

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.

Christ and His Church.—Of Jesus Christ our Lord, and of each individual who believes in Christ and is truly a member of his church, Inspiration says, "For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him." Col. 2:9, 10. Christ is all and in all to the church. He is "the head over all things to the church," and the church is "the fullness of Him that filleth all in all." Eph. 1:22, 23. As Rotherham renders, "The fullness of Him who the all things in all is for Himself filling up."

The Relation.—The relation of Christ and the church is thus represented by the apostle Paul in 2 Cor. 11:2: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." This is true of the church (the ecclesia, "the called out"), because it is true of each individual called out, the aggregate of whom form the church. Says the same apostle: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7:4.

One with Christ.—The most sacred relation which humankind can form is the marriage relation. "They twain shall be one flesh; so then they are no more twain, but one flesh." Mark 10:8. See also Gen. 2:24. Again the apostle Paul illustrates the relation between Christ and his church by the intimate relation existing between husband and wife. He says that "Christ is the head of the church," "the church is subject unto Christ" "in everything," and that "we are members of his body, of his flesh, and of his bones." Of the man and wife he says: "They two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church." Eph. 5:22-33.

What It Means—To the wife the husband

is all in all. To him belongs her confidence; he is her protector, her shield; to him is given her heart's affection; the union formed is a life union. There is no social crime so great, so evil in its results, so far reaching in its consequences, as the violation of the marriage vow and obligations. It affects not merely the parties involved but all their posterity, and its unholy influences contaminate society on every side. The violation of the marriage obligations constitutes fornication, or adultery.

Spiritual Fornication.—Departing from Christ and joining one's self to the world is spiritual fornication, or adultery. Says an apostle to those who profess to be Christ's: "Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God." James 4:4, Revised Version. The apostle Paul states the same thought when he says of the woman, "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress." Rom. 7:3. But Christ "ever liveth;" and the individual or church which is truly joined to him has entered upon a life union. Any departure from her baptismal vows to another is therefore spiritual fornication, the very thing of which the apostate church Babylon is guilty. See Rev. 14:8; 17:1-5.

All in Christ.—Christ is the head of the church. The authority he has given the church is "the glorious gospel of the blessed God" (1 Tim. 1:11); it is all things which Jesus has taught (Matt. 28:20), which is all the word of God, for Christ gave the word (John 1:1-3; 1 Peter 1:11, 23-25). The servants of Christ are to preach that gospel (Mark 16:15), which is "the word" (2 Tim. 4:2), the entire Scriptures (2 Tim. 3:16; Rom. 15:4), Christ in the heart of each believer "the hope of glory" (Eph. 3:17; Col. 1:23, 25-28). In "the word of God" "the man of God" finds all that is necessary to thoroughly furnish him unto all good works (2 Tim. 3:17), and to them that receive it by genuine faith it works effectually and is able to build them up and give them the eternal inheritance (1 Thess. 2:13; Acts 20:32). The power which the church is to possess is the power of the Spirit of God (Acts 1:8), the very power that wrought in creation (Gen. 1:2), always and forever connected with his word, and received by faith (Ps. 33:6, 9; John 6:63; 1 Thess. 2:13). And all this is of Christ. He is the revela-

tion of God to us, and nothing of God is revealed to man except what Christ has revealed. See John 14:9; 1 Cor. 8:6; Matt. 11:27. The Scriptures are therefore the word of Christ; the Decalogue is the law of Christ; the Spirit is the Spirit of Christ; the weapons "not carnal but spiritual" are the panoply of Christ; and all are summed up in the gospel of Christ, the living word of the living God. Backed by this authority, clothed with this armor, imbued by this power, the early church was resistless in her might. She had the "all power" of Him to whom is committed the "all things." She could therefore have need of no earthly authority, earthly, carnal weapons, earthly, temporal power. Christ and his word were sufficient. It was Christ within—the mystery of God.

Antichrist.—It is plain from the foregoing that whatever came into the individual heart, whatever came into the church, to take the place of Christ, to whom belonged all, that person or thing would be antichrist—against Christ. Instead of the mystery of godliness actuating the church, it would be the mystery of iniquity. As the Spirit of Christ brings men to the word of God, leads them to revere and proclaim the word of God, leads them to honor his law, leads them to take the word of God alone as the rule of sound doctrine, and the power of the Spirit of God as the only power by which his spiritual work should be advanced, so the mystery of iniquity would lead men away from the word of God to the tradition of men, away from God's law to the customs and practices of mortals, away from the authority of the word to the commandments of men, away from the power of the Spirit of God to civil and temporal power, in order to make men appear to do outwardly what they had no power to do inwardly. This is what the antichrist, the mystery of iniquity, would be expected to do; this is what it has done, and may be expected to do as long as time lasts. "The mystery of iniquity doth already work." It is still at work. It has honeycombed the basic principles of true Protestantism, so that the majority of Protestant members in practice now hold tradition as paramount to God's word.

The Only Hope.—The only hope of each individual, of the church composed of individuals, is the acceptance by faith of Jesus Christ as set forth in God's word. Jesus says: "Every plant, which my heavenly Father hath not planted, shall be rooted up." Matt. 15:13. "For all flesh is as grass, and all the

glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." 1 Peter 1:24, 25.

A UNIVERSAL SUNDAY LAW.

FORTY years ago, when it was predicted by the people whom this journal represents, that there would be a religious conflict in the near future resulting in religious persecution, the center of which would be the Sunday law, some persons sneered, some laughed, nearly all were unbelieving. "Why," they said, "there is no agitation on the Sabbath question; the world is growing more enlightened, and men will never be persecuted for their faith again."

But the days passed on, the agitation began. In God's providence the time came when men should be warned of the coming of the great day of God (Joel 2:1; Zeph. 2:1-3), and of the necessity for preparing for that event. The house of God, partly cleansed at the Reformation, must be clean swept from the pagan and papal error. The law of God, trampled underneath the feet of "the man of sin," must again be exalted. Isa. 42:21; Rev. 14:12. The Sabbath of the Lord, the memorial of God's creation, the sign of his redemption, which the mystery of iniquity thought to wrench from God's law and supplant by "the venerable day of the sun," must be restored. See Isa. 56:1-7; 58:1, 12, 13. The gospel of the Lord Jesus Christ, the power of God unto salvation (Rom. 1:16), of which the Sabbath was the center, because of its significance (Eze. 20:12), must again be preached in all the world (Rev. 14:6, 7; Matt. 24:14).

And this message, embracing in itself every true reform, has been and is being heralded to the world. It has roused intense opposition. Honest at first, the opposition sought from the Scriptures of truth the evidence to sustain the Sunday sabbath and to overthrow the Sabbath of the Lord. Deplorably failing in both, many have yielded to God's authority, and have placed themselves under the banner of loyalty to his law and to the example and teaching of Christ. Many more are seeking to do what error has always done, and what the "more sure word of prophecy" declared would be done,—obtain the aid of the State to enforce unscriptural dogmas. Hence the demand for Sunday laws, not only in this land, but in all the world. In "free America" while this is being penned men are lying in durance vile for conscience' sake, for keeping "the commandments of God and the faith of Jesus." In Australia men have been sentenced to the stocks for the same thing. Europe, dead as a whole in spiritual things, but alive in things carnal, and taking example from this government, is going backward to the wilderness of the Dark Ages, from which she has been emerging.

The Sunday-law sentiment is becoming universal. It creeps in under various guises and beneficent forms. It is presented as a "sanitary" measure, a "temperance" ordinance, a "police regulation," an act to "pro-

tect public worship," a "boon for working-men," all of which are fallacies. Underneath them all lies the religious legislation. Back of them all breathes the old dragon. Imbuing them all is the mystery of iniquity. The devil does not reveal at once his cloven foot nor forked tongue. Only by the sacred light of God's word can his character be discerned. The entering utterances of Sunday laws are smoother than oil, yet are they drawn swords. It was said a few years ago in this country by the advocates of Sunday laws that they were not persecuting, that they never would affect those who were living honestly, faithfully doing God's will, but it has been demonstrated that this is almost the only class that is affected. All this is but the beginning of the fulfillment of the prophecy of Revelation 13. All the world will worship the beast and his image and receive his mark. Those who do not will be "not of the world."

The progress this Sunday-law movement is making in the Old World is set forth in an article in the *Literary Digest* of July 7. It is indicative of what lies before. The Sunday law in its fullness when it comes will be world wide. Here is the article:—

Sunday Observance in Europe.

It is generally well known that, of late years, great efforts have been made to secure a better observance of the Lord's day in the cities of Europe. The movement was inaugurated by the late M. Alexandre Lombard, of Geneva. It sprang out of the International Conference of the Evangelical Alliance held in 1861. Great progress has been made in this direction of late years, and *Evangelical Christendom*, London, thus summarizes what has been accomplished in the principal countries, as gathered from the seventeenth annual report of the English committee:—

"*Belgium*.—The most important movement has been the adoption by the Belgian Government of a new rule as to the Sunday delivery of letters.

"All the postage stamps now issued by the Belgian post office have printed on them, in English and Flemish, words signifying 'not to be delivered on Sundays.' Persons who wish their letters delivered on Sunday must tear off these words. In the case of postal cards and stamps embossed on envelopes, the words must be crossed out if the sender wishes the card or letter to be delivered on Sunday.

"*France*.—In France a great good is being done by a vigorous society called '*Ligue Populaire pour le Repos du Dimanche en France*.' It issues a monthly periodical, enrolls members, and has the coöperation of such distinguished men as M. Jules Simon, M. Leon Say, M. E. Cheysson, M. de Nordling, and others. In 1892 the government voted 600,000 francs to allow the country postmen one free Sunday a month. Postal deliveries in Paris are reduced by one-half on Sunday.

"*Germany*.—In 1892 a law was passed in Germany to close shops on Sunday. But as the shopkeepers had previously been accustomed to keep open all the day, considerable friction resulted. This led to a compromise, and shops are now allowed to keep open a few hours on Sunday. It is, however, only a temporary concession, and the law is enforced. Recently a mercantile house employing 120 clerks was fined \$300 for making them work too long on Sunday.

"*Holland*.—The cause of Sunday rest is making good progress. No newspapers are issued on Sunday.

"*Italy*.—Some progress is seen. A congress of workmen's societies, representing thirty-six towns, held at Milan, in 1892, voted in favor of a law making Sunday rest obligatory.

"*Russia*.—Post offices are now open only from 12 to 2 on Sundays. The government is preparing a law for securing Sunday rest in the departments of trades, manufactures, and mines.

"*Greece*.—The Metropolitan [bishop] of Athens and the director of police are taking steps to promote public rest.

"*Norway*.—Marvelous progress is being made. Shops and factories are closed on Sundays. The sale of alcoholic liquors is prohibited from five o'clock on Saturday evening till eight o'clock on Monday morning.

"*Sweden*.—There are only one or two deliveries of letters on Sunday. The crews of vessels are released from unnecessary work on Sundays.

"*Switzerland*.—Nearly all the cantons have now laws to protect the people from Sunday labor. Newspapers are not printed on Sunday. A railroad recently built from Yverdon to Saint Croix does not run passenger trains or freight trains on Sunday."

Question Corner.

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

[From time to time we will reply under this head, if deemed advisable, to such candid inquiries as may be sent us. Correspondents wishing a reply to their questions must give their full name and address, not for publication unless they wish, but as an evidence of good faith on their part, and to give us opportunity to reply by letter if deemed best. It is always well to inclose stamp. Let the questions be short and pointed, and such as may be answered in limited space. The questions will be numbered continuously.]

146. NOT A BRAWLER.

PLEASE explain in your Question Corner Isa. 42:2.

S. A. C.

Isa. 42:2 reads, "He shall not cry, nor lift up, nor cause his voice to be heard in the street." In simple language, it doubtless means that Christ was no brawler. He would not call attention to himself. He would not be heard in loud, meaningless harangues. That has been the characteristic of fanatics in all ages, but that was not the case with Christ, nor with John the Baptist, nor has it been the case with those who have had much of the Spirit of Christ. The power was not in his performance, in outward action, or physical exercise. It was in the message which he bore and the Spirit which accompanied it.

147. "THE SONG OF MOSES."

What is the song of Moses, mentioned in Rev. 15:3?

The "song of Moses," as mentioned in Rev. 15:3, has evident reference to Moses' song of triumph recorded in Ex. 15:1-19. Some think that it has reference to the song recorded in Deuteronomy 32; but the latter is not called the song of Moses, but is rather a song of remembrance, which God gave Moses to write, that the children of Israel might keep in mind God's wondrous goodness in his dealings with them, so that when they should rebel the very song which they had been taught should be a witness against them. See Deut. 31:19, 22. Many of the same truths which are expressed in the one are found in the other. God's wondrous power and work in opening the Red Sea and redeeming his people from Egypt, his justice and truth as manifested in the destruction of the Egyptians according as he had foretold them by his prophet Moses, the awfulness of his character as represented by his name Jehovah, are all revealed in this wondrous song. It is a revelation of God's mercy and justice, so that Moses could truly say, "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" Again: "The Lord is my strength and song, and he is become my salvation. . . . The Lord is his name." Primarily, it is a song of deliverance, a triumph over all temporal outward foes, that triumph wrought by the power of God's name, and will so be sung by the last generation of the redeemed. The song of the Lamb expresses the triumph over all inward foes; and together they express triumph over all conceivable foes, complete and eternal victory.

148. THE MATTER OF FEELING.

In Acts 17:27 it reads, "If haply they might feel after Him, and find Him." Has this anything to do with our salvation? and what kind of feeling does that mean?

The word "feel" in Acts 17:27 means to grope for or after, as persons in the dark; to reach out for. It has no reference to feeling in the sense of inward emotion, but intimates that all persons, it matters not what their condition nor where they dwell, if they will but admit the Spirit of God into their hearts, it will awaken within them such desires that they will reach out after God and find him, for "he is not far from every one of us." The text evidently has reference to those who are in the darkness of heathendom; but every such one, even, if he will reach out after God, will find him.

General Articles.

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

SONGS IN THE NIGHT.

BY MARIE D. THORNE.

THE martyrs had songs for prison,
And songs for the rack of pain,
A song for Roman arena,
And the "lion's gory mane,"
A song for the desert island,
A song for the mountain glen;
And the songs that the fathers sung
Still live in the lives of men.

There's a song for the lips of pain,
For the burdened, storm-tossed soul,
When over it resistless waves
Like a mighty ocean roll;
There is a song for the darksome valley,
A song for the coffin lid,
And the Christian sings because his life
With the Christ in God is hid.

ACCOUNTABILITY OF THE RICH.

BY MRS. E. G. WHITE.

THERE is a work that must be done for the wealthy, to arouse them to a realization of their relationship to men and their accountability to God. They must be awakened to the fact that they are to give an account to Him who shall judge the living and the dead at His appearing and His kingdom. Those who are rich are put under responsibility to labor for others in the love and fear of God. But many of the rich trust in their riches, and do not realize the danger in which they are placed. God has something to give them of vastly more value than gold or silver or precious jewels. The soul needs to be attracted by the things that are of enduring value. They need to understand the value of true goodness. Jesus says unto them, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He asks them to exchange the yoke of their own manufacturing for his yoke, which is easy, and for his burden, which is light. He says, "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." He is calling: "If any man thirst, let him come unto me and drink." "Him that cometh unto me I will in nowise cast out."

Those who will listen to the voice of Christ, will recognize the voice of superior goodness, the voice of the True Shepherd. Oh, that the wealthy might feel their responsibility to be faithful stewards of the means which God has intrusted to their care! Oh, that they might understand that they must be agents for God, if they would meet his approval! Oh, that they might know that they were standing upon holy ground, and might be distinguished workers, engaging with Christ in the grand work of elevating those whom Christ died to save!

The Lord has intrusted to human beings capabilities of talent and influence; he has intrusted to men an abundance of money, not to be lavishly spent in selfish ways, for the gratification of unholy desires, but for the performance of their part in the great work of redemption. He has intrusted riches to the wealthy in order that they may bless humanity, by relieving the wants of the suffering and needy. This is the work that has been committed to them, and in doing this

work they are not to feel that they have done some wonderful thing. Many endow some large institution, or give large sums to the church, and fail to relieve the distress of the suffering poor right about their doors. But the rich are to feed the hungry, to clothe the naked, to help those who are in trying circumstances, those who are wrestling with all their power to keep themselves and their families from the pauper's home.

God does not mean that the misery which we see about us in the poverty of the masses, shall exist. He does not intend that one shall have all the luxuries of life, and that others shall cry for bread. All the means intrusted to men over and above what is required to supply their own necessities, is intrusted to them for the blessing of humanity. If those whom God has made stewards, love God, they will love those who are formed in his image. Stewards of this character will not give with a patronizing air, as though they had done something for which they should be praised and honored; but they will realize that they are but trading on their Lord's goods, and that in the judgment they will have to give an account of the way in which they have employed their Lord's capital. They will understand that they are laborers together with God.

Jesus, the world's Redeemer, laid off his royal crown, laid aside his kingly robe, clothed his divinity with humanity, and left his high command. He was adored and worshiped by the angelic hosts, and yet for our sake he became poor, that we through his poverty might be rich. He came to give us, not the perishable treasure of houses and land and gold, but that which is enduring and imperishable, even eternal riches. Will men then refuse to be laborers together with God? Will they refuse to take their part in the work of redeeming lost humanity? In every large city there are men, women, and children who do not receive as much consideration as do the beasts. In England I saw poor children who were clad in dirty rags, who were half starved, whose countenances were stamped with vice and degradation. People live in damp, dark cellars reeking with filth, and children are born and brought up in these vile holes of misery. From earliest infancy through life, they see nothing but that which is unlovely, degraded, and vile. There is no view of nature's loveliness to attract the eye, and they hear the name of God only in oaths of horrible profanity. In places of this kind children are left to come up as they may. They are moulded and fashioned by the low precepts and wretched examples of those around them. Disagreeable surroundings greet their sight, impure words fall upon their ears, and the fumes of liquor and tobacco fill their atmosphere. Brought up in immoral degradation, it is no wonder that they turn out to be thieves, beggars, and murderers.

They subsist upon insufficient food, of a character unfit for the human stomach, and from these abodes of misery, piteous cries are sent up to heaven by those who know not how to pray. At the same time that this dreadful wretchedness is in existence, those to whom God has intrusted means are adding farm to farm, building house to house, and mansion to mansion, and even providing palaces for their dogs, and hiring servants to care for them. Dogs are fed and cared for in a luxurious way, while human beings are left

in destitution, misery, crime, disease, and death.

Is it a wonder that our Lord exclaims, "How hardly shall they that have riches enter into the kingdom of God"? Jesus, the Majesty of heaven, became poor for our sake. He penetrated into the very inner circles of life. He sought to call the attention of men to the fact that, while they were devoting themselves to their busy activities, they were neglecting their eternal interests. He sought to impress upon them the fact that God had given them endowments of talent, means, and influence to be improved and increased, that they might grow in efficiency, and be better able to be laborers together with God.

God has made human beings his almoners and agents, to distribute the benefits of his providence. They are to use wisely his intrusted talent of means, as well as the endowment of his grace in other directions. Men are required to engage with heavenly intelligences in restoring, reshaping the human character. The rich are to help the poor. It is not according to God's plan that the rich should give to the rich. It is the oppressed, the downtrodden, the discouraged, the hungry, the naked, the suffering poor, whom Jesus says "ye have always with you." We need to take closer views of eternity, and by doing this we shall not be unfitted for our work in this world; we shall not be disqualified for taking a Christlike part in the affairs of society.

The gospel of Christ is not only to be believed, but it is to be acted upon. We are to be doers of the word; and in doing or not doing according to the instruction of Christ, we are deciding our eternal destiny for life or death. God does not desire fitful service, emotional spasms of religion. We are to act from principle, to have a firm, abiding trust in Christ. If Christ is formed within, the hope of glory, it will be made manifest in the development of our character and actions; for there will appear the likeness of Christ in our life. We shall represent the Father and the Son to the world. The command is given, "Work while it is day; for the night cometh, in which no man can work."

Jesus calmly asks, "Are there not twelve hours in the day?" If we employ these hours realizing our accountability to God, acting as serious, candid agents for God, keeping eternity in view, we shall live in such a way as to secure the eternal inheritance, and by our precept and example shall bring souls to Christ. But we have no time to devote to the indulgence of self in sin, no time for selfish pleasure seeking. Time is golden. We have characters to form for eternal life, and angels of God are watching what progress we are making. Angels are weighing moral worth. Oh, that we all might realize the value of time! A ruler exclaimed, when the physician told him that he could live but a few minutes, "A kingdom for an hour's time." He had been granted year after year. He had had the twelve hours of the day. Was not the time granted him that he might secure his eternal interests? Now is the appointed time, now is the day of salvation. Oh, may none put off the day of repentance and reformation! Now is the accepted time.

Jesus Christ has engaged to save every soul who will believe in him as a personal Saviour. He has engaged us in his service, and has

pointed out to us the work that he expects us to do. He has given us a glimpse of eternity, in order that we may realize that temporal things are of little moment beside that which is eternal. Something higher than the affairs of this life is to engage our attention, and call forth the energies of our being, that we may glorify our Redeemer. Christ calls upon us as human agents to coöperate with heavenly agencies in the work of saving the world. Not one is to feel that he can use his time as he chooses. Heavenly requirements are not to be ignored. It is the universal tendency of men to subordinate the eternal realities to temporal matters, to make the claims of the future, immortal life subservient to the commonplace affairs of this fleeting life. But the Lord has said: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." The god of this world claims the service of men, and seeks to keep them in continual slavery to his will. But Christ, the uplifted Saviour, calls to men in authoritative tones, saying, "Seek ye first the kingdom of God, and his righteousness; and all these things [of secondary importance] shall be added unto you."

THE SABBATH IN CREATION.

BY ELDER R. C. PORTER.

AFTER man had been created and provided with an helpmeet for him, and the bill of fare best suited to the needs of his physical being, in which there was no flesh of dead beast, or fowl, or fish, or creeping thing (Gen. 1:29), had been given him, "the Sabbath was made for man" (Mark 2:27; Gen. 2:1-3). By whom was the Sabbath made, and for what purpose?—By Him through whom all things, both in heaven, earth, and sea, were made, even Jesus Christ, as we have before seen. "For all things were made by him, and without him was not anything made that was made." How did he make it?—By resting upon it himself and blessing it. Gen. 2:1-3. What day did he rest, and upon what day did he pronounce the blessing?—The seventh day. Gen. 2:1-3. Why did he make it for man?—"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

Christ made the Sabbath then as a commemorative institution, by which the Creator was ever to be kept in mind. Not only was he to be remembered as the Creator, but, remembered in his true character as Creator, a Creator that created because he loved, and One whose very act of creation was an act of almighty power, for the highest good and the greatest happiness of the created. This was not only to be remembered on the Sabbath day, but as all other days of the week were to be used with reference to the Sabbath, the Creator in his true character was to be continually kept in mind. The Sabbath thus kept would ever prove a safeguard against the temptation to imagine that God was not in his infinite love doing all within his almighty power for the best good of his creatures. It could not be kept according to God's appointment by simply taking physical rest upon that day. Yet to keep it properly a man must cease his common labor on that day, for "the

seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20:10. In this we have before us the model of the Good Shepherd going before us as the example to his children. Though "he fainteth not, neither is weary," yet he ceased his labors and entered upon a season of spiritual rest and worship of Him who is worshiped only in spirit and truth, and he "was refreshed." He viewed all the work of creation, and saw that it was not only good, but "very good," for in it all he saw the divine touch of infinite love. This brought to him continually such a sense of his Father's goodness that he could see him only in his true character, a God of infinite, eternal love and power. This was true Sabbath keeping.

That this is the nature of Sabbath keeping is further shown after the fall of man, when the Lord, through Moses and Ezekiel, instructed his people, "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13; Eze. 20:12, 20. That is, set you apart for my service and keep you thus set apart. The presence of Christ sanctified Mount Sinai; his presence made the ground holy at the burning bush. So his presence within us sanctifies us, and, abiding in us, keeps us sanctified.

To know God as the God that did sanctify them, they must know him as the God that "so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. They must also know Jesus Christ, whom he hath sent, as the sin-pardoning Redeemer, who loved them, and washed them from their sins in his own blood. Rev. 1:5. "For there is none other name under heaven given among men whereby we must be saved," "neither is their salvation in any other." Acts 4:12. Therefore to keep the Sabbath according to its true significance is to keep it ever remembering God as almighty in power and infinite in his love to us, his laws framed in love, his government administered in love, and Jesus Christ a Saviour of matchless love and power. This could only be true of spiritual Israel; hence the generations here mentioned are the generations of spiritual Israel; and he that truly keeps the Sabbath is an Israelite indeed, in whom there is no guile.

Since the presence of Christ sanctifies and makes us holy, as it sanctified the mountain, and made the place "holy ground" at the burning bush (Ex. 3:1-5), and at his meeting with Joshua (Joshua 5:13-15), so his presence sanctifies and makes holy the seventh day of the week (Gen. 2:1-3; Ex. 20:8-10). And since the presence of Christ rests in a special sense in the seventh day, and sanctifies it and makes it holy, and God has thus set it apart for his holy Sabbath, it is impossible to keep the Sabbath upon any other day than the one in which the presence of Christ rests to sanctify it and make it holy. As he said to Moses, "My presence shall go with thee, and I will give thee rest" (Ex. 33:14), so it is only on the day in which Christ's presence rests that we can rest and be refreshed by true Sabbath keeping. Neither are we to conclude that because true Sabbath keeping requires more than spiritual rest, we are at liberty to do common labor on the sacred hours of the Sabbath. For God hath

said, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

SINNERS DESTROYED OUT OF THE EARTH.

BY ELDER WM. COVERT.

AS THE earth was not made for wickedness, it follows that the wickedness must be rooted out of it. The transgressors cannot glorify God. They will not accord with that which was intended to give them happiness, and as there will only be room in the earth for the righteous to dwell, it will therefore be necessary to remove the wicked from the earth. But there is no place in the universe for them to remain, and in order for them to get out of the world they must go by the way prepared for the devil and his angels,—the lake of fire. This will be done when the righteous are called to take possession of the kingdom. Matt. 25:34, 41.

"Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger. . . . Their fruit shalt thou destroy from the earth, and their seed from among the children of men." Ps. 21:8-10.

Elsewhere the statement is made that the saints "are preserved forever; but the seed of the wicked shall be cut off." Ps. 37:28. And again: "The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2:21, 22. By another writer the assertion is made that "he shall be driven from light into darkness, and chased out of the world." Job 18:18.

David prayed that the wicked might be consumed out of the earth and be no more. Ps. 104:35. This places them in a condition as to place and existence as though they had never existed.

The reason the Lord assigns for their destruction is that they destroy the earth. Rev. 11:18. Their sins corrupt and ruin the earth, because the curse that follows their transgressions makes the earth a barren desolation. Their presence as well as their course is but a detriment to the very purpose of God, therefore they must be destroyed.

The completeness of their destruction is forcibly stated by the apostle where he says they "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. 1:9, 10. Another writer says the effect of that burning day will be so complete that it will leave them neither root nor branch. Mal. 4:1. And yet another word of inspiration decides their end as the consuming into smoke of the fat of lambs. Ps. 37:20. John the Baptist compares their destruction to the burning up of chaff with unquenchable fire. Matt. 3:12. Another scripture says, "They shall be devoured as stubble fully dry" (Nah. 1:10), while Obadiah in verse 16 says, "They shall be as though they had not been." Solomon uses the following language in his presentation of how it shall be: "The righteous shall never be removed; but the wicked shall not inhabit the earth." Prov. 10:30. But no language can be more positive than the following in Rev. 20:9: "And fire came down from God out of heaven, and devoured them."

Thus the matter will be forever ended

with the wicked. Upon this earth they have spent their time in folly, shame, and sin, a burden to themselves, and a trial to others, a blight upon the handiwork of God with their corruptions, a curse to the earth itself. They have been offered salvation from sin and death; but they have chosen the ways of unrighteousness because it offered to them the gratification of self. They have sown to the flesh and of it have reaped in sorrow. They have remained with their sins and utterly perished in their own corruption. 2 Peter 2:12. The earth will then be rid of the wicked, and when they are gone, to return no more forever, it will only remain for the Creator to undo the work that sin has wrought in the earth, that his original purpose may be carried out.

MIRACLES IN THE FOURTH CENTURY.

BY ELDER I. E. KIMBALL.

WE have a crucial test for the religion of the fourth century in the miracles, which were reported and believed in on every side. "At the very instant when the ecclesiastical heavens were darkened with swarms of monks, the earth was ablaze with miracles." These wonders were enacted through a long course of years, by men honored throughout the entire church as themselves miracles of piety. It was the glory of the church; and these miracles are recorded by the grave historians as verities. In fact, that which settled and fixed the church of this period, and gave her venerated champions unbounded, unwonted power over the minds of men, was this very wonder working which appeared through the length and breadth of the church.

But miracles were the exclusive production of the monks. Such men as Basil and Augustine made no such lofty pretensions. Nevertheless, the interrelationship of these great men and the ascetics is manifest in the unbounded praise which the former heaped upon the latter, and their direct acknowledgment of belief in the wonders reported. Listen to Chrysostom: "If any man believes not these things which are said to have been done by the apostles, let him now, beholding the present, desist from his impudency." And Ambrose: "You see the miracles of ancient times renewed." The profession of miraculous powers did not remain with the church after the first century. The language of Ambrose shows this. Again, Augustine: "We made an order to have bills given out of such miracles as were done, when we saw the wonders of ancient times renewed in ours."—*Decio. Dei. 22, Cop. 8*. Many of these miracles are recorded in works of undoubted genuineness and authenticity. The memoirs in Palladius' "Lausiac History" are to the point, from which we may quote sufficiently to form an estimate of the miracles as compared with those in the times of Christ and the apostles.

This Palladius was an honored bishop of Helenopolis, in Bithynia, a particular personal friend of Chrysostom, and the things he asserts may be paralleled out of Sozomen, Jerome, Theodoret, and Cassian, who some of them mention the very same wonders repeated by Palladius. Out of the vast bog of these extant remains I can but collect a few specimens. The foul obscenities and blasphemous impieties which attach to very many must be clipped away, that modern eyes may read the record.

The wiles of the demon to entice the poor monk to come forth from his cell were many. Now a youth cries for help and shelter, lest he be devoured by hyenas. No help can the monk afford. Thus foiled, "the demon vanishes in a whirlwind, with din and brayings."

A man seeks "the blessed Macarius," leading a mare, which he explains to be his wife transformed by a magician. By the plentiful sprinkling of holy water, the charm which affected their sight was dissolved, and the happy couple return with joyfulness to their home.

This Macarius, sitting in meditation, is aroused by a hyena knocking at the door; she enters and lays a cub at his feet; it is blind; he takes the cub, utters a prayer for the restoration of sight, which is immediately answered, and gives the cub back to the mother, who withdraws; but the next day she returns with a nice sheepskin. "Whence couldst thou have gotten this, if thou hadst not devoured somebody's sheep?" cried Macarius. The hyena makes signs of contrition, and Macarius accepts the skin upon condition that the animal will never again devour poor people's sheep. The skin was bequeathed to Athanasius, if we may believe the historian's story. Such rapid nonsense fills the folio, and with just such things was the Nicene Church entranced.

I must omit the wonders of "Moses" Pambo, the father of Apollo, also of "Antony the Great,"—"the perfectly holy man," the "angel upon earth," the "pattern of the angelic philosophy,"—whose life and miracles are better attested by far than the story of Alexander the Great, for every writer spoke of him. We have the record of Paul, who rushed from his violated home, with the oath of the age,— "by Christ,"—upon his lips, now in his sixtieth year. He seeks the cell of Antony, with the avowed intent of becoming an anchorite. Antony initiates him into five days' fasting and ascetic discipline of the wilderness; and such was his marvelous power over demons and disease that miracles were no miracles in his hand. A youth vexed with a demon of "high rank" was carried to the cell of Antony, who gave over the case to Paul, flinching from the encounter. The "guileless old man" prayed, then provokingly challenged the demon, commanding him in the name of Father Antony to come forth. "No such thing, foolish, gluttonous old man," cried the demon. Then they set to with blows and foul imprecations. The saint feigned desperate madness, but without the desired effect; he mounted a rock, and adjured Christ in awful terms, avowing he would die in his tracks if the demon be not expelled. At this the demon cried: "I go; I go; I yield to the tyrannic force. I will return no more. The simplicity and holiness of Paul have compelled me to give in. Yet I know not whither to betake myself." Then the demon, transformed to a prodigious serpent, seventy cubits in length, slid away into the Red Sea. "Such are the miracles of Paul, and yet greater than these did he perform," says the historian.

By the relics of a martyr, or the invocation of their name, or the sign of the cross, or holy water plentifully administered, the dead were made to stand erect and discourse upon orthodoxy. "A holy man sailing up the Nile with a party of friends and opponents [came] to a spot where the ancient sepulchral caverns abut upon the river. There he called forth one who, according to his own account, had

lived in the remotest time of Egyptian history. This awful arbiter of theological differences, after having given his decisive suffrage favoring the Catholic principles, obediently returns to his mummy, or chrysalis state, at the word of a saint, to rest until the final resurrection."

A holy man tormented with a demon "under a seductive guise," gave the phantom a smart cuff. "Believe me," said he, "believe me, I could not endure my own hand for two years afterward, such was the stench it had contracted from the blow."

"Here are men fed daily or weekly by angels, men ridding the country of wild beasts, and the river of crocodiles, by the name of Christ, but none of them knowing the virtue of that name to liberate from the power of sin and the fear of punishment. Sad is the monotony of these memoirs,—prophecy, miracle, angelic intercourse, three ounces of bread for the day,—but no Christianity; and these things put together by a Christian bishop, the friend and disciple of the greatest divine of the age. We look among these men in vain for the temper which distinguished apostolic writings. And what does all their fervor end in?—The amazing power or spiritual dexterity of the abbot and of some of the brethren, in catching, charming, and killing enormous snakes. This particular physical adroitness has, through a long course of ages, attached to the people of Egypt. And the Christianity of the monks took up and glorified the ancient sorcerers' craft, which thenceforth recommended itself as triumphing over the devil—that old serpent. If, on one of these pages, miraculous interpositions are recorded which one might almost consent to listen to, on the next the quack of the sorcerer steps forward and chastises our momentary credulity. A holy man not finding a boat when there was urgent occasion for crossing the Nile, calls a crocodile, and, with a brother presbyter, is carried over on his back. Another, being ashamed to strip in presence of his companions, when a river is to be forded, an angel, for the encouragement of his pudicity, descends in haste and bears him over dry. This is seriously related as well by Sozomen as Palladius. Miracle, miracle, miracle, from page to page. If the eye is attracted by the words, "Such was the grace of God bestowed upon his servants," what do we find in the context?—A beating the devil black and blue with a red-hot iron bar. Miracles and raw herbs, miracles and dirty sheepskin cloaks, miracles and a filthy condition of the soul confessed, miracles wrought freely by men whose virtue consisted in standing erect night and day year after year (or who pretended to do so). Put a few Christian phrases into the lips of any fakir of India, and you would make an illustrious Christian of him, according to the Nicene idea of Christian perfection."—*Ancient Christianity, Stanford Rivers, Eng., 1840*.

Now if these miracles are a "sign" of the true church, false miracles must mark a false, apostate church. We know full well that such knavery is not to be compromised with Christianity. Their power was not exercised in keeping with apostolic truth; we must say, therefore, that they were wrought by "false prophets," professing truth, but holding error, through whom Satan wrought with all power and signs and lying wonders. And in this

time the church was turned "away from the truth unto fables," according to the prophetic utterance of Paul.

"IN THE STOCKS."

[An editorial contributor ("Oriel") in the Melbourne (Australia) *Argus* of May 12, after speaking of the "religious tumult" of the times, and the two Seventh-day Adventists sentenced to be imprisoned "in the stocks," expresses himself in the verses below.]

In the days when Charles the Second ruled the glorious British nation,

It is said from paths of virtue he habitually swerved;

That he spent his whole existence in repulsive dissipation—

But at least he took precaution that the sabbath was observed.

He was prone, perhaps, to covet the possessions of his neighbor,

Or his neighbor's wife or daughter, or his servant or his ox;

But he held decided views upon the point of Sunday labor,

And he punished all transgressors by confinement in the stocks.

Let us cherish the remembrance of a prince so truly pious,

And condone his little pleasures as the follies of a king,

Close our eyelids to his vices, let them pass unheeded by us,

Though in ordinary mortals it would be a different thing;

Let us recognize his claim to take a prominent position

In the calendar devoted to the saintly orthodox, And insert a special heading in the Sunday school petition,

"May God bless Charles the Second, and may Heaven preserve the stocks."

Let us all become detectives, down on sabbath desecration;

Let us catch the bold offenders in the very act of crime,

That the stocks may never suffer from the lack of occupation,

And the prison and the pillory be going all the time.

And where'er we find a citizen who tries the Sunday watering

Of his twenty feet of grass plot or his bed of hollyhocks—

Well, we can't resort to hanging, or to drawing, or to quartering,

But, all praise to Charles the Second, we can put him in the stocks.

INDIVIDUAL RIGHTS. NO. 2.

BY H. F. PHELPS.

The Domain of Religion and That of Civil Governments.

It would seem that enough had already been written upon this subject to make the question perfectly clear to all. But as it must be "line upon line, precept upon precept, here a little and there a little," and having a great desire to save some from the impending crises that are sure to come, when the very foundations of the government are laid in the dust, we will offer a few thoughts, added to what has already been said by others.

It is only by a recognition of the rights of the individual in matters of conscience above all else, that there can fail to be a clash between civil governments and religion pure and simple. Of course there will be no conflict between the State and religion, when the latter is brought down to the standard of the former and made a part of it. But religion,

pure, simple, undefiled, is not of the State or civil governments. It has no work in common. This becomes evident when we remember that worship, the right to worship a higher power, and to choose in regard to that worship, antedates every form of civil government. In fact, it goes back to a time long before there was any necessity existing for civil government, as far back as to the first created being. It extended to the inhabitants of other worlds, and to the angels of God in heaven. If this were not so, then the inhabitants of other worlds, and the angels, and man himself, were as mere machines. But this is not so, because some of the angels "kept not their first estate." This is evidence that these had the right of choice, to render obedience and worship to their Creator, and keep their estate, or position, or to refuse worship to the Author of their existence, and worship some other being.

Thus it is clearly seen that individual rights of conscience existed even long before this world. And when man was created, he was "endowed" by his Creator with these same "inalienable rights," and given the power and the right of choice,—to obey or not to obey, to worship or not to worship. And in the right to refuse obedience and worship to their Creator was the right to obey and worship some other object or power. All this existed before there was any necessity for civil governments of any form or nature in this world. And if man had remained loyal to his Maker, if he had only made choice to worship that God who is above all gods, this world of ours would never have seen any such thing as civil governments. There would have been no necessity for any such thing.

From all this it becomes evident that civil government is a measure adapted to man in his fallen condition. For, just as soon as man made the decision to have his own way, to follow his own inclination, to try the experiment of sin in disobedience, that moment he became a selfish being. And, with his eyes blinded to the rights of others, he began to infringe upon these rights, to overstep the limitation that bounded his own rights and their exercise. And at once arose a conflict. There was worship. But all should still have been left free to make choice for themselves. Abel and Cain both worshiped, each following the dictates of their own conscience, Abel, enlightened by the word of God and his desire to do the will of God, and Cain with his mind darkened by the perversity of his own disposition, determined to compel his brother to conform to his own form of worship. And Abel fell at the hand of his brother, a martyr to the very principles of liberty of conscience.

Thus we see the necessity of civil governments. They were ordained simply to restrain the outward acts of selfishness of all those who would not restrain themselves. And as religion, or worship, was ordained long before, and men left free to choose each for themselves, it becomes evident that civil governments were not ordained to aid Cain or any of his descendants to enforce or dictate in matters of conscience. In fact, it would seem that the very first indication of a necessity for any form of civil government or civil law, was to restrain those who desired to dictate in matters of worship.

Thus does it become more and more apparent, at every step, that the domain of religion is entirely separate from that of the State.

This will be still more evident when we consider the fact that the work of the gospel, the work of redemption, is simply the carrying forward of God's original plan of the free exercise of the will of man in matters of worship. The consequence of disobedience was to enslave man to his own selfish purposes and passions. And if God had not interfered, and again set the will of man free, nothing would have been seen in a short time but universal desolation, under the baleful influence of selfishness. For when God said, "I will put enmity" to the evil, in that very promise is seen, by implication, the love of the good, and the power of choice. And this before any civil government or civil law was in existence. Here was a hope held out to man, that all who would avail themselves of it could and would, by the power of God, be lifted out of this bondage of supreme selfishness, where they would be above the necessity of civil law. And it is only by the manifestation of this power of God that any individual is kept from overstepping the one limitation that bound him in the exercise of his rights.

And so, then, the Christian, the man who takes hold of the gospel of Jesus Christ, which "is the power of God unto salvation to everyone that believeth;" is by the power of the gospel placed in a position where he can see and recognize and respect the equal rights of all men. And as he can and does recognize these rights, doing to all others as he would be done by, it is evident that for this man, and for all such, there is no need of civil law. There is no necessity for the power of the State. He depends upon another power, the power of the gospel, which "is the power of God." And having this, which is the greater power, he does not need the lesser power, the power of the State, to aid him in the exercise of his rights in matters of worship. Neither will he look to the power of the civil arm to enforce institutions of religion. For having himself been brought under the power of the gospel, which is the power of God, and knowing that this is the greater power, he will only "beseech" and "pray" that others will place themselves where they may have the same power, and thus receive divine help to respect the inalienable rights of all men, which is religion itself, the very essence of the gospel.

And so at every turn, at every "line" added to a "line," and every "precept" added to a "precept," it becomes more and more evident that civil governments and civil laws are not made for religion or religious institutions, but for the "lawless and for the disobedient." The church has one work, and the State has another. The church, through the power of the gospel, goes out "into all the world," and offers this power of the gospel to all men. And all who will accept of it, in its fullness and power, will be given the power to live within the limitations that were set by his Creator, in the exercise of his individual rights. And this is Christianity. This is the power of the gospel, the power of God.

But all those who cannot be induced to accept of this power found in the gospel of Christ, will be left to the buffetings of Satan, and continually tempted to overstep the boundaries within which he can exercise his rights, and invade the rights of another by overt acts, that are unjust, and result in depriving another of his rights; and so the State steps in by its authority in its laws and by

their penalties, and says you must not do this. And this is the power of the State. This is the province of the State. This is the domain of civil governments. Their work is simply supplemental and inferior.

Then shall the church come down from her high and holy calling, and seek to secure the aid of an inferior power? Shall the Christian ask civil governments to engage in that for which they are not ordained? And when they seek the aid of the lesser power, is it not an evidence that they have lost connection with that power which is supreme? Are they not asking another king, that they may appear like the nations around?

CIVIL VERSUS ECCLESIASTICAL SUPREMACY IN THE AFFAIRS OF MEN.

BY C. M. SNOW.

By civil supremacy I mean the free exercise of governmental functions in the relations of man to man, without the interference of any sect or body of whatever convictions. I mean the right of earthly governments to legislate upon the conduct of their subjects according to the universal principles of justice.

By ecclesiastical supremacy I mean the domination of the church in the control of matters both civil and religious, the result of which is the forced and unceremonious introduction of alien ideas into the field of religious opinion, the domination over conscience, and the offering of strange fire and foreign incense in the sanctuary of the soul.

Some may say that in my definition of these two conditions I have done injustice to the latter, thinking that if ecclesiastical supremacy is the domination by the church in all power, both civil and religious, then civil supremacy ought to be the domination by the State in all power, both religious and civil. But such cannot be the case; for history shows that where the State takes the Church under its wing and attempts to hover it, the Church soon becomes the hovering power, taking the State under its wing,—or rather by the throat. Whether the State assumes control of the affairs of the Church, or the Church assumes control of the affairs of the State, it is bound to be an ecclesiastical institution in the end.

If we say that civil supremacy is the domination by the State in all power, temporal and spiritual, and then such power end, as it certainly must, in the exaltation of the Church (whether that church be pagan, papal, or *pseudo* Protestant), we have virtually admitted that civil and ecclesiastical supremacy are one and the same. The civil cannot meddle with the ecclesiastical and retain its individuality.

Let us now consider the relations which each of these powers bears to mankind. The great end of all civil government is the securing to all citizens an equality of rights, the protection of each individual in the possession of life, liberty, and property, and the punishment of those whose disregard for these principles leads them to their violation.

The great end of the Church is to teach mankind the way of salvation. To teach, and that by the aid of the Holy Spirit, is the only means ever granted to the Church for the securing of its object.

The work of the one is temporal, and its weapons carnal; the work of the other is eternal, and its weapons spiritual. The one is God's provision for the equality of men, and their enjoyment of social rights; the other is

the provision God has made to satisfy the yearnings of the soul for a higher and nobler life, and the enjoyment of heavenly influences. The work of one ends with mortals and with time; the other, only with immortals and eternity. That two objects so important and yet so clearly distinct could ever become one object, be administered by one power, and that a carnal power, is as absurd as it is impossible.

Let us now consider man's condition under the two forms. Under pure and simple civil supremacy all men are protected alike. The very fact of a man's being born into the world gives him a right to live in it, and to enjoy all the blessings and privileges to which existence entitles him. No man or organization of men can justly invade these rights. The organization of civil government is based upon them; upon their recognition depends man's happiness in the temporal state; and their acknowledgment is the sacred privilege of all just and true earthly governments. Civil government is made by man and for man. It recognizes his nature and frailties, and tramples upon neither until their exercise endangers the rights of others. It permits a man to do anything civilly right, prevents him from doing anything civilly wrong, and protects him from the incivility of man, men, or organizations of men,—so long as its legislation is untinged with the dogmas of religion.

Man is a religious being, and to worship is his right. If this right exercised does not intrude upon the life or liberty of his neighbor, civil government protects such exercise as a sacred trust, because it is man's right. It prescribes no rule for the exercise of man's religious inclinations; and for two reasons:—

First, because these inclinations are planted within him by an all-wise Creator, who will prune them by his own hand. Man cannot regulate them, because no two men are possessed of the same character, and, consequently, would not prescribe the same rules. A man could only enforce what he supposed to be right, and the opinions of the whole world beside would have to bend to his ideas, when any one of them may be as near right as his.

Secondly, as a man's religious convictions, or lack of convictions, cannot interfere with the rights of his neighbor, the civil law has no jurisdiction over them. But he may exercise them in such a way that the lives or property of others are placed in jeopardy. The civil government then very properly prohibits such exercise, for it is the business of governments to protect the lives and property of their subjects. All have a right to worship God; but to perform rites and ceremonies which you detest or in which you cannot believe, is not worshipping God, but the power which compels such performance; and this is idolatry, pure and simple.

Now as to ecclesiastical supremacy. Some would have us think that under this condition we would see nothing but visions of angelic beings sprinkling the thirsty desert of the soul with the refreshing dews of heavenly grace, or the soothing of the dying sinner with the whispered promises of Jesus. But instead of this we hear the wail of tortured humanity rising from the black vaults of the Inquisition; and we see the smoke of fagots hovering in shame over expiring martyrs, as Satan and his associates wreak their vengeance upon the human race by the very hand of humanity itself.

Some would have us think that the Inquisition with its accompanying horrors is not necessary to an ecclesiastical supremacy; that it is a relic of barbarism, and would not be tolerated by an enlightened age like this. How easily some allow themselves to be lulled to sleep by this siren song. It is just as necessary as it ever was, if we acknowledge the rightfulness of ecclesiastical supremacy. The Catholic says that the Inquisition is necessary to a perfect government. This comes from the fact that he believes in the right of earthly governments to legislate upon the commandments of God. They recognize the fact that the law of God reaches deeper than the mere act itself,—that it goes to the motive which prompts the act; and the only way the motive can be discerned is by the forced confession wrung out upon the rack. If you admit the premise, you must accept the conclusion, and that is the Inquisition every time.

When the reins of government are thrown into the hands of religio-political zealots, and they begin to legislate upon man's duty to God, there is nothing so secret but they must find it out, and nothing too holy to be handled by them. They must take from man his personal relation of faith and obedience to God, and from God the pure and simple heart service which he demands. They cannot leave to man the choice of his own mode of worship. He must not study for himself the word of God and the plan of salvation; for thus would arise differences of opinion, and nothing is so fatal to State religion as differences of opinion. A State religion defines its own rights and the limit of its power. Against such definition there is no appeal to history, that is private judgment; there is no appeal to the Bible, that is heresy; there is no appeal to reason, that is rationalism. Freedom of speech it cannot tolerate,—that privilege which has made freedom possible and government tolerable,—one of the greatest levers in prying this country out of the slavish mire of despotic rule.

The question is this: Shall ecclesiastical supremacy exist in this country, robbing us of our rights, ruining our republic, running men's religious opinions through a gauntlet of self-exalted criticism, attempting to pry open the doors of men's hearts, that the dews of heavenly grace may enter? Shall we not rather say, Give us that form of supremacy which recognizes the rights of all men, and tramples upon those of none? And having it, shall we not preserve it as constitutionally guaranteed us? And, instead of grafting the principle of religious legislation into our national Constitution, shall we not rather weed that principle out of our State constitutions where it exists to-day and is carrying on its nefarious, vindictive work?

THE SUNDAY QUESTION.

In questions of public controversy all sides should be heard. Our republican form of government anticipated the broadest range of individual liberty comfortable with the well-being of society.

Honest religious opinions are as widely diversified as the physical, intellectual, and moral constitutions of men are different, hence every man and woman should be guaranteed by law the full and free enjoyment and practice of his opinions, providing

the same do not interfere with the rights of others.

On account of some necessary work recently done on the streets of Atlanta, Georgia, during Sunday, the clergy, in the pulpit and through the columns of the daily papers, made a bitter and unwarranted attack on those who instigated this Sunday work. This attack reveals the fact that there is a class of narrow-minded beings who speak and act as though the government was instituted, and laws enacted, for their own exclusive benefit. It is about time that this class was authoritatively informed that we live in a republic and not a theocracy. They should also be made to understand that the atrocious code of blue laws, and cruel and outrageous régime of Cotton Mather, are inapplicable to this age.

Sunday is strictly a religious institution, and cannot be rightfully enforced on persons having no respect for it as a holy day. The Roman Catholic Church has the same right to enforce the abstinence from eating meat on Friday as Protestant Christians to enforce observance of Sunday.—*Ex-Senator Warren Smith.*

ARCHBISHOP IRELAND ON THE STRIKE.

INASMUCH as the Catholic archbishop represents a people always most prominent in labor disturbances, his utterance on the merits of the present crisis becomes a matter of general interest. The following frank expression is reported in a dispatch dated Chicago, July 15:—

Archbishop Ireland, of St. Paul, being asked what he had to say upon the railway strike to-day, spoke as follows:—

I dislike to speak of the Chicago strikes, because in so doing I shall blame labor, while, because of my deep sympathy with it, I should wish to have never said but words of praise for it. But in a moment of social crisis, such as the one through which we are passing, it is my duty to speak loudly, and to make the avowal of the truths and principles which will save society and justice. I am glad of the opportunity which a representative of the Associated Press affords me.

The fatal mistake which has been made in connection with this strike is that property has been destroyed, the liberty of business interfered with, human lives placed in danger, social order menaced, and the institutions and freedom of the country put in most serious jeopardy. The moment such things happen, all possible questions as to the rights and grievances of labor must be dropped out of sight, and all efforts of law-abiding citizens and of public officials made to serve in maintaining public order and guarding, at all costs, the public welfare.

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 so hideous, so pregnant of evil results, as resistance to 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.

Riots and mob rule, such as have occurred in Chicago, do immense harm to the cause of labor, and set back its advance for whole decades of years. Labor thereby loses the earnest sympathy of thousands of friends, and gives courage and triumph to its enemies. Worse yet, the principle of popular government suffers. It is no wonder that, reading of the occurrences in America, Europe announces that the republic is a failure, and that a strong monarchy only can hold society together.

I am far from saying that labor has not had its grievances in America, nor that redress must not be

sought. I would not respect the laborer who seeks not to defend his rights, and to improve his condition. But all this must be done within the lines of social order and law. The remedy for these ills is a healthy public opinion and fair public legislation, and all legitimate efforts in these directions, whether by single or united force, are laudable.

For my own part, I believe the large number of men who join strikes are more to be pitied than to be blamed. They are led on by irresponsible and tyrannous chiefs. Labor unions have great statutes, but one marked evil in them is that they put the liberties of tens of thousands in the keeping of one man, or a few, who become their absolute masters, their despotic czars.

The solution to the differences between capital and labor is necessarily complex, and no precise formula has been or can be found. A generous sense of justice toward all, a deep love of one's fellows, and attentive listenings to the teachings of Christ, will lead on all sides to a better understanding and to happier mutual relations. Certain it is that, so far as it is possible, the laborer should not lack support for himself and family. He should not be overburdened, either in weight or time of labor; he should be treated as a rational and moral being, with all respect due to his human dignity. His remuneration, if diminished in periods of depression, should increase in periods of prosperity.

HOW SUNDAY IS OBSERVED IN THE BRITISH NAVY.

An Interesting Letter.

HONGKONG, China, May 25, 1894.

DEAR SIR: Thinking that perhaps it would interest and also enlighten a few of your readers, I would like to contribute to your valuable paper a true description of how Sunday is observed in the British navy, and what influences the Sunday service and daily morning prayers have on the men.

The Church of England service is compulsory at least once a week, on Sunday, and prayers are supposed to be read every morning, circumstances permitting. When lying in harbors where there are nonconformist chapels, nonconformists are permitted to land to attend their different chapels, under the command of an officer or petty officer. Now, this looks very well, and I wish myself that every man would attend church or chapel; but I wonder how many of the people who admire the marines as they march through the streets to and from church, know the real feelings in many hearts at being compelled to attend church whether they like it or not. How many of the people have been on board a British man-of-war between the hours of six and ten o'clock, and have heard the cursing against church and navy for this so-called day of rest? How many of these men who advocate the compulsory attendance of these men at church, would continue to do so could they hear the fearful language of the men on a Sunday morning, as I have heard and am still compelled to hear? Ask any man who has served in the British service afloat, and he will tell you that there is more cursing and swearing on a Sunday morning than on all the remaining six days; and yet we bear the name of "Christian nation."

I will give a few details of a man-of-war's routine on Sunday morning. At 5:30 A.M. the men are turned out and the hammocks stowed. Breakfast is piped at from 5 to 6. At 6:15 the hands fall in, and in most ships the upper deck is swept and sprinkled with water, after which the decks are dried and the men coil down the ropes and clean the brass work about the upper deck. At 7 o'clock the watch below are piped to clean mess deck. At 8 A.M. the men repair to their guns and clean them. At 8:30 the hands are piped to clean, that is, put on their best clothes. In hot climates this is white clothing. They are allowed half an hour in which to dress themselves; but before the time is half gone, ship's corporals and the master at arms, who is responsible for the cleanliness of the mess deck, are ordering the men off the deck, half dressed, to the upper deck, where they are at once found fault with by the boatswain of the upper deck. In fact, Sunday morning in the British service causes a man to be in a continual state of excitement as to whether he is doing right or wrong; and can you wonder that men who are only human, curse the day on which God has ordered men to rest, or at least the day to which man has changed it?

At 9 A.M. the decks are swept, and the final touches given for the captain's inspection. The

men fall in for inspection at 9:30, the captain inspecting the men as well as the ship; and as a rule more of the men get into trouble on Sunday than on any other day of the week.

After divisions, the men are allowed to stand easy for ten minutes, after which the watch and carpenters are piped to "rig church." Ships without a chaplain, when lying close to a ship that has one, usually send their men to that ship. Church rigged, the bell is tolled for church, and the men are compelled to go whether they wish it or not. If slack in moving, they are very soon moved along by the ship's corporals. So you can imagine the state of mind which the men are in when they get to church. Ships carrying three hundred hands are provided with a chaplain, who, as far as my experience extends, interests himself very little in the spiritual welfare of the men, beyond reading the church service, preaching a sermon, and reading the prayers every morning.

In ships carrying less than three hundred men the captain performs the chaplain's duties, and is it reasonable to suppose that the men can have any respect for a service which is conducted by a man who they know is not, in a good many instances, even a moral man? This is not so much the fault of the captain of the ship as the system which compels him to make a hypocrite of himself.

On one occasion when holding church on board, we were not permitted even time to say, "Amen," the commanding officer shouting out, "Clear lower deck;" and this happened when we were lying in harbor, with the anchors at bottom. The worst men in the ship, with no respect whatever for religion, remarked very strongly upon this. What a farce in reality is the British service!

I ask you whether this is doing the men any good, first, to drive them to church; second, to permit men who are not even in a good many instances moral men, to conduct the service of God on board ship; and, thirdly, why do the souls of three hundred men require a spiritual adviser, and all below that number none at all? Is it not time that such things as these were altered, and men allowed to attend church of their own free will? God says that he has given man a free will, to serve him as man pleases; so, surely, it is not the place of man to compel men to attend the service of God whether they wish it or not.

I have had nearly seven years' experience in the British navy, four of them being spent afloat, and, though a Christian man, I am decidedly against compelling men to attend church, as it is contrary to the word of God. If Sunday is to be kept as the Sabbath, let its observance be voluntary and not a mockery. I am sure the British public do not know the truth on this subject. In fact, even the majority of the officers know nothing about it, for it does not interest them. To them the men are simply human machines. This is one of the reasons that the men are embittered against the service. They say, "We are treated like dogs," as in reality they are as far as the value of their salvation is concerned.

The workingman ashore has his day of rest to himself, and can attend church or not as he pleases; but the man of the service has none of this. He is driven here and there as his superiors please, and if he were to even hint that he requires the Sabbath of God, would most likely be taken before the captain and punished. The present system is demoralizing in every way, and the sooner it is done away with the better for both men and country.

I will now conclude, hoping that this wrong may soon be righted, and the men allowed to have a free will in their service to God.

I remain your friend in His service,

A. BARTHOLOMEW, *Sergt. R. M. L. I.*
H. M. S. Linnet, China Station.

God has been working for ages and ages in storing up oil, coal, gold, silver, and soil. Man, as a child of God, is his heir. We go out and work with God, and find a pocket of gold, plant a vineyard, or save a soul. As someone has said, We think God's thoughts after him. Knowing this, Paul commanded if any would not work neither should he eat. Without work very little can be accomplished. When we awake to righteousness, all things will become sacred. Whether we plant or reap, teach or preach, we are workers together with God.—*The Occident.*

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*.

COMMONPLACE LIVES.

"A COMMONPLACE life," we say and we sigh,
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.

The moon and the stars are commonplace things,
And the flower that blooms, and the bird that
sings;

And dark were the world, and sad our lot,
If the flowers should fail and the sun shine not—
And God, who studies each separate soul,
Out of the commonplace lives makes his beautiful
whole.

—*Home and Country Magazine.*

THE FEVER OF "DOING."

ONE symptom of this malady may be entitled "too much to do." How many Christians there are who are not Christlike; and were we to search out the cause, we should find that the perfect work of God has been hindered by the fever of "do and go." This has become a sort of *perpetuum mobile* in the life, that not only raises the physical pulse to irritation point in brain and nerve, but too often destroys the good we are seeking to do. "I can't stop to listen to you now, I am so hurried;" or, "A committee or meeting is waiting for me, and I must go." How often have we not thus hindered some troubled or anxious soul, some tempted and tried one, who came to pour it all out into our heart, who chose us in his hour of need as the one most likely to help him!

The pernicious effect of this fever in the home life is sadly apparent; father or mother, or both, are so much away from their children, so absorbed in the outside life, that their family grow up with a grudge against that which makes their own life so dreary, or they get accustomed to do without the parental friend or counselor appointed of God for their instruction and happiness. By and by, when illness comes into the schoolroom or nursery, or the cold, pale Reaper with the scythe removes some sweet bud, some blooming flower, the mother is pained and wounded to the quick to find that the presence of governess or nurse is more welcome beside the bed of suffering than her own. Those "fever-stricken" parents know less of their own hearth and home, of their children's lives and characters, than of many others. Such people wake up some day in startled surprise to find their children undutiful, ungodly, self-willed, resenting an authority which has not been established by loving intercourse and respect.

It may be that this "doing" fever is raging, not in the parents, but in some bright young girl, whose idea of serving the Lord takes roots anywhere except in the home circle. A tired or delicate mother longs for her companionship of an evening, when, the young members having retired for the night, there is an opportunity for quiet intercourse. But the sewing class or club makes it impossible to remain at home. If by chance she can do so, the sudden rebound from fever point to normal tranquillity produces physical depression and not-to-be-restrained yawns, which prove how necessary this stimulant of "do and go" has become to her existence.

What antidote is there for this disease?—Let us strive to "be" more and "do" less. "Being" implies rest, yet not idleness; life, yet not activity; steady growth rootwards,

not profuse ramifications which constantly need the pruning knife. Being and abiding are twin sisters, dearly loved by the Lord. "I am," was God's first declared revelation of himself, not "I do." Let us pray for this blessed spirit of quietness and calm, so that the "doing" fever may be cast out of our life, leaving us time to sit down at His feet whose yoke is easy, whose burden is light, there to find rest for our souls.—*The Christian.*

HOME INFLUENCES.

BEFORE the Christian father leaves his home to go to his labor, he will gather his family around him, and, bowing before God, will commit them to the care of the Chief Shepherd. He will then go forth to his labor with the love and blessing of his wife, and the love of his children, to make his heart cheerful through his laboring hours. And that mother who is aroused to her duty, realizes the obligations resting upon her to her children, in the absence of the father. She will feel that she lives for her husband and children. By training her children aright, teaching them habits of temperance and self-control, and in teaching them their duty to God, she is qualifying them to become useful in the world, to elevate the standard of morals in society, and to reverence and obey the law of God. Patiently and perseveringly will the godly mother instruct her children, giving them line upon line, and precept upon precept, not in a harsh and compelling manner, but in love and in tenderness will she win them. They will consider her lessons of love, and will happily listen to her words of instruction.

Instead of sending her children from her presence, that she may not be troubled with their noise, and be annoyed with the numerous attentions they would desire, she will feel that her time cannot be better employed than in soothing and diverting their restless, active minds with some amusement or light, happy employment. The mother will be amply repaid for her efforts in taking time to invent amusement for her children.

Young children love society. They cannot, as a general thing, enjoy themselves alone, and the mother should feel that, in most cases, the place for her children, when they are in the house, is in the room she occupies. She can then have a general oversight of them, and be prepared to set little differences right, when appealed to by them, and correct wrong habits, or the manifestation of selfishness or passion, and can give their minds a turn in the right direction. That which children enjoy, they think mother can be pleased with, and it is perfectly natural for them to consult mother in little matters of perplexity. And the mother should not wound the heart of her sensitive child by treating the matter with indifference, or by refusing to be troubled with such small matters. That which may be small to the mother is large to them. And a word of direction or caution at the right time will often prove of great value. An approving glance, a word of encouragement and praise from the mother, will often cast a sunbeam into their young hearts for a whole day.—*How to Live.*

NO TIME TO PRAY.

SOME years ago, when the country around Cincinnati was newer than it is now, a pious farmer was busy clearing his lands. He had a number of hands employed, and was anxious to accomplish a large amount of work while the weather was favorable. He called them early, and went out with them before breakfast was ready. A horn was blown, and they came and ate, and returned again to their work.

The farmer had been accustomed to have prayers every morning in his family. But to keep so many men from chopping and log rolling while he read and prayed was more than he could afford; so Satan suggested, and the good man yielded. His pious wife saw with grief that the family altar was neglected, and her husband, in haste to get rich, was departing from God. She talked with him, she pleaded with him, but in vain. At last she determined to try another experiment.

The next morning the farmer and his men went out, as usual, to their work. The sun began to climb up the sky, but no breakfast horn was heard. They grew hungry; and looked anxiously toward the house; they listened, but still the expected summons did not come. After waiting an hour or two beyond the usual time, they went into the house. No table was set, no coffee boiling on the fire, no cook over or before it. The good wife was knitting quietly, with the Bible on her lap.

"What does this mean?" cried the husband. "Why isn't our breakfast ready?"

"I thought you were in such a hurry about your work that you hadn't time to eat."

"Haven't time to eat! Do you think we can live without eating?"

"You can live without eating as well as without praying. The spirit needs the bread of heaven as much as the body needs the bread of earth."

"Well, well," said the farmer, "get us some breakfast, and we will have prayers every morning, no matter how busy we are, or how many workmen I have."

She got the breakfast, and he kept his word. The lesson was a good one, and never forgotten.—*Selected.*

HOW TO RUN.

BY THEO. B. WILSON.

VERY few boys know how to run.

"Ho, ho!" say a dozen boys. "Just bring on the boy that can run faster than I can."

But stop a moment. I don't mean that most boys can run fast—I mean they can't run fast. I don't believe there is one boy in fifty of those who may read this who can run a quarter of a mile at a good smart pace without having to blow like a porpoise by the time he has made his distance. And how many boys are there who can run, fast or slow, a full mile without stopping?

It hardly speaks well for our race, does it, that almost any animal in creation that pretends to run at all can outrun any of us?

Take the smallest terrier dog you can find, that is sound and not a puppy, and try a race with him. He'll beat you badly. He'll run a third faster than you can, and ten times as far, and this with legs not more than six inches long. I have a hound so active that he always runs at least seventy-five miles when I stay a day in the woods with him, for he certainly runs more than seven miles an hour, and if I am gone ten hours, you see he must travel about seventy-five miles of distance. And then a good hound will sometimes follow a fox for two days and nights without stopping, going more than three hundred and fifty miles, and he will do it without eating or sleeping.

Then you may have heard how some of the runners in the South African tribes will run for long distances—hundreds of miles—carrying dispatches, and making very few stops.

I make these comparisons to show that our boys who cannot run a mile without being badly winded are very poor runners.

But I believe I can tell the boys something that will help them to run better. I was a pretty old boy when I first found it out, but the first time I tried it, I ran a mile and a

quarter at one dash, and I was not weary nor blown. And now I'm going to give you the secret:—

Breathe through your nose.

I had been thinking what poor runners we are, and wondering why the animals can run so far, and it came to me that perhaps this might account for the difference, that they always take air through the nose, while we usually begin to puff through our mouths before we have gone many rods. Some animals, such as the dog and the fox, do open their mouths and pant while running, but they do this to cool themselves, and not because they cannot get air enough through their noses.

I found once, through a sad experience with a pet dog, that dogs must die if their nostrils become stopped. They will breathe through the mouth only while it is forcibly held open; if left to themselves, they always breathe through the nose. So, possibly, we are intended to take all our breath through the nose, unless necessity drives us to breathe through the mouth.

There are many other reasons why we ought to make our noses furnish all the air to our lungs. One is, the nose is filled with a little forest of hair, which is always kept moist, like all the inner surfaces of the nose, and particles of dust that would otherwise rush into the lungs and make trouble, are caught and kept out by this little hairy network. Then the passages of the nose are longer, and smaller, and more crooked than that of the mouth, so that as it passes through them the air becomes warm; but these are only a few reasons why the nose ought not to be switched off and left idle, as so many noses are, while their owners go puffing through their mouths.

All trainers of men for racing and rowing and all other athletic contests, understand this, and teach their pupils accordingly. If the boys will try this plan, they will soon see what a difference it will make in their endurance. After you have run a few rods holding your mouth tightly closed, there will come a time when it will seem as though you could not get air enough through the nose alone; but don't give up; keep right on, and in a few moments you will overcome it. A little practice of this method will go far to make you the best runner in the neighborhood.—*St. Nicholas.*

HEALTH A DUTY.

PERHAPS nothing will so much hasten the time when body and mind will both be adequately cared for, as a diffusion of the belief that the preservation of health is a duty. Few seem conscious that there is such a thing as physical morality.

Men's habitual words and acts imply that they are at liberty to treat their bodies as they please. Disorder entailed by disobedience to nature's dictates they regard as grievances, not as the effects of a conduct more or less flagitious. Though the evil consequences inflicted on their descendants and on future generations are often as great as those caused by crime, they do not think themselves in any degree criminal.

It is true that in the case of drunkenness the viciousness of a bodily transgression is recognized; but none appear to infer that if this bodily transgression is vicious, so, too, is every bodily transgression. The fact is, all breaches of the law of health are physical sins.

When this is generally seen, then, and perhaps not till then, will the physical training of the young receive all the attention it deserves.—*Herbert Spencer.*

"THERE is one thing that small minds always find room for,—large prejudices."

Mission Fields.

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

"TO THINE OWN SELF BE TRUE!"

Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

Fill up each hour with what will last;
Buy up the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below.

—*Anonymous.*

WANG'S TRIALS AND TRIUMPHS.

MR. WILLIAMS, of the China Island Mission, gives us some account of the work in Pau-ning, and the history of one of the native converts, Mr. Wang, interested us much. He was formerly in the Chinese army, but left that, being troubled and unhappy in his mind, and set out to seek peace. He tried first the arts and divinations of sorcery and witchcraft, and then went to some Roman Catholic missionaries, and burned candles and repeated prayers as directed, but neither the one nor the other brought him rest or peace. Then someone told him of some of our missionaries, and he went and had a long talk with one of them, and bought an Old and New Testament, which he thoughtfully and carefully read through.

When Mr. and Mrs. C. Polhill-Turner wanted to open Song-pan near Pau-ning, they told the Chinese Christians that they wanted a man to go with them as servant, to carry a light load, and to do anything which might be required. Mr. Turner pointed out the dangers of trying to settle down in a new and hostile city, and said he wanted anyone who came to do so for Christ's sake, as he could not give them any money for their services, but would supply them with food. This man Wang came forward and said he would go. Mr. Turner again pointed out the dangers and difficulties of the undertaking, but Mr. Wang said:—

"I long sought peace in vain, but now I have read of Jesus and his power to save from sin. I have found the truth; it has brought rest to my soul, and I am ready to go for him."

So he set off with the load slung across his shoulders, but, not being a coolie, he was unused to carry burdens, and soon found it too heavy for him. He did not want to turn back, as he had volunteered to go, yet what was he to do?

"Why, I'll just tell the Lord about it," he thought, "and ask him to get me out of my difficulty."

So he prayed like a little child:—

"Lord, I have undertaken to carry this load for thy servants, and now I find it is too heavy for me; I pray thee provide some help for me."

Just as he got done praying, a strong countryman came up, and as they were going the same way, they walked on together, and Wang soon began to tell him of the Saviour he had lately found. The man became so interested that he said:—

"I must hear more of this; I will go along with you; let me carry your load; I see it is too heavy for you."

"But I cannot pay you for carrying it," said Wang.

"Never mind, I'll carry the load if you will tell me more about Jesus," said the man.

So the load was handed over to his strong shoulders, and while they went along together, his thirsty soul drank in the water of life.

Wang stood firm when the missionaries were driven out of Song-pan, and still manifests his faith by his fruit.—*The Gleaner.*

TEMPERANCE IN JAPAN.

BY THE REV. JOHN L. DEARING.

THE "no-license law," against which so many good people have laughed and argued in America, and which has so often been declared to be a failure, and always destined to be, has received a practical illustration of its value in far-off Japan. Off the north coast of Japan there lies the most peculiar island in the world. Though small, its peculiarities are so great that its exact location is worth knowing. It is situated in latitude 42° 10' north and longitude 139° 33' east, and its name is Okushiri. Its greatest length is only fourteen miles, and its width about half that. Its area is fifty-six square miles. Its soil is fertile, and there is considerable lumber on the island. The farmer would find it a profitable place, or a lumberman either; but fish are so abundant off its shores, and are so easily taken, that the few inhabitants have always been fishermen, and have depended upon the herring, which approach the coast in great quantities in the spring, for their chief support, and from the sale of these fish get sufficient to feed and clothe themselves for the year, and thus live most of the time an easy, indolent life. In 1884, the time when the island began to attract attention and to distinguish itself from all others, it was the home of about 260 people. They were more addicted to the use of intoxicating drinks than Japanese fishermen usually are, and the use of *sake* (Japanese liquor) is a fault of most fishermen. So strong had the habit become that the people of this small island spent annually \$3,000 for one kind of liquor alone, or more than \$1.00 per month for every man, woman, and child on the island.

When it is realized that this was a very much larger proportion of their annual income than it would at first be thought to be by Americans, the sad results of such an expenditure for drink will be better realized, four or five dollars per month being amply sufficient for the entire support of a family at a fishing village. What wonder, then, that, in the face of such an outlay for liquor, the people often suffered severely from hunger and cold! Their houses were thatched with coarse grass, and were very poor shelter from the cold in winter. They had no roads, and but one poor school; and for their fishing they had only four good fishing nets on the island. Finally the government authorities, seeing their wretched state, urged them to adopt a system of storing provisions, so that the midwinter months' famine would not threaten them as it had; but they found themselves unable to do this on account of the payment of their *sake*, and nothing was left for provisions.

At this time two or three bold men began to openly denounce the *sake* and all alcoholic drinks, and to declare that their sufferings were all caused by the liquor. The crusade they started was met by strong opposition, but finally the inhabitants of the island entered into a compact, in July, 1884. We would like to give the compact in full, but space forbids. Suffice it to say that in its introduction it is claimed that the amount of money spent for *sake* has been very great, and that they are threatened by great misery; that the only way they see possible to avert ruin is by ceasing to use the liquors, and, instead, to apply the money saved to more useful purposes. They pledge themselves thus:—

ARTICLE I. We, the inhabitants of Okushiri Island, jointly and severally, in accordance with the covenant hereby required, do pledge ourselves to

abandon wholly the sale, purchase, and use of alcoholic beverages.

ARTICLE II. Any islander refusing to sign this covenant, and engaging in the sale, purchase, or use of alcohol, shall not receive sympathy or aid from his fellow-islanders as a whole, no matter what circumstances he may be placed in.

Further articles provide for heavy fines on the sale of liquor, these fines to be used in the purchase of grains to be stored in the public granary. All immigrants shall be made acquainted with the rules, and must agree to observe them, before they can be allowed to settle on the island. This covenant was to remain in force for five years, at the end of which time suitable changes could be made.

Briefly observe the results. The covenant was rigorously observed. Even government officials, of whatever rank, had to give up *sake* drinking when they visited the island. Of course every drinker had to reform or leave the island. In five years the population increased fivefold, and the capital invested in fishing tenfold. The bad roofs were replaced by shingles; good roads were built all over the island; four large public granaries were erected and filled with rice, and each family had a private store in reserve. At the present time it is said that they have sufficient food on hand if the fisheries should fail entirely for five years in succession. New land has been brought into cultivation, and \$2,000 worth of hemp is grown annually for the manufacture of fishing nets.—*The Independent*.

SUPERSTITIOUS WORSHIP IN INDIA.

THREE miles from Ramapatam, one of the stations of the Telugu mission, and on the high road leading from Nellore to Ongole, is a small village called Tettoo. Here we have a chapel, where a school and regular Sunday services are maintained.

In the early part of last year cholera was very prevalent in all that region. Many people died of it in the villages, and also travelers by the road and the canal. A woman traveling to Madras was attacked by it and died at Tettoo, under a mango tree, just opposite our chapel. As she died of cholera the people would not allow her to be buried in the village, but cast her body out among the cactus and thorn bushes near the jungle, and threw some earth over it.

About three months afterwards a very superstitious man, one of the potters of the village, on returning home one evening, reported that as he was passing the place where the woman had been buried, he heard a voice, as if it were her spirit, saying that if he would clear away the cactus and build her a proper tomb he would be cured of a disease from which he was suffering. As soon as he told his foolish fancy or willful falsehood, it was believed, and those who heard it told it to others. And the next day they went to the place and began clearing the ground, and brought stones and mortar, and built a tomb over the remains of the woman. And soon people began to flock to the place from all quarters to be cured of their infirmities and diseases. The blind, the lame, the lepers, those who were supposed to be possessed by evil spirits, and all sorts of ailing ones, came to worship. Most of them could not tell what they worshiped, whether it was the grave or the body or the spirit of the deceased woman, and when questioned they would say they came because others came, and they did as others did.

So rapidly did the superstition spread that within a few weeks thousands were coming, not only sick people, but also their relatives and friends, and multitudes more out of mere curiosity, and all sort of tramps and adventurers, fortune tellers, jugglers, acrobats, religious beggars, etc. People came hundreds

of miles, Hindus of all castes, and Mohammedans, rich people and poor, old and young. Within a month or six weeks from the time the folly commenced, the crowds had increased so that there were ten thousand people there at one time. Shopkeepers set up booths made of mats for the sale of supplies for the worshipers, peddlers of all sorts of trinkets flocked to the place, and side shows of various kinds were started.

The great majority of the worshipers were women, and the manner of their worship was as follows: They first went to the place where the woman died, under the mango tree, and there each one paid a small fee, equal to about two-thirds of a cent. The money was received by two men, who sat there for that purpose, and it was placed in safe keeping by the village officials. The promoters of the worship had taken the clothes of the dead woman, or at least what they said were her clothes, and tied them up in a bundle and hung them on the tree under which she died. And they had also the old dirty, ragged palmleaf mat on which she lay when dying. After the worshipers had paid their fee, they first walked round the tree several times with clasped hands and bowed heads, and then devoutly pressed their foreheads against the bundle of clothes and kissed them, and then walked round the old mat and bowed reverently to it, and, coming to the spot where the body of the woman had lain as soon as she was dead, each one took up a pinch of earth from the place and put it in her mouth and swallowed it.

Although each one took only as much of this sacred earth as could be held between the thumb and finger, the number of worshipers was so great that within two months an excavation had been made in the ground about six feet wide and two feet deep. They then went to the tank, or artificial lake, near by, which was muddy and thick with the tramping and bathing of the multitudes, and, having immersed themselves there, they went to the tomb, about a quarter of a mile distant, and, after having walked around it several times, presenting offerings of cocoanuts and sweetmeats and burning sticks of scented wood, they prostrated themselves, in their wet clothes, flat on the ground, with their faces to the earth, and their hands stretched out in an imploring attitude toward the grave. And there they would lie for hours, motionless, in concentric ranks, the head of all lying towards the sacred spot. We walked round about them on several occasions and among the prostrate ranks, and on one afternoon we made a rough estimate as to their number, and concluded that there must have been nearly a thousand women lying thus, their minds fixed on the poor, wretched victim of cholera, and hoping for some help or blessing. I think it was the most pitiable sight I ever witnessed, the poor lost creatures, in the depths of their depraved superstition.—*W. B. Boggs, in Helping Hand*.

ANYONE sent to do God's errands is a missionary. Whether the service be great or small, in the home, in the church, or in the uttermost parts of the earth, if it is work for God, it is a mission, and whoever performs it is a missionary. We solemnly set apart those going out to a foreign field. We may be just as truly set apart to our work here. A successful missionary society must have missionaries at both ends of the line.—*Occident*.

"THE secret, perhaps," says a traveler, "of the sweet expression and habitual serenity of the Japanese women can be found in their freedom from small worries. The fashion of dress never varying saves the wear of the mind on that subject; and the bareness of the houses and simplicity of diet make house-

keeping a mere bagatelle. Everything is exquisitely clean and easily kept so. There is no paint, no drapery, no crowd of ornaments, no coming into the house with foot gear worn in the dusty streets. And there is the peaceful feeling of living in rooms that can be turned into balconies and verandas at a moment's notice, of having walls that slide away as freely as do the scenes on the stage, and let in all out-of-doors, or change the suit of rooms to the shape and size that the whim of the day or the hour requires."—*Missionary Review*.

THIRTY-TWO thousand native Christians in China two years ago gave \$38,000 for missionary work, more than \$1.00 per member, while the best report the wealthy churches of America can make is twenty-five cents per member.

At a recent Baptist Missionary Conference in Assam, the missionaries, after careful consideration of the needs of the field, felt constrained to ask for twenty-one new missionaries.

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Our Work and Workers.

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

MATT. 6:19 AND JOB 3:17.

BY MRS. D. E. W.

For yourself in heaven lay there up
Treasures amaranthine, real,
Where moth and rust do not corrupt,
Nor thieves break through and steal,

Where the crystal springs are bubbling,
In the Eden of the blest,
"Where the wicked cease from troubling,
And the weary are at rest."

Highland Park, Ill.

GOD'S PRESENCE.

SOME years ago a famous lay preacher, a God-sent evangelist, was announced to preach. Great numbers had assembled, and, the hour having struck, were getting impatient. The preacher was in his bedroom, at the house of the farmer on whose grounds the service was to be held. The latter sent to summon him, but the servant returned saying he had got someone with him in his room and was begging him to come with him, and was saying, "If you do not go with me, I will not go up hence," or something to that effect. The godly farmer said, "Oh, it's all right! we shall have God's presence to-day."

And so it was. A remarkable power attended that day's ministry. Many were pricked to the heart and cried aloud for mercy. It was the beginning of a long-continued period of spiritual revival, during which not only a multitude of sinners were converted, but the whole tone of the spiritual life of believers was raised, in personal devotion, attendance at services, actual zeal, and righteousness of life.

It cannot be wrong to avail ourselves of methods to promote revivals which are scriptural and have been proved efficacious, but we must be on guard against thinking more of methods than of objects, of creating a revival ourselves rather than of seeking it from heaven, of looking to some human agency more than to the Divine Head of the church, to freshness, eloquence, music, excitement, rather than to the Holy Spirit, to kindle and fan the sacred flame. Very often real and lasting revivals have begun within a church, among two or three members, rather than from foreign aid and fire kindled from without.—*Newman Hall, D.D.*

WHAT A LITTLE GIRL DID.

A GOOD many years ago a little girl of twelve years of age was passing an old brick prison in the city of Chicago, on her way to school, when she saw a hand beckoning from behind a cell window, and heard a weary voice asking her to please bring him something to read.

For many weeks after, she went to the prison every Sunday, carrying the poor prisoner a book to read from her father's library. At last, one day, she was called to his death-bed.

"Little girl," said he, "you have saved my soul. Promise me that you will do all your life for the poor people in prison what you have done for me."

The little girl promised, and she kept her promise. Linda Gilbert has been all her life the steadfast friend of the prisoner. She has established good libraries in many prisons, and visited and helped hundreds of prisoners; and from the great number whom she has helped, six hundred are now, to her certain knowledge, leading honest lives. Pris-

oners from all parts of the country know and love her name, and surely the God of prisoners must look upon her work with interest. And all this because a little girl heard and heeded the call to help a suffering soul.—*Methodist Recorder.*

ARISE, SHINE.

BY MINARD WOOD.

MANY are wise in their own conceit who in the sight of God are fools. 1 Cor. 3:19: None are truly wise but such as are wise for eternity, and all such, being taught of God, must be truly wise; it will be made to appear in eternity that they were such, although they were counted fools here. They who walk in the way of wisdom in time shall have a glorious reward in eternity. "They shall shine as the brightness of the firmament." Here they are buried in obscurity, and loaded with reproach and shame; but there, when God shall have rolled away their reproach, they shall shine like an unclouded sky, and that in the same proportion as they have made themselves useful in instructing others. Matt. 5:19. For they that turn many to righteousness, that is, turn the wicked from the error of their ways, from sin (1 John 3:4), to holiness (Heb. 12:14), and help them to fly from that death which is the wages of sin (Rom. 6:23), shall have addition to their glory by sharing in the glory of others. "They shall shine as the stars forever and ever." Dan. 12:3. Christ is the sun, the fountain of all light, and those who teach others may be considered as stars, or planets, some shining much brighter than others, but all shining in that light they derive from Him who is the Author of light, both of grace and glory.

Figures were originally used, not for ornament, but to explain the sacred truths, and we need them for that same purpose still. We have no way of understanding what is difficult but by the application of what is familiar. No wonder, then, in order that we might have some weak conceptions of the glory of heaven, we read of rivers of pleasures, tree of life, palms of victory, crowns of glory, feastings and mirths, treasures and triumphs, singing and shouting, and a thousand other images which serve to show us a little of the glorious substance which God has laid up for them that fear him. Ps. 31:19. And when the stars shall fall from heaven as the leaves from the trees, and their light shall have gone out, the saints shall shine on forever and ever. Trim your lamp now, my brother, that it may burn well in eternity.

New Bedford, Mass.

FIELD NOTES.

ELDER N. W. ALLEE has been reelected president of the Minnesota Conference and Tract Society.

ELDER J. R. PALMER has been elected president of Montana Mission Field, and also of the tract society.

ELDER D. T. BOURDEAU has been assigned to the duty of carrying the message to the French population of Wisconsin.

ELDER A. A. JOHN reports an addition of five to the church at Tyner, Iowa, where the brethren have recently erected a new house of worship.

At Nineveh, Va., three persons were baptized by Elder G. B. Tripp, June 24. At Arlington, in that State, where Brother W. E. White has been laboring, they have a new house of worship ready for dedication. Brother T. H. Painter is opening a new field in Highland County.

A GENERAL meeting is to be held at Asheville, N. C., August 1-7. Elders R. M. Kilgore, Geo. I. Butler, and D. T. Shireman will be present.

At San Jose, Cal., seven persons were baptized on the 14th inst., making eleven during the course of meetings being held by Elder D. C. Hunter.

THAT popular and valuable little book "Steps to Christ" has been issued in the Welsh language by our London publishing house, 59 Paternoster Row.

ELDER H. F. COURTER reports the baptism of four converts at Hanford and one at Le-moore, Cal. He also reports a good attendance at the tent meetings at Hanford.

TENT meetings are being conducted for the benefit of the Scandinavian people in Perth Amboy, N. J. Elder J. F. Hansen has charge of the work, and reports a good and increasing interest.

ELDER J. P. HENDERSON reports the baptism of four at Ames, Iowa, where it is designed to organize a church in the near future. He also reports the addition of three to the church at Marshalltown.

THE latest news we have from the Utah field is that Elders C. M. Gardner and J. M. Willoughby were there, and that Elder J. H. Morrison, of the General Conference Committee, was also there in consultation with them in regard to the work.

THE brethren in charge of the tent work at Milford, Iowa, recently gave the Methodist minister the use of their tent on two occasions to preach against views on the law and on the Sabbath. Nevertheless, their meetings continued without decrease of interest.

MISS SADIE MEANS, the young telegraph operator of Columbia, S. C., whose Sunday labor caused her to come under the disciplinary hand of the Presbyterian Church, has become interested in our work, and, it is said, is to visit Battle Creek, Mich., this summer.

At the recent session of the Wisconsin Conference the following officers were chosen: President, O. A. Johnson; Secretary, G. M. Brown; Treasurer, H. O. Thomas; Executive Committee—O. A. Johnson, J. W. Westphal, P. H. Cady, W. S. Shreve, and W. P. Jordan.

THE Southampton, Eng., *Observer* of June 16 gives an extended report of a discourse by Elder Francis Hope on the subject, "Tormented Forever and Ever." It is also stated that "the services conducted by Messrs. J. S. Washburn and Francis Hope at the Philharmonic Hall are attended week by week by increasingly large congregations." These meetings, we understand, are held on Sundays.

THE authorities of a certain city in Georgia seem to be ashamed of their State Sunday law, or at least of its application to the case of Elder W. A. McCutcheon and Prof. E. C. Keck, who were prosecuted for doing some Sunday work in a schoolhouse preparatory to opening school. On Brother McCutcheon's sending an appointment for a meeting, the city council, mayor, postmaster, and other prominent men arranged to meet him at the depot and give him a welcome. But by his coming by other conveyance, the plan failed. However, they called a mass meeting in his honor, when he gave them a stirring address on temperance. He was enthusiastically received, and urged to promise a course of lectures in the near future. While such expressions of good will are always comforting for the time, especially in the midst of much opposition, it is not safe to lay too much stress upon them. They may turn in a short time. Such was the experience of Paul and Barnabas at Antioch in Pisidia and at Lystra; also of Christ on the occasion of his triumphal entry into Jerusalem. The friendship of the world is often dangerous.

At Gainesville, Ga., already somewhat noted for its Sunday-law persecutions of persons who observe the seventh-day Sabbath, six converts were baptized and united with the church on the 16th ult. Several families from the Northwestern States are emigrating to that locality, in order to encourage the work and at the same time have the benefit of the school. A camp meeting is to be held there in August.

ELDER S. McCULLAGH writes to the *Bible Echo* that "all the Sydney leading dailies are unanimous in a vigorous outburst of indignation at the disgraceful persecution of the Adventists" at Kellyville. He quotes this expression from the *News*: "It is a pity that the Parramatta police and magistrate cannot find something better to do than furbishing up the old Commonwealth Act (subsequently adopted and neglected by Charles II.'s Government and Parliament) for the worrying of Seventh-day Adventists."

At Debby, West Va., there is a church building (a kind of union building, we understand), of which one of our brethren was a trustee. We learn from the *Monitor* that he was recently superseded in office by another man in order to shut our people off from using the house. On the door was placed the following notice: "July 5, 1894. Notice is hereby given to all persons teaching the Advent doctrine to not open these doors or teach that doctrine in this church any more. By order of the trustees of Lord Church." It is stated that of the trustees' signatures attached to the notice, not one was correctly spelled.

A PRIVATE letter from Elder A. J. Read, missionary at Papeete, Tahiti, dated June 10, states that Brother Deane, a native and formerly pastor of a native church which accepted the S. D. A. faith in a body, has gone to Raiatea to assist Elder Cady in his school work. This leaves the full charge of the native church at Papeete on Brother Read's hands. That we may have an idea of what this means, he gives the following:—

In the morning at 7:30 there is a district preaching service for the natives, of which I must take charge in the district where we live. At 10:30 A.M. I must preach again to the whole congregation at the church. At the close of the preaching service a little Bible reading for the benefit of our English-speaking brethren, and after that a deacons' meeting, which takes up the time until 2:30 P.M., when Sabbath school opens. - Owing to a scarcity of teachers, I must teach a class, after which I review the school. An evening service at 4 o'clock is conducted by one of the deacons. At 7:30 in the evening, after the Sabbath, all the natives of my district meet to review the sermons of the day, and I have to be present and conduct that meeting, as well as to explain any points which may not be clear to them. Before the close of the meeting a call comes to visit a sick person, and at 11 o'clock at night we find ourselves just ready to lay our weary head upon the most welcome pillow. This is the program of last Sabbath, and is quite similar to the regular Sabbath program, except that we are not always kept up so late at night. So you see that the work of running a native church is considerable, because one has to be a sort of parent, as well as a doctor, teacher, and pastor for the native flock. We are, however, enjoying a wonderful degree of health, and find in many ways much pleasure in the work which the Lord has given us.

CAMP MEETINGS FOR 1894.

DISTRICT NUMBER ONE.

New York, Auburn.....July 26 to Aug. 6
Virginia.....Aug. 7-14
West Virginia, Parkersburg.....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.....Ang. 31 to Sept. 10
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. 16-27

DISTRICT NUMBER FIVE.

Texas, Cleburne.....Aug. 9-20
Arkansas, Fayetteville.....Aug. 16-27
Oklahoma T'y, Oklahoma City.....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 9:15 A.M. Sunday. 7:30 P.M. Bible study. Prayer meeting Friday at 7:30 P.M. All are welcome.

H. W. HERRELL, Clerk.

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

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

Box 261. O. S. SMYTH, Clerk.

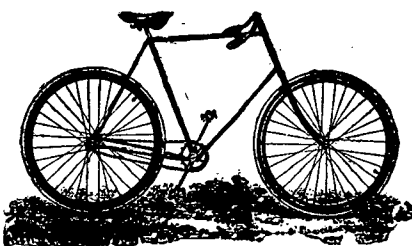
FOR SALE.

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,

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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 VII.—SUNDAY, AUGUST 12, 1894.

THE TEMPTATION 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, Matt. 4:1-11.

1. THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil;
2. And when he had fasted forty days and forty nights, he afterward hungered.
3. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.
4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
5. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,
6. And saith unto him, If thou art the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and on their hands they shall bear thee up, lest haply thou dash thy foot against a stone.
7. Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God.
8. Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
9. And he said unto him, All these things will I give thee, if thou wilt fall down and worship me.
10. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
11. Then the devil leaveth him; and behold, angels came and ministered unto him.

Golden Text: "In all points tempted like as we are, yet without sin." Heb. 4:15.

NOTE.—This lesson includes Matt. 4:1-11; Mark 1:12, 13; Luke 4:1-13, and Heb. 4:15, 16, as well as other scriptures. In the Old Testament there are two parallels to this time of fasting, Moses (Ex. 34:28) and Elijah (1 Kings 19:8, 14). There is no hint given as to the place to which Jesus went to be tempted. Some authorities think that it was in a part of the wilderness of Judea, between Jerusalem and Jericho, near the Jordan, but of this we know nothing. For aught that we know, it may have been at Mt. Sinai, where both Moses and Elijah fasted. There is one point that is worthy of notice in connection with this lesson, and that is the breaking of the power of appetite under which our first parents fell. Just as the first Adam was tempted at the beginning of his career, so the second Adam, the head of the redeemed race of God, was tempted and tried at the beginning of his work. As has been truly said, "The first Adam failed, and changed Paradise into a desert; and the second Adam gained a victory, and changed the desert into a paradise."

SUGGESTIVE QUESTIONS.

1. After Jesus' baptism, what took place? Verse 1. Note 1.
2. What was his condition after fasting forty days? Verse 2.
3. Who came to him while thus hungry and faint? Verse 3. Note 2.
4. What temptations did he present?
5. How did Jesus meet these temptations? Verse 4.
6. What did Satan then do? Verse 5.
7. What temptation did he present? and in what words? Verse 6.
8. How did Jesus again meet the temptation? Verse 7. Note 3.
9. What did Satan then do? Verse 8.
10. What temptation did he present to our Saviour? Verse 9. Note 4.
11. How did he meet this last temptation? Verse 10. Note 5.
12. What followed this? Verse 11.

NOTES.

1. "Led of the Spirit."—Mark shows what the other evangelists do not, that Jesus was led of the Spirit in order to be tempted; but he went not of his own selfish desires. He was led of the Spirit. Whenever we place ourselves in the way of temptation, contrary to God's will, we have no promise of his help. In fact, we take ourselves out of the hands

of the protecting power of God. Wherever God leads us by his Spirit, we may know that he will sustain us, however great the temptation may be.

2. We are not to understand by this that the tempter just now came to him, because we have already learned that he was tempted of the devil during the entire forty days and nights. See also Luke 4:2, "Being forty days tempted of the devil." Doubtless there was set before him at this time all the teachings of the rabbis in regard to a temporal kingdom, all the conflicts and trials with which the human race was beset, and the improbability of his ever being able to accomplish his work. The three special temptations were doubtless similar to those all the way through, and present before us the three great points upon which men are specially tempted: First, the point of appetite, upon which so many millions have fallen, and with all the baser lower passions which spring from appetite; second, the presumption of standing in his own strength, presuming upon God's mercy; and, thirdly, upon the point of ambition, the very acme of selfishness. It will be noticed that in these temptations Satan came, in the first two, evidently, as an angel of light, presenting scripture as a reason why the Son of God should yield to his suggestions. Jesus meets him on his own ground, and shows just how he has perverted the Scripture. But in the last temptation Satan throws off his disguise, and demands worship. Then it is that our Lord tells him, "Get thee hence, Satan." But he also meets that, as all temptations forever must be successfully met, by the word of God.

3. It will be noticed that in every instance Jesus quoted from the part of the word of God which is now called in question by the higher criticism. In every instance he met the power of the enemy by "It is written," and in every instance from the book of Deuteronomy. This one proof from our Lord himself ought to establish in the minds of all who love him respect for the word of God. Jesus told the Jews, "Had ye believed Moses, ye would have believed me; for he wrote of me; but if ye believe not his writings, how shall ye believe my words?" And it is just as true now as it was then. There is another thought also in connection with this answer of Jesus to the second temptation. Satan quoted scripture in order to fortify his temptation; but Jesus showed that that scripture could not be used against the great truths of God's word. Satan said, "It is written." Jesus said, "It is written again." There are some scriptures which may seem dark to our minds. Let us leave them until we can, in the light of other scriptures, see light in them. Satan will suggest a wrong meaning to a text that seems dark to us. Let us leave it until Christ says to us, "It is written again." The last will make the first clear, and we shall see a divine harmony which always exists in the word of God.

4. In the beginning the dominion of the world was given to Adam. See Gen. 1:26. When Adam yielded that up to Satan, man and all over which he ruled passed into the hands of the enemy; but of course, as man was subject to God, the great, omnipotent Ruler of the universe, so Satan was subject to him in this sense, that he could go no farther than God permitted. So when he presented the temptation to Christ, "All this power will I give thee," as stated in Luke 4, "for that is delivered unto me," he stated what in a sense was true. He is the god of this world. Christ came to win it back, not in the way in which the kings of the world have won it, but by suffering death and humiliation, and meeting the temptations upon which man fell. This was the path which our Saviour must take. Therefore he could not yield to the temptations of Satan.

5. The scripture used by our Saviour in meeting the last temptation has within it the foundation of all Christian character: "Thou shalt worship the Lord thy God, and him only shalt thou serve." It shows this, also, that the only true worship is that which includes faithful service, or obedience. Christ could not give up his spiritual kingdom for a temporal—his spiritual power of love, for armies, palaces, and outward honors. He would not accept the ruling of this world as Satan desired, for the conversion of the world. To have accepted of Satan's offer would have left the world unconverted, and, therefore, under the dominion of Satan. Satan, by this very temptation, revealed himself. Sometimes it may be difficult for us to realize the real motive of the tempter. The persons whom Satan uses may be unconsciously tempting us; their mo-

tive may be good. What may seem to them our duty may not be our duty after all. They may come to us as the servants of God. In such cases we should meet them in the same way, and show them by scripture itself that we cannot do wrong. When Satan demanded that Christ fall down and worship him, he showed then his true character, and Jesus rebuked him as such. Christ was tempted in all points like as we are. He is, therefore, able to succor us in all our temptations.

LESSON VI.—SABBATH, AUGUST 11, 1894.

CALLED TO THE FEAST.

Lesson Scripture, Luke 14:15-35.

15. AND when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.
16. But he said unto him, A certain man made a great supper; and he bade many;
17. And he sent forth his servant at supper time to say to them that were bidden, Come; for all things are now ready.
18. And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it; I pray thee have me excused.
19. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused.
20. And another said, I have married a wife, and therefore I cannot come.
21. And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame.
22. And the servant said, Lord, what thou didst command is done, and yet there is room.
23. And the Lord said unto the servant, Go out into the highways and hedges, and constrain them to come in, that my house may be filled.
24. For I say unto you, that none of those men which were bidden shall taste of my supper.
25. Now there went with him great multitudes; and he turned, and said unto them,
26. If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.
27. Whosoever doth not bear his own cross, and come after me, cannot be my disciple.
28. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it?
29. Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying,
30. This man began to build, and was not able to finish.
31. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand?
32. Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace.
33. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.
34. Salt therefore is good; but if even the salt have lost its savor, wherewith shall it be seasoned?
35. It is fit neither for the land nor for the dunghill; men cast it out. He that hath ears to hear, let him hear.

This lesson, which includes the remainder of the fourteenth chapter, may readily be divided, for convenience in remembering, into two subjects: "The Parable of the Supper," and "Counting the Cost." Analyze and review the entire chapter.

1. Where was Jesus when he gave the instruction that is recorded in this chapter?
2. On what day was it?
3. What was said by one who sat at the table with him?
4. What was it that led to this remark?
5. In what manner did Jesus reply?
6. Without committing to memory verbally, see how accurately you can relate this parable.
7. What did a certain man make?
8. What did he do at supper time?
9. What did those who were bidden begin to do?
10. What different excuses are recorded?
11. When the servant returned with these messages, what did the master of the house say?
12. When this was done, what did the servant say?
13. What was the servant then commanded to do?
14. As Jesus went from the Pharisee's house, who followed him?
15. What did he say to them?
16. Who only can be his disciple?
17. What examples of counting the cost did he give?
18. What conclusion did Jesus draw from these illustrations?
19. What did he say of salt?
20. What are we to learn from this? Matt. 5:13.

NOTES.

1. THE injunction never to guess at the meaning of Scripture is needed in connection with unexplained parables more than anywhere else. In this

case the connection shows us some, at least, of the lessons we may learn. Jesus was speaking about the resurrection at his second coming, when he himself has said that he will gird himself and serve his own guests. Moreover, the remark that was prompted by the reference to the resurrection, and which in turn prompted the parable, was, "Blessed is he that shall eat bread in the kingdom of God." Therefore we know that the parable represents the Lord's invitation to men to eat bread in his kingdom. Without trying to fix a location in point of time to the various calls to supper, we may note the following obvious lessons:—

(a) God hath chosen the poor of this world, rich in faith, as heirs of the kingdom (James 2:5), not because he is partial, for he bids "whosoever will" to come, but because the most of those who have great earthly possessions are content with them, and also because whoever has wealth must become poor for the sake of Christ. See Luke 14:33; 2 Cor. 8:9.

(b) We may learn the danger of making excuses. Those who make excuses now will by and by find themselves without excuse; for the fact that one makes an excuse proves that he has had a sufficient call. Those who believe do not make excuses, and they partake of the feast.

(c) We may learn a lesson of comfort and hope from the urgency of the Master of the feast. It was imperative that he have guests at his feast. "Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief; again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts." Heb. 4:6, 7. God has sworn by himself that his house shall be filled. He has sent the invitation to everybody, but most have rejected it. But his honor is at stake, and his oath cannot be broken, and so the feast must be supplied with guests. God has more at stake than any man can have. And so there is none so poor and wretched but that he will be accepted as a guest. Such are begged and entreated to come. They will make as worthy guests as any, since the robe and all the fitness that is necessary are supplied by the Lord. It is he that "hath made us meet to be partakers of the inheritance of the saints in light." Col. 1:12.

2. "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." The same Spirit that uttered these words also inspired the apostle Paul to write, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25); and, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8. The Spirit does not contradict itself. Let Christ's own words, as recorded in Matt. 10:37, be the comment on the meaning of the word "hate" in the text in the lesson. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." That love which leads a soul away from Christ is to be forsaken.

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News and Notes.

FOR THE WEEK ENDING JULY 23.

RELIGIOUS.

—General Booth, the founder of the Salvation Army, and the man who it is said never reads a newspaper, is to visit America this fall.

—A committee of cardinals recently appointed by the pope to consider certain matters pertaining to America, have made a report said to be in every way favorable to Satolli.

—The Baptist *Examiner*, it is said, does not recognize as ministers the eight women of the denomination who have at different times been ordained to the work of the ministry.

—The new administration of Peoria, Ill., has undertaken to strictly enforce the Sunday closing ordinance, which includes all stores and ice cream saloons, and even forbids the sale of Sunday papers.

—The *Present Truth*, of London, says: "It is stated that the names of three bishops of the Church of England were signed to the letter sent by Anglican clergymen to the pope, begging for closer union with Rome."

—Rev. J. B. Stewart, D.D., pastor of the First Presbyterian Church of Los Angeles, Cal., was stricken with apoplexy while delivering a dedicatory sermon at a new house of worship on the 22d inst., and died three hours afterward.

—Bishop Paret, of the Episcopal diocese of Maryland, having for nine years tried persuasion to keep the use of incense out of the churches, has at last decided to use his authority and forbid its use by the ministry. But it is permitted in some other dioceses, and the heaven is working.

—Citizens of Frankford, Del., have burned a small church where a notorious colored preacher, head of a small body whom he styled the Sanctified People, held forth. He had formerly conducted his operations on Chincoteague Island, where he enforced rules which he claimed to have received in a dream, and also walked on the water. But it was discovered that he walked on planks laid beneath the surface, when he received a severe beating, and was compelled to leave.

—A new labor organization has been started in Chicago, which is designed to swallow up everything else in that line. It is called the American Labor Union, and begins with a local union at the stock yards having a membership of over 1,500. It is designed to cooperate with the American Railway Union. And so the work of "confederacy" organization goes on, the whole world trusting in human orders, societies, unions, institutes, associations, etc., for relief from the prevailing evils. There is but one source of true reform and refuge from the evil that is sure to come upon all the world, and that is faith in the Lord Jesus Christ. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37:3.

—The colonel of an Illinois militia regiment, recently called out to quell the riots engendered by coal miners, thus commends his Catholic chaplain: "I wish to say a word of Father E. A. Kelly, the chaplain of the regiment. He is the first chaplain thus far who has responded to the call and gone to the front with the troops. He was notified at 2 o'clock in the morning, and at 2:30 he was at the armory. He remained at camp and performed his duty and underwent all the hardships with the rest of us." Such readiness on the part of a professed Christian minister to fly to arms will of course be commended by the world, and by a church element that believes in the use of carnal weapons by the disciples of Christ. But it does not manifest the Spirit of Christ, which, through an inspired writer, says that "the weapons of our warfare are not carnal." What business has the disciple of Christ engaging in any other warfare than that indorsed by his Master?

—The San Francisco *Call* says that the majority of the ministers of the gospel sympathize with the strikers. And the Harbinger (Disciple) says, "We do not doubt the statement; they are, or ought to be, the followers of Him of whom it is written, 'The common people heard him gladly.'" There is truth in this statement, yet it is one thing to be in sympathy with the "strikers," and another thing to be in sympathy with the "strike." The strike has been and will yet be the cause of untold suffering on the part of many who engaged in it, as well as of thousands of other poor people directly and indirectly affected by it. And it would be hard to find any who have been in any wise benefited by it. The question has been asked, "If Christ should come to California, would he indorse the strike?" The answer is easy: "But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5:39. Again: "Vengeance is mine; I will repay, saith the Lord." Rom. 12:19.

SECULAR.

—Nineteen companies of regular troops are guarding railroad property at Butte, Mont.

—Labor day (the first Monday in September) has been made a national holiday by act of Congress.

—A new census of Chicago gives the city a population of 1,700,000, an increase of 100,000 in two years.

—The Anarchist who recently attempted to murder Premier Crispi, of Italy, has been sentenced to twenty years' imprisonment.

—The Pullman Palace Car Company pays an annual revenue tax of \$25 on each of its 500 buffet cars on which liquors are sold.

—A cyclone swept a portion of Elk County, Idaho, one day last week, leveling large tracts of timber and destroying thousands of sheep and cattle.

—The Secretary of the Interior has officially decided that the natives of Alaska are not Indians, and therefore Alaska is not an Indian country.

—The Edgar Thompson Steel Works, at Braddock, Pa., owned by the Carnegie Company, have resumed operations in full, giving employment to 1,500 men.

—It is said that the Industrial Army demonstrations in the several States affected have cost the government over \$50,000 for expenses of deputy marshals.

—Ogden, Utah, was considerably shaken by an earthquake shock on the 10th inst. Cracks were made in the walls of some large blocks, and people were frightened from their houses.

—A republican government was proclaimed in the Hawaiian Islands July 4, Sanford G. Dole, president of the provisional government, becoming first president of the republic by constitutional provision.

—The Constantinople correspondent of the London *Standard* says that, notwithstanding the attempts at concealment, it is certain that over 1,000 persons lost their lives in the recent earthquakes in that vicinity.

—An excursion train was partially thrown from the track at La Otto, Ind., on the 22d inst., and several passengers were severely bruised. The track had been tampered with by someone designing mischief.

—It is said that the authorities of Lima and Callao have discovered plots to blow up public buildings with bombs, and many arrests have been made. The spirit of anarchy seems to be cropping out everywhere.

—As the result of the burning of a Union Pacific Railroad bridge, near Lima, Mont., the managers of the company have offered a reward of \$1,000 for the conviction of anyone destroying any of its property in that State.

—Of the "black plague," recently so prevalent and so fatal in certain localities in China, the *Medical Examiner* says, "It is a filth disease." Cleanliness is an important factor in the prevention of epidemic diseases of all kinds.

—The Mount Clare repair shops of the Baltimore and Ohio Railroad Company were closed last week without previous notice to the 1,000 employees. The reason assigned is general business depression, augmented by the strike of coal miners.

—The Atlantic and Pacific Railroad shops at Albuquerque, N. M., have been closed for an indefinite length of time, owing to the financial depression occasioned by the great strike. About 400 men are consequently thrown out of employment.

—At Virginia City, Nev., the Miners' Union and the Mechanics' Union have appropriated sums amounting to \$1,500 for the benefit of the American Railway Union, and have undertaken to raise by subscription enough to increase the amount to \$3,000.

—The cholera epidemic is said to be assuming alarming proportions in Russia. St. Petersburg alone reports 200 new cases and many deaths daily. A week's report from different parts of the empire summed up on the 21st inst. aggregated over 800 deaths.

—Fourteen strikers, arrested at Raton, N. M., for contempt of court, have been sentenced by Judge Seeley to terms of imprisonment varying from fifteen to sixty days. The judge also approved the action of the receivers of the Santa Fe Railroad in discharging striking employees and putting new men in their places.

—At Sacramento, Cal., where the A. R. U. has manifested its principal strength and most stubborn resistance, the strike has been declared off, officially and unconditionally. It is claimed, however, that, in order to be recognized by the order, it must have the indorsement of the other unions on the Southern Pacific system. At Los Angeles it is reported by telegraph that "the strike is completely dead; not an indication of it is to be noted." In this city the spirit of the contest is kept alive by a popular animosity to the railroad company, and by the sympathy of political partisans, who evidently hope for the support of the strikers and their sympathizers at the polls.

—"Whitecappers" are at work in Brown County, Ind. Perry E. Bloomfield, his wife and father, three brothers named Stephen, and their wives, have recently been severely beaten. The youngest of the Stephen brothers attempted to escape, and was shot through the leg. Other persons in the neighborhood have been warned to leave the county.

—We have heretofore noted the court-martial of Private Cedarquist, of the regular army, at Omaha, for disobedience of orders in refusing to engage in target practice on Sunday. On account of the peculiarity of the case, the department commander mitigated the sentence, with a warning that clemency need not again be expected. It is, however, stated that the War department is likely to call to account the officer who ordered the Sunday target practice.

—At El Dorado, Ark., last week a leading minister and a man with whom he had trouble repaired to a designated spot to settle the difficulty. Each was accompanied by friends. The fact that all were armed showed that there was a suspicion that the settlement would not be amicable. And it was not, the result being that the minister was shot dead, one man was mortally wounded, and two others received severe injuries. The minister had accused his antagonist of circulating scandalous rumors about him.

—"The strike is still on," say the principal leaders; but practically it makes very little difference what the situation is called. The railroads, in the main, are running, with some petty annoyances, which it is expected will be continued. The strikers are learning that the roads can run without them, so far as the work is concerned. No labor strike ever stands any show to win a long contest if stripped of the usual violence that accompanies it. With most men necessity will ever wield a stronger influence than sentimental patriotism, or even a just resentment to arbitrary demands. If men, through fear of their fellow-strikers, cannot work in one locality, they will seek employment where they are not known. The long range of such opportunity is especially favorable to the railroad men, and many of them are not slow to take advantage of it. That the roads can be operated without the strikers is being demonstrated even in California, where the situation was for a time more embarrassing to the railroad company than anywhere else. But the spirit of the strike, at least the spirit that always takes advantage of such demonstrations, is still on, and will continue to be on, and in waiting for every like opportunity. The railroad companies have so far recovered equanimity, but the spirit of unrest is at work in every department of industry, especially among the more dependent classes, and we "know not what a day may bring forth."

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CHICAGO has got it. There is a movement in that city to have Sunday services in the theaters, with stereopticon views on the life of Christ, and the St. Andrew Brotherhood are preparing the slides. This will be a shading down of the "passion play."

THE beauties of a State religion and a law-enforced sabbath may be seen in the letter, in another column, from Mr. A. Bartholomew, sergeant in the marine service of Queen Victoria. The heading of the letter is, "How Sunday Is Observed in the British Navy."

In another column will be found an article on "The Accountability of the Rich." We hope that it may be read by those who have abundance. The riches which God permits men to have are blessings if rightly used, but curses to those who possess them if hoarded or used to gratify self.

It is worthy of note that the defense of President Cleveland and the federal courts in their action concerning the strike is, so far as we can learn, indorsed by all reputable journals of the East, both secular and religious, Republican, Democratic, and Prohibition. The worst enemies that good government has seemed to have on this coast have been some of the great dailies. Some sat on the fence. A few dared to speak their conviction. The majority seemed to have axes to grind.

It Does Not Look Like a Converted World.—Anthony Comstock, president of the Society for Suppression of Vice, has the following to say on the fathers of the land, and what promise this gives to manhood of the future:—

"I must make the startling statement that we are at present developing a race of drunkards. Statistics show that, leaving out the children, there is one drunkard to every forty-two persons. This means that nearly one-half the adult people in the United States drink something else than water.

"As there are 22,000,000 children in the United States, and they are all under the care of this society, I have sufficient evidence to encourage me in my belief that any man who tipples cannot be a good

father; not that the greatest wrong is to himself, but because of the wrong done his children. I find that nine out of every ten men who drink had drinking fathers or a drinking family before them. The father says, 'Oh, I only drink a little, you know; it never affects me!' But the father never knows what terrible effects just drinking 'a little' may reveal in his offspring; what awful influence it may have upon the mind and habits of his child.

"You cannot enervate the mind and body and have strength and intellect remain. If you are a father, as you show strength and intellect in yourself, so shall you reap strength and intellect in your children. If drunkenness and licentiousness go hand in hand, if we are generating a drunken race, then we are producing at the same time an unclean race. There is room here, I regret to say, only for the cruel, hard facts. Let thinking men and women consider them."

Christ's coming is the only thing which will regenerate the world by sweeping the curse of sin (of which drunkenness is one of the greatest factors), and all those who have identified themselves with sin, with the besom of destruction from the earth.

A FRAUD—BEWARE OF HIM.

A SISTER writes from the Southern part of this State that a man, representing himself to be a Seventh-day Adventist, is obtaining money from credulous ones by telling them that he has just come in on the train, had been robbed of his ticket, that he had no money, and had been put off the train by the conductor. He desired to borrow money to get to Lancaster, where he had relatives. At Bakersfield he gave the name of Clark, at Riverside of Patterson, at each of which places he obtained five dollars. He has a clubfoot, and tells a very plausible story. The sister who gave us this information truly says "that it seems too bad to give such scoundrels money when the cause needs it so badly." Beware of such.

WHO IS RESPONSIBLE?

THE *Christian Statesman*, of July 7, says on the strike question:—

"The violence connected with the railroad strike owes its origin to the education the railroads have given their employes in sabbath [Sunday] desecration. They have compelled men to disregard God's law until they have come to set all law at defiance. We believe the time is not far distant when those who teach men to set the law of God at defiance will reap the fruit of their own sowing, and it will be so manifest that they cannot mistake it. It is just as inevitable as destiny that the nation that will not obey God's law shall perish. Patriotism as well as piety demands a return to a strict compliance with the fourth commandment as well as all other divine requirements affecting the nation. 'Be not deceived; God is not mocked.'"

Let the reader consider the above carefully. It is worthy of consideration. "Patriotism as well as piety demands a return to a strict compliance with the fourth commandment." Now the fourth commandment reads as follows:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day [the day of the rest, the seventh], and hallowed it." Ex. 20: 8-11.

Now certainly that language is plain that the fourth commandment requires the observance of the seventh day, and a "return to a strict compliance" with it would demand the observance of that day. But this is not what the *Statesman* means; it means that the first day shall be kept. But he who would read the law of God as he would that of any other book of law, would declare that by no means could a strict compliance with the fourth commandment result in the observance of the first day of the week.

From this we can draw but one conclusion, that

those who are demanding the observance of a day which God never enjoined in the place of one which he has enjoined, are teaching men to transgress God's law; and we may well say, in almost the language of the *Statesman* quoted above: "They [those who teach first-day observance by a seventh-day commandment] have taught men to disregard God's law until they have come to set all law at defiance. We believe the time is not far distant when those who teach men to pervert God's law will reap the fruit of their own sowing." We appeal to Christian brethren of all denominations whether "a return to a strict compliance with the fourth commandment" of God's law does not demand the observance of the seventh day? Does not loyalty to God demand obedience to his law, not to men's perversion of his law? Who are responsible—those who have taught that God does not mean what he says, or those who have simply demonstrated the logic of such teaching in their daily life? "God is not mocked;" and those who, under cloak of Christianity, pervert his word will so learn it by and by. God desires them to learn it now. Will you do it, reader?

Worth Heeding.—Said Henry Ward Beecher, "No matter how many are with you, if your councils are in the face of divine principles." This is worthy of attentive regard by Sunday and Sunday-law advocates. And here is another, by Hon. Geo. W. Wendling: "In the name of all history I implore you to remember that the only power that can restrain and safely guide ourselves is the unseen but mighty power of 'Thus saith the Lord God Almighty.'" Sunday observance has neither the authority of a "Thus saith the Lord," nor is it in harmony with "divine principles." Jesus says, "Every plant which my heavenly Father hath not planted shall be rooted up." These are counsels worth heeding.

ONE of our religious contemporaries across the bay which boasts itself as being the largest religious paper published on the Pacific Coast, has printed two issues of half size (8 pages, four of which are advertisements and plate matter) during the strike. One of the reasons which is given for this is that they "were receiving no mail, and there was no matter of proper class to put in the paper." Well, we make no boast, but the *Signs* has been out in fairly good time, and filled full of good matter, each week of the strike. It may have reached our subscribers a little late, but they will find it full of good matter, ever fresh, like "the old, old story."

"What Do These Things Mean?"—This is the title of *Religious Liberty Library* No. 24; it consists of 20 pages, price 2½ cents. It deals especially with the "Industrial Armies," the labor troubles, and the great accumulation of wealth, and shows from the word of God what these things mean. Let them be scattered like autumn leaves. It may be ordered from the Religious Liberty Association, 271 West Main Street, Battle Creek, Mich., or from any of our tract societies.

Sentinel Library No. 60.—There have already been published two editions of this tract, entitled "The Great Strike! A Fulfillment of Prophecy." Let it be circulated freely. Price, 1 cent. Address, Pacific Press, Oakland, Cal.

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