had preceded it upon the earth. It is well then that it is settled once for all and "stands forever."

The inheritance promised the saints cannot become an established fact in their possession until the King of Righteousness shall rule in peace. Then the uttermost parts of the earth are to be in his possession. Ps. 2:8. This rule will continue without a break through endless ages. Luke 1:33.

When the land of Palestine was divided among the descendants of Jacob, each tribe was allotted a definite portion, and these allotments were divided among the families, never to pass in permanent title to other people.

The commonwealth of Israel was a miniature kingdom faintly representing in outline the everlasting kingdom of God upon the earth.

The original plan as settled under Joshua was that the Lord himself was king and the people held the earth by divine allotment. It was taken by conquest from the enemies of righteousness and given to those who agreed to keep the commandments. The inhabitants in the land had made themselves so vile that the land itself was made sick because of their abominations, and therefore it refused longer to retain them in possession. As the Lord was teaching Israel preparatory to entering the land of Canaan, he said: "The land is defiled; therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, . . . that the land spue not you out also, when ye defile it, as it spued out the nations that were before you." Lev. 18:25-28. Sin is so repulsive that it makes the very land and the dwellings sick where it is practiced. See Jer. 9:19.

Before the Lord would establish Israel as a

nation, in a land whose inhabitants had been cast out because of transgression, he took of the whole people a solemn pledge of obedience to his laws and of faithfulness to him as their divine ruler. And when they became as bad as the nations whom they superseded, they were themselves cast out. In fact, the Lord would prefer a barren waste rather than a populous land all given over to the works of abomination.

In the closing scenes of David's life he said: "The Spirit of the Lord spake by me. . . . He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even as a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." 2 Sam. 23:2-4. David himself had been a ruler, yet he acknowledged that his house had not so been with God. He in his rule had not reached that perfection. Nevertheless he knew that through the everlasting covenant all that had ever been promised would be brought to pass. Verse 5.

The principles contained in the above propositions show that there can be no permanent ruler nor abiding people upon the earth only as associated in righteousness, that the earth cannot yield her strength to sinners, nor long send forth her fragrant beauty to glorify the dwelling place of wickedness. There must, therefore, be an eternal reign of righteousness over an upright people in order to fulfill the scriptural predictions relating to the earth. It is, therefore, written of earth's destined Ruler, "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." And it is said of the condition of the earth and the things upon it under this rule, "They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:5, 9.

Of the land, and of God's people at that time, it is written: "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. 62:3-5.

We ask the reader to study the whole connection and see the wonderful beauty of the subject. The prophet gives us the whole future kingdom of glory upon the earth in the context. But the point we are now considering is the earth and its inhabitants under the eternal reign of Christ.

In the view given the land is purified from sin and restored to its primeval state of holiness, with the redeemed sons of Adam each allotted a part to possess forever. At that time the whole earth will be inhabited and each possessor will know his part and place forever.

The joy of such a possession, and the rejoicing of the Lord himself in seeing his people so happy and free, is illustrated by the figure used by the above scripture.

This happy state will be realized "when the Son of Man shall come in his glory, and all the holy angels with him;" and, making the proper separation through the judgment, he shall say: "Come, ye blessed of my Father, in-

herit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34.

May the reader and the writer receive an inheritance then.

RELIGION OF THE MONKS CONSIDERED.

BY ELDER L. E. KIMBALL.

I HAVE spoken of celibacy and virginity as an imposition upon all the "religious," clergy and ascetics. We have now to consider whether the holiness of the recluse was enhanced thereby. Many persons, "for the kingdom of heaven's sake," have lived in godly simplicity unmarried, and this is recommended in Scripture, in consequence of the natural inclination to seek to please the husband or the wife, rather than God; and because of the inevitable "trouble in the flesh," and worldly cares, Paul says, "I would have you to be without carefulness," "that ye may attend upon the Lord without distraction." 1 Cor. 7:28, 35. Manifestly, then, one who chooses the life of the *caelebs* (single life) that he may attend upon the Lord without any distraction, chooses the better part. But this is a matter of choice not of necessity, for, adds the apostle, "If he marry he hath not sinned," the Nicene doctors to the contrary, however, for with them to marry was to forsake religion. It must be remembered that the monks were the "religious," the "converted."

Now, the one whose heart is so set upon God, whom God has sanctified to do his work, who, that he may attend to the duties of his high calling, would exclude all cares of a worldly nature, cutting every cord that binds to earth, such an one, living in voluntary singleness of life, whom God trusts with his power, may also be safely trusted of man. We have Christ's example in this.

But what have we to say of an iron law prohibiting unconditionally and absolutely the marriage state? It is not choice henceforth, but necessity; but what if the heart does not coincide with the outward regulation?—Then the "passions of sins, which were by the law, did work in our members to bring forth fruit unto death." Then when we would do good, evil is present with us, and "the evil which I would not, that I do." Well, then, to impose such a law upon an unconverted man would certainly precipitate his ruin, for the passion for married life will certainly result in his trenching on the rights of others. Therefore, to avoid fornication, saith the Spirit, "let every man have his own wife, and let every woman have her own husband."

To show the baleful results of that law which imposed celibacy and virginity upon "hundreds of thousands" in the Nicene era (and in fact it has been operative all the way down the ages to the present), we have but to note the confessions of the monks, made at times in their seventieth and eightieth years, showing how they became addicted to horrid vices and subject to loathsome infirmities.

Salvian, writing in the generation following the Nicene era, whose testimony is conclusive as showing the quality of the religion which came as a product of these church doctrines, about A.D. 440 said:—

But it is only the laity, I warrant you, who sin at this rate. Not surely some of the clergy; worldly men, not surely any of the monks—*religiosi*? Aye, indeed; under a color of religion, sold to worldly vices, these men, who after a course of shameless profligacy and crime, inscribing themselves with a title of sanctity, differ from what they once were

in profession only, not in conduct. They have changed their name, not their life; and thinking the garb of piety to contain its substance, they have put off the garment only, not the mind of their former estate. So it is that others, with the less odium, profess themselves guilty, who when they declare themselves to have done penance, relinquish neither their former manners nor their attire; for in such sort, on almost all occasions, do they (the monks) behave that you would suppose them not so much to have repented of their former crimes as since to have repented of their repentance; not so much formerly to have repented that they had lived immorally as afterwards that they had promised to live better.

These men well know that what I am saying is true; their own conscience bears testimony to every word. . . . After taking the name of penitents they became the buyers of the most ample and unwanted powers. How should not such men repent of their (professed) repentance? Can one believe it that men should have been thinking anything of conversion, and of God, who, abstaining from intercourse with their own wives, have made no scruple of trenching upon the rights of others? and who, while they make profession of bodily continence, act like bacchanals in the debaucheries of the mind? Truly this is a new sort of conversion, which consists in abstaining from what is lawful, and perpetrating what is unlawful. Oh, yes, they deny themselves the marriage bed, but they deny not themselves ravishing! What is this?—Foolish doctrine! God has forbidden sins, not matrimony.—*De Gubernatione*, pp. 185-187.

The facts that God has made marriage lawful for all men, and gives the express enactment that the bishop must be "blameless, the husband of one wife," and "let the deacons be the husband of one wife," show plainly that the Nicene law against marriage was not a good law; for God's laws are good, and this conflicting law was of the devil; and it soon precipitated the church into a mire of pollution.

Again, let us examine their piety as expressed in prayer and their daily routine. One author speaks of the devotional labors of the ascetic as "liturgical task work," which they scrupulously adhered to day by day, chalking off prayers by the score and by the hundred as though the demon would have them, if they said one too few. Fifty prayers must be said, fifty psalms sung (more or less according to strength, constancy, and supposed holiness of the performer), as though heaven were pleased with the "multitude of words" wherein "there wanteth not sin." "Ye have wearied the Lord with your words," said the prophet, and Christ spake of the heathen who thought themselves heard for their much speaking. "Be not ye therefore like unto them," said the divine Master, "for your Father knoweth what things ye have need of, before ye ask him." The monk viewed God more as a severe taskmaster than as a God of love. How weird and stupid the scene when at midnight the abbot called the sleepers from quiet repose to say a score of prayers and sing or say perhaps an equal number of psalms, and then relegated them to their iron pillows again.

They certainly took crosses and judgments into their own hands. They thought to expiate and extirpate sin by scourgings and flagellations. Imagine the poor anchorite in his lone cavern, muttering his many paternosters, counting the rosary, or throwing down a pebble at the conclusion of each; look at the half-frenzied countenance as he sullenly shifts his iron girdles, eats his raw herbs, and drinks his fetid water; look at his dirty sheepskin garb, and still more dirty physiognomy, for water has not cleansed away the filth for years. See him comforting himself with bones and beads and crucifixes, and, horrors!

human bones, which he seems to prize as rarest jewels, to charm and drive away foul spirits and fleshly fiends.

Tell me, equitable reader, is this Christianity? Listen while he makes supplication to his God. Does he give thanks for sins forgiven and purged by the blood of the Redeemer? Does he render thanks for the gift of the Holy Spirit sent forth into his heart? Does he plead his inability to do any good thing without divine aid and strength from above? Does his countenance beam with joy at thought of the love of his Father and Redeemer, by whom he lives, and through whom he can do all things?—No, we can hear nothing of all this. But see! Here are visitors; they have brought a demoniac, and implore the saint(?) to come forth and expel the spirit. He comes forth; but which is the demoniac and which the saint? We are liable to a sad blunder unless we are careful. Now they set to with oaths and imprecations. He whom ye called saint swears roundly "by Christ," and feigns a frightful rage; but the demon submits, they haste away, and the recluse seeks again his cell, for profitable meditation.

Such was the religion, and no better, of which the Nicene Church boasted of being in possession.

INDIVIDUAL RIGHTS.

BY H. F. PHELPS.

First Principles in Government.

OUR fathers builded well, and much better than they knew, when they, in that immortal document, the Declaration of Independence, said:—

We hold these truths to be self-evident: That all men are created equal; that they are endowed with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed.

The object of this paper is to call attention to unalienable rights, those rights that are common to all men, of every class and every nation, without any distinction whatever. There was a time when these rights were acknowledged, and inasmuch as they were acknowledged, and men were willing to defend them, they were engrafted into the fundamental law of this land. Upon these rights this government builded. But, strange as it may seem, we have entered upon a time when these rights are forgotten, ignored, and even denied, notwithstanding they have been recognized, and, so far as was possible to be assured to posterity, they were assured and guaranteed to the present generation in our national Constitution.

Inasmuch as this is the situation at this very time, it becomes a necessity to urge attention to this question. There are many perplexing questions, of national importance, difficult of solution, as matters now appear, that could easily be adjusted by an understanding and application of the principle of individual rights. It is only by a recognition of these rights that a republican form of government becomes possible. This is simply self-government, and it is only by a recognition of those rights equally bestowed upon all men, that self-government is possible. It follows, therefore, that when the great mass of the citizens of a republic shall forget, ignore, and repudiate this principle, which is the foundation of the government, and override and subvert its constitution, which was

set up as a safeguard of these rights, the end of that republic cannot be far removed, and that for the very reason that under these circumstances self-government becomes an impossibility. In this is seen the necessity of every person becoming thoroughly cognizant of these rights as vested in their neighbor, as well as in themselves, and so be willing to allow to others what they claim for themselves; and as vested in themselves also, as well as in their neighbor, in order that they, having clearly-defined views of their own rights, may be able, by argument, at least, to defend these, and not become a slave to unjust laws, or a tool in the hands of those who do not recognize these rights.

We said our fathers builded wisely and well. Let us see. All men are not equal in social position, or physical powers, or mental ability; but it is a self-evident truth that, so far as the work of creation is concerned, all men came into the world equally endowed with certain rights, one no more nor less than another. Whatever these rights may be, all are equally in possession of them at birth. They are gifts of nature's God. As truly stated, they are "inalienable rights." As, therefore, they are inalienable, no man can, of right, become dispossessed of them upon entering into the world or society, but he comes into society with these rights already in possession, and in just the same way that he enters society with his eyes, his hands, or any other organ of his body.

Every individual is, therefore, surrounded upon all sides with the equal rights of others. It would follow, therefore, that there can be but one limitation to the enjoyment of these rights, and that one limitation would affect all men alike. That one limitation can be no other than the equal rights of another. Within this one limitation every individual has the most perfect liberty in the exercise of his will, in the enjoyment of these rights. This thought is most happily expressed by Mr. Spencer, as follows:—

Every man has the right to do whatsoever he wills, provided that in the doing thereof he infringes not the equal right of any other man.

This is, in reality, just what is called civility. It is when a man oversteps this one limitation that he becomes uncivil. Incivility is trespassing upon another's rights. All men should be civil—that is, respect the equal rights of all others. If all men would do this, there would be no need of civil government.

We may reasonably conclude that if man had not fallen, but had remained loyal to his Maker, all men would have respected these rights, would have been civil toward all others. But in the present fallen condition of the race all men will not be civil. All men are so supremely selfish that nothing but divine power, by the grace of God, can so change the heart of man as to enable him at all times to respect these equal rights in all others, by allowing to all others that which he claims for himself. As all men will not be civil, in this fallen condition, it becomes necessary to organize what is called civil government.

But this spirit of selfishness is so prevailing that governments become uncivil, not respecting these rights, but legislating in a manner to subvert these rights in the individual. And because this is so it becomes necessary to adopt constitutions prescribing the limitations of the authority of the gov-

ernment itself. Thus while constitutions are respected, and legislative bodies enact laws in harmony with these constitutions, and the courts interpret laws in harmony with the same, and citizens respect these rights of one another, then it is that the government is prosperous. But when the people forget and ignore these rights, when courts misinterpret, and legislative bodies override constitutions, what can come from such a course less than ruin itself?

Now this is exactly the situation in this nation, for the people have forgotten their own rights, and do ignore the demands of others who claim their rights. The courts, even the Supreme Court, has misinterpreted the supreme law of the land, making the Constitution mean what it does not say, and was never intended to mean, in that it is made to give its voice for a union of religion and the State, declaring that "this is a Christian nation," and that "this is a religious people." And, as a logical result, legislative bodies do ignore the Constitution in the councils of the nation, by engaging freely in theological discussions and religious legislation. And the end is not yet.

This principle of equal individual rights was once acknowledged, but it is quite the contrary now. Thomas Jefferson once said:—

The spirit of the times *may alter, will alter*. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can never be too often repeated that the time for fixing every essential right on a legal basis is while our rulers are honest, and our people united. From the conclusion of this war we shall be going downhill. It will not be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The *shackles*, therefore, which shall not be knocked off at the conclusion of this war, *will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion.*

To those fully awake to the present situation, this would almost seem to have been uttered by inspiration. Even the less thoughtful must notice the universal mania for wealth, and the almost universal disregard for the rights of others. There were some "shackles" that were not thrown off at the conclusion of that war. These were in the form of laws favoring religious institutions, particularly Sunday laws, borrowed from the Old World, and just so much a union of Church and State. These, in turn, have been adopted by younger States, and in the minds of many they are regarded as more sacred than all the constitutions of the States which guarantee these rights. And now they are becoming as "shackles" upon the very principles of individual rights of conscience, growing "heavier and heavier." And shall "our rights revive," or will they "expire in a convulsion"?

But a bright ray of hope illumines the horizon. Jesus Christ, the Creator of man, and hence himself the Author of these rights, did, in his own life, and by his own teachings, leave to all succeeding generations a living vindication of individuality in all things, and of individuality in religion and religious observances above all things; and not only so, but he gave his own life that man might be forever set free from all bondage, and that he might enjoy the rights of conscience above all things. And so, when all the nations of earth who have enjoyed the light of the gospel of freedom, shall turn against these prin-

ciples, and deny them to the people, then it is that they will have fully disconnected themselves from all righteousness, and then will the time come for him to take the kingdom to himself, and, once more vindicating the rights of conscience in behalf of his followers who have themselves suffered in vindication of these principles, and visiting with a rod of iron the perversity of their own ways upon his enemies, who have denied these principles, will save his people with an everlasting salvation. Who, then, will be true to these principles?

GERMANY AND THE PAPACY.

EUROPE is all agog over the visit paid by the emperor of Germany to the pope. The emperor was accompanied by a suite of seventy-five, consisting of generals, colonels, princes, and other persons of rank; clothed in their various uniforms, and adorned with decorations. The purpose was twofold, *i. e.*, to obtain the pope's influence with the Catholic members of the Reichstag, so as to secure the passage of the bill increasing the German army, and, also, for inducing the pope to favor the triple alliance, and to separate him from Republican France. Whether either of these purposes shall be accomplished or not, the imperial visit to the Vatican is significant of the fact that the pope is possessed, both directly and indirectly, of large political influence, even though no longer a temporal prince. Europe has to-day no more astute politician than Leo XIII., and he exerts all his influences steadily, and only too successfully, in securing larger privileges and power for the Catholic hierarchy.—*California Christian Advocate*, April, 1893.

DIRECTNESS IN PRAYER.

A SCOTCHMAN's wife besought him to pray that the life of their dying baby might be spared. True to his old instincts, the good man knelt down devoutly, and went out on the well-worn track, as he was wont to do in the prayer meeting at the church. Through and through the routine petitions he wandered along helplessly, until he reached, at last, the honored quotation, "Lord, remember thine ancient people, and turn again the captivity of Zion!" A mother's heart could hold its patience no longer. "Eh, man!" the woman broke forth impetuously, "you are all drawn out for the Jews, but it's our bairn that's a-deein'!" Then, clasping her hands, she cried: "Oh, help us, Lord, and give our darling back to us, if it be thy holy will; but if he is to be taken away from us, make us know thou wilt have him to thyself!" That wife knew what it was to pray a real prayer; and to the throne of grace she went, asking directly what she wanted.—*Worker*.

THE devil does not walk abroad as he used to, with horns and hoofs and a forked tail, and a breath that smells of brimstone, but he comes in the guise of a gentleman, with eyeglasses on his nose, encyclopedias under his arms, and the learned lingo of philosophy on his lips. He does not squarely and impudently affirm that there is no God, but shakes his sapient head, and shrugs his shoulders, and says he doesn't know, and he rather suspects that nobody knows.—*P. S. Henson, D.D.*

Home and Health.

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

BE CHARITABLE.

I STUDIED my tables over and over, and backward and forward, too,
But I couldn't remember six times nine, and I didn't know what to do,
Till sister told me to play with my doll, and not to bother my head.
"If you call her Fifty-four for a while, you'll learn it by heart," she said.
So I took my favorite, Mary Ann (though I thought 'twas a dreadful shame
To give such a perfectly lovely child such a perfectly horrid name),
And I called my dear little "Fifty-four" a hundred times, till I knew
The answer to six times nine as well as the answer to two times two.
Next day Elizabeth Wigglesworth, who always acts so proud,
Said, "Six times nine is fifty-two," and I nearly laughed aloud;
But I wished I hadn't, when the teacher said, "Now, Dorothy, tell, if you can,"
For I thought of my doll, and—sakes alive—I answered, "Mary Ann"!

—*St. Nicholas*.

KATYDIDS, LOCUSTS, AND GRASSHOPPERS.

LAST summer a little girl became much interested in a katydid that lived in a tree near her window. The last thing she heard at night was "Katy did, Katy didn't," growing fainter and fainter as she grew more sleepy, until the next thing she knew the sun shining in at the window told her it was time to get up, and that her "gentleman in green," as she called him, had gone to sleep for the day.

Probably one reason why she cared so much about the katydid was that her name was Katy, and she liked to fancy that he knew that, and was talking about something she had done. She sometimes joined in softly saying, "Katy didn't" when he asserted that "Katy did," though her uncle told her that among the katydids the men did all the talking.

When the days began to grow short and cold, Katy missed the voice of her "gentleman in green," and went to Uncle John to find out where the katydids went in the winter. She felt really sorry when he said that their lives were only one summer long, and that her friend was probably dead, but became very much interested when Uncle John, cutting a twig from a tree, showed her where the mother katydid had prepared a smooth place, and fastened securely in rows some gray eggs that would stay there all winter, and in the spring break open at one end, as the young katydid pushed his way into the world. Katy thought it wonderful that the eggs could stand the cold snows and ice of winter.

But when this spring her uncle showed her the young locusts coming up out of hard ground, through which they had bored their way with ease, and told her that they were "seventeen-year locusts," so called because the eggs were laid in the ground seventeen years ago, where they had been ever since, and that it took that long time for them to hatch, she thought the locusts more strange than the katydids. She could hardly understand some of Uncle John's stories of the harm they had done in Eastern countries, especially

when he said they were once so numerous as to block a river in its course. But as she saw how even the young locusts ate every green thing they could reach, she could see why they should have been named from two Latin words meaning "a place destroyed by fire," because places where they had been in great numbers looked as if swept by a fire.

Uncle John said he had never seen such an army of locusts as is spoken of in the Bible (Joel 2:25), but that one August when he was in Dakota, where the wheat was ripe and ready to cut, the crop large, and the farmers happy, thinking it would bring them a good deal of money, he noticed men looking anxiously toward the sun. Asking why, one said: "See those things high in the air that look like thistledown? Those are grasshoppers, and if the wind changes, they will come down and ruin our crops." No wonder they looked anxiously. The wind did change that night, and, though it changed back again in about twenty-four hours, taking the grasshoppers on again, they had in one day ruined all the crops, eaten every green leaf, and left the farmers poor and discouraged. "These grasshoppers," Uncle John added, "are nearly related to the seventeen-year locusts, whose family name is really *Cicada*, and to your friends, the katydids."

"Well," said Katy, "I am glad the 'gentleman in green' wasn't so wicked as some of his cousins, but I'm sorry he belongs to such a bad family."—*Selected.*

IN EVERY LINE.

THE poet Bryant, while editor of the New York Post, insisted that young poets should be sympathetically noticed in the book column of the paper. Once a sub editor handed him a thin volume of poems, saying that they were worthless. Mr. Bryant looked through the book, and then said, "You might say that it is prettily bound and clearly printed."

The editor of whom this story is told also had a soft side for young men who would write poetry.

"Give me your candid judgment of these lines," said the young man of literary aspirations. "Do they convey the idea of poetry at all?"

"Yes, sir," replied the editor, looking them over, "they do. There is something in every line that conveys the idea. Every line," continued the kind-hearted man, letting him down as gently as he could, "begins with a capital letter."—*Youth's Companion.*

AMUSING JAPANESE CHILDREN.

JAPAN has been frequently referred to as the "children's paradise," and with considerable justice, for in no other country is childhood made so much of, and are children surrounded by so many devices for their amusement. In every town there are numbers of street vendors and hawkers whose sole customers are children.

One class of these vendors carry two charcoal stoves, or furnaces, swung, in the conventional manner of the country, from the ends of a pole which rests across the shoulder. Arriving at a convenient corner, the load is put down, and a group of eager children quickly gathers. For the moderate sum of one or two *rin* the children are each supplied with a tiny cup of sweetened batter and a spoon. Thus equipped, they proceed to bake their own cookies on the smooth iron top of the stoves, fashioning the dainties into whatever shape they please, and when they are crisp and brown, devouring them.

The *ame* vendor also devotes his skill to children. His "stock in trade" consists of dried reeds and a quantity of *midzu ame*, a sort of malt paste. Some of the *ame* is put

on the end of a reed, and is moulded or blown into some fantastic shape by the vender. The young customers dictate as to the figures, and butterflies, flowers, gourds, or what not, are shaped from the sweet paste. The children, after having satisfied their tastes for artistic design, eat the finished work, the reed handle preventing their fingers from becoming sticky.

There is another of the child amusers that can be seen in the streets of Tokio or any other Japanese city. This artisan moulds fruit, flowers, and vegetables from colored rice-flour dough, and does his work so deftly that it is really difficult to distinguish the artificial from the real fruit. This universal love and regard for children is also displayed at every temple festival, where numerous booths, gay with toys, flags, and games, form always a prominent feature.—*Popular Science Monthly.*

A TOUCHING SCENE IN A COURT ROOM.

It is not often that anything but the rough and seamy side of human nature is exposed in a court of justice. Yesterday in Judge Horton's chambers the kindly side was shown in an unusual degree.

The incident took place over an attempt by John Ritter to adopt the little daughter of Leah Benjaminowski some days ago. Leah is the poor Russian Jew who created a scene in the court room by clasping her child in her arms, refusing to part with it, and, in a flood of tears, rushing from the court room. Judge Horton was so affected by the scene that he determined to investigate. He accordingly sent for a city detective, Louis Boch, and put him on the case. Boch found that the woman was a refugee from Russia. Her husband had been sent to the mines in Siberia, and had died there. Soon after coming here she married a poor tinsmith, who worked for \$7.00 a week.

In the meantime Judge Horton had a visitor, who was a wealthy and well-known resident of Chicago. He had seen the story in the papers, and his sympathy was aroused.

"Judge," said he, "my cigars cost me \$10 a week. I'll cut the expense down to \$5.00 and give a bond to give that poor woman the rest. I couldn't sleep last night thinking about it. Tell her to keep her child."

The same day a letter was received from Mrs. J. H. Stenier, who is stopping at the Victoria Hotel. She wrote the judge that she would give the woman and her children a good home in the country.

Yesterday morning Judge Horton had Detective Boch bring Mrs. Benjaminowski and her two children into his private rooms. An unusual scene was witnessed. When the poor woman was told that she need not give up her child, she fell on her knees, grasped the little one in her arms, and wept tears of joy. It proved too much for the court and the detective, and their tears were mingled with those of the happy mother.—*Chicago Herald.*

A GOOD LESSON.

Most young people are very fond of display in dress. Rings, breastpins, and similar superfluities are in great demand among them. We have known a girl to spend a month's wages for a single article of this kind, and a young man to run in debt for a cane when he had scarcely clothing enough to appear respectable. The following story of a successful merchant will show to such how these things look to sensible people. Said he:—

"I was seventeen years old when I left the country store where I had 'tended' for three years, and came to Boston in search of a place. Anxious, of course, to appear to the best ad-

vantage, I spent an unusual amount of time and solicitude upon my toilet, and when it was completed, I surveyed my reflection in the glass with no little satisfaction, glancing lastly and approvingly upon a seal ring which embellished my little finger, and my cane, a very pretty affair, which I had purchased with direct reference to this occasion. My first day's experience was not encouraging. I traveled street after street, up one side and down the other, without success. I fancied, toward the last, that the clerks all knew my business the moment I opened the door, and that they winked ill-naturedly at my discomfiture as I passed out. But nature endowed me with a good degree of persistency, and the next day I started again. Toward noon I entered a store where an elderly gentleman was talking with a lady near by the door. I waited until the visitor had left, and then stated my errand.

"No, sir," was the answer, given in a crisp and decided manner. Possibly I began to look the discouragement I was beginning to feel, for he added in a kindlier tone, "Are you good at taking a hint?"

"I don't know," I answered, and my face flushed painfully.

"What I wish to say is this," said he, looking me in the face and smiling at my embarrassment, "If I were in want of a clerk, I would not engage a young man who came seeking employment with a flashy ring upon his finger, and swinging a cane."

For a moment mortified vanity struggled against common sense, but sense got the victory, and I replied with rather shaky voice, "I'm very much obliged to you," and then beat a hasty retreat. As soon as I got out of sight, I slipped the ring into my pocket, and, walking rapidly to the Worcester station, I left the cane in charge of the baggage master 'until called for.' It is there now, for aught I know. At any rate, I never called for it. That afternoon I obtained a situation with the firm of which I am now a partner. How much my unfortunate finery had injured my prospects on the previous day I shall never know, but I never think of the old gentleman and his plain dealing with me without always feeling, as I told him at the time, 'very much obliged' to him."—*Selected.*

"REFRESHING SLEEP."

An interested observer assures us that in order to enjoy the most refreshing sleep one should sleep in the dark. The sweetest and most undisturbed sleep is always enjoyed in a thoroughly darkened room. Light acts upon the brain, and those who sleep with their blinds up will find that in the summer time, when so few hours are really dark, their sleep is restless and disturbed. This is often placed to the account of heat, but more often than not it is the light which causes wakefulness, when, as a natural consequence, the body becomes aware of the heat. Night lights should never become a matter of necessity. A match and candle by the bedside should be quite sufficient. The wish for artificial light through the night is a depraved taste in the young and healthy, and should not be encouraged.—*Christian Advocate.*

"PAPA," asked a little girl whose father had become quite worldly and given up family prayer, "I say, papa, is God dead?"

"No, my darling; why do you ask that?"

"Why, papa, you never talk to him now as you used to do."

These words haunted him, until he was reclaimed.—*Eli Perkins.*

In the matter of dress, people should always keep below their ability.—*Montesquieu.*

Mission Fields.

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

FOR JESUS' SAKE.

THERE is a word which, murmured low
By humblest child of human woe,
Soars swiftest to the eternal Ear,
And angels hush their harps to hear—
"For Jesus' sake."

It is the one true countersign
That passes every guard divine,
The golden key that, borne from far,
The inner temple can unbar—
"For Jesus' sake."

All precious things in earth or heaven
The Father to the Son hath given,
And we, through holy gates of prayer,
May enter in and freely share—
"For Jesus' sake."

Though weary cares oppress our years,
And sorrow fills our cup with tears,
The hope that angels cannot know,
The peace of God, is ours below—
"For Jesus' sake."

Oh, let us then that watchword take,
And bear life's cross "for Jesus' sake,"
And when we lay our burden down,
Be ours the victory and the crown—
"For Jesus' sake."

—*Frances L. Mace.*

THE GOSPEL IN THE LAND OF THE INCAS.

[Arranged from the Spanish by Frank C. Kelley.]

LIMA, the capital of Peru, is, and has been for centuries, the most important center of the Andean countries. It was the center of the Spanish power. From it they extended over these countries their scepter. Its seaport is Callao, which really is a part of Lima. It is nearly thirty years since the gospel reached these cities and a church was organized among the English Protestants in Callao, where there is still a church and a school. But for a long time they had no pastor nor worship. Later a like organization was formed in Lima, which now has a church and a school, and supports a pastor. But he only works among the English, and entirely abstains from evangelical work among the people, considering that, in view of the laws and opposition in Peru, such a course is essential for the church's existence. The country is open for the presentation of the gospel in this manner.

Other efforts have been made by abler, more heroic, and faithful men, yet one after another have failed, leaving the field still barren in that important center. In other places earnest efforts were made, all of which failed; so that in the year 1888 there was not in all of Peru, Bolivia, and Ecuador a single active gospel worker. But from these true yet seemingly wasted efforts have come good results. The city of Lima is now the center of a work which has sent its messengers through all of Central America, and even to the frontiers of Mexico. It is the Lord's work, and it is marvelous in our eyes.

First, there was only a small company in Callao, who lived under a load of the cruelest hostility, suffering persecution, their pastor, Penzotti, being eight months confined in prison. Recently another company was formed in Lima, which both its friends and foes said would never be allowed to remain, that, before it would be tolerated, it would be drenched in blood. But it has already stood for a year, and is still growing. There are preparations for the organization of other companies in various parts of the country. The work produces converts, whose hearts are

regenerated. Much could be said upon this point. Last April Bishop J. P. Newman (M. E.) visited that country, and, although having had a long experience in missionary countries, was much surprised at the spirituality which he found in Peru, and left well pleased.

Heroes and heroines are produced who know how to stand persecution. There are always cases of violence, imprisonment, and persecution, so that an adherent to the cause must be a man of valor. The English minister at Lima, Sir Charles Mansfield, recently said, in view of this fact, that the converts in Peru appeared to him to be more sincere than those in many other places.

Once two Bible distributors, John Arancet and Joseph Illescas, were working in a village in the southern part of Peru, when a mob attacked them. Those who caught Arancet told him he must die immediately. He asked for time to pray, which was granted him, and while he prayed for his own soul and those of his persecutors (with a piety the like of which they had never heard), they stood with stones in their hands ready to stone him. Arancet, not knowing at what moment he was to be stoned, continued to pray. At last he heard the voice of an officer who came to save him; and, to pacify the mob, he was taken to the prison, as Illescas had been. That night they were in the care of the guards. The mob returned again, and the guards feared they would lose their lives, but Illescas spoke to the leaders of the mob, replying to their questions, and in the same street he preached the gospel to them, until at last the mob dispersed and returned to their homes. The following day the two prisoners were set at liberty and in peace left the village.

Also two lady Bible distributors, Luisa Hurtado and Melchora Montenegro, who were working in the interior of Peru, were set upon by a crowd, or mob led by a priest, who laid hold of them with the evident intention of killing them. But they were met so bravely that the priest declared that it would be better to burn them alive. Nor was this a vain threat, because these women knew that in the mountains another priest had already burned a woman. Nevertheless, they replied to the threat with firmness, saying, if they were to die, if they were to be burned, they would furnish the fagots for the bonfire. This reply enlisted the sympathy of the people, and they refused to let the priest carry out his design. This is an example of Christian heroism seen in the unfolding of the gospel work in the land of the Incas. Laborers are produced who extend the work.

The men who are actively working from house to house in Bolivia, Peru, and Ecuador, are all native converts of these countries, with the exception of Penzotti and Arancet. These two are from Uruguay.

During the long period of Penzotti's imprisonment, preaching was sustained by members of the native church, who did the work of the minister. Two preached regularly and kept up their theological studies, hearing each other's lessons in the absence of the missionary or his wife.

The school work began in 1891 with one school; in 1892 it opened with two schools more, and in 1893 a fourth, and recently, 1894, another. Eight teachers are employed, and others are pushing their studies.

To the poor the gospel is preached, and they, even in their poverty, sustain and spread it. Not many rich, not many of the mighty, have been called to join the ranks of the persecuted. Yet from the beginning of the good work you see it sustained in all of its departments. Two of the schools paid all of their expenses for the past year. The churches paid all of their smaller expenses and had some money left over. This is in the poorest part, and the most enslaved by the priests, on

the Western Hemisphere. It is truly a triumphant victory. The gospel destroys caste and unites in one all classes.

In one of our schools we meet children of European, Indian, African, and Chinese parentage. If there is another school in the world with such a mixture of races, I have no knowledge of it.

The legal difficulties are disappearing. The long imprisonment of Mr. Penzotti, which resulted in giving him his freedom without condemnation or costs, was a victory that could not have been gained in any other way. This victory, which was the fruit of sufferings and earnest labors of Mr. Penzotti, was the beginning of an agitation for more religious freedom, which is growing, and will without doubt end successfully.

The initiatory measure for freedom of religious worship was introduced into the Peruvian Congress during the imprisonment of Penzotti. This initiatory bill was rejected and its supporters burned in effigy. Since then a great change has taken place, and many public men are now favorable to the reformation. This shows us that the day draws near when freedom of religious worship is to be realized in the land of the Incas. The prospect for the future is encouraging and full of promise. And we prophesy that when the day comes for the first American Missionary Congress, there will be in that convention many from this, the darkest part of America, who have been rescued from the darkness and power of Satan to that of God.

THE LAND OF COREA.

THE very name of Corea is suggestive of mystery. This little kingdom, way out here at the uttermost part of the earth, is still unknown, though she stepped out from her hermit life as long ago as 1882, and entered into treaty relations with the civilized nations of the world. Corea has not yet recovered from her air of bewilderment at sight of the great outside world, and those who have visited her, either as newspaper correspondents or travelers, seem to have shared in this same bewildered condition of mind.

When one first comes in sight of this east coast, instead of beholding a country clothed with beautiful forests of maple, black walnut, cherry, oak, varnish trees, red mahogany, and every other common and uncommon wood, as has been represented, there is presented a panorama of mountains, whose rugged outlines, excessively steep slopes, and severe, wild aspect, produce a grand but melancholy and inhospitable expression. "It seems a forsaken land, given over to solitude." For the most part it is utterly treeless, nude and barren, though here and there are growths of unthrifty, crooked, weather-beaten pines. From the lofty mountain summits, which tower to the clouds, to where the foothills meet the sea, scarce a human habitation is to be seen; but, on searching more closely, in unexpected valleys that stretch far into the hills, we find many villages and hamlets, surrounded by fertile fields of rice, millet, and other productions, that give a comfortable support to the inhabitants.

The Corean towns are composed of unattractive collections of houses, low and ugly. These dwellings are small, straw-thatched mud hovels of one or two rooms, devoid of furniture, where the people sit, eat, and sleep on the floor. The streets are only narrow, filthy alleys. The mud floors of the Corean houses, heated by flues from beneath, are called *kangs*. They are heated in summer and winter to a degree that would be intolerable to one not used to it from infancy. Fuel gatherers scour the country to find means to feed these primitive furnaces. All the hill-sides are shaven every autumn with short, strong iron sickles. They are stripped of

every growing thing; every stalk and branch is taken off; every little bush that has sprouted from the old, old roots that lie buried in the rich, black soil; every chrysanthemum and bluebell, and every coarse blade of grass, they cut down and bind in bundles for fuel. This is all they have. The impression prevailed, until recently, that Northern Korea was rich in timber, but it is now known that, except in temple grounds, or places sacred to some deity, or to the memory of some great person, there exists very little timber of any value. Everything like a stick of timber is very precious and costly.

Every plank for building, every timber of our houses, is brought by ship from Japan. There is not, there need not be, a sawmill in all the country, for there is no wood to saw. All bricks for building are also brought on steamers from Japan or China; although clay is abundant, and coolies are waiting to make brick, there is no wood to burn them. No Yankee enterprise will avail here to tide over these hard places.

If age fills one with veneration, then you will find enough here to impress you most profoundly, for everything your eyes fall upon looks so old. The rocks are crumbling so you can break them with your fingers. And when the rainy season comes, in summer, the mold of ages gathers on everything, even to your gloves and shoes, if you drop out of them for a few days. The very air you breathe at such times seems to be charged with malaria and old age. It is all made plain when you are told that this is one of the oldest countries in the world; that some of its walled cities date back to King David's time; that most of them are more than a thousand years old.

The Koreans are proudly conscious of their antiquity. They say they have nearly lived out their allotted time as a people. Their slow sensibilities, ancient customs, grave language, and inert manner of life, all befit the aged. They speak of Europe and America as just beginning life; and in a stately way they show they have no intention of yielding any of their venerable ideas to such frivolous youth. No influence can move them to change their slovenly-fitting white cotton garments for anything of a darker color or better shape. They insist on squatting on their heels when they work in your garden, while they use the short-handled, awkward Korean hoe of the past ages, instead of the civilized implement of to-day. This squatting posture is a favorite one with them. We see long lines of squatting men by the roadside, in the hot sunshine, resting; they seem to be perfectly happy, in a half-comatose condition, with watery eyes, after a surfeit of rice and pickle, dog chops and soup of garlic, strings of meat and dough, and some indescribable white lumps, neither flesh nor fish, bread nor fat, that cause a gagging sensation when you feel them upon your tongue, and they slide down your throat as though they might be lizard or snake. This leaves a fierce burning behind it, and your eyes fill with tears; you plunge a brass spoonful of rice into your mouth to put out the fire of red pepper.

So wedded is the Korean to his ways that any change, even in the smallest detail of life, seems to him perfectly absurd. With as much hope might you interfere with the rising and setting of the sun, or try to change the stars in their courses. All his ancestors have sewed up their fearfully and wonderfully made trousers, queer stockings, and long, flowing white outer garments, in just the same painstaking way, and therefore the Korean of to-day refuses our offer to stitch the long seams on the sewing machine, rather choosing to "sit up of nights" and rip and sew according to the good old custom. They will tell you that some strange appearance and movement in the water is caused by a dragon. You need not take the trouble to deny the

existence of the winged serpent, for they will adhere to every old superstition.

Our pretty little Korean bride, who has been educated in a mission school, could not endure the thought of foregoing the custom of brides, so she gladly bore the pain of having all the short hair pulled out which is devoted to bangs by American ladies. Also a professional in the art plucked out her eyebrows. It cost many a tear, to be sure, but it was sufficient comfort to know she was following the good old custom.

The art of acupuncture is practiced largely among the Koreans, and in the most reckless, unskillful manner. Ye Babang has a painful knuckle joint, probably a sprain. Though he is a convert to Christianity, a fine Chinese scholar and teacher, he contends most learnedly for many of these customs and superstitions. He had this suffering joint punctured deeply in three places with long needles. Now, after three days, it is inflamed so we fear lockjaw. Needles are often pushed into the bowels and stomach as far as the length of the hand, without the least regard to the situation of the internal organs, to say nothing of the quivering nerves. Sometimes these needles are roasted in the fire and taken out red-hot, and dipped in the medicine, the heat and medicine giving added agony—the treatment thus becoming more hopeful to the minds of these benighted people.

The young man Mar was sick. All sorts of medicine men were called in. It was decided that some spirit was disturbing his head, so they burned the top with a hot iron, but he grew worse, and the most learned of the wise men decided that the only remedy would be a medicine made of a finger of his only brother. The devoted brother submitted to have his finger cut off. In some way it was pulverized, so the sick man swallowed it—we never knew with what result.

Our teachers and translators in Korea are philosophers in their way. They discussed the case of Hansabang, who has been ill for a long time. Our American doctor says he has consumption. These learned Koreans reported that there was doubtless some unbalanced condition between the male and female atmospheres within the chest and stomach of Han. All sorts of medicines, made of the most repulsive reptiles and unclean things, were mixed up, with incantations, and given, but with no avail, for this morning the poor man lies silent in death in his mud hut, and the mourners go about the streets wailing hideously. The old sorcerers say it was all because he had passed the point where anything could rectify his internal atmospheres.

There is much unexplored country in Korea, and it would delight the heart of the intrepid sportsman to visit this unfrequented region. Among the mountains he would find many wild animals. Tigers, leopards, bears, wolves, foxes, badgers, hogs, and deer are not uncommon in the lower hills. Great numbers of sable, ermine, and otters are trapped in the highlands. Multitudes of birds are met with on hill and plain. Game birds are seen in great numbers. The beautiful pheasants are extremely plentiful. The turkey bustard, water hen, pigeon, plover, quails, and partridges are common. In spring and autumn the waters of every inlet and stream are crowded with such quantities of wild fowl—swans, geese, ducks, and teal—as to astonish and delight the heart of the sportsman.

The Koreans still practice the ancient art of falconry. They use with great skill trained hawks and dogs to beat up the game. Korea has been famed for her fine pearls, but of late the pearl fishery has been unsuccessful. The seas literally teem with fish, but the Korean shuns a life of toil, hardship, and danger. He does not venture out upon the seas, and only gets such fish as he can catch in rudely constructed traps, set along the shore, which

only require attention an hour or so each day. Whales, sharks, and seals abound on the east coast. Multitudes of salmon, cod, haddock, herring, sardines, and innumerable other tribes, crowd the waters. Oysters of an excellent quality form a staple article of food.

The Japanese artificers drew their first knowledge and inspiration from Korea; but one will search in vain among the Korean handiwork of to-day for the slightest traces of the renowned craftsmen of ancient Korea. He will only find rude pottery and brass utensils without the least ornament. The present generation, no doubt, looks just like the ancient ones, for, clad in the same fashion, we see these tall white figures going down by the sea, or winding up the steep hills and mountains, by the same beaten footpaths that then, as now, are the highways to China and Russia.

There are no ruins of ancient cities, temples, or palaces—no enduring marks of the generations who have lived, labored, loved, and died here. Only the old graves that billow the hillsides tell the sad story. They are recorded most carefully, worshiped, and guarded as the precious treasures of the kingdom of Korea.—*San Francisco Chronicle May 15.*

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THE PROHIBITION PARTY AND FREEDOM OF CONSCIENCE. Showing how a political party, on a specially moral pretext, really advocates the religious enslavement of the people. 8 pp.; \$1.00 per hundred. Pacific Press Pub. Co., Oakland, Cal.

Our Work and Workers.

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

SOMEONE PRAYING FOR YOU.

BY MRS. M. E. DURKEE.

THERE is someone praying for you, my brother;
There is one who cares for your soul;
You are helpless, sick, and forlorn, my brother,
But Christ can make you whole.
You have tried the pleasures of earth, my brother,
You have counted loss and gain;
You have toiled both early and late, my brother,
But it brought only fruit of pain.

And where are you drifting now, my brother?
What charms has earth for you?
With gold and silver you cannot buy
One grain of happiness true.
In God's own word there are mines of wealth
That would give you blessings untold,—
Wisdom, and joy, and peace, and health,
And a home in the city of gold.

TALENTS OF MEANS.

THE Lord requires that those to whom he has lent talents of means make a right use of them, having the advancement of his cause prominent. Every other consideration should be inferior to this.

The talents of means, be they five, two, or one, are to be improved. Those who have a large amount of means are responsible for a large number of talents. But the comparatively poor men are not released from responsibility. Those who have but little of this world are represented as having one talent. Yet they are in just as great danger of having too great love for that little, and of selfishly retaining it from the cause of God, as are the more wealthy. They do not sense their danger. They apply the stirring reproofs addressed in the word of God to the lovers of this world, to the rich alone, while they themselves may be in even greater danger than the more wealthy. Whether they have much or little, all are required to put their talents out to the exchangers, that when the Master comes he may receive his own with usury. They are also required to maintain a consecration to God, and an unselfish interest in his cause and work. Seeking first the kingdom of God and his righteousness, they are to believe his promise, that all things shall be added. In comparison with every other consideration, the salvation of the souls of their fellow-men should be primary; but this is not generally the case. If there is a neglect anywhere, it is the cause of God that must suffer.

God has lent men talents, not to foster their pride, or to excite in them envy, but to be used by them to his glory. He has made these men agents to disperse the means with which to carry forward the work of the salvation of men. Christ has given them an example in his life. He left all his heavenly riches and splendor, and for our sakes became poor, that we, through his poverty, might be made rich. It is not the plan of God to rain down means from heaven in order that his cause may be sustained. He has intrusted, or deposited, ample means with men, that there shall be no lack in any department of his work. He proves those who profess to love him by placing means in their hands, and then tries them, to see if they love the gift better than the Giver. God will reveal, in time, the true feelings of the heart.

In order to advance the cause of God, means are necessary. God has provided for this necessity by placing an abundance in the hands of his agents, to use in any department

of the work where it may be required in the labor of saving souls. Every soul saved is a talent gained. If truly converted, the one brought to a knowledge of the truth will, in his turn, use the talents of influence and of means which God has given him, in working for the salvation of his fellow-men. He will engage with earnestness in the great work of enlightening those who are in darkness and error. He will be instrumental in saving souls. Thus the talents of influence and means are continually exchanging and constantly increasing. When the Master comes, the faithful servant is prepared to return him both principal and interest. By his fruits he can show the increase of talents that he has gained to return to the Master. The faithful servant will then have done his work, and the Master, whose reward is with him to give every man according as his work shall be, will return to that faithful servant both principal and interest.—*Testimony for the Church, No. 20.*

FROM ASIATIC TURKEY.

ELDER Z. G. BAHARIAN, our Armenian missionary, in a letter to Elder Holser, speaks of his experience as follows:—

Thirteen days were spent in Aleppo. These were days of great blessing from the Lord. I held twenty-six meetings for Bible study, the principal subject dwelt upon being the faith of Jesus. I see more and more the importance of studying this subject, because in no other way can the people so well be led to see the harmony of all parts of present truth. Many might think that the faith of Jesus is already preached in all the churches, and that therefore we must dwell on other points; but my experience proves the contrary. The faith of Jesus that we preach to-day is as strange to them as other doctrines. It was so in Aleppo. The people were surprised to find that Christ is the author of the faith, that it is the faith of Jesus (not ours), that we must have it as the free gift from God, that this faith Christ has put in his word, and through hearing of this word his faith is created in us, and that through this faith we become connected with the power of God, to work the works of God,—his righteousness.

About eight days were spent in the study of this point. A man and his wife, who have been Protestants for thirty years, confessed publicly that only now they learned the way of the new birth and how to live the Christian life. A doctor from Aintab, forty-five years a Protestant, was in Aleppo, and attended most of our meetings. After five or six days he made a confession that surprised all and will surprise all. He said that during the forty-five years that he has been a Protestant, he has been with many missionaries and able pastors, and has earnestly asked many questions about Christ's dwelling in us, receiving the Holy Spirit, and the new birth, but he was sorry to be obliged to say that he had never received a plain, simple answer. All these told him, "We must have Christ in us." But how? When he saw in our Bible study that Christ is the word of God, and that he dwells in us with his word, that everything that God gives us,—repentance, faith, the new birth, the Holy Spirit, salvation, etc.,—is put in his word, and that we must get them from his word, how glad he was! He said that he had about become an infidel, never could love Christ and his Bible, but now old things had passed away, and all things had become new. I left him in study. Although he did not begin to keep the Sabbath, our hope is that he will do so, and become a great blessing to Aintab. May 2 five persons were baptized, and soon after I left Aleppo for Alexanderette, because the government did not permit me to go to other places, except back to Constantinople.

To this letter from Brother Baharian, Elder Holser adds:—

This makes six that are now baptized in the province of Aleppo. This is the first time that they were visited, and, as you see, it was but a short visit, too. I have just received a letter from a colporter in Nicomedia, who began to keep the Sabbath while I was there. Although he was their best colporter, the society has dismissed him, on account of his keeping the Sabbath. At present he is learning basket making.

BROTHER CAPPS FINALLY CONDEMNED.

MANY of our readers will remember mention in the SIGNS of the case of Brother W. B. Capps, who was arrested last year, in Weakley County, Tenn., for working on Sunday. The following press dispatch tells the outcome of the trial:—

DRESDEN (Tenn.), July 13.—W. B. Capps, a quiet, orderly citizen of this county, is being made the victim of a rank case of religious persecution, the only charge against him being that he performed some work on the first day of the week. Capps was arrested in June, 1893, and at his trial before the Circuit Court of Weakley County, he was fined \$10 and costs, amounting to \$51.80. His case was appealed to the Supreme Court of Tennessee, which affirmed the judgment of the lower court, fixing the cost at \$58.65, making as a grand total the sum of \$110.45, to be served out at the paltry rate of 25 cents a day. This will necessitate the confinement of the prisoner 442 days, or one year and nearly three months.

Mr. Capps has a wife and four children, the eldest being only six years old, and one of them was sick at the time of its father's imprisonment. His family is left all alone in the woods, a quarter of a mile from any house, and penniless. He does not deny working on Sunday, but did so because he had rested the day before. He refuses to pay the fine and costs, regarding them as unjust, and has gone to jail, though a physician stated that he could never live in that unhealthy place the time required by the enormity of the State's assessment.

FIELD NOTES.

OUR valuable collaborer in London, the *Present Truth*, reports a sale from house to house of 6,000 copies weekly.

ELDER H. A. ST. JOHN reports the baptism of five persons in San Francisco, and increasing attendance at the Sabbath meetings of the church.

A SERIES of tent meetings is being conducted in Walla Walla, Wash., by Elder R. S. Donnell and Brother D. E. Scoles, and a good interest is reported.

ELDER WM. INGS attended the quarterly meeting at Sacramento, Cal., held four meetings, and baptized four persons. Arrangements have been made to hold meetings every Sunday evening.

CALIFORNIA TRACT SOCIETY, 1059 Castro Street, Oakland, advertises three tracts in the Chinese language: "The Sinner's Need of Christ," price 2 cents; "The Judgment," 5 cents, and "The Love of God," 3 cents.

THE church at Burrough, Fresno County, Cal., was recently increased by the addition of three members. Brother H. S. Guilford, who has labored in that vicinity for some time, has changed his field of labor to San Joaquin County.

BROTHER T. T. STEVENSON, secretary of the Texas Tract Society, sends this notice: "Our new post office is now in operation, and hereafter our mail will be sent to Keene, Johnson County, Texas, instead of Cleburne. Will all our correspondents please take notice, and save us extra trouble and expense."

A DISCUSSION of the Sabbath question in Williamstown, Australia, is quite fully reported in the local papers. The participants were Elders M. C. Israel and J. O. Corliss, and Rev. E. Handel Jones (Congregationalist). The latter takes the ground that "The Old Testament dispensation is superseded by the Lord Jesus Christ." The difference between this statement and the truth is thus expressed by Christ himself: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." Mr. Jones admits that the moral law, including the Sabbath, was fulfilled by Christ; and Paul, in the eighth chapter of Romans, says that

God sent his Son "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

"PATRIARCHS AND PROPHETS."

Of this book, by Mrs. E. G. White, sold at this office, or through canvassers, one sister writes:—

Can it be possible that there is one among us who has not read the book mentioned above, written by Mrs. E. G. White? If so, do not delay to buy or borrow this precious book. You will find your strength, hope, and courage increased. It is just what we need as a people at the present time and in the near future. Read it with a clear mind and quick understanding, and see how the great principles of truth are brought out. Although we find the same in the written word, still it hath pleased God to reveal himself to our finite mind in words so plain that none of us can mistake. It seems to me that the whole book is a revealing of God himself in his dealings with his ancient people, showing his character, which we in these days have been so dull to comprehend. In wonder and amazement I am led to exclaim, "Who is like unto our God?"

CAMP MEETINGS FOR 1894.

DISTRICT NUMBER ONE.

New York, Auburn.....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

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

H. W. HERRELL, Clerk.

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

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

O. S. SIXTH, Clerk.

FOR SALE.

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

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

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

E. W. WHITNEY.

CHRIST IN THE GOSPELS,

—OR—

The Life of our Lord in the Words of the Evangelists,

BY JAMES P. CADMAN, A. M.

Is, as its Name Indicates, a Compilation in which the four Narratives of

THE LIFE OF CHRIST

ARE WOVEN INTO ONE CONNECTED STORY, MAKING A COMPLETE HARMONY OF THE GOSPELS IN THE EXACT LANGUAGE OF THE SCRIPTURES.

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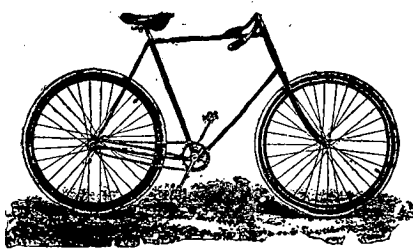
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"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."
—Neh. 8:8

LESSON VI.—SUNDAY, AUGUST 5, 1894.

THE BAPTISM OF JESUS.

[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, Mark 1:1-11.

1. THE beginning of the gospel of Jesus Christ, the Son of God.
2. Even as it is written in Isaiah the prophet, Behold, I send my messenger before thy face, who shall prepare thy way;
3. The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight;
4. John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins.
5. And there went out unto him all the country of Judea, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins.
6. And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey.
7. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose.
8. I baptized you with water; but he shall baptize you with the Holy Ghost.
9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan.
10. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him;
11. And a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

Golden Text: "Thou art my beloved Son, in whom I am well pleased." Mark 1:11.

NOTE.—This section includes the ministry of John and the baptism of Jesus. See Matthew 3, and Luke 3:1-23, and our present lesson scripture. The time of the lesson was probably A.D. 27. The place was doubtless at the fords of the Jordan, called Bethabara, a few miles northeast of Jericho. The preaching of John the Baptist was in the wilderness of Judea, a wild, mountainous, thinly-inhabited region, lying west of the Dead Sea and lower Jordan. It was not a desert in the sense in which we understand the term now. Jesus was at this time about thirty years old, and John six months older. The rulers were Tiberius Cæsar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, of Galilee and Perea; Herod Phillip, of Trachonitis, Idumea, and the northern regions beyond Jordan.

SUGGESTIVE QUESTIONS.

1. In what words does Mark begin his gospel? Verse 1. Note 1.
2. What prophecy does he introduce as predicting the forerunner of Christ? Verse 2. See Mal. 3:1.
3. What other prophet predicted the same thing? Verse 2. See Isa. 40:3.
4. Who was this forerunner? Verse 4. Note 2.
5. What did John do in the wilderness? Verse 4. Note 3.
6. With what success was John's preaching attended? Verse 5.
7. What is said of his manner of life? Verse 6.
8. Whom did he preach? Verse 7.
9. What comparison did he make between his baptism and the baptism of Christ? Verse 8. Note 4.
10. As John was preaching there, who came to him? Verse 9.
11. What did he come for?
12. What did John say as Jesus came to him? "But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?" Matt. 3:14.
13. What reply did Jesus make? "But Jesus answering said unto him, Suffer it now; for thus it becometh us to fulfill all righteousness. Then he suffereth him." Matt. 3:15.
14. What did Jesus do after being baptized? See Luke 3:21. Note 5.
15. What wonderful manifestation took place as he came up out of the water? Verse 10.
16. With what precious words did God the Father own him? Verse 11. See note 6.

NOTES.

1. THE writer of this gospel, whose name was

Mark, also bore the Hebrew name John. He was the son of Mary, whose house at Jerusalem became the refuge, in the earliest church, of the Christian community. He was also the nephew of Barnabas, and the attendant of Barnabas and Paul on their first mission, but returned home from Perga (Acts 13: 5, 13), afterwards attaching himself to Barnabas, though subsequently reconciled to Paul. See Col. 4: 10. He is said to have been the founder of the Alexandrian church. While this gospel is much briefer than either Matthew or Luke, yet it is entirely independent, speaking of many incidents which the others did not mention.

2. For more than 700 years the prophecy in the fortieth chapter of Isaiah had lain dormant. Centuries had come and gone, and still its fulfillment had not taken place; but when John the Baptist came, new life was given to the words of God as they were fulfilled in him, and John knew that he fulfilled them. When the Jews sent priests and Levites to ask him who he was, he told them that he was not the Christ, neither Elijah, nor the prophet predicted by Moses, but that he was the voice of one crying in the wilderness, "Make straight the way of the Lord, as saith the prophet Esaias." See John 1: 19-28. Thus it is with every message that God has given to the world. The messengers whom God sends are those who have received instruction from him, and who are positive concerning their message. The world may often call them bigots, but they know that the message is from God, and their confidence is the confidence which they have in him.

3. **The baptism of repentance.**—Repentance is such a sorrow for sin as will lead us to turn from sin. Man has no power within himself to do this; therefore God gives repentance to everyone who chooses his way. See Acts 5: 31. Sin is the transgression of the law, and the law is summarily comprehended in the ten commandments. All true repentance is, therefore, the basis of faith in God, and respect to his rule of righteousness, his holy law. Faith, then, does not lead men to transgress God's law, but to turn from its transgression. In fact, in harmony with the provisions of the new covenant, it writes God's law upon the heart. Heb. 8: 10. And because the repentant soul chooses the way of God, God remits his transgression of that law in the past. The baptism did not remit or take away the sins. It was but an act of faith. It was a baptism of repentance unto, or in order to, a remission of sins. See margin of common version. It was an outward sign of an inward work, and all true piety may be characterized by the same principles.

4. **Baptize you with the Holy Ghost.**—Matthew speaks not only of the baptism of the Holy Ghost, but also of fire, and uses an illustration of what the baptism of fire means. The term "baptism" itself means immersion, and is always so used in the Scripture. John baptized, or immersed, in water. Jesus would baptize with the Holy Spirit, that is, immerse in the Holy Spirit; all of those who would submit to his will, and yield to him implicitly, would be not only imbued with the Spirit of God internally, but the same power will finally change this mortal body to an immortal, the same possessed by Christ at his resurrection. On the other hand, those who would not accept of him would be baptized with fire, even as the chaff was cast into the unquenchable fire.

5. "AFTER Christ rose up from the water and from the hand of John, he walked out to the bank of Jordan, and bowed in the attitude of prayer. A new and important era was opening before him. His former peaceful, quiet life was here to end. His deportment showed that he felt the importance and solemnity of the hour. He knew that trials, toils, conflicts, sufferings, and death were in the path his feet had entered. A sense of the sinfulness of men, and the hardness of their hearts, which separated them from God, convinced him that but few would discern his merciful mission and accept the salvation he came from heaven to bring them. Never before had angels listened to such a prayer as Christ offered at his baptism."—*Spirit of Prophecy*, vol. 2.

6. "ANGELS were solicitous to be the bearers of the message from the Father to the Son. But no; direct from the Father issues the light of his glory. The heavens were opened, and beams of glory rested upon the Son of God, and assumed the form of a dove, in appearance like burnished gold. The dove-like form was emblematical of the meekness and gentleness of Christ. While the people stood spell-

bound with amazement, their eyes fastened upon Christ, from the opening heavens came these words: 'This is my beloved Son, in whom I am well pleased.' The words of confirmation that Christ is the Son of God were given to inspire faith in those who witnessed the scene, and to sustain the Son of God in his arduous work. Notwithstanding the Son of God was clothed in humanity, yet Jehovah, with his own voice, assures him of his sonship with the Eternal. In this manifestation to his Son, God accepts humanity as exalted through the excellence of his beloved Son."—*Spirit of Prophecy*, vol. 2, p. 61.

LESSON V.—SABBATH, AUGUST 4, 1894.

HUMBLD AND EXALTED.

Lesson Scripture, Luke 13: 31-35; 14: 1-14.

31. In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence; for Herod would fain kill thee.
32. And he said unto them, Go and say to that fox, Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected.
33. Howbeit I must go on my way to-day and to-morrow and the day following; for it cannot be that a prophet perish out of Jerusalem.
34. O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not!
35. Behold, your house is left unto you desolate; and I say unto you, Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord.
1. And it came to pass, when he went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, that they were watching him.
2. And behold, there was before him a certain man which had the dropsy.
3. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath, or not?
4. But they held their peace. And he took him, and healed him, and let him go.
5. And he said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a Sabbath day?
6. And they could not answer again unto these things.
7. And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto them,
8. When thou art bidden of any man to a marriage feast, sit not down in the chief seats; lest haply a more honorable man than thou be bidden of him.
9. And he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place.
10. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher; then shalt thou have glory in the presence of all that sit at meat with thee.
11. For everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.
12. And he said also to him that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee.
13. But when thou makest a feast, bid the poor, the maimed, the lame, the blind;
14. And thou shalt be blessed; because they have not wherewith to recompense thee; for thou shalt be recompensed in the resurrection of the just.

THE thirteenth chapter closes with the touching account of Christ's slighted love for Jerusalem. Review the entire chapter so that you can give the leading topics, not forgetting previous chapters. In that part of the lesson included in the fourteenth chapter we have the healing of the man with the dropsy, instruction concerning self-exaltation and the exaltation that comes from humility, and instruction as to invitations to a feast.

1. What warning did some give to Jesus?
2. Was Jesus alarmed? What did he say?
3. Where did he say he must suffer?
4. How did he feel toward the city that had not received him?
5. Where did Jesus go one Sabbath day?
6. Whom did he see there?
7. What question did he ask the lawyers and Pharisees?
8. What did they have to say?
9. What did Jesus do?
10. What question did he put to them to show the righteousness of what he had done?
11. What could they say to it?
12. What did Jesus notice in those who were invited to the dinner?
13. What did he say to them?
14. What will follow seeking a high place for one's self?
15. How should we do when bidden to a place?
16. Who only are really and permanently exalted?
17. What did Jesus say also to the makers of feasts?

18. Why should not the rich be invited?
19. Who should be invited? Why?
20. When will the recompense be given?

NOTES.

1. It would be a matter of interest to collect all the recorded instances of healing on the Sabbath. We would find that they are very numerous. Some of Christ's most remarkable cures were performed on the Sabbath. What was his object in this? If we recall what a burdensome yoke the scribes and Pharisees and lawyers had made of the commandments and of the whole service of God, and then remember that the commandments of God are not grievous, but are ordained unto life, we shall see the reason. It was to let people know that the Sabbath should be a day of joy and blessing.

2. We have the choice given us whether we will receive our reward now or in the future. God does not bestow his rewards until the second coming of Christ (Matt. 16: 27; Rev. 22: 12); and therefore whatever reward we get now must consist wholly in the empty applause of our fellow-men. But they who are content to wait till the coming of the Lord and the resurrection, will receive eternal riches.

WORD THOUGHTS.—Will kill (v. 31), the thought of the original is, Herod *wills* or *determines* to kill thee.—Devils (v. 33), always better "demons."—I am perfected, Vincent says, "The meaning is, I come to an end; I have done." Perhaps his life, perhaps his career of healing.—Would I have gathered (v. 34), literally, "I desired to gather."—Watched (v. 1), were engaged in watching, that was their business there.—Chief seats (v. 7), *couches*, the strife for the highest places was as common in our Lord's day as now.—Feast (v. 13), *reception*, used only by Luke. See chapter 5: 29.—Recompense (v. 14), we owe God all service, and whatever we receive is a gift, and so we should call it. But God calls it a reward; he has respect to the love which prompted the service.

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News and Notes.

FOR THE WEEK ENDING JULY 16.

RELIGIOUS.

—According to the Presbyterian Ministers' Union of San Francisco, the "unemployed ministers are increasing at a rapid rate." On this point the *Occident* says: "The rapid increase of ministers and the limited increase of churches, together with the financial decline of many churches, renders the situation a serious question. There are able preachers now in San Francisco desiring regular work, for whom there is no employment." Surely a church and its ministry must have wandered far from the New Testament to be wailing in that strain. What saith the Master?—"The harvest truly is *plenteous*, but the laborers are few." "Go ye also into the vineyard; and whatsoever is right, that shall ye receive." "The field is the world." "Go ye into all the world, and preach the gospel to every creature." "And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you."

—In the very nature of things, the kingdom of Christ could not be of this world, and he himself has said that it is not. John 18:36. One reason why it could not be so is found in the following dispatch from Omaha: "Charles O. Cedarquist, a private of Company A, Second Infantry, has been found guilty of disobeying his superior officers, and to-day the accused was sentenced to be confined at hard labor for six months, and to forfeit \$10 per month of his pay for the same period. This is the first time such a case has arisen in the annals of the army, and it has attracted a great deal of attention in army and religious circles. Cedarquist, on the morning of Sunday, June 17, was ordered by Lieutenant Bookmiller to engage in rifle practice. Cedarquist refused, on the ground that his religious scruples would not allow him to violate the sabbath by discharging firearms. The decision, as handed down by the court, says that the commanding officer has discretion to require target practice by his command on Sunday in case of necessity. The legality of that order and the obligations of the accused to obey it when duly transmitted to him cannot be questioned. It was not for him to judge of the necessity for the issue of the order, that discretion pertaining to his commanding officer, and, once exercised, whether erroneously or not, it was his duty to obey." The power of last resort in any nation of this world is its army. Army (or navy) regulations recognize no such thing as immunity from implicit obedience of orders on account of any scruple of conscience, even in matters of duty to God. The admission of such an element in military discipline would be a constant menace to the effective operation of an army. It is true that the rule of Christ implies voluntary submission in all things. But in his kingdoms such service will always be harmonious, for his dictum will always be right, and his servants will also recognize it. There will then be no conflict between orders and conscience.

SECULAR.

—Steering passage can now be secured from Europe to America on the Cunard steamers for \$10.

—Cholera is on the increase in St. Petersburg. On the 14th inst., 218 new cases were reported, with 69 deaths.

—The National Educational Association, in session at Asbury Park, N. J., has passed resolutions condemning the strike.

—A train was ditched by strike sympathizers near Fontana, Ind., on the 14th inst., and the engineer and fireman were killed.

—Near Neosho, Mo., on the 13th inst., a train wreck caused by a misplaced switch resulted in the death of the engineer and fireman.

—Sovereign, head of the Knights of Labor, and Gompers, of the Federation of Labor, have decided not to declare a strike of their order.

—On plea of non-payment of wages, all the iron workers at Elwood, Ind., quit work last week, and the employers threaten to bring in foreign substitutes.

—Admiral Da Gama, prominent in the late Brazilian rebellion, who is now in Portugal, has informed President Peixoto that he is ready to surrender.

—Another polar expedition left London on the 12th inst. Franz-Josef Land was the objective point, and the venture is known as the Jackson expedition.

—The first mails from California in eleven days reached Washington City on the 13th inst., and that included only the mail from the southern part of the State.

—The town of Edon, Williams County, Ohio, was the scene of a disastrous fire on the 12th inst. Seventy-two buildings were destroyed, involving a loss of \$175,000.

—The chemical works of Williams & Clarke, at Carteret, N. J., said to be the largest in the world, were destroyed by fire on the 11th inst. Loss estimated at \$500,000.

—Great Britain has offered her services as mediator between Japan and China in their controversy over Korea. Japan has accepted the offer, and it is thought China will also accept.

—The local trains in this city and Alameda, connecting with San Francisco ferry lines, resumed regular trips on the 14th inst., having been completely tied up by the strike for ten days.

—Twenty fishing boats were caught in a storm off Bilbao, Spain, a week ago, and have not since been heard of. Two of the boats had seventeen men aboard, but the complement of the others is not definitely known.

—At Red Bluff, Cal., where it was reported a week ago that a person could not buy a loaf of bread unless he were a strike sympathizer, the strikers are now said to have renounced their allegiance to the A. R. U. and returned to work.

—A Warsaw dispatch announces that the proposed army maneuvers at Smolensk have been postponed on account of the discovery of a plot to blow up the building which was to have been occupied as the czar's headquarters.

—The latest news we have from the seat of the strike at Pullman is that the leader of the Pullman men has announced the strike a failure, and the employes so reduced as to be anxious to return to work on the company's terms.

—As a result of the strike situation in the United States an agitation has been commenced by a number of the British Parliament to have the Australian mails now coming through San Francisco, sent East by way of the Canadian Pacific.

—A railroad bridge near Glydon, Minn., on the Northern Pacific Railroad, was burned on the 11th inst., having been fired in three places. But for the timely discovery of a farmer, a train with a large number of passengers would have been wrecked.

—The daily papers of Fort Wayne, Ind., were served with the following notice on the 11th inst.: "We request that you remain neutral or we will be obliged to take some action in regard to your editorials in regard to the American Railway Union."

—At Dallas, Texas, the Santa Fe Railroad Co. started its delayed trains on the 13th inst., with non-union men, under protection of U. S. marshals. The company reports enough non-union men to man the yards, and trains are moving as before the strike.

—General Daniel E. Sickles gives out the opinion that the Western Union Telegraph Company, in forwarding President Debs' dispatches directing the strike, is liable to prosecution for conspiracy under the same law under which Debs is being prosecuted.

—A young man of 18 years, who some time ago was chastised for stealing ties from the railroad at San Dimas, Los Angeles County, Cal., thought he had cause for grievance against the company. So he burned a bridge near that place, and has been arrested.

—Prendergast, the murderer of Mayor Harrison, of Chicago, was hung on the 13th inst. Every legal device known to the Practice Act was exhausted in the endeavor to save him, but his fate seems to have been sealed from the day he committed the terrible deed.

—The cause of the insanity of a mother and daughter taken in charge by the authorities of San Francisco last week has been traced to starvation. They had evidently suffered a long time, being too proud to make their wants known until pride was overcome by partial derangement.

—Fire destroyed fifteen frame dwellings on Russian Hill, San Francisco, on the 14th inst. But the most appalling feature of the disaster came when the firemen dug out of the debris the charred remains of two little boys, aged 4½ and 2½ years, named Peter and Henry Leydecker.

—Letters from the gold fields in the vicinity of Johannesburg, South African republic, report a marked increase in the gold production. A late letter to a San Francisco paper says that the country has grand natural capabilities, with a sleepy, unprogressive native population, who need the enterprise of European and American people to develop the resources.

—Constantinople and vicinity have been the scene of a series of earthquakes during the past week. Great damage to property is reported, and the death list is known to be over 100, but is believed to be much more. The center of the disturbance is thought to be at the town of Brusa, at the north foot of Mount Olympus, fifty-seven miles southeast of Constantinople. A noted feature of the disaster in the great capital was the fall of the Grand Bazaar, the central market for fine wares of all kinds.

—The Mississippi Legislature having authorized the issuance of State warrants in denominations of \$5.00, to be used in general circulation, to tide over the critical financial stringency, the chief of the United States Secret Service at Washington has demanded that the unsigned warrants and the plates be turned over to him, which demand the governor refuses to obey.

—A few years ago quite a large number of colonists from New Zealand and Australia went to Paraguay, South America, to seek homes. But now come the most pitiful stories of poverty and degradation. They have been reduced to the lowest depths of poverty. Some have sold themselves to the plantations. But even here there is little relief; many of the Paraguayans are themselves suffering in like manner.

—Congress has passed the bill enabling Utah to become a State. Of the requirements, the following are notable: The constitution shall provide by ordinance, irrevocable without the consent of the United States and the people of the State, that perfect toleration of religious sentiment shall be secured, and that no inhabitants of the State shall ever be molested on account of their mode of religious worship. And it must provide that polygamous or plural marriages be forever prohibited.

—A new issue in the strike of railway employes is thus stated in a St. Paul dispatch of the 13th inst.: "The Great Northern is threatened with a tie-up, the American Railway Union stating they would tie up that road if it carried troops or munitions of war for the government during the present troubles. The Great Northern has stated therefore that its line is not at the service of the government for these purposes. Business on the various railroads centering here was being handled as usual to-day."

—The ending of the great strike will not end the retaliatory acts of many who have engaged in it, and of their sympathizers. Reports of dynamite bombs being placed on railroad tracks and in other places calculated to damage railroad property, come from various quarters. Also we have the report that the engineer and fireman of a train in the suburbs of Los Angeles, Cal., were fired upon by someone in ambush. An engineer on strike was arrested soon after in the vicinity of the ambush and placed in jail on charge of having committed the deed.

—Henry George, the noted anti-monopoly political economist, addressed a mass meeting at New York, called in sympathy with the great railroad strike. Although severe upon the railroad companies and upon President Cleveland, he told the workmen that their unions and strikes could not better their condition, and urged them to use the ballot. It does seem that with the widespread sympathy manifested by the public at large, and the admitted organizing power of their leaders, they ought to be able to elect legislators favorable to the cause. The ballot is a legitimate weapon of defense.

—F. W. Phelan, a coworker of Debs in the strike of the Railway Union, has been convicted in the United States Court, at Cincinnati, of unlawful conspiracy, and sentenced to six months' imprisonment. Phelan had endeavored to induce men to leave a road which is in the hands of a receiver appointed by the court, thus interfering with the business of the road and its connections. Applying the law to the facts, the court held that to undertake to force a break of contracts was an unlawful conspiracy. Moreover, the whole plan was a boycott, which has been declared by all the States except Minnesota to be unlawful. The court plainly recognized the right of laborers to unite, and even to combine their unions, and appoint leaders, for the purpose of obtaining a better price for their labor. They were warranted in striking—that is, leaving their employers in a body—to better their own interests, but there was no warrant in law for a boycott.

—The great railway strike has descended to train wrecking as a last resort. The government troops took possession of the blockaded depot at Sacramento, Cal., on the morning of the 11th inst., without opposition. In the afternoon a train was started for San Francisco, but it had gone only three miles when it was thrown from a trestle track into the water. The trestle had been cut in such a manner as not to show the damage until the train ran onto the weakened part and broke through. The result was the death of five soldiers who were on the train as guards, the engineer, and the fireman. While the strikers at Sacramento have all along been professing deprecating violence, three of them, one a leader, have been arrested for committing the horrible deed, and the evidence is strong against them. Large rewards have been offered by the railroad company, the governor, and the United States Attorney General, for the conviction of the culprits. Still another job of wrecking was done at San Pablo, ten miles from this city, on the 15th inst. Someone had loosened a brake beam in a large freight train, and the mishap occurred as the train was backing onto a switch to let a passenger train go by. One car was thrown from the track, and the track considerably torn up. To add to the delay, a culvert a few miles further on had been burned out.

Signs of the Times

OAKLAND, CAL., MONDAY, JULY 16, 1894.

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We commend to our readers the article on "The Leaven of the Pharisees." It is not only instructive, but suggestive. It presents ideas which grow.

In our Mission Fields department will be found two articles of interest just now, "The Gospel in the Land of the Incas," and "The Land of Corea."

"CHRIST IN CREATION" is the title of an article in another column, which we commend to our readers. It will be followed by others, setting forth the power, and wisdom, and love of our Redeemer.

"INDIVIDUAL RIGHTS," an article in another column, is the first of a series, each one of which is independent, which we now begin to lay before our readers. The principles discussed are of paramount importance in these times. We cannot afford to be ignorant concerning them.

It has been aptly said that a church is not a minister's field, but his force. He should lead them on in the winning of souls. They should coöperate with him in bringing souls to Christ. The preaching of no man will save others. We are not saved by others' effort, by listening to what others say. We are saved by receiving so much that it becomes outflowing.

OUR subscribers will rejoice with us that the great railway strike is practically over. We are just beginning to receive letters and papers at this office over three weeks due. Now that mail is beginning to come, it will doubtless come with a rush, and orders may be somewhat delayed. But we have done our best to get the Signs off to its many thousand friends, and will do the best we can in the future. The strike has entailed immense loss upon the entire country, the leaders who inaugurated it losing but little save their reputation. We are sorry, however, for the workingmen and their families who have been thus led into a hopeless conflict.

THE world moves backward. Peter the Great, of Russia, guaranteed to the Princess Wolfenbüttel-Braunschweig perfect liberty in the matter of religion, and permitted her to have her own chapel after the manner of English and Danish royalty.

But Alexander III. by imperial ukase demands that the future czarevna "should make her conscience part of her dowry," and embrace the Russian orthodox creed. The German princess Alix, granddaughter of Queen Victoria, and now betrothed to the heir apparent to the throne of Russia, is a Protestant. She will on her marriage, or previous, become a member of the Greek Catholic Church, the State orthodox creed of Russia. It is just as well perhaps. The Protestantism she possesses is merely conventional and traditional.

DUTY VS. RIGHT.

REV. ROBERT COYLE, D.D., of the First Presbyterian Church of this city, preached a most impressive sermon, last Sunday, on "The Signs of the Times," especially as manifested in the great strife between labor and capital. Among the good things uttered was that the question of the hour for us is not, What are our *rights*? but, What is our *duty*? The Bible enjoins duty oftentimes at a great sacrifice of rights. He spoke of the almost universal and selfish cry of "rights," which was raised in opposition to every faithful warning of evil. If the great liquor curse were denounced, the cry of "personal rights" was raised. If the corrupting influence of wealth were mentioned, it is said that we are trenching on the "rights of capital." If law and order were demanded, and the crimes of strikers were deplored and deprecated, we were told that we were against the workingman. But God demands of us duty, stern duty to all, rich or poor, high or low, duty to God, duty to man, without reference to our rights.

REMEDIES AND RESULTS.

THERE are thousands of proposed remedies for the ills which afflict the State and Church, most of which are but revamped and rehashed ideas of the centuries past, which have been tried over and over again, and have deplorably failed. Among these is the strike and boycott for the betterment of the condition of the laboring man. A good illustration of the practical value of the strike, as well as of many other proposed remedies which will suggest themselves to the minds of our readers, is found in the following from an article on "A Ward of the Government," in *Home and Country* for July, by Captain Lawrence Fish. In speaking of one Indian character, he says:—

"Indian Jim was sitting in my shack, one day, and, while regaling himself with coffee and biscuit, told me the latest news of the reservation. Smallpox had broken out among them, he said. I asked what treatment they employed in cases of this kind, and he gave me a graphic description of it.

"A tepee is erected close to the bank of some stream, and made as snug as possible. Then a hot stone is rolled into the center of the tent, and water poured over it. The patient is shut up in the tepee, and subjected to this primitive steam-bath. When he is almost suffocated, the tepee is thrown open, and the patient makes a dash for the stream, and plunges in. I asked Jim if the same heroic treatment was resorted to in winter; he said it was.

"Don't many of them die?" I inquired.

"Mos' die," was the laconic reply."

Loyalty Is Obedience.—During the last few days the sensible and patriotic people of this country, whatever their sentiments, have seen and felt the necessity of the maintenance of order, of upholding the integrity of the law of the government. Without law, confusion, anarchy, and destruction are sure to follow. Are not these principles just as valuable concerning the government of God? God has a government; "his kingdom ruleth over all." He has a law; for a government cannot exist without a law. God spoke this law from heaven itself; he wrote it with his own finger on tables of enduring stone; he "added no more," showing its completeness; he declares that his law is "perfect," "holy," "just," "good;" the Son of God declares that "it is easier for heaven and earth to pass than for one tittle of the law to fail." All this and much more might be cited, showing the universality, the

completeness, the perfectness, the integrity, the immutability, and eternity of God's law. He who is loyal to God will obey God's law. Says Jesus (who declared, "My doctrine is not mine, but His that sent me"), "If ye love me, keep my commandments;" "Ye are my friends if ye do whatsoever I command you." Loyalty to God means loyalty to his law. Says Albert Barnes, "They who pretend that there are any laws of God so small that they need not obey them, are unworthy of his kingdom."

Good Advice.—The following from Archbishop Ireland, anent the labor troubles and recent great strike, is worthy of reproduction. It would be well for some of our Protestant clergy who have been giving utterance to anarchistic sentiments to take lessons from this Roman prelate. He says:—

"Labor must learn that, however sacred its rights may be, there is something above them, and absolutely supreme,—social order and the laws of public justice. There is no civil crime as hideous, as pregnant of evil results, as resistance to the law and the constitutional authority of the country. This resistance is revolution. It begets chaos; it is anarchy; it disrupts the whole social fabric.

"Labor, too, must learn the lesson that the liberty of the citizen is to be respected. One man has the right to cease from work, but he has no right to drive another man from work. He who respects not the liberty of others shows himself unworthy of his own liberty, and incapable of citizenship in a free country."

Next week we may print more from the same prelate in this line.

Says the St. Louis *Christian Advocate*:—

"Christian men are sometimes found who plead that legal prohibition is wrong because you cannot legislate men into morality. Yet seven of the ten commandments in the Decalogue are prohibitory, and begin with, 'Thou shalt not.'"

But to us it makes a wonderful difference who says, "Thou shalt not." Because God does a certain thing is no evidence that we may do it. He does not compel morality; in the very nature of the case it cannot be done, because morality rests upon choice. If prohibition of the liquor traffic can be defended on no other than moral grounds, it has no right to exist. But it can be.

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