

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.

VOLUME 20.

OAKLAND, CALIFORNIA, MONDAY, AUGUST 6, 1894.

NUMBER 39.

Signs of the Times

PUBLISHED WEEKLY, AT OAKLAND, CALIFORNIA.

TERMS:

Single Copy, one year (50 numbers) - - - \$1.50
In clubs of 10 or more copies to one address, each, 1.25
To foreign countries in postal union (\$2.00) - - 8s.
Sample copies free. See note at beginning of last page.
Address, **SIGNS OF THE TIMES,**
Twelfth and Castro Sts., Oakland, Cal., U. S. A.
(Entered at the Post Office in Oakland.)

MILTON C. WILCOX, EDITOR.

In Love with Themselves.—A writer in the *New York Voice* reports a leader of a love feast among the colored people in the South as saying, "All in love with God, their fellow-men, and themselves, will come forward and partake." As being expressive of the colored man's religion, we have nothing to say, for he may not have meant what he said; but the expression "in love with . . . themselves" aptly expresses much of present-day religion. But Christ was not in love with himself, for he "pleased not himself," and commanded every disciple to "deny himself." It is only by being emptied of self that we may become like Christ; but he who is in love with himself will have no room for Christ. Every false religion in the world is based upon a love of self. Though men have called it love of God, it is but the worship of the god self.

The "Independent" and the Pope.—The *Independent* of July 19 has an article on "The Pope's Appeal for Church Union." It contains many excellent things, and we would that Protestants would heed the practical suggestions therein set forth, and that the *Independent* itself would do likewise. The editor says: "But we tell him [the pope] that with a great price we have obtained our freedom, and we propose to stand fast to it; and that we believe that the future of the world and its present influence and power, under the guidance of the Divine Spirit, are with Protestantism rather than with Catholicism." All this in a sense is true; but Protestantism is Protestantism only so long as it stands fast to and walks in the principles laid down by the Protestants of the Reformation. We are not only to stand fast in the liberty, but we are to stand fast by walking in the liberty. The basic principles of Protestantism are God's word and God's word alone, and the absolute non-interference of the civil magistrate with things ecclesiastical. From these fundamental principles the Protestant church has wofully departed, has stepped over the

line, in the words of another, which divides Protestantism from popery, and can give no valid reason why she should not accept all the papal dogmas. Herein is the weakness of so-called Protestantism at the present time. Its numerous creeds on some very vital points are diverse from the word of God. It has, in nearly all cases, when the two have come in conflict, rejected the word and held to the creed. It will do this again, and in the conflict between Roman Catholicism and the great so-called Protestant churches, he who reads the signs of the times aright, not from personal bias, but in the light of the sure word of prophecy, can see but the triumph of Rome. And yet God's true Protestants will hold to his word in spite of all the persecutions and trials of earth,—will consider a "Thus saith the Lord" more than all the customs and traditions of the fathers of the church. The acceptance or rejection of the message which they are bearing to the world,—the gospel of the Lord Jesus Christ,—will prove the salvation or destruction of the generations of men now on the earth. Would that, while Protestants are boasting of their Protestantism, they would return to first principles, and be Protestants, or Christians, in deed and in truth.

THE INCONSISTENCY OF APOSTASY.

AN illustration of the inconsistency always found connected with those churches which have apostatized from the word of God is presented in a late ruling of the Roman Catholic Bishop Watterson, of Columbus, O., and the sustaining of this decision by the papal ablegate Satolli. Bishop Watterson during the last lecture season decided, as reported in the public press:—

I hereby withdraw my approbation from any and every Catholic society in this diocese that has a liquor dealer or saloon keeper at its head or anywhere among its officers, and I suspend every such society itself from its rank and privileges as a Catholic society until it ceases to be so officered. No one who is engaged either as principal or agent in the manufacture or sale of intoxicating liquors should be admitted to membership.

Concerning this Satolli says:—

The liquor traffic, and especially as conducted here in the United States, is the source of much evil, hence the bishop was acting within his rights in seeking to restrict it. Therefore the delegate apostolic sustains Bishop Watterson's action, and approves of his circular and regulation concerning saloons, and the expulsion of saloon keepers from membership in Catholic societies.

We do not believe that liquor dealers have any place in religious societies; but the point we wish to make is this: If these men are qualified for church membership, are they

not-qualified morally (for this is the point in question) for membership in any other religious society? If they are not worthy to belong to a church society, are they worthy to belong to the church itself? Now according to the Scriptures the church is the "spouse of Christ," "the body of Christ," his representative on the earth. This is, we believe, just what the Roman Catholic Church claims of herself. Yet she places above the church the various societies connected with the church.

Some or all of Rome's societies have more or less secrecy connected with them. Are the drinkers excluded because they are liable to become too voluble and talkative?

In the Bible we find but one society through whom the Lord works in the world, in which he dwells, which he calls his body. It is "the church of the living God." Upon the church of God has Christ bestowed every spiritual gift, every talent necessary for effectual service, every weapon needed for triumphant warfare, every office needed for wise direction, all power necessary for the work assigned her. All these are given to her, and all that extra or intra church organizations can obtain must be drawn from the church. Officers, organizations, and machinery of men are multiplied, the church of Christ is weakened, and man obtains the glory. In fact, every addition of extra church societies or organizations means glory and honor to man, instead of God. It simply shows that Christ's professed followers are afraid to trust his humble ways, his almighty power, his simple though infinitely wise direction. "We" must do something; "we" must build; "we" must manage," is the carnal cry; and sadly history records, "we" fail. It is well written that the world by wisdom knows not God; nevertheless, "the foolishness of God is wiser than men."

"THERE are in the Scriptures some things which are hard to be understood, and which, according to the language of Peter, the unlearned and unstable wrest unto their own destruction. We may not in this life be able to explain the meaning of every passage of Scripture; but there are no vital points of practical truth that will be clouded in mystery. When the time shall come, in the providence of God, for the world to be tested upon the truth for that time, minds will be exercised by his Spirit to search the Scriptures, even with fasting and with prayer, until link after link is searched out and united in a perfect chain. Every fact which immediately concerns the salvation of souls will be made so clear that none need err or walk in darkness."

General Articles.

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

MOSSES FROM AN OLD MANSE.

BY GEORGE THOMAS DOWLING, D.D.

THE minister's wife had just finished her chores,
By calling on all the church people,
And some she'd found open as both the church
doors,
And some she'd found as stiff as the steeple,
For, while all the deacons had slept on the wall,
A committee had come like a lion,
And, by giving her husband a generous call,
Had shaken the bulwarks of Zion.

For years they had paid him who taught them
the word,
About six hundred dollars, or seven,
For they felt that a preacher should "trust in the
Lord,"
And grow fat on the "manna from heaven."

And so the cash question had come to annoy,
Which with so many ministers rankles,
For the Lord had sent children,—three girls and
a boy,—
And the boy—hollow down to his ankles.

Sister Blodgett, the wife of "a pillar," had cried
(They supported a carriage and horses),
"Beware, lest you sin against God;" she had
sighed,
"A rolling stone gathers no mosses."

The preacher looked up from the book which he
read,
And his merry eyes twinkled with laughter;
"Why didn't you tell Sister Blodgett," he said,
"That moss isn't what we are after?"
—*New York Independent.*

THE TEN VIRGINS.

BY MRS. E. G. WHITE.

SEATED upon the Mount of Olives, which
was over against the temple, with his disci-
ples around him, Jesus seeks to make clear
in a prophetic discourse the deeper mysteries
of the kingdom of God. Through his favor-
ite medium, by parables, he endeavors to im-
print upon their minds the special truths
connected with his second coming to our
world. The sun has set behind the moun-
tains, and the heavens are curtained with the
shades of evening. A dwelling house is
lighted up brilliantly, as though for some fes-
tive scene. The lights shine from the open
spaces, and an expectant company wait
around, indicating that a marriage procession
is soon to appear. In many parts of the East
wedding festivities are held in the evening.
The bridegroom goes forth to meet his bride,
and bring her to his home. By torchlight he
will bring her along the streets from her fa-
ther's house to his own, where a supper is pre-
pared for the guests invited to the wedding.

Lingering near the bride's house are ten
young women, in attire suitable for the occa-
sion. Ten was the usual number who were
chosen as bridesmaids. Each of the bridal
attendants has a lamp and a small vessel for
oil. Their lamps are lighted, and as hour
after hour of waiting goes by, they grow
weary of watching, and, one after another,
they fall asleep. About midnight the sleep-
ers are awakened with the cry, "Behold, the
bridegroom cometh." They exchange their
slumbers for life and activity. They spring
to their feet. The wedding procession is in
sight, with the brilliant torches shining, and

they can hear the joyous music as they ap-
proach. The ten virgins seize their lamps, and
begin to trim them to go forth; but five of
the watchers have been wise and five foolish.
Five have neglected to fill their vessels with
oil. They have not expected the bridegroom
to tarry so long, and have not prepared for
the emergency. They are in distress, not be-
cause they see that their lamps are going out,
but because they know that there is nothing
in their vessels by which to replenish them.
They address a piteous appeal to those who
have provided themselves with oil; but they
are denied, for the wise virgins have only
enough to fill their own lamps, and they
are bidden to hasten away and buy oil
from the dealer. And while they are away
on this errand, the bridegroom comes. The
wise virgins, with lamps trimmed and burn-
ing, join the procession, and go in to the wed-
ding, and the door is shut.

Soon after the door is shut, the foolish vir-
gins come, knocking for admittance to the
banquet hall, but they meet with an unex-
pected answer to their call. The Master of
the feast says, "I know you not." There is
no evidence given that the foolish virgins did
obtain oil, but there is abundant evidence
that they did not enter into the marriage
feast, but were left standing outside in the
empty streets in the blackness of the night.

Jesus used the parable of the ten virgins to
represent the condition of the church before
his coming, and the question that concerns
each one of us is, Are we among the five wise
or the five foolish virgins? Without going
into the details of the parable, we may ask
ourselves, What is our condition before God?
Those that were wise went in to the wedding.
We shall make it manifest what is our true
condition by our conduct and conversation.
Jesus has warned us as to what should be
our position at this time. He says, "Watch
therefore, for ye know neither the day nor
the hour wherein the Son of Man cometh."

He who relaxes his vigilance because he
knows not the day nor the hour when his
Lord shall come, who becomes careless, and
neglects to have his vessel filled with oil
(the grace of Christ), will be found unpre-
pared, and will not go in to the wedding.
How solemn is the oft-repeated warning that
our Lord has given to watch! He says, "Be
ye also ready; for in such an hour as ye think
not the Son of Man cometh." If a much-
loved friend in the last hours of his associa-
tion with us should give us counsel, warning,
or instruction, how carefully would we treas-
ure his words, how faithfully would we fol-
low his instruction, and give attention to his
cautions! Christ is our best Friend, for he
has purchased us at infinite cost, and has
made us his sons and daughters, and these
soul-stirring words have been uttered by him
for our benefit. Shall we not regard his
claim upon us, and give him our service and
our sympathy? If we do this, we shall not
be neglectful of his warning, "Watch ye there-
fore; for ye know not when the Master of the
house cometh, at evening, or at midnight, or
at the cock crowing, or in the morning; lest
coming suddenly he find you sleeping. And
what I say unto you [my disciples] I say
unto all, Watch." "Let your loins be girded
about, and your lights burning; and ye your-
selves like unto men that wait for their Lord,
when he will return from the wedding; that,
when he cometh and knocketh, they may
open unto him immediately."

Now is the time to look to it that we
have on hand an abundant supply of the
oil of the grace of Christ. It was the wis-
dom of the wise virgins in supplying them-
selves with oil that made the difference be-
tween their fate and that of the foolish virgins,
who had neglected to keep oil in their vessels
with their lamps. In the Scripture, oil is
used as a symbol of the Holy Spirit. The
wise virgins are those who have faith and
love and patience, whose experience day by
day is nourished by the Holy Spirit. They
do not conform to the world in careless in-
attention. They do not put off their daily
preparation, but follow Jesus wherever he
leads the way. God is not pleased with a
flickering faith. It is compared to a lamp that
is going out. He is pleased with those whose
experience is like that of a lamp that is burn-
ing brightly. His followers are to shine as
lights in the world. Christ's servants are to
keep their lamps trimmed and burning, that
they may add their light to the light of oth-
ers who are following Christ. Those who are
not daily desirous of gaining a living, daily
experience in the things of God, will not
meet his approval, but will be found with
those whose lamps are going out, and will not
be prepared to go in to the marriage supper
of the Lamb. We cannot be ready to meet
the Lord by waking up at the last minute, when
the cry is heard, "Behold, the Bridegroom
cometh," gathering up our lamps, from which
the oil has burned away, and thinking then
to have them replenished. Our only hope is
daily to love God, to love the truth, not for
the sake of its clear arguments, but for truth's
sake alone. We must bring the truth into our
hearts and minds, and every day be living,
shining lights, learning daily more and more
of Jesus. Our conversation must be in heaven,
from whence we look for our Lord Jesus
Christ. We should talk much of his coming;
then we shall be constantly receiving the
grace which cometh from above, from the
Source of all spiritual power.

The time is far spent. It is too late now
to sleep the careless sleep of indifference. It
is time now to rejoice greatly because of the
Bridegroom's voice. It is time to sing of the
marriage supper of the Lamb. The ques-
tion for us to settle is, Which class shall
we be among, the wise or the foolish? God
help us to be among the wise. "Blessed are
they that are called unto the marriage supper
of the Lamb."

"The watchmen on the mountains
Proclaim the Bridegroom near;
Go meet him as he cometh
With hallelujahs clear."

"The marriage feast is waiting;
The gates wide open stand;
Up, up, ye heirs of glory,
The Bridegroom is at hand."

THE FRUITS OF THE SPIRIT.

"Love" is the perennial spring of spiritual
life; "joy," the up-gushing of its waters;
"peace," the restfulness of a holy mind, and
the placidity of God's presence that spreads
over it; "long-suffering," the enduring qual-
ity of a sanctified and merciful heart; "gen-
tleness," the amiability of external conduct
and softness of manner, the politeness of
Christian courtesy; "goodness," the brand,
the label, that tells the quality of the whole
make-up of the man; "faith," the atmos-
phere that surrounds the Christian, and works

like heart beats within him, keeping every attribute of soul and body alive, and every organ in motion; "meekness," the regulator of temper, the veto of anger, the antidote to fits of madness, the cure of a quarrelsome disposition, the power that draws the sting out of external provocations; "temperance," the scales that weigh all our tempers, words, actions, and pursuits, and keep the Christian in a perfect balance.—*Selected.*

"INTOLERANT OF EVIL."

BY ELDER E. J. WAGGONER.

At the fiftieth annual meeting of the London Y. M. C. A. one of the speakers, the head master of Harrow, said in the course of his address:—

If a Christian would be like Christ, he must be strong and even fierce in character. He must be intolerant of the things that are wrong; he must not suffer them, must not endure them for an instant.

Just think what influence might be exercised by this great meeting if we were all resolved that in public and in private life we will be intolerant, as intolerant as Christ was, of things that are evil, and base, and vile. Talk about public men and public opinion! *we* are public opinion. It is in our power to say, as Christian men and women, what we deem to be right; and, depend upon it, if we stick to that which we deem to be right in Christ's name, there is no power on earth that can stand against us.

Unfortunately, that idea is very common. This very statement was highly eulogized by a daily paper that is prominent in the ranks of reform, and most people would read it without thinking of its real tendency, which is the worst sort of persecution. It means that every professed Christian is to make his ideas of right and wrong the standard of everybody else, and then to do the best he can to force others to come to that standard. Of course people working singly in such a way would accomplish nothing, and would be regarded as nuisances; and so they must unite and agree, on certain points, and then by their combined power and influence compel other people to come to the same standard. There is in human nature enough tendency in that direction, without clergymen teaching it as a Christian duty.

The only way in which a man can rightly be intolerant of evil is to be intolerant of it in himself. The Christian is represented as a soldier, and the Christian's life is a warfare, but not against men:—

"For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:3-5.

Jesus Christ is the Lamb of God. He resisted even unto blood, striving against sin; but by no means could he be called intolerant. Fierceness is not a characteristic of a lamb. He was the light of the world, which means that he enlightened the world in respect to righteousness. He "condemned sin in the flesh," both by his life and his words; yet he did not presume to condemn men. He said, "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47.

And so he instructed his disciples. "Behold, I send you forth as lambs among wolves." Luke 10:3. It is the wolves and not the lambs that are intolerant. Christ's followers are simply to bear a plain testimony,

leaving the Holy Spirit to impress it upon the people, and the Lord himself to deal with those who will not accept it.

This was made very clear by the parable of the wheat and the tares. When the servants of the husbandman told him that tares had appeared in the wheat, and asked if they should root them out, he replied: "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Matt. 13:29, 30. In the same chapter the Saviour explained that "the harvest is the end of the world; and the reapers are the angels." The end of the world and the coming of the Lord is the time when evil is to be rooted out by force. And it is to be done only by the Lord and his angels.

The spirit of intolerance is the spirit of the Papacy. It is a most insidious evil. The intolerant one persuades himself that he is actuated solely by righteous zeal for the Lord, when he is in reality moved only by zeal for his own opinions. He opposes an evil, not so much because it is evil, but because it seems to defy him, or, in other words, "it outrages public sentiment." And he seeks to enforce something that he judges to be right, simply because he judges it to be right, and not because the word of the Lord commands it. If he knew the commandment of the Lord, he would know that it is love, and that force and intolerance are a violation of it, because "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2 Tim. 2:24, 25.

THE FALL AND REDEMPTION.

BY ELDER R. C. PORTER.

WHEN the work of creation is completed, and Christ is seated with his Father upon the throne of the universe, he enjoys with the Father the unsurpassed glory of the voluntary love and worship of his creatures in every world throughout the universe, and from the Father and the Son flow continuously every possible blessing to make life and home a paradise.

Christ, as the Good Shepherd, leads the sheep by the still waters and into green pastures. But soon, alas, one sheep has strayed from the fold! Sin has entered our world, and it is lost. The enemy who caused the sheep to stray is that exalted angel, next to Christ, who failed to remember the very thing for which the Sabbath was given to man, namely, to commemorate his Creator as a God of love, who with almighty power was seeking only his greatest good. The creature thus in madness arose and declared before his Creator and the universe of the created that God was unjust and unloving, that his laws were arbitrary and oppressive, and that he, Lucifer, was justly kept down by his unkind Creator. With self-assertive rebellion he defiantly declared, "I will exalt myself above the stars of God; . . . I will be like the Most High." Isa. 14:12-14; Eze. 28:12-27.

The fall of Lucifer was the result of not remembering God as the "I Am that I Am," that is, as the kind of God that he is, as declared in the true purpose of the Sabbath. Here

was introduced that mystery of iniquity, mystery of self-exaltation, which has brought sorrow, wretchedness, misery, ruin, and death into the universe of God.

The plan of attack in the overthrow of man was against true Sabbath keeping. Satan attributed to God a character of jealous hate in withholding from man an experience in the knowledge of things that would so elevate him as to make him like God. Gen. 3:1-5.

This was just the opposite of the character the Sabbath was designed to perpetuate in their minds, as the character of their Creator. The devil well knew that the Sabbath rightly observed would always perpetuate in the minds of its observers the true character of God, and thus forever thwart his own plans to overthrow God's government. To defeat this object of the Sabbath, he must turn its observers away from its true purpose. How artfully does he set about this work. "Yea, hath God said" (Gen. 3:1), is designed to insinuate doubt. He would say that God does know different. He does not mean what he said. This gives the key which unlocks the mysterious workings of that iniquitous one in his warfare against God all through the course of time. In the light of these facts, we can see why the Sabbath has ever been the center of attack. God and Christ are in the Sabbath, and to rightly keep it is to rest in God through Christ and to fully believe every word of God, and believe it as he has said it.

In the very same manner that Adam and Eve were led astray in the garden, Satan has sought to lead the human family into forbidden paths ever since. "Yea, hath God said," "The seventh day is the Sabbath," and "Remember the Sabbath day to keep it holy," for its Author is your Creator of love. "But he does not mean what he says," has been, and is, but the old story of Eden over again, only expressed in other words. Over this plea the wily tempter has succeeded in getting the pagans to forget the true God, and to take Sunday as the day for the worship of their inanimate gods. Roman Catholics and professed Protestants, following in the wake of paganism, with the same plea started in Eden by the evil one, continue to cry, "Yea, hath God said, the seventh day is the Sabbath, but it makes no difference about which day; the church, guided by the Holy Spirit, changed the day; in fine, God does not mean exactly what he said."

The Jews and some seventh-day observers who profess to be Christians, blinded by the artful tempter, see in the Sabbath only physical rest, and while they in outward form observe the correct day as the Sabbath, they keep it in a wrong way, and so miss the wonderful blessing of true Sabbath keeping. Between these two thieves, a false day for the Sabbath, and keeping the true Sabbath in a wrong way, both born of one common parent, "God does not mean what he says," Satan seeks to crucify God and Christ in the Sabbath, and crucify the Sabbath with them, as he crucified Christ between two thieves upon Calvary.

But "thanks be unto God, which giveth us the victory through our Lord Jesus Christ" and "always causeth us to triumph in Christ." Jesus triumphed in crucifixion, and he lives and reigns on high. So likewise the Sabbath, though for a time trodden beneath unhallowed feet, its true meaning set aside, and its true purpose forgotten, still lives and will eternally live, and accomplish its sacred mission, for

Christ says, "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11.

"Truth crushed to earth will rise again;
The eternal years of God are hers;
But error wounded writhes in pain,
And dies among her worshippers."

One sheep has strayed from the fold and is lost. What does the Shepherd now do?—He does the only thing that a good shepherd can do, he leaves the ninety and nine, and goes in search of the lost sheep until he finds it, and when he finds it, he layeth it on his shoulders, rejoicing, and beareth it home, and then calleth together his friends and neighbors, saying, "Rejoice with me; for I have found my sheep which was lost." Luke 15:4-6. The entire universe of worlds is the flock before whom the Good Shepherd went in creation, and over whom he presided after creation. Jer. 17:12. It is commonly spoken of as one family, with God as the Father and Christ as the elder brother. Eph. 3:14, 15. When our world was lost in sin, Christ left the unfallen worlds and came to reclaim the one that was lost. When he came to this earth on his mission of love, he declared, "The Son of Man is come to seek and to save that which was lost." Luke 19:10. "I am not sent but unto the lost sheep of the house of Israel." Matt. 15:24. "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:28. "I am the Good Shepherd; the Good Shepherd giveth his life for the sheep." John 10:11. It is here directly stated that he came in search of the lost sheep.

WHEN DID HE GIVE HIS LIFE FOR THE SHEEP?

There can be no question but that he did so give his life on earth, from infancy until its close on Calvary's cross, yet it is equally clear that this is not the time that he first offered to die for the lost. It is said that he was a "Lamb slain from the foundation of the world." Rev. 13:8. In the counsels of eternity, before man was created, the plan of redemption was laid for the lost. This must needs be, or else God was overtaken by an unlooked-for emergency when man sinned. We cannot conceive of such a thing as this, for God is not as man to be thus mocked by his plans. One thing is certain, that the plan of redemption was laid before man was created, for it is plainly stated that Christ was a lamb slain from the foundation of the world. When, then, must the plan have been provided? and why was it so laid? Evidently the plan of redemption was laid far back in eternity, when it was decided to people the universe with intelligent beings, all of whom should be permitted to exercise the right of choice between right and wrong doing. By investing man with the right of choice, God must take the risk of sin entering the universe. This does not make God in any way responsible for sin, but it does become necessary for a provision to be made to meet the possibility of sin entering. This he does by offering his Son to die on the sinner's behalf, and this Christ does by offering himself to die for sinners, a voluntary substitute for the sinner, that the sinner through him might be reclaimed.

That this plan was devised in the counsels of eternity, and revealed only when it became necessary, is plain from the following scriptures:—

"Who hath saved us, and called us with an holy

calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest." 2 Tim. 1:9, 10.

"Now to him that is able to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith." Rom. 16:25, 26, Revised Version.

"That I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." Eph. 3:8-11.

Here we have the whole matter very plainly and simply stated. He hath saved us and called us according to his own purpose, which he purposed in Christ before the world began. This purpose was an eternal purpose. It was kept in silence through times eternal. During this time in which it was kept in silence it was hid in God. The thing that was hid and kept in silence from eternity was the plan of saving sinners through Christ. Since this thing was hid and kept in silence through times eternal, it was known and understood unto those by whom it was hid and kept in silence, that is, to God and to Christ. To all others it was hid and kept in silence; therefore, none who chose to sin knew of any possibility of return from sin.

Since this plan was devised in the counsels of eternity, when the plan of creating and peopling a universe was laid, it is clear that, as the creation was with reference to the universe, so the plan of redemption was not for one world only, but for any world in the universe that should fall under sin; and any individual in any world who should thus fall, would be offered pardon through Christ. Hence, doubtless, the fallen angels were offered pardon until they passed the boundaries beyond which there is no desire to return, as when men in this world commit the sin against the Holy Ghost, and the sad words are forced from Christ, "Ephraim is joined to his idols; let him alone." To this world by the scriptures of the prophets it is not made known unto the nations for the obedience of faith. When was it made known according to the scriptures of the prophets? According to the prophet Moses, of whom it was said that Christ when he came would be a prophet like unto him (Deut. 18:18), it was first made known to Adam and Eve during the first conversation of Christ with them after they had sinned (Gen. 3:1-15). These are the wonderful words through which the first news of the possibility of returning to the fold was broken by the pitying Shepherd, as he approached the straying sheep, torn, bruised, sad, and despairing: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

What unspeakable joy filled the hearts of these poor, despairing souls when to them it was revealed that, through the manifold wisdom and boundless love of God, and the everlasting love of the "Seed of woman," it was their privilege still to choose the right and have the life of bliss from which they had so recently been separated, and to escape the

eternal death, to which they were otherwise doomed! Oh, the joy to see earth a paradise once more—Satan, and sin, and unrepentant sinners nowhere to be found in the universe of God, the original purpose of God in the creating and peopling of the universe with only those who chose the right, to yet be carried out without the loss of even one world! "O God, how unsearchable are thy judgments, and thy ways past finding out!" Truly in this great plan of peopling the universe with only those who voluntarily choose the right, which was begun in the creation and as now revealed will be completed through the plan of redemption, is made known the manifold wisdom of God.

The law whose transgression brought sin, and sorrow, and death into this world, was God's law of love, which governs his universe. The redemption offered is not for the purpose of removing this law of love, the transgression of which can only bring unhappiness and death to the transgressor, but to atone for the sins of the penitent and bring them back into their former relation to God, subject to his law, and in harmony with his government. "For this was manifested the Son of God, that he might undo the works of the devil." 1 John 3:8 (Englishman's Greek New Testament). God through Christ created, and through Christ he now redeems. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." 2 Cor. 5:18, 19.

THE NEW BIRTH.

BY ELDER J. H. DURLAND.

In the plan of salvation through Jesus Christ God is ever held before us as a being of love. "For God 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. He is not willing that any should perish. His wish is that all should live eternally. Satan, by his deceptions, not only ensnared our first parents, but has been successful in bringing the human family into bondage. "For all have sinned, and come short of the glory of God." Rom. 3:23. The great deceiver desires to keep all in his bonds, that he may at last cast them down to destruction, thus defeating the purpose of God. While God does not save man against his will, yet he has provided everything that can be provided to show his mighty power to those who will believe. "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are." 1 John 3:1, Revised Version. But when we speak of being children, the question arises, How can we, servants of Satan, become children of God?

We enter life in this world by being born. Before this act of nature we were to ourselves as though we were not. The only way ordained by God for human beings to come into the conscious possession of earthly life is by a birth. None since Adam ever came into an earthly life in any other way than that of being born. To everyone thus born into this world, his birth is, to him, the beginning of his existence.

Every individual that enters the life in

Christ, and is called his child, must experience a birth. The life that is produced thereby is just as real as is the life following the natural birth. This birth of which we speak is commonly known as the *new birth*, and, as expressed in the Scriptures, is from above: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:6.

The Father, the Son, and the Spirit are the three great agencies in creation and redemption, and are all represented as from above. The flesh is used to represent the outward form of human nature, and its sinful condition. The natural birth, which is of the flesh, brings with it the inherent weakness of the parents, which is the door through which Satan enters to bind the soul, that its life may be under his control.

The new birth is not of blood, nor of the will of the flesh, nor of the will of man, but of God. "Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23. Before this the individual was as one dead, having no more consciousness and experience of spiritual life than an unborn infant of the life of its parents. He was "dead in trespasses and sins."

A Necessity.

The corruption of human nature demands just such a change as the new birth will produce. Man's natural birth, whatever his station in life, brings no good thing with it. "That which is born of the flesh is flesh." But what is in the flesh? "I know that in me (that is, in my flesh), dwelleth no good thing." Rom. 7:18. "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace; because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." Rom. 8:5-7, Revised Version. There is no power in the flesh to produce life, for there is no life in it. It cannot give what it does not possess, and it contains no good thing. "Wherein aforetime ye walked according to the course of this world, according to the prince of the power of the air, of the Spirit that now worketh in the sons of disobedience; among whom we also once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest." Eph. 2:2, 3, Revised Version.

There is no power over death in the life of the natural man, for his life is only death itself. Sin is natural to his heart. "From within, out of the heart of man, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness; all these evil things proceed from within, and defile the man." Mark 7:21-23, Revised Version. But the heart is represented as the center of life. "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23. The issues of life are from the heart, and the unregenerate heart is filled with sin, which is death, therefore the very life of man is so poisoned that it is only a living death. It cannot be wondered that the convicted and penitent soul should cry, "O wretched man that I am! who shall deliver me from this body of this death?" Rom. 7:24, margin. This being man's condition, he is certainly in need of help which he himself does not possess.

His heart being evil, and thoroughly leavened with death, every pulsation is only one more stroke towards the destruction that awaits him.

"A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." Matt. 12:35. Then a man that has only evil in his heart cannot bring forth good things. But life is one of the good things that God desires man to have. John 3:16. The fleshly mind cannot receive it, for it is enmity toward God. It is not subject to the law of God, neither indeed can be. The law of God is spiritual (Rom. 7:12), and can only be written in a spiritual mind and heart. Since man is naturally evil, and his heart and mind bring forth only evil, there must be an entire transformation of character before he is fit to dwell with God, or to have Christ dwell with him. To such Jesus speaks, as he spoke to Nicodemus: "Except a man be born again [margin, "from above"] he cannot see the kingdom of God." John 3:3. This change does not come from man, nor by man. It is from God. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. 13:23. Who ever heard of a black man changing the color of his skin? Such a thing would be called a miracle; and such it would be, for it is contrary to all natural law. Until we hear of such a circumstance, we need not expect to hear of a sinner changing his life. It requires a power that can make a dead man live to perform this change. As nothing of which we can form conception can take the place of a birth as a way into physical life, so nothing within the whole sphere of spiritual things can take the place of the new birth, as a door of entrance into the life of grace. As we became partakers of Adam's nature, and death reigned in us (Rom. 5:12, 17), so we must become partakers of the divine nature (2 Peter 1:4), that the life of Christ may reign in us.

Scripture Figures.

The Scriptures were given to man for instruction, for profit, that he may be wise unto salvation. See 2 Tim. 3:17. The Lord does not want us to put our trust in man's wisdom or learning for our salvation. The gospel is the "power of God unto salvation." Rom. 1:15. So the Lord makes the gospel so simple that man can understand if he will but read. We say that a teacher is an excellent instructor who simplifies his instruction by the use of familiar terms, already understood by the student. This is the way the Lord has given his instruction to man. It is his will that all should be saved, and become partakers of eternal life. To this end he uses different expressions to show how man may enter this spiritual life. In one place we read, "Except a man be born again;" in another, "Except ye be converted, and become as little children;" while in another, "Neither circumcision availeth anything, nor uncircumcision, but a new creature." All these expressions refer to the change that is necessary in order to become Christ's. In other places we read: "A new heart also will I give you;" "Being justified by faith we have peace with God;" he saved us by "the washing of regeneration, and renewing of the Holy Ghost." Yet in another place the Scriptures saith: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean

thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." All these scriptures lead man in the same direction, *i. e.*, from sin to righteousness. Some of them speak more particularly of man's part, while others speak of what God does.

The term "conversion" means, literally, "a turning one's self around, or towards; a turning about." But man has no power in himself to turn round. He must be moved by the Spirit of God. He can *will* to turn from sin, but without the power of God he will never accomplish what he wills. To *justify* is to set forth as righteous, to free a man from his guilt, which stands in his way of being right. Man may will to turn from his sinful life, but that alone does not change his past life. Had he the power to do right when he desires to turn from sin, he could not change his past record. So we see man needs something more than to turn. He needs his past life declared what it has not been, *viz.*, *righteous*. Who can do this? Not the sinner. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:5. Man's heart is represented as a fountain of evil. It is not partly good and partly evil. This cannot be. A fountain cannot send forth both bitter and sweet water at the same time. As soon as the bitter water begins to flow, the whole stream becomes bitter. You will have no success cleansing the stream as long as the bitter water is mixing with the sweet. The fountain head must be changed. This is what God wants to do for us. He wants to create within us a new heart, the issues of which will be a fountain of living water.

"If any man be in Christ, let him be a new creature." 2 Cor. 5:17, margin. Here is another expression used that represents God's power to the sinner who will *turn* to him. The word "regeneration" is closely connected with the new creation, for it means, literally, to "create back again." This would be to put man back again where he was when he was first created. When we speak of the earth being renewed, we understand that the sin in it will be destroyed, and the curse removed from it. So, when man is regenerated, sin must be moved from him, and he be innocent before his Maker.

The Saviour said to Nicodemus, "Except a man be born from above, he cannot see the kingdom of God." John 3:3, margin. "Born again" is an expression whose literal meaning is "to hear again; a new beginning of personal life." It means all that conversion and justification can mean, and possibly more than either of them alone. Man *converts* when he turns to God. He is justified when God declares him righteous. But justification in itself can only deal with past sins. "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remissions of sins *that are past*." Rom. 3:24, 25. The sinner needs to turn from more than the sins of the past. He needs more than righteousness imputed for past sins. *He needs a new life.*

Our Righteousness.

Righteousness is the doing, or being, what is just and right. The least deviation from this is unrighteousness, which is sin. But the wages of sin is death; so every unright-

eous act in a man's life is that much death. A man's life, like the fountain, is made impure by one unrighteous act. He may think he has some good in his life because he can bring to mind some good things he has done. So a man may say there is good water in his well that has a vein of pure water flowing into it. But if there is another smaller vein of brackish water flowing into it at the same time, it will be difficult for him to prove that his well contains good water by asking his friend to taste and see. So it is with our righteousness. If it be only a small portion of unrighteousness that is there, we may be assured that the whole fountain is contaminated. "We are all become as one that is unclean, and all our righteousnesses are as a polluted garment." Isa. 64:6, Revised Version.

If our past life has been all unrighteous—"there is none that doeth good, no, not one"—what effect will justification have on our future life? If all our past unrighteous life is blotted out, are we in ourselves any better able to live a better life in the future than we were before? Does it put any goodness into us to pronounce a past sinful life righteous? Is it not here that many honest souls are stranded on the shoals of legalism? While trying to steer clear of the rocks of antinomianism on one side, some have run their bark into the mire of legalism on the other. If we would keep our eyes off from both these errors, and turn them toward the Polar Star, Christ Jesus, we might have much more joy. It is very difficult to distinguish which has the least joy, the soul that is indifferent to all the claims of God's law, and expecting salvation while living in sin, or he who is constantly trying to be good, and sinning and confessing all the time with his efforts to be righteous.

(Concluded next week.)

DESOLATIONS AND BURNINGS OF THE EARTH.

BY ELDER WM. COVERT.

As THE antediluvian earth and world met with desolation on account of sin, so must the present age close with a breaking up of all things upon it, that sinners may be removed and the iniquity purged out of it. Says our Saviour:—

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." Matt. 24:38, 39.

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." Luke 17:28-30.

As truly as destruction and desolation resulted from the visitations of the judgments described above, so must there be seen like things when Jesus comes.

A general righting up will be necessary that the earth may be fitted for the final abode of the righteous. When the prophet looked down through time upon the scenes with which this age shall end, he saw the earth without form and void, and when he looked upon the heavens they had no light. The mountains trembled and the hills were moved. There was no man left upon the earth, and the birds of the heavens had fled. The fruit-

ful place had become a wilderness, and the cities of the earth were broken down. See Jer. 4:23-26.

The earth was made waste and empty, and then turned upside down, and the land utterly emptied and utterly spoiled. Isa. 24:1-3.

The scene is one of the most desolate and dreadful that the universe will ever behold. The indignation of the Lord will be upon all nations, and his fury upon their armies. They will be delivered to the slaughter, for the prophet says, "It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isa. 34:8.

The hosts of evil will try with all the energy of desperation to keep possession of the earth. But the armory of heaven will destroy every hiding place, and break up all their entrenchments. John in his vision saw the islands flee away, and the mountains were not found. This was the result of a mighty earthquake. See Rev. 16:18-20. David had a view of the same, and his testimony is that the mountains will be carried into the midst of the sea. Ps. 46:1-3 (study the whole psalm).

The touch of sin is so vile and its pollutions so detestable that God will not settle his redeemed children upon the earth until it has been thoroughly purged from the foul stains of the devil and all his followers. "He will thoroughly purge his floor, . . . and burn up the chaff with unquenchable fire." Matt. 3:12. Sin has entered deep down in its pollutions. The prophet saw the iniquity of the wicked resting upon their bones in their graves. Eze. 32:27. To reach and cleanse the earth from this defilement a fire will be kindled which shall burn to the lowest hell (*sheol*, grave). It will even set on fire "the foundations of the mountains." Deut. 32:22.

The upheavals described in the sacred scriptures quoted in this article will expose to the purifying fires of the judgment day every defilement not purged by the blood of Christ and purified by the glory of God's grace. All the works of sin, together with all who remain with their sins, including Satan himself, must be consumed. This means will be applied in the destruction of sin and the clearing away of its poison.

Would that all sinners might, before it is too late, learn the strength of that kind hand which they now oppose. If they but knew the might and love of Him against whom they war, would not their rebellion cease and loyalty adorn their life?

Be assured that the hand which is so mighty to destroy, is the strength of his people, the Saviour of the meek who trust him. For them he has prepared a city of refuge from the dreadful storm of fire and brimstone, a solid place which cannot be affected by the coming earthquake, an ark that will be as secure against billows of fire as was that which Noah built against the deluge. Secure a place in the ark of safety before the approaching storm cloud compels the keeper to close its doors.

THE LIMITATION OF MEN.

ONE of the sure ways of accomplishing too little is by expecting too much. To one who knows men, no truth is more patent than the limitations of men of power. Some men are so profound that we despair of measuring their possibilities; but they are like the narrow vein of gold-bearing quartz,—very deep down

they go, but the line on each side of them is a hard, fast line of limitation. Other men cover vast fields and wide ranges of learning and power, so that, as we survey them, their capabilities outrun the horizon of our view. But only a few inches or yards below this promising surface is a definite line of limitation. They are only a thin stratum. Both sorts, and mixed sorts, and all sorts must be viewed and estimated by their limitations, as well as their capabilities. No power, human or other, can be utilized to the best advantage, if we lose sight of the lines of limitation. Within those lines of limit any power can be developed to unlimited effectiveness and utility.—*S. S. Times.*

DEMONOLATRY.

BY ELDER I. E. KIMBALL.

THE more evident extravagances of the monks, the wild, frenzied imagination, the uncouth appearance, have been considered, together with the licentiousness, hypocrisy, and the pitiful delusion under which they operated. We can but feel a vivid disgust when thinking of their hawking about dead men's bones, relics, etc., as a panacea for every ill. Even Augustine in the latter part of his life could but feel disgusted with them. Thus he said:—

The devil hath dispersed in every corner such a crew of hypocrites, under the habit of monks, gadding about every country, sent no whither, staying nowhere, everywhere restless, whether sitting or standing. Some sell the limbs of martyrs (if so be of martyrs), and all are asking, all expecting, either the expenses of a gainful poverty, or the hire of a counterfeit sanctity.—*De Opere Monachorum, cap. 28.*

Thus we see, "under the habit of monks," Augustine acknowledged many hypocrites, who "spake lies in hypocrisy, having their conscience seared with a hot iron." Such persons played pranks and palmed them off for miracles, rehearsing the day before. What can we expect of such an one with the keys of a convent at his belt, simply that he might roll in the mire of fornication. The coarse, brutal, benumbed mind revealed nothing of that transformation whereby we may "show what is that good and acceptable and perfect will of God." The mass released from the burden of sin, or regeneration, came by "holy baptism," not the Spirit of God. And what shall we say of the mass—the broaden god of those times?—It was a sort of image worship or relic worship. As the dead martyr took possession of a statue, or manifested himself in his bones, or relics, so Christ was in the bread and wine, and that horrid idea of transubstantiation, whereby the blood became "body, blood, and divinity," took possession of the mind. To say the least, it is idolatry pure and simple. "Holy baptism" became the sprinkling of holy water. It was used in very nearly all the heathen mysteries, as Dr. Newton, in the March number of the *Forum*, 1886, plainly showed. In all heathendom it was the sign of "spiritual regeneration." In some of the forms of Buddhism the newborn babe was dipped in sacred water three times, and then the name given. So did the ancient Persian to his babe. The Mithraic mysteries had a similar service for the adults. The Egyptians had the same rites in the mysteries of Isis, whose priests were cloistered monks. The water was known as the "water of ablation," and the person was thus "regenerated." The sprinkling of holy

water was thought to have a "mystic power," exactly as the monks of the Nicenes thought, who used it to dissolve the charm of Satan and cleanse the soul from sin.

In the Mithraic mysteries the sacred sign of the cross was made upon the forehead. How well the monks and everybody else took up this ancient usage and perpetuated it in Christianity we well know. "Hindus, Assyrians, Egyptians, and Romans employed this sacred sign." It was understood to stand as the symbol of regeneration. Who cannot see that all the religions of polytheism contributed not merely their votaries, but their practices, to the Nicene Church, and how it came about that the dragon gave his power to the beast; and, while worshiping the beast, they worshiped the dragon which gave power to the beast? Rev. 13: 2-5.

But the dragon represents the power wielded by Satan, and, indeed, Satan himself. And that Satan and his angels were worshiped, I will now show. The demons of the Gentiles, which were worshiped, as we have shown, are identified in the New Testament as angels that sinned, and kept not their first estate. Satan, at their head, "was a liar from the beginning and abode not in the truth," and by his lies down through the ages he has "deceived the whole world." Rev. 12: 8. Satan and his demons will terminate their existence in the lake of fire. Matt. 25: 41. Luke speaks of one possessed with a devil as being possessed with the "spirit of an unclean demon." Chap. 4: 33, Murdock's translation. This identifies these unclean spirits which filled the land,—unclean because sinful, and which were cast out by Christ—with the demons of the Gentiles. Everybody will therefore acknowledge that the demon gods of the Gentiles are the demons, or devils, of the New Testament.

How came these Gentiles to so fully rule and possess the Gentile world?—Eusebius will tell us:—

When those wicked spirits [as he has shown the demons to be] saw mankind brought off to a deifying of the dead, they insinuated themselves, and helped forward their error, by certain motions of the statues which anciently were consecrated to the honor [memory] of the deceased, as also by ostentation of oracles and cures of diseases, whereby they drove the superstitious headlong, sometimes to take them to be some heavenly powers and God indeed, and sometimes to be the souls of their deified worthies; and so the earth-neighboring demons, which are those princes of the air, those spiritualities of wickedness, and ringleaders to all evil, were on all hands accounted for great gods. And the memory of those ancient deceased was thought worthy to be celebrated with a great service, the features of whose bodies the images dedicated in every city seemed to represent, but the souls of them, and the divine incorporeal powers, the wicked demons counterfeited, by working many miracles.

Tertullian exhorted the Gentiles to renounce the whole mystery, "which under the names and images of the dead, through signs, miracles, and oracles, obtained an opinion of divinity." Chrysostom said that the demons wrought many miracles for the confirmation of paganism.

How came the demons to get possession of the Nicene Church?—Ah, in the same way, under the names and images of the dead, through signs and miracles, not this time personating the proud heroes of the battle field, but the martyrs of Christ! Comment is unnecessary. I will quote from Theodoret's eighth book, *concerning the curing of the affections of the Greeks*, the title of which is "Concerning Martyrs":—

If, then, the poet [Hesiod] calls good men after

their decease guardians and preservers or deliverers of mortal men from all evil, and, accordingly, the best of philosophers, in confirmation of the poet saying, would have their sepulchers to be served and honored, I beseech you, sirs, why do you find such fault with what we do? For such as were eminent for piety and religion, and for the sake thereof suffered death, we also call preservers and physicians. In nowise do we term them demons. God forbid that we should ever fall into such desperate madness [what difference did it make what they called them], but the hearty friends and servants of God. That the souls of holy men, even when they were out of the body, are in a capacity of taking care of men's affairs, Plato affirmeth in the eleventh book of his laws.* But you do not only disbelieve us, but are utterly unwilling to hearken to the loud voice of the events or effects themselves. [That is, the miracles repented.] The martyr temples [dead men's sepulchers, as it were the Gentile temples] are frequently to be seen, famous for their beauty and greatness.

They that are in health pray for the continuance thereof, and they that have been long sick pray for recovery; the barren pray for children, and they that are to take a long journey desire them [the martyrs] to be their companions, or, rather, their guides in the journey, not going to them as gods, but making application to them as divine men and agents for them with God. Now that they who made faithful prayers have obtained their petitions, clearly appears by the presents and gifts brought by the votaries, as so many grateful acknowledgments of their recovery. Accordingly, some do present the effigies of eyes, others of hands, and these made of gold or of silver. Nay, the martyrs have utterly abolished and wiped out of the minds of men the memory of those who were called gods [demons]. Our Lord God hath brought his dead into the place of your gods, whom he hath sent packing, and hath given their honor to his martyrs. For, instead of the feasts of Jupiter and Bacchus, are now celebrated the festivals of Peter and Paul and Thomas and Sergius, and other holy martyrs. Wherefore, since you see there is so much advantage by honoring the martyrs, be persuaded, I beseech you, to flee from the errors of demons, and, making use of the martyrs as so many lights and guides, follow the way which leads directly to God.

Hear the apostle: "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils." "The doctrine of demons" was the doctrine of the mediation, intercession, and ministry of dead men, as divine agents with the gods. It matters not whether they be called saints or heroes who were thus invoked. The Gentile doctrine of demons was transferred to the Catholic Church; and demons wrought as fully therein as they had before in paganism. It is the same doctrine now taught in Spiritualism, and in very many of the pulpits of our land, howbeit the Bible asserts that the dead have no more a part forever in anything that is done under the sun, that their "love, and their hatred, and their envy, is now perished." "They praise not the Lord," until the final resurrection.

Thus the prophecy of Paul in 1 Timothy 4 was fulfilled. They departed from the faith of Jesus, and gave heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, forbidding to marry, commanding to abstain from meats, etc.

It is futile, absurd, outrageous to claim for the Nicene Church any holiness. They were one and all mastered by an illusion, of which demon worship was the all-absorbing thought, the central figure. It is madness to say that monkery was not then held up by the great divines as the summit of Christian attainments, more than madness to claim that the vows of continence and virginity, taken by

*Note in this the predominance of heathen opinion. It is notable everywhere that Plato's opinions and teachings were retained. Augustine and Origen hold Plato as a Bible interpreter.

hundreds of thousands—all the monks and clergy—by men and women strangers to God's grace, salutary, for they brought all confusion into family relations. And "spiritual affinities" worked then as now. It is blind infatuation and desperation to say that the minds of the people were not as by an epidemic turned to a belief in miracles as wrought by dead heroes, whose bones were "resplendent with miracles and terrific prodigies" (Gregory), and that this was not demonolatry pure and simple. And finally no one can affect not to recognize in this a wonderful and complete fulfillment of the Spirit's express declaration in the monkish portrait given in 1 Tim. 4: 1-3, that "some should apostatize from the faith."

FIRST PRINCIPLES, OR INDIVIDUAL RIGHTS.

Even in Religion, and in Religion above All Things.

BY H. F. PHELPS.

No one thought of vindicating religion for the conscience of the individual, till a voice in Judea, breaking day for the greatest epoch in the life of humanity, by establishing a pure, spiritual, and universal religion for all mankind, enjoined to render to Caesar only that which is Caesar's. The rule was upheld during the infancy of the gospel for all men. No sooner was this religion adopted by the chief of the Roman Empire than it was shorn of its character of universality, and enthralled by an unholy connection with the unholy State; and so it continued till the new nation,—the least defiled with the barren scoffings of the eighteenth century, the most general believer in Christianity of any people of that age, the chief heir of the Reformation in its purest forms,—when it came to establish a government for the United States, refused to treat faith as a matter to be regulated by a corporate body, or having a headship in a monarch or a State.

Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting, in its relations to God, the principle first divinely ordained of God in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the Spirit of eternal truth might move in its freedom, and purity, and power.—*History of the Formation of the Constitution, in Two Republics.*

The only reason why "the power to invade the home of reason, the citadel of conscience," was not withheld from the several States which adopted the Federal Constitution, was because of the jealousies that existed at the time of its adoption, in regard to State rights, and because of the fact that nearly all the States did have laws, either defining or enforcing religion and religious institutions, which were considered necessary to the welfare of the State, and by which they could "invade the home of reason," and because so many, at that time, were so firmly wedded to the idea that a union of religion and the State was necessary. Witness their laws against sabbath—Sunday—breaking, blasphemy, and witchcraft, also laws imposing taxation for the support of religious instruction, and compulsory attendance at public worship—laws which had existed from almost the first settlements, some of which exist even to this day. If the framers and defenders of the national Constitution had insisted that these laws did "invade the realm of conscience," disputing the right of the States to enact or to enforce such laws, it would only have resulted in the defeat of their plans for a general government, and the rejection of the Constitution itself.

Thus, while it was the purpose of our fathers

to vindicate the rights of the individual, and in the general Constitution they did even dare to vindicate "the right of individuality even in religion, and in religion above all;" yet the several States adopting the Constitution were left with the fangs of that hideous monster which has cursed the world,—a union of religion and the State,—fastened upon their very vitals. And each succeeding State entering the sisterhood of States has adopted similar laws, thereby stultifying their own constitutions.

Now these very things are brought forward by the horde of National Reformers and Roman Catholics as proof that a union of Church and State, or religion and the State, always has existed in this government, that this is as it should be, and that the Constitution itself teaches the same. Thus it is that they subvert, instead of guarding, the rights of the individual—"individuality even in religion, and in religion above all." And not only so, but these laws, in the hands of ignorance, bigotry, and superstition, entirely supersede the supreme laws of the State and nation. As proof of this, we look at one of the original States, Maryland, where Seventh-day Adventists are suffering loss of property, or are confined in loathsome jails, because their individual rights in matters of religion are not respected. Their Declaration of Rights says:—

ARTICLE 36. That, as it is the duty of every man to worship God in such a manner as he thinks most acceptable to him, all persons are equally entitled to protection in their religious liberty; wherefore, no person ought, by any law, to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice, unless, under color of religion, he shall disturb, etc.

And yet the very same section brings in a religious test, in that no person is to "be deemed incompetent as a witness, or juror, on account of his religious belief; *Provided, he believes in the existence of God,* and that, under his dispensation, such a person *will be held morally accountable for his acts,* and be rewarded or punished therefor, either in this world or the world to come." So, if a person does not "believe" in all this, he is not competent.

And section 11, article 3, Legislative Department, reads:—

No minister or preacher of the gospel, or of any religious creed or denomination, . . . shall be eligible as senator or delegate.

Thus in one line they declare for freedom for all men, and in the next place a barrier in the way of that freedom, or else a bid to a man to stifle his own convictions. But this glaring inconsistency is made more apparent as we examine their Sunday laws. Not only does the State constitution, as we have seen, declare in preference of the man who professes faith in God (and in this we see a bid for hypocrisy), but the State declares in favor of the "Lord's day" as the Sabbath, which, of course, is true; but it says that the day is "commonly called Sunday." And it says that no person having children or servants "shall command or willingly suffer any of them to do any manner of work or labor on the Lord's day;" nor were these "to profane the Lord's day by gaming, fishing, fowling, hunting," under a penalty of five dollars. Engaging in trade or sale of various kinds of merchandise is deemed as Sabbath breaking, and punishable by a fine of from \$20 to \$50, while other so-called offenses are punishable by heavier fines and imprisonment, as, for example, a man is to be imprisoned from three

months to one year if he shall catch oysters on Sunday.

Another example of this glaring inconsistency may be seen by examination of Georgia's "Declaration of Fundamental Principles":—

SECTION 1. Protection of person and property is the paramount duty of government, and shall be impartial and complete.

And yet, in this State, under cover of her Sunday laws, a minister of the gospel, and a teacher in a school, both Seventh-day Adventists, are held to answer at court for working in the rear of a school building, with saw and hammer, on Sunday, like offenses(?) of which are often witnessed, but without arrest.

But all this is done in face of the following:—

SECTION. 6. *Perfect freedom of religious sentiment shall be, and the same is hereby secured, and no inhabitant of this State shall ever be molested in person or property . . . on account of his religious opinion.*

And yet the penalty for violation of her Sunday laws is very severe. Persons convicted "shall be punished by a fine not to exceed \$1,000, imprisonment not to exceed six months, to work in the chain gang on the public works . . . not to exceed twelve months, and any one or more of these punishments may be ordered in the discretion of the judge." So that if the judge should be a bigot, he could impose the whole list of penalties.

More than this; take these men before mentioned, who are observers of the "Sabbath day according to the commandment," should they be found guilty and be sentenced to the chain gang, their consciences would not allow them to work on the seventh day of the week; and by this refusal they would, according to their law, "be deemed guilty of a capital offense, the penalty of which is death, or such other punishment as the judge in his discretion may inflict." Thus the life of the offender(?) will depend altogether upon the humanity of the judge.

Take, for another example, a Northern State, lest the reader may think that such is especially peculiar to these States, and that such is not the case in the North. The "Bill of Rights" of Minnesota declares that—

The right of every man to worship God according to the dictates of his own conscience shall never be infringed, . . . nor shall any control of or interference with the rights of conscience be permitted, or any preference be given by law to any religious establishment or mode of worship.

Yet the Sunday laws of the State define Sunday as the sabbath, and also define sabbath breaking, thus declaring in favor of a certain religious institution, and thereby giving "preference" "by law," to a certain "mode of worship," thus contradicting and making utterly void, in fact, all the guarantees of the Constitution, and making it possible to repeat the same persecutions in Minnesota as are now seen in Maryland, Tennessee, and Georgia. Not only so, but at the last session of the Minnesota Legislature a law was enacted by which it is possible to place violators of these Sunday laws upon the streets with the chain gang.

And nearly every State, if not all of them, are in the same predicament, declaring for perfect freedom of conscience in the supreme law of the States, and denying these same principles in the statute laws. As before stated, and experience emphasizes the statement, these, in the hands of bigots, become paramount to the supreme law of the

State, while the principle of individual rights, freedom of conscience, is totally lost to sight, and the supreme law trampled in the dust.

All of this but emphasizes the fact that these principles should be studied and better understood by the people. To this end we ask the army of readers of this paper to follow us carefully through a few papers touching this subject, not that they will be exhaustive of the subject, but we trust they may be an incentive to deeper thought.

AN ILLOGICAL "INDUCTION."

BY W. N. GLENN.

REV. E. HANDEL JONES, of Williamstown, province of Victoria, Australia, sets forth the following proposition with the confident air of one who deems his position impregnable:—

I take my text, the citadel of Adventism, "I came not to destroy the law or the prophets, I came not to destroy but to fulfill," and, viewed in the light of the epistles to the Romans, Galatians, Colossians, and Hebrews—from their general spirit and drift I draw the following induction:—

"That the Old Testament dispensation is superseded by the Lord Jesus Christ." It follows, therefore:—

1. That the moral law, being a part of the Old Testament dispensation, is therefore fulfilled by Christ.
2. That the Jewish Sabbath being part of the moral law is consequently fulfilled by Christ.
3. That the apostles so interpreted Christ's relation to the Old Testament in general, and the moral law in particular, that they themselves practically effected the transfer from the seventh to the first day of the week.
4. That it is the will of Christ that the Jewish Sabbath as such be no longer binding; therefore,
5. Consequently we conclude that the first day of the week is divinely authorized in lieu of the Jewish Sabbath.

This "induction" is illogical because it concludes that Christ did just what he declared that he came not to do. It is illogical because it concludes that that which is "fulfilled" is necessarily superseded and practically done away. According to the position here taken, Christ destroyed the law by fulfilling it, after declaring positively that his purpose was "not to destroy the law or the prophets." It also subpœnas "the epistles to the Romans, Galatians, Colossians, and Hebrews" as witnesses, and claims to prove by them that Christ did that which he came not to do.

From these epistles he also draws the conclusion that "the Old Testament dispensation is superseded by Christ." But as the former conclusion necessitates the assumption that Christ contradicted himself, we are at least suspicious of subsequent deductions from the same premise. As to Christ superseding the Old Testament dispensation, the thought is not sustained by the facts. Christ preached the Old Testament during his ministry. The Old Testament constituted the Scriptures in the time of Christ, and for some time afterward. After his resurrection he opened the understanding of his disciples, "that they might understand the Scriptures." Luke 24:45.

The disciples also preached Christ from the Old Testament, having no other Scriptures. See Acts 2:16–21, 30, 31; 8:26–35. The epistles cited by Mr. Jones as witnesses to his "induction" also testify to this fact. The apostle Paul tells us that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished

unto all good works." 2 Tim. 3:16, 17. The same apostle says, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. See also 1 Cor. 9:9, 10. He also charged Timothy, "by the coming of the Lord," to "preach the word." The Old Testament is the word of the Lord, indicted by the "Spirit of Christ," which was in the writers. See 1 Peter 1:10-12. From these scriptures, and many others, it is clear that the dispensation of the Old Testament has not been superseded. "The word of the Lord endureth forever."

The fulfilling of a law always means the carrying out of its provisions, not the destruction or annulment of the law. Christ did fulfill the law in every particular; but, so far from superseding it, the record says he "magnified" it, and "made it honorable." That was just what the world had not been doing. The world had been disregarding the law of God. That was what constituted it a sinful world, for "sin is the transgression of the law" (1 John 3:4). "Where no law is, there is no transgression" (Rom. 4:15). Jesus Christ was the first man who had perfectly fulfilled, or obeyed, the law. Shall we conclude that the law was to continue until one man could be found to fully obey, and then be set aside? That is the logic of the "induction" quoted in this article. That this was not the design of the Lord, we have proof in the eighth chapter of Romans. The law points out duty, but of itself it cannot help sinful men (men of "carnal mind," verse 7) to be obedient. Therefore "what the law could not do, in that it was weak through the flesh [which is sinful], God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Mr. Jones' conclusions evidently overreach his design, for they logically indicate that the work of the gospel minister is superfluous. As "sin is the transgression of the law," and "sin is not imputed where there is no law," what is the logical conclusion if the law be annulled? Are we not shut up to the conclusion that there is no sin? And if there be no sin, what need of pardon? what need of a Redeemer? what need of a preacher?

To fulfill a law of the State is always understood to be the fulfilling of its requirements. No man supposes, when he pays his taxes in fulfillment of the demands of the law, that the law is thereby superseded. If he should so suppose, he would find himself much mistaken when the time came round for payment again. Nor is it deemed necessary in such case that the law be reenacted from year to year. If the logic of the "induction" herein before quoted be correct, then the fulfillment of a law of the British Government (to which the Australian colonies are subject), would mean its repeal, hence the necessity of reenactment after every fulfillment. But the provinces of that country do not so reason. For instance, they are still enforcing an old and tyrannical Sunday law, declared and vigorously enforced in the reign of Charles II., and condemning men to the stocks for working on Sunday. And the men who contend that the law of God was annulled by its fulfillment, do not claim that this old British Sunday law is not legitimately in force.

From the utterly illogical reasoning of Mr. Jones it is clear that he has no ground whatever for his assumption that the apostles "practically effected the transfer [of the Sabbath] from the seventh to the first day of the week." Inasmuch as the Scriptures are silent upon the subject of such a transfer, we are certainly warranted in demanding better evidence than is presented in this argument of the Australian preacher.

As to his proposition that "it is the will of Christ that the Jewish Sabbath as such be no longer binding," we have only to say that the weekly Sabbath never was "a Jewish Sabbath as such." It was promulgated in Eden, and always was, and is, the Sabbath of the Lord, designated by himself as "my holy day," "the holy of the Lord." Isa. 58:13. "The Sabbath was made for man," not merely for the Jews, and "the Son of Man [not the Jews] is Lord also of the Sabbath." Mark 2:27, 28. This statement was made when the first-day sabbath tradition had not been heard of.

Whether, upon such illogical assumptions as are set forth by Mr. Jones, it is wisdom to "conclude that the first day of the week is divinely authorized," we leave the reader to judge for himself. If, however, it come to us "in lieu of the Jewish Sabbath"—an institution entirely of the imagination, nowhere mentioned in the word of God—then the assumed divine authorization of the first-day sabbath must itself be imaginary.

SIN.

SIN always causes loss. It is never profitable. It is the highwayman that stands beside the path and robs you of whatever of value you may possess. It is the sly thief that intercepts that which was intended for you, so that you do not receive it. It is both a thief and a robber. Sin well understands this art. It does not take the whole at first, but, like the dishonest clerk, it begins by taking a little here and a little there, and so very often carries on its dishonest dealing a long time before it is detected.

The Christian is not led to commit some great sin first of all; the enemy is too crafty for that. It is by littles that the soul is led astray. A little sin is presented at first. But that forms the beginning. It is the starting of the train, on the down grade, to gather speed and momentum as it goes on.

That sin has to some extent robbed the soul of the conscious help and joy of God. It has benumbed the spiritual sensibilities; it has perverted the judgment and the sense of right. Hence the soul is not in the condition to discriminate between right and wrong that it was before. Because of this, the second sin becomes easier than the first, and the third easier than the second. And the further you proceed, the easier sin becomes, because of this loss of sensibility and the power of discrimination. And this means that the soul has been gradually growing unsuspensible to the voice and the touch of God. This explains the indifference and worldliness on the part of members of churches, and their forgetfulness of their covenant obligations.

Put it down as a fact always to be remembered, sin is a robber. And that which is a robber in time becomes the source of ruin in eternity. Let us turn away from sin, knowing that a holy, godly life is always pleasing unto God.—*Messiah's Herald*.

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*.

SUMMER IN THE CEMETERY.

BY NETTIE J. HUNT.

SHE softly folds her glowing robes upon them,
Those dear, bare mounds that hold the hearts we miss,
And brightens them with violets blue, and wakens
The tender fern with many a lover's kiss.

She bids the robin and the bluebird loiter,
And trill their sweetest in the cypress trees.
They know no death tale, so their glorious piping
Fills with its melody the scented breeze.

And then she presses loving lips upon them,
Those mounds so bright with blue and gold and green.

"O dust that lies beneath this matchless splendor,
Knowest thou never fairer robes were seen?"

"Into thy darkened eyes does not the sunrise
Gleam in its rose-hued marvel ever new?
Into thy sleeping ears do not the bird songs
Steal with their tales of love forever true?"

But to her loving passion comes no answer;
So, with a flood of tender, gushing tears,
Leaves she white lilies, golden hearted, fragrant,
Whispers, "Sleep on till God's great spring appears."

—*Union Signal*.

MRS. DYER'S TROUBLE.

BY ROSE TERRY COOKE.

"WELL, Dr. Strong, I don't think—at least, I don't know, and that is as bad—I sent for you because"

Here the words choked her. She had to stop; her eyes ran over on her pale cheeks, and she clasped her thin hands together in a convulsive effort of self-control. Dr. Strong, a white-haired old man, with the gentlest face and kindest manner possible, looked distressed; he could not say anything, for he had no clue to these sobs and tears. Mrs. Dyer had been a member of his church when he lived at Blanford; he remembered her well—a bright, delicate young girl, the only daughter of a well-to-do farmer. She was fairly well educated, had made a profession of religion in early youth, had married at twenty a young lawyer already in good practice, for he was ten years older than she, and had besides a little inherited property. Dr. Strong had heard of her from time to time, and sometimes met her when she came home on a visit. He knew that she was temporarily prosperous, and that she had three children; and at last he himself was called to a church in the city where she lived, and learned then for the first time that she was recently widowed. She had written a note to him, asking that he would come to see her; and, in answer to her request, he was with her now. Poor little thing! She was a pathetic spectacle to her old pastor as she sat there struggling with her tears, thin, pallid, and sad, with a comfortless sorrow, as he could plainly see, for neither hope nor submission lent a gleam to her eye or calmed her forlorn countenance. This was not a case of ordinary consolation he felt at once; but, before she could control herself, in rushed a rosy boy of ten.

"Mother," he shouted, "can I go over to Denham with Hal Jones?"

Mrs. Dyer held out a hand and drew him to her side. She stopped her tears, and was composed at once.

"Come here, Harry," she said, in very lov-

ing tones. "I want you to shake hands with this gentleman; he used to be my minister when I lived at Blandford."

Harry was evidently well trained; he obeyed at once, and stood at Dr. Strong's knee a moment to answer some kindly questions, then reverted to his errand.

"Can I, mother?"

"Is no one else going?" asked his mother.

"No, ma'am; we want to go fishing out in the mill pond for pun'kin seeds."

"No, Harry, I can't let you go."

"Surely, mamma?"

"Surely, dear," she said with a smile.

Harry's face flushed, his eyes glistened, and his small fists closed tightly. There was a struggle in his boyish heart, very evident to the doctor; but he said nothing, and, bowing to the minister, left the room much more quietly than he had entered it.

The interruption had helped Mrs. Dyer to recover her own self-control. She could speak now quite calmly.

"I sent for you, Dr. Strong," she said, "because I am in great need of help. You know I have been a church member many years, but lately I have begun to think I am not a Christian at all."

"Have you spoken to your own pastor?" asked the doctor, with professional instinct.

"No, I cannot. Mr. King is called a very fine preacher, but his sermons don't touch or help me; they never have. When Allen died, he came here and talked to me, but he didn't seem sure of anything; he is always telling us that doubt is a very necessary thing to growth in spirit; that we must try to find the pillars whereon the house standeth, before we can be sure there is a house."

"He did not really remember the context in that text, I fear. Sampson was blind, my dear, and when the Philistines showed him where to grope for those pillars, he pulled them down and killed those in the heathen temple—and himself too."

Mrs. Dyer smiled a little; she too had not remembered where the phrase came from.

"But I can find no help in all this, Dr. Strong. I want to be sure of something, to have a place of rest to my soul. 'Maybe' is no gospel to me."

"My dear, cannot you pray?"

"Pray! oh, what use is prayer? When Allen lay speechless with fever, and the doctor told me he was dangerously ill, do you think I did not pray? I groveled before God to save him; I prayed till my heart was dry and my brain weary. What was the good of it? I had no answer. No, I shall never pray again. I don't believe in it. It is no use. I do not even read the Bible."

"Now answer a few questions for me."

Just at this point there was another interruption; two younger children, both girls, came eagerly running into the room; one threw herself into her mother's lap; the other leaned against her knee; they were flushed with exercise, and held in their hands long trails of graceful vine, with bunches of transparent scarlet berries hanging among the green leaves.

"Look, mamma, what bu'ful berries."

"Pretty berries; nice? Ally eat berries, mamma?"

Mrs. Dyer's face stiffened with terror; if she could be paler, one might have said she grew colorless; quickly, without waiting to make her children speak to the guest, she gathered vines and berries out of the little hands and put them away in the nearest place that was high overhead, the upper shelf of a high bookcase. The children whimpered.

"O mamma, don't take my berries!"

"Pitty berries. Ally's berries," chimed in the younger, with a tone of possession and a sense of injustice in the baby voice.

"Dears, you cannot have them. Go to your nurse at once and get your bread and milk."

"Do you thing they have eaten any?" asked Dr. Strong anxiously.

"Oh, no! I have taught them thoroughly never to taste anything without my leave. I used to put bitter water out of a quassia cup on any fruit they might be tempted to take; it was harmless, but it taught them that what I had forbidden them was not good to eat, and so they learned to ask for what they wanted."

The children turned away with tears in their eyes, and slowly went out of the door, Ally looking over her shoulder at the "pitty berries" placed out of her reach.

"My dear young friend," asked Dr. Strong solemnly, "do you love your children?"

"Love them?" she answered, the warm flush of indignation crimsoning her expressive face. "Why, they are all I have got to love, my very life. While Allen lived I had him to care for, to be with, to wait on. Now they are all."

"Why, then, did you not answer Harry when he asked if he might go to Dedham?"

"I did answer him, Dr. Strong. Did not you hear me tell him he must not go?"

"Yet you said God did not answer your prayers for your husband's life because he denied it. Is not 'no' as much of an answer as 'yes'?"

Her face changed, but she made no reply. "You admit still, in spite of your doubts, that there is a God?"

"Yes; oh, yes; I cannot disbelieve that; it would be a return to chaos!"

"You will admit, too, perhaps, the old geometric axiom that the whole is greater than its part?"

She looked at him with surprise and inquiry in her eyes.

"Of course I do."

"Well, then, if God made this world, and made you, is it not probable that he knows more about your needs than you do?"

"I suppose so," she said half reluctantly.

"And if he knew enough to create this world and all the myriad worlds we see above and around us, is it not at least possible that you may not be able to understand always what he means in what he does?"

She colored again, and silently bowed her head.

"Why did you refuse to let your boy go to Dedham? He wanted to go so much."

"Oh, it is not safe for him to go on the water with only another boy; the pond is deep and the boys are so careless! I do want him to be a manly, courageous boy, but I will not let him go into possible danger for no other reason than his own pleasure."

"Why not, then, have explained all this to him?"

"Well, I have tried to train my children to trust me, to feel that I know best what is good for them. I have thought that to give them a reason for all I did was not so good for them as to learn to trust me. I think they ought to feel that I am their natural head and ruler now Allen has gone. He had the same feeling. He used to say, 'We're king and queen in our home, and the children hereditary subjects.' I want to carry out his ideas."

"Why not let them guide themselves, and not have to ask you for everything they want?"

"Oh, I love to have them ask, as far as that goes, even if I believed in encouraging anarchy in my little kingdom. I love to give them whatever I can give, and to have them come to me with all their wants and wishes."

"And yet you have to deny them?"

"Yes, I must; but how it hurts me! I believe I could have cried with the babies this morning when I took away those exquisite, tempting berries; but, Dr. Strong, they were berries of the deadly nightshade—certain death had they eaten them."

The doctor leaned back in his chair and

put the finger tips of his wrinkled old hands together in the argumentative way not uncommon to elderly clergymen. He did not look at Mrs. Dyer, but straight at the ceiling, as he said in a dry, quiet tone:—

"How much better you are than God!"

Mrs. Dyer looked, and felt, shocked.

"Dr. Strong!" she exclaimed.

"My dear, I take you at your own showing. You find fault with God because he denies your request; but you denied Harry's. You think he had no reason to refuse what you asked; but you gave no reason to Harry. You did not tell your little girls that those berries were poisonous. You knew they would not understand what that meant, to be sure; but then you wish them to trust in your love and wisdom without reasons; yet you refuse to trust God, who is immeasurably wiser than you and imaginably more good than you are, in comparison, to your children. You have ceased to pray because you were denied the answer that you wanted. You said, 'My will be done,' and, because it was not done, you refused to speak to Him who made you. What if Harry should come in to-night and not speak to you again for months and years, because he could not go to Dedham? Would it seem to you reasonable, or the petty sulks of a spoiled child? Is not all this want of faith in you an assumption that God is not as good as you are to your children?"

Mrs. Dyer hid her face in her hands while the doctor went on.

"I have for many years found much comfort and strength in observing how the good Lord hath made of human life an ever-present exposition of and witness to his ways. I think it is this in part which the text refers to that says, 'If any man will do His will, he shall know of the doctrine.' Try, my dear, to know God as your Father; treat your children as your own sense and conscience teach you; these are the voice of God in your soul; then act toward him as you would have your children act toward you. You will find out more religion in that way than you think. But do not try to find a poor human reason for the divine ways. Would you have a God whom you could measure? 'Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?' Tell me honestly, could you trust in a God whom you could understand? Would one be a help or defense to you who was less than omniscient or omnipresent?"

"No," said Mrs. Dyer in a low voice, "but I never thought of that."

"And for the Bible, why not read that for the stores of help and comfort instead of trying to pick out its faults? Of all books that Bible has most of what we call common sense in it, besides its beautiful gospel record. A life guarded by its precepts is more than merely pious, it is practical and useful. 'Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.' Try, my child, to go back to your Father; talk with him in prayer, accept his will as it comes to you daily, and remember that he as well as you can say 'no' or 'yes' as he sees fit; either is an answer. If you love God as your children love you, would you doubt or turn away from him?"

Mrs. Dyer's eyes were streaming with tears now.

"I will try," she said; and years after she thanked Dr. Strong for helping her to escape her trouble. She is now an earnest Christian woman, a mother whom her children rise up and bless; but she has for a long time ceased to attend Mr. King's church.—*The Independent*.

"LET your speech be alway with grace, seasoned with salt." Col. 4:6.

Mission Fields.

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

THE LIGHT OF CHRIST'S FACE.

BY JOAQUIN MILLER.

BEHOLD how glorious! Behold

The light of Christ's face; and such light!

The Moslem, Buddhist, as of old,

Gropes helpless on in hopeless night.

But lo! where Christ comes, crowned with flame,

Ten thousand triumphs in Christ's name.

Elijah's chariot of fire,

Chained lightnings harnessed to his car,

Jove's thunders bridled by a wire—

Call unto nations, "Here we are."

Lo! all the world one sea of light,

Save where the paynim walks in night.

What more? What sermons like to these,

This light of Christ's face, power, speed,

In these full rounded centuries,

To prove the Christ the Christ indeed?

Yea, Christ is life, and Christ is light,

And antichrist is death and night.

—S. F. Examiner.

NURSOO.

A Sketch of Indian Native Christian Life.

It is delightful to trace the beginnings of the new life in any soul; but some there are who awaken our special interest and admiration, and such, it seems to me, is the one whose story is briefly given below.

Nursoo was, for many years, engaged in daring deeds of theft and robbery. Again and again was he thrown into prison for his lawless acts.

One day, while visiting a village near his own, he met Mr. H., a missionary, who was going about preaching in that district. The latter spoke a few words to him. Nursoo went his way, and the one who had spoken to him saw him no more for several years; but the Spirit of the Lord followed him. The question so kindly put, "Are you a Christian, Nursoo?" with the added words, "You ought to be," sank into his heart; nor did his struggle cease till he had found pardon in Christ. He was baptized a little later, some eleven or twelve years ago, and received into the Watwad church, sixty miles and more to the northeast of Sholapur. And now, when we visit that region, no one greets us more cordially than this same good man. His heart seems to be overflowing with gratitude for having been told of Jesus, the Saviour. Often, on hearing of our arrival, this dear man hastens to our tent with eggs and fowls, rice and flour, too, perhaps.

"But, Nursoo, we do not care for your good things," he is told over and over again; "we come to bring you help—to tell you more of the better life."

And the reply is ever the same, "If the Lord gives me these things, they are yours."

At one time, after Mr. H. had been refusing some favor from him, Nursoo remarked, "I would be willing to take out a piece of my flesh and give it to you if necessary." One day, after the birth of his little son, when we were in tents near his village, Nursoo's heart was so full of gratitude that his gifts seemed to have no limit. It was hard for us to express our thanks. "Don't thank me," he said; "thank the Lord alone. He has prospered me, and I want to do for you who have come from such a distance, and have done so much for us." When told to lay by something for himself and family for a time of need, he replied, "The Lord has had compassion on me, a miserable sinner, and now I wish to do

all I can for others, for the poor and needy, and especially for the widow and the fatherless." And this he has done, in various ways. At a special meeting of the Watwad Christians, a few years since, the widows being especially invited, a garment was given by Nursoo to each of the latter who were present, ten or eleven in number, thus causing joy and relief to their hearts. Indeed, his home seems to be a place where the Christians, being ever welcome, love to go. A humble, modest man he always seems, of the lowest caste, too, being a watchman, or night guard, of his little village, and receiving in return for his services various perquisites for his support from the farmers there; yet his tall, upright figure, his pleasant, bright eye, and his kind, homely face seem really attractive.

One day the question was put to him by Mr. H., "Nursoo, what are you doing now for Christ?" No answer. Again the same question, and yet no reply. The third time, too, and the simple answer was, "Nothing." But the poor man was evidently stirred in his soul. He went home and thought it all over. "I cannot read," he said to himself; "I am an ignorant man; but I can pray, and I'll do it." So, night after night, Nursoo, before beginning his duties as watchman, goes off into a field, where he can be quite alone (for his house has but one room, where the whole family cook, eat, and sleep), and there, prostrating himself, he prays earnestly for a blessing on his own family, and that the Lord's kingdom might come in the hearts of his neighbors and friends.

And the fruit has already appeared. Several of the families near him have come out and fearlessly acknowledged Christ as their Saviour, their conversion being traced to his direct influence. Indeed, several from the higher classes of the Hindus were for a time so much influenced by him that many of their relatives and friends consulted together what should be done. "Nursoo," they said, "if you go on influencing our young men in this way, and disregarding the gods we worship, you will have to leave here, and then, if you have no work, what will you do? Will you go to the government official?" "No." "Will you go to your missionary?" "No," was the answer; "I will not trouble him or anyone. I will try some other means of living, but if I fail, I will just fold my hands meekly, and commit my life again to Him who gave it." The people seemed impressed by his reply, and, on thinking further of the matter, decided to have him remain in his work. And to-day he seems more highly respected in his village than ever before.—*Selected.*

THE VALUE OF MISSIONARY SCHOOLS.

MISS FREDRICKSON, a Baptist missionary at Rangoon, Burmah, writes as follows to the home officials in regard to schools and their relation to the work of saving souls:—

"I do heartily believe in schools, because I see nothing else that can take their place in bringing the young under continued Christian influence. . . . Of all the girls who have gone out from the school, forty-seven are now actively engaged in the work of the mission, mostly in school work; some are Bible women, others are wives of native pastors, and many have married and established Christian homes. The customs of the country are such that a young girl cannot go out as a Bible woman, because the heathen have no respect for them, and will say very unkind things about them. When they go out as teachers, they have large opportunities for Christian work among the heathen, which they could not gain in any other way. The school is the opening wedge.

"The results of the school work are not to be measured always by figures and apparent

results. We have lately had a striking illustration of that. A native of India who was in the British army, a Mohammedan, was baptized in Pegu, gave up his work, and came to Rangoon, and is working among the Mohammedans here. He is an earnest worker, and, humanly speaking, is doing a work no other can do, because he is finely educated, and knows all about their religion and books, and knows the Bible, too. He was seven years in a mission school, and left it apparently as he came into it, a heathen. But he never forgot the scripture which he learned there, and the Holy Spirit used it to lead to his conversion.

"One of the girls from the school was at home during the vacation; her parents took her to the pagoda to worship. She refused, saying, 'It is only brick and stone, and cannot hear or help me.' She is not a Christian, but her faith in idols is destroyed. I am convinced that the school is an important means of evangelization, and without it our work would suffer all along the line. The government schools are not turning out the material of which we can make Christian workers, nor are they such as we would wish to educate our Christians in."

KAFFIR WESLEYANS.

THERE are said to be over 30,000 Protestant Kaffir members in the Wesleyan missions in South Africa, and they are all professed abstainers from intoxicating liquors. The *Wesleyan Missionary Notices* gives an account of the experience of one who gave up the use of both the native beer and tobacco:—

"He had gone home that night, thrown the beer away, and destroyed the pot; heaven came down into his soul, and it was very blessed (*mandi kakulu*); he assembled his family for prayer, and it was *mandi kakulu*; he went to his place of private prayer among the rocks, and it was *mandi kakulu*, God himself filling his soul with the joy of salvation. In the night he awoke; still *mandi kakulu*; but, turning to seek a live coal with which to light his pipe, the *ubanmandi* (blessedness) vanished, he knew not where or how; but there and then he had fought out the matter. His reason said, 'I have surrendered beer; surely tobacco is no sin!' His conscience answered, 'You have killed the cow; now you must kill the calf.' Still reason argued, but again and again conscience replied, 'You have killed the cow; now you must kill the calf;' and he could get no return of blessedness until his surrender was complete, and the last idol was put away; he had destroyed his pipe, and resolved that both beer and tobacco should henceforth be laid in absolute surrender on God's altar."

A HINT.

A MISSIONARY of experience gives this suggestive hint, which is worthy of note:—

"Let me say to those who may be looking forward to work in India, make sure before sailing that you can give a reason for the hope that is in you. That reason will be in demand when you work among Hindus.

"Both the study of apostolic Christianity and religions of India will be of use in understanding better the nature of the problems which must be met on the mission field. Especially has the study of the early conflict of Christianity and paganism in the Roman Empire thrown light on the modern conflict in India. Both by the similarities and the differences of these two conflicts, are one's anticipations of immediate success sobered, while one's faith in the ultimate triumph grows more firm and abiding."

It requires more grace to suffer patiently than to serve laboriously.—*T. Jones.*

Our Work and Workers.

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

JUST FOR TO-DAY.

LORD, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for to-day.

Let me both diligently work
And duly pray;
Let me be kind in word and deed
Just for to-day.

Let me be slow to do my will,
Prompt to obey;
Help me to sacrifice myself
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips
Just for to-day.

So for to-morrow and its needs
I do not pray;
But keep me, guide me, hold me, Lord,
Just for to-day.

—Selected.

CONSEQUENCES OF HOLDING ON TO RICHES.

In his word the Lord has plainly revealed his will to those who have riches. But because his direct commands have been slighted, he mercifully presents their dangers before them through the Testimonies. He does not give new light, but calls their attention to the light that has already been revealed in his word. If those who profess to love the truth are holding on to their riches, and, failing to obey the word of God, do not seek opportunities to do good with that which he has intrusted to them, he will come closer, and will scatter their means. He will come near to them with judgments. He will in various ways scatter their idols. Many losses will be sustained. The souls of the selfish shall be unblest. But "the liberal soul shall be made fat." Those who honor God he will honor.

The Lord made a covenant with Israel that, if they would obey his commandments, he would give them rain in due season, the land should yield her increase, and the trees of the field should yield their fruit. He promised that their threshing should reach unto the vintage, and the vintage unto the sowing time, and that they should eat their bread to the full, and dwell in their land safely. He would make their enemies to perish. He would not abhor them, but would walk with them, and would be their God, and they should be his people. But if they disregarded his requirements, he would deal with them entirely contrary to all this. His curse should rest upon them, in place of his blessing. He would break their pride of power, and would make the heavens over them as iron, and the earth as brass. "Your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me," "then will I also walk contrary unto you."

Those who are selfishly withholding their means need not be surprised if God's hand scatters. That which should have been devoted to the advancement of the work and cause of God, but which has been withheld, may be intrusted to a reckless son, and he may squander it. A fine horse, the pride of a vain heart, may be found dead in the stable. Occasionally a cow may die. Losses of fruit or other crops may come. God can scatter the means he has lent to his stewards, if they

refuse to use it to his glory. Some may have none of these losses to remind them of their remissness in duty, but their cases may be the more hopeless.—*Testimony for the Church No. 20.*

HOW TO HAVE GOD'S HELP.

"AND when Elisha was come, . . . he went in therefore, and shut the door, . . . and prayed unto the Lord." 2 Kings 4: 32, 33. All life-giving power comes from God, and the prophet knew this. All of his dependence just then was in the Lord God omnipotent. Centuries later Jesus taught his disciples to always shut the door the first thing, when they would talk with God, and he also taught them, by precept and example, that the next thing to do after they had prayed was to do all they could to help answer the prayer they had made, and this was the very thing the prophet did.

One reason why some of us do not have more prayers answered is because we stop praying as soon as we come out of our closets. The right kind of a prayer never stops. We forget that sometimes the most effective praying is done with hands and feet and brain and pocketbook. We say, "Amen," and quit, just when we ought to press on with more earnestness, or we stay on our knees asking for bread when we ought to be out in the field doing something with a hoe. God help us to pray in a way that angels can understand, no matter whether they hear our words or not. "If I had as much wheat in a barn as you've got, papa, I'd answer that prayer myself," said a little boy to the stingy father, who had prayed at the family altar for a man who needed bread. That boy had a true idea of prayer that some old men never get.—*Ram's Horn.*

FROM SOUTH AMERICA.

THE *Union Record*, of New York City, publishes a private letter from Brother R. B. Craig, dated Buenos Ayres, May 11, from which we take the following extracts:—

Yes, the Revolution did interfere with the work in Brazil, or at least it seemed so to us. Yet we know that all things work together for good to them that love the Lord. It is in the past now, and Brother Stauffer is pushing the work there with increased help from some who have commenced to keep the Sabbath.

I wish someone was here to take charge of the business matters, which are increasing all the time, and this would leave me free to give my time wholly to canvassing. I am now getting "Patriarchs and Prophets" in some of the best English families in Buenos Ayres; but I only get two or three days a week to canvass. The brethren are doing fairly well on the Spanish books, but it is still a problem to be solved how to get the books into the homes of many of the Catholic people. Brother Brooking is having some success in this direction, and our prayers constantly ascend that the Lord will direct in our efforts to reach them. Brother Nowlen is now at Sandy Point, Straits of Magellan. The prospects are not now so favorable there as on the islands, but he is pushing things, and we hope to see some respond to the light he leaves there.

My wife is teaching school with a few English children, and we spend an hour or more each evening studying Spanish with two other families, one of which is Spanish, and while they teach us Spanish we teach them English. The climate here is good in many respects, yet there is much suffering from rheumatism, and from the very bad meat, which is eaten in large quantities by almost every family.

We are very anxious to hear from the General Conference Council. We are expecting a reinforcement by some ministerial help. Certainly the people of this country should have the privilege of hearing the message publicly soon.

Exchange is very bad here now, as it takes \$3.90 in this currency to buy one dollar of United States money. But the currency is like many other things

here—it is rotten beyond repair. If anyone wants to see what Catholicism will do for a country, just let him see things in these South American countries. Still it is better now than a few years past, when Romanism held full sway.

We are all of good courage in the Master's work, and are doing all we can to push it forward.

If God pronounces a woe upon those who are called to preach the truth and refuse to obey, a heavier woe rests upon those who take upon them this sacred work without clean hands and pure hearts. As there are woes for those who preach the truth while they are unsanctified in heart and life, so there are woes for those who receive and maintain the unsanctified in the position which they cannot fill.—*Gospel Workers.*

FIELD NOTES.

AT Orville, Ill., Elder H. W. Decker reports that five adults have taken a decided stand for the truth.

ON the 8th ult. there were three additions to the church at Washington, D. C., making nineteen in the past eight months.

AT Albany, N. Y., Elder A. E. Place recently baptized four persons, having the free use of the Memorial Baptist Church.

ELDER L. D. SANTEE reports a good interest in meetings at Gibson City, Ill., the attendance being 150 each evening, and 500 on Sunday evening.

THREE Bible workers are now laboring in Spokane, Wash., in connection with the tent work. They are: Mrs. E. G. Fulton (formerly of the SIGNS office), Miss M. Bessie De Graw, and Miss Evelyn M. Riley.

ELDER W. D. CURTIS recently began tent meetings at Malta, Ill., and on the third evening the two resident ministers and their congregations, numbering about three hundred, were present to hear for themselves.

AT Taftsville, Vt., two persons were recently baptized by Elder Wm. Covert. He expects soon to organize the company of Sabbath keepers at that place. He also reports the baptism of four at South Londonderry.

OF the camp meeting at Jamestown, N. Dakota, Elder N. W. Allee reports an encampment of nearly two hundred persons, about one-half of whom were Germans. Services were conducted in the English, German, and Swedish languages, and twenty-three were baptized.

IN connection with the last quarterly meeting in the Scandinavian Church of Brooklyn, N. Y., four persons were baptized, making nine additions for the quarter. One other candidate for baptism was prevented by sickness. Meetings are held at 281 Sackett Street. Sabbath school at 10 A. M., and preaching at 11.

ELDER J. W. COLLIE reports eleven converts in Tampa, Fla., as a result of tent meetings held in that place, with a good interest continuing. The brethren there have purchased a house of worship formerly owned by the Presbyterians. However, the work there is carried forward amid the bitter opposition of the enemy.

THE leaders of a mob who some weeks ago attempted to pull down and burn a Seventh-day Adventist tent at Bushy Creek, S. C., were arrested by the citizens of the place, who had prevented the outrage. About the time the matter was to be heard in court, the men asked pardon and desired to have the charges withdrawn. At the solicitation of our brethren, the case was dismissed, and the accused parties entered into bonds to keep the peace. Elders J. O. Johnson and E. W. Webster have charge of the tent work at Bushy Creek.

IN a recent report of a tour of several churches in New York, published in the *Indicator*, Elder S. H. Lane mentions meeting Brother G. D. Ballou, who was visiting friends at Pulaski, and incidentally states that he "gave a stirring and interesting discourse." Brother Ballou has been living for several years at Grant's Pass, Oregon, and was on his way to Gainesville, Ga., designing to settle there.

BROTHER JOHN VUILLEUMIER has been laboring in the interest of the French population in and about Worcester, Mass., for some time, and reports that "a small beginning has been made." In view of the extensive work before us with the French-speaking people of the world, he suggests the importance of a French department in the South Lancaster Academy, to the end that more laborers be fitted for carrying the message to that people. How great the harvest is, and how few the laborers!

At the recent camp meeting near Walla Walla, Wash., there were thirty-seven Scandinavians, and special services were held for them twice a day, in their own language. Others of their countrymen from the city also attended their meetings. There were also special services in the German language in a separate tent, the audiences numbering from seventy to eighty. The camp comprised in all 147 family tents, besides the tents for special purposes. The meeting is said to have been a very profitable one, and 100 persons were baptized.

THE *Baltimore Herald* of July 20 publishes a letter from Church Hill, Ind., to Elder John F. Jones, in which it is stated that a midnight mob had endeavored to destroy the new Seventh-day Adventist house of worship at that place. When they had broken a few windows, however, they were frightened away by persons who heard the noise. A tent which was being used by Elder S. B. Horton was also considerably damaged. The mob assembled at a little distance from the tent and indulged in abusive language and threats of violence. Threats have been openly made that the church would be burned and the members tarred.

HUMBOLDT COUNTY CAMP MEETING.

THIS meeting has been appointed to be held in Eureka, from August 16-26. This time and place seem to suit the brethren of this section of the country as best. As there are but about two weeks until the beginning of the meeting, it will be necessary that orders for tents be sent at once. In ordering your tents, state the size you want, with or without fly and carpet. The price of a 10x12 tent will be \$4.00 and 12x16 tents \$5.00. Fly and carpet extra. We trust that all our people throughout that section of the State will make special effort to be present. The stirring times in which we are living are evidence that we are fast approaching the end. We will not be able to hold many more camp meetings. Come, brethren, praying that God's Spirit may rest with power upon his people. Send tent orders to N. C. McClure, 1591 Telegraph Avenue, Oakland.

PERIODICALS WANTED.

CLEAN copies of the *SIGNS*, *Instructor*, and *Our Little Friend* are very much needed by our workers in Knoxville, Tenn. The demand is an urgent one, for free circulation among the poor. Address, post-paid, Chas. E. Sturdevant, 415 Patterson Street.

SIGNS, *Sentinel*, and *Our Little Friend* are wanted for missionary work by Nannie Peterson, Cathay, Marinosa County, Cal.

CAMP MEETINGS FOR 1894.

DISTRICT NUMBER ONE.

New York, Auburn.....July 26 to Aug. 6
Virginia, Mt. Jackson.....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.

Georgia, Gainesville.....Aug. 15-21
Tennessee River, Nashville,
Tenn.....Aug. 31 to Sept. 10
Florida, Seffner.....Nov. 8-18

DISTRICT NUMBER THREE.

* Indiana, Indianapolis.....Aug. 7-13
Ohio, Newark.....Aug. 10-20
Michigan (northern) Frankfort.....Aug. 20-27
* Illinois, Plano.....Aug. 22-28
* Illinois (southern), Fairfield.....Sept. 7-17
* Michigan (State) Lansing.....Sept. 19 to Oct. 1

DISTRICT NUMBER FOUR.

Iowa, Hawleyville.....Aug. 7-13
* 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

DISTRICT NUMBER SIX.

Northern California, Eureka, Humboldt Co.....Aug. 16-26
Nevada, Wadsworth.....Sept. 13-23
Southern California, Los Angeles.....Oct. 4-14

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.

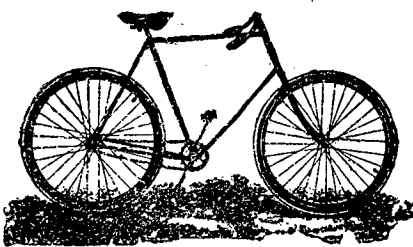
Los Angeles.—Church at 143 Carr Street. Preaching service Sunday evening 7:30. Missionary meeting Wednesday evening 7:30. Sabbath school on Sabbath at 9:45, and preaching service at 11 A.M. All are welcome.

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 9:45 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.



Cleveland Bicycles,

STODDARD & LEE,

306 McAllister St.,

San Francisco, Cal.

FACTS FOR THE TIMES.—Containing historical extract, tracts, candid admissions from authors, ancient and modern. A Book for the Times. Revised 1893. A compilation of facts that are astounding, by students of biblical and historical research. 340 pages, white-colored cloth binding. Price, 75 cts., postpaid. Pacific Press Pub. Co., Oakland, California.

International S. S. Lessons.

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

LESSON VIII.—SUNDAY, AUGUST 19, 1894.

THE FIRST DISCIPLES 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, John 1: 35-49.

35. AGAIN on the morrow John was standing, and two of his disciples:

36. And he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Master), where abidest thou?

39. He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day; it was about the tenth hour.

40. One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother.

41. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).

42. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John; thou shalt be called Cephas (which is by interpretation Peter).

43. On the morrow he was minded to go forth into Galilee, and he findeth Philip; and Jesus saith unto him, Follow me.

44. Now Philip was from Bethsaida, of the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.

47. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile!

48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee.

49. Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel.

Golden Text: "We have found the Messiah, which is, being interpreted, the Christ." John 1: 41.

NOTE.—This lesson evidently comes immediately after the temptation of Jesus, on his return from the wilderness. He came back near to where John was baptizing. Just before this incident in the lesson, also, the Jews had sent a deputation to John to ask him who he was; and John had told them that, while he was not the Christ, he was the voice of one crying in the wilderness, and he was content to be that voice, the voice of God. So will every true servant of God be content. He had also told them that there was One coming after him whose shoes' latchet he was not worthy to unloose. The next day after this he saw Jesus, and said, "Behold the Lamb of God, which taketh away the sin of the world!" He declared that Jesus was the One to whom he had borne witness.

SUGGESTIVE QUESTIONS.

1. What occurred the next day after the incident noticed in the above note? Verse 35.
2. What testimony did John bear to Jesus as he saw him?
3. What did these two disciples do after John had spoken?
4. As Jesus turned and saw them following, what did he say? Verse 38.
5. What reply did they make?
6. What did he then say to them? and what did they do?
7. Who was one of these two disciples? Verse 40.
8. On finding Jesus, what did Andrew next do? Verse 41. Note 1.
9. When he had found Simon, what did he do? Verse 42, first clause.
10. What did Jesus say when he beheld Peter? Same verse.
11. Whom did Jesus find on the following day as he started into Galilee? Verse 43. Note 2.
12. What did he say unto him?
13. Of what city was Philip a native? Verse 44.
14. Whom did Philip first seek out? and what did he say to him?
15. What did Nathanael reply? Note 3.

16. What wise reply did Philip make? Verse 46, last clause.
 17. What did Jesus say when he saw Nathanael coming? Verse 47.
 18. What question did Nathanael ask? Verse 48.
 19. How did Jesus show to Nathanael that he knew him and could read his heart?
 20. What showed that Nathanael himself also believed? Verse 49.

NOTES.

1. ANDREW did just the same as every true disciple of Christ does who finds Christ to the joy of his heart,—began to preach the gospel. When men selfishly find treasures of earth, they wish to keep them to themselves. When men find the treasures of God in the gospel, they wish to share them with others. The first thought of Andrew was for his brother Simon, and he wished that Simon should share in the same blessed knowledge which had come to him, that of knowing the Messiah. The word "Messiah" means "anointed." The Greek form is "Christ." So, in speaking of Jesus as the Christ or the Messiah, it means the anointed of God, the One anointed of God to do just the work which Christ did, as stated in Luke 4:18 and Acts 10:38. "Thou shalt be called Cephas, which is by interpretation a stone." "Cephas" was the Aramaic for "stone," the modernized form of the Hebrew language. As the language would not be familiar, John tells us that by interpretation it is a stone. That in the Greek would be "petros," a piece of rock, detached from the living rock. In other words, "Cephas" is the Aramaic or Syriac for stone, while the Greek word, "petros," or "Peter," means the same thing. This, however, is not to be confounded with the word "Petra," referring to Jesus Christ. Peter was a stone; Jesus was the Rock.

2. PHILIP the apostle is not to be confounded with Philip the deacon. Of his labors and death nothing is certainly known. Tradition says he preached the gospel in Phrygia and suffered martyrdom. He was of the same town as Andrew and Peter.

3. Can there any good thing come out of Nazareth?—First, Nazareth was a small village of but little account. Second, it was not very far from Cana, which was Nathanael's own village, and much more important than Nazareth. Third, Nazareth is not even mentioned in the Old Testament, nor is there any prophecy concerning it, and it was a proverb that out of Galilee ariseth no prophet. Fourth, all Galileans were despised for their want of culture, their rude dialect, etc. Fifth, Nazareth must have been in low repute for morality. Jesus himself was once driven away from it by a mob of its best citizens. These and other things were, doubtless, in Nathanael's mind when he asked the question, "Can there any good thing come out of Nazareth?" But we can see the fulfillment of the prophecy in Isaiah, "He was a root out of a dry ground." God made the meanest things to praise him; and yet, after all, Jesus was born in Bethlehem, in the city of David.

LESSON VII.—SABBATH, AUGUST 18, 1894.

THE LOST FOUND.

Lesson Scripture, Luke 15:1-32.

- Now ALL the publicans and sinners were drawing near unto him for to hear him.
- And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.
- And he spake unto them this parable, saying,
- What man of you, having a hundred sheep, and having lost one of them; doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?
- And when he hath found it, he layeth it on his shoulders, rejoicing.
- And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost.
- I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance.
- Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it?
- And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost.
- Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.
- And he said, A certain man had two sons;
- And the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living.
- And not many days after the younger son gathered all to-

gether, and took his journey into a far country: and there he wasted his substance with riotous living.

- And when he had spent all, there arose a mighty famine in that country; and he began to be in want.
- And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.
- And he would fain have been filled with the husks that the swine did eat; and no man gave unto him.
- But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!
- I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight;
- I am no more worthy to be called thy son; make me as one of thy hired servants.
- And he arose, and came to his father. But while he was yet afar off his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.
- And the son said unto him, Father, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy son.
- But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet;
- And bring the fatted calf, and kill it, and let us eat, and make merry;
- For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.
- Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing.
- And he called to him one of the servants, and inquired what these things might be.
- And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.
- But he was angry, and would not go in; and his father came out, and entreated him.
- But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, that I might make merry with my friends.
- But when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf.
- And he said unto him, Son, thou art ever with me, and all that is mine is thine.
- But it was meet to make merry and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.

THERE is but one subject treated in this chapter, and that is indicated in the title of the lesson. But it is considered under three heads, namely, "The Lost Sheep," "The Lost Piece of Money," and "The Prodigal Son." These are all familiar stories. See how minutely you can relate them.

- Who drew near to Jesus?
- In what words did the scribes and Pharisees murmur against him?
- What did this call forth from Jesus?
- Relate the first parable.
- How long does the man in the parable seek the lost sheep?
- How does he feel when he finds it?
- What does he do when he reaches home?
- What lesson did Jesus teach from this?
- What was the second parable?
- What does the woman do when she has lost the piece of silver?
- What when she finds it?
- What lesson does Jesus teach from this?
- Relate the third parable.
- What did the younger of the two sons receive from his father?
- What did he do with it?
- How reduced were his circumstances?
- What took place then?
- When he came to himself, what did he say?
- What did he do?
- What took place when "he was yet a great way off"?
- Did his father accept him as a servant?
- How did he treat him?
- What was the general feeling over the returned son?
- How did the elder son feel?
- What was the father's reply?

NOTES.

- "THIS man receiveth sinners." That which the Pharisees uttered as a reproach against Jesus, is his greatest glory. It is a glory to him, and he glories in it. He is not ashamed to receive sinners. "He is not ashamed to call them brethren." Heb. 2:11. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." He receives us when we offer ourselves to him as servants, and makes us sons. "Henceforth I call you not servants; . . . but I have called you friends." John 15:15. "Wherefore thou art no more a servant but a son; and if a son, then an heir of God through Christ." Gal. 4:7.
- "THERE is joy in the presence of the angels over one sinner that repenteth." If you are not very watchful, you will find yourself reading according to the common way, "There is joy among the angels over one sinner that repenteth." This is doubtless true, but it is not what the text says. "There is

joy in the presence of the angels of God." This includes the other thought, and adds infinitely more to it. God himself is not ashamed to exhibit in the presence of the angels his great joy over one repentant sinner. What more could be said to encourage poor wanderers? It is not that God will not cast off the repentant one, but that he is overflowing with joy at his return. He cannot and does not attempt to conceal his great joy when even one sinner repents. He watches for him and rushes to meet him when he is yet a long way off.

"For the love of God is broader
 Than the measure of man's mind;
 And the heart of the Eternal
 Is most wonderfully kind."

3. In studying the parable of the prodigal son, do not lose the preciousness of it by allowing your mind to run off into speculation as to who are indicated by the two sons. Whoever you are, the parable means you. Granted that the hard elder brother represents the position of the Pharisees toward the publicans and Gentiles, we must still remember that the race of the Pharisees is not yet extinct. We are either the prodigal son returning to the Father's house, or else we are the carping elder brother. And the worst of the second case is that we are actually in as hard circumstances as the prodigal, and unconscious of it. See Rev. 3:17. Let us be content in studying this chapter to feast upon the revelation of the wonderful love of God, that we may be the more closely drawn to him. Let this word concerning Christ be ever in our minds, "This Man receiveth sinners."

ANALYTICAL

CONCORDANCE TO THE BIBLE

BY ROBERT YOUNG, L. L. D.

Contains every word in alphabetical order, arranged under its Hebrew or Greek original, with the literal meaning of each, and its pronunciation. Exhibiting about 311,000 references, marking 30,000 various readings in the New Testament. Designed for the simplest reader of the English Bible.

One large quarto volume. Cloth, \$5.00. Black Leather, \$6.00.

Address,

PACIFIC PRESS PUB. CO.

Oakland, Cal.

THE ATONEMENT.

The author, in a book of 368 pages, takes up this great central doctrine of the gospel, and treats it in two parts. Part first,

An Atonement Consistent with Reason.

In this he shows that the doctrine of an atonement through the medium of a voluntary substitute is consistent with reason. Part second,

The Atonement as Revealed in the Bible.

In this is discussed the plan of redemption through Christ, by which every sinner who accepts Christ will be justified; sin will be turned back upon the head of its originator; the earth will be cleansed from the curse; God's righteous government will be restored over the entire universe; and all who will not become loyal subjects of that government will be destroyed.

The book presents a CRITICAL AND EXHAUSTIVE TREATISE on this interesting subject, by a thorough Bible student, and wholly from a Bible standpoint, and cannot fail to be of great value to everyone who reads it.

Third edition, bound in cloth, embossed in black, with gold title on back and front cover.

Price, postpaid, \$1.00.

Address, Pacific Press Publishing Co.,

Or 43 BOND ST.,
New York City.

Oakland, Cal.

TEN LECTURES ON
NASAL CATARRH

By J. H. KELLOGG, M. D.

Treats of the Nature, Causes, Prevention and Cure; and Diseases of the Throat, Eye and Ear, due to Nasal Catarrh, and gives a

CHAPTER OF CHOICE PRESCRIPTIONS.

The work contains 120 pages and is embellished with a colored frontispiece, and six beautifully-colored plates, besides many illustrative cuts of the throat and nasal cavity.

Prices: Cloth, 75 cents.

PACIFIC PRESS PUBLISHING CO.,

OAKLAND, CAL.

OR 43 BOND ST., N. Y.

News and Notes.

FOR THE WEEK ENDING JULY 30.

RELIGIOUS.

—The Catholic Episcopal residence at Milwaukee has been assessed for \$403,150. Archbishop Katzer has protested, and will carry the matter into the courts.

—The latest addition to the long list of detractors from the church itself as a practical working power, is the organization of the Senior Society of Christian Endeavor.

—Protestant ministers oppose, and Catholic ministers favor, the proposition to open the Smithsonian Institute, the National Museum, the Washington Monument, and the Botanic Garden, at Washington City.

—It is said that the faculty of Wesleyan University, Middletown, Conn., has forbidden the university managers of athletic games to arrange any game that will require Sunday traveling. The games and the gambling connected with them are, however, tolerated as usual.

—A movement is on foot among the ultra-orthodox Jews of San Francisco to establish a Hebrew free school, to be called Talmud Tora, where children will receive instruction in the Talmud and in general Hebrew lore in accordance with the tenets of the strictest Hebrew orthodoxy.

—The Anaheim (Cal.) *Gazette* gives a graphic account of a "Living Whist" performance for the benefit of St. Boniface Church. The entertainment was in the opera house, and consisted of a dance in which a game of whist was played with costumed gentlemen and ladies in lieu of cards.

—Protestants in America are considerably shocked by the reports of religious tyranny in Russia, where the children of Stundists, Baptists, and other dissenters, are forcibly taken and baptized into the Greek Church. Of course this is all wrong, but is it any worse to compel people to be baptized than to compel Sabbath keeping, or any other religious observance?

—The rector of St. Leo's Catholic Church of Tacoma, Wash., complains that "the influence of the A. P. A. is driving Catholics out of office" in that city, "and if it is continued it will ruin the city." A parish club has been organized for the purpose of interesting candidates for office in providing places for Catholics. Nothing so exasperates the Church of Rome as to lose political footing. Her citadel of power is political prestige.

—It has transpired that six members of a Christian Church at Elmwood, Neb., are responsible for having a licensed saloon in the town. But for these six signatures the applicant could not have secured the required number to obtain a license. And the pastor of the church apologizes by stating that these brethren thought it better to have a licensed saloon than to have a "hole in the wall" running without a license. Legalizing wrong is a rather novel antidote.

—The shallowness of the religion of State churches is illustrated in the fact that a princess of the royal family of Great Britain has gone over to the Greek Church in compliance with the demand of the czar as a condition of marriage with his son. Yet there are many professed Protestants in this country who, under the specious delusion of National Reform, would fain set up a State church here. They would enforce the "form of godliness" by the civil law, thus "denying the power" of godliness without government aid.

—A writer in the *Catholic News* of July 4, in a most scathing manner, shows up the duplicity of Rev. James M. King, D.D., "expounder and spokesman of the National League for the Protection of American Institutions." A speech of Mr. King in 1886 is freely quoted, where he took strong ground in favor of religious teaching in public schools at State expense. As representing the views of the Evangelical Alliance, this address was presented to Senator Blair's famous Committee on Education and Labor, in 1889, in advocacy of the proposed Educational Amendment to the Constitution. Amongst other strong statements is this: "Secularized education is a misnomer; it is no education at all; the verdict of mankind in every age, under every civilization, is against it." But Mr. King, voicing the sentiment of the National League, is now before the New York Constitutional Convention, demanding schools without any religion. In view of the many strong utterances while advocating his former position, the writer in the *News* demands an explanation of Mr. King's present demand. The probability is that he has not really changed his views. The situation is explainable by the fact that several Protestant denominations have been brought to see the error of State support to denominational schools through the discouraging showing that Rome was distancing them all combined in the race for State aid. Should it come about that the Methodists, or even all Prot-

estants taken together, could outdo the Catholics in the matter of securing State spoils, Mr. King's former expressions would probably be resurrected. But such a time will never come; Rome has the upper hand, and will keep it. Protestantism, under whatever "league" or "alliance," never will win the victory in a political battle with the mistress of political religion. True Protestantism knows but one effective weapon,—the sword of the Spirit, which is the word of God."

SECULAR.

—A strange disease, resembling blood poisoning, has caused three deaths at Minerva, Ohio.

—It is said that from 20,000 to 30,000 steerage passengers leave this country for Europe every month.

—A Chinese leper has been discovered working in a butcher's shop in San Francisco's "Chinatown."

—Fire destroyed 2,000 houses at Cottell, Bulgaria, on the 28th inst., resulting in great privation to many people.

—W. F. Morgan, a New York millionaire, is obliged to answer in a New Jersey court for docking the tails of his horses.

—The Anglo-American Telegraph Company, on the 28th inst., completed the laying of the largest Atlantic cable yet put down.

—The governor of Hongkong reports that 120,000 persons have died from the plague that has been prevalent in the Canton District.

—A quite large region of country in Finland is said to have been invaded by bears, and Russian troops have been sent to kill them.

—The U. S. steamer *Newark*, flagship of the South American squadron, has gone to Cape Town, South Africa, to be docked and cleaned.

—The Industrial Army, in camp at Roslyn, Va., opposite Washington, finding themselves in bad straits, have issued an appeal to the public for aid.

—At midnight of the 27th inst., at Mendota, Minn., a freight train was wrecked by strike sympathizers, who pounded the engineer and fireman.

—Reports of oppressive heat come to us from the East. On the 29th inst. there were eight cases of sunstroke at New York, and fourteen at Philadelphia.

—Hon. James H. Mulligan, of Kentucky, the newly appointed Consul General to Samoa, left San Francisco on the Australian steamer *Monowai* on the 30th inst.

—The San Francisco *Examiner* has put into circulation a petition asking Congress for a foreclosure of the government mortgage on the Central and Union Pacific Railroads.

—A heavy rain fell in Central Illinois, on the 28th inst., and it is said that crops of corn and other produce are thus saved from destruction by the prevailing heat and drought.

—Early in the morning of the 29th inst., at Chicago, a Burlington engine was shattered by dynamite, which had been placed on the track. A special officer and switchman were also injured.

—General Miles' report of strike matters in and about Chicago, says that from July 7-12 there were 33 persons killed, 784 cars and locomotives burned or wrecked, and 122 cars overturned and more or less damaged.

—A Denver dispatch of the 28th inst. says that travelers from the East report widespread destruction of crops by hot winds, in Kansas and Nebraska. The highways are thronged with disheartened settlers moving eastward.

—A late Providence, R. I., dispatch states that the city is fast becoming the Mecca for Chinamen desiring to marry white girls, and there is strong suspicion of the existence of a matrimonial bureau for supplying the demand.

—San Franciscans have decided to discard the big street-sweeping machines, and to have the work done by hand, thus giving employment to hundreds of men. They say it will cost but little more, and better work will make up the difference.

—Los Angeles and the region round about for a considerable distance were startled by an earthquake shock on the 29th inst. Several congregations of worshipers were somewhat hastily dispersed. The shock was felt from the sea as far east as Colton and Mohave.

—The Chilean Senate has passed an amnesty bill which permits the return of all Balmacedists and other exiles without distinction, and annuls the sentences recently passed upon the former Balmacedist ministers. No opposition is expected in the House of Deputies.

—The *California Prohibitionist* makes this significant comment on the strike: "If the good people who have been so earnest in protecting railroad interests and property the past two weeks, were one-half as zealous in organizing to protect humanity from the curse of the saloon, the occasion for strikes and strikers in a large sense would be ended."

—It is stated that the war is actually on between Japan and China in Korea, and that the Japs have seized and hold the Korean king as a hostage. A Chinese transport carrying 1,100 soldiers bound for Korea, was sunk by a Japanese war vessel, and the greater part of the soldiers drowned. The latest advices state that the British Government is anxious to bring about a settlement of the trouble, but that Russia now seems indifferent. Chinese agents are buying large quantities of arms in this country.

—Coxey at last advises his dupes, who have collected in the vicinity of Washington City to the number of about 1,500, to go into the city and allow themselves to be arrested as vagrants, while he returns to his home in Ohio to run for Congress. Perhaps some day the laboring classes will learn that the ambitious leaders of strikes and other foolish uprisings only design to use their victims as stepping-stones to personal notoriety—and perhaps they will not. The lesson has long been written on the board in very plain characters.

—"General" Kelly, who led an Industrial Army from this city to Washington City, has returned. He says that he left his army of 1,200 men encamped on a reservation opposite the Capitol, which is neutral ground, and not subject to either the District of Columbia or the State of Virginia. He expects to raise other companies and take them where they will in some way become a care on the general government instead of being a burden to the State. His reason for so doing is that "the government made these men paupers, and we want them to go to the power that pauperized them."

—The A. R. U. branch union of this city, after a stormy session on the night of the 26th inst., declared the strike off, by a vote of 187 to 147. A daily newspaper that has in many ways encouraged the strike, says: "The conservative friends of the strikers urged them to declare the strike off two weeks ago, but the leaders were determined to make a protracted fight, and their blind obstinacy has cost many a man a chance to earn bread for his family. Fully one hundred of the strikers, realizing that their chances of getting back their positions were very slim, have struck out in all directions looking out for other employment."

—Fred Funston, a government explorer who has been engaged in Northern Alaska for two years, wrote, under date of December 1, from Fort McPherson, McKenzie River, British Northwest Territory, that he had been informed by the natives that six whaling vessels from San Francisco were locked in the ice near Herschel Island, in the Arctic Ocean. Funston stated that he would return to the Rampart House, on the Porcupine River, and about March 1 start for Herschel Island to look up the whalers. His letter had to travel 2,000 miles on the Hudson Bay Company's dog sleds, to Quebec, and has just been received in San Francisco.

—Destructive fires are reported in the Northwest. On the 27th inst. the town of Phillips, in Price Co., Wis., was caught by gales of fire from a burning forest, and almost entirely consumed. Thirteen people were drowned in Elk Lake, while endeavoring to escape. Three thousand people are left homeless, and are appealing to other towns for help. Several railroad bridges have been burned, and at Ashland Junction a train of sixteen cars was burned, having broken through a bridge. Near Oshkosh, on the opposite side of the river, lumber and buildings to the value of \$200,000 were destroyed. A Grand Rapids dispatch says forest fires are raging along the line of the Chicago, Milwaukee, and St. Paul, and the Green Bay and Minnesota Railroads. At Chilton nine buildings were burned on the 28th inst. Fires are also said to be making destructive headway near Iron Mountain, Mich., doing great damage to standing pine. A heavy rain saved the city of Duluth from imminent destruction. At Brooklyn, Iowa, sixteen buildings, including the post office, the *Chronicle* office, and the Powsheik County Bank, were destroyed on the 28th inst.

California Tourists Should Have a Copy of the Grand Book IN THE HEART OF THE SIERRAS.

It Pictures the World-Renowned Yo Semite Valley, the Big Tree Groves of California, the Glaciers, Gold Mines, and Caverns of this Wonderful Region. It is a

COMPLETE GUIDE TO THE YO SEMITE VALLEY, Giving routes of travel, number of miles by rail and stage; describes points of interest en route; gives map of the Valley, and contains 160 Illustrations, 28 of which are Beautiful Full-Page Artotypes, and which portray the wonderful Cataracts, Mountains, and Precipices with all the REALITY of a PHOTOGRAPH. Bound in five styles. Copy in cloth, embossed jet and gold, gold edges, sent postpaid, where we have no agent, for \$3.50.

CHEAPER EDITION.

We have just issued a special TOURISTS' EDITION of this book, containing all the matter of the other edition, printed on thinner paper, without artotypes, bound in flexible cloth covers. Copies sent postpaid anywhere for \$1.50.

Address PACIFIC PRESS PUB. CO.,
Or 43 Bond St., New York. Oakland, Cal.

Signs of the Times

OAKLAND, CAL., MONDAY, JULY 30, 1894.

42—We send no papers from this office to individuals without pay in advance.

43—When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the "Signs" are not indebted to the office, and will not be called upon for pay. Please read the papers you may receive, and hand them to your friends to read.

CONTENTS OF THIS NUMBER.

Editorial. —Notes and Comments—In Love with Themselves—The Independent and the Pope—The Inconsistency of Apostasy.....	609, 624
General Articles. —Mosses from an Old Manse (verse)—The Ten Virgins—The Fruits of the Spirit—"Intolerant of Evil"—The Fall and Redemption—The New Birth—Desolations and Burnings of the Earth—The Limitation of Men—Demonolatry—First Principles, or Individual Rights—An Illogical "Induction"—Sin.....	610-617
Home and Health. —Summer in the Cemetery (verse)—Mrs. Dyer's Trouble.....	617, 618
Mission Fields. —The Light of Christ's Face (verse)—Nursing—The Value of Missionary Schools—Kaffir Wesleyans—A Hint.....	619
Our Work and Workers. —Just for To-day (verse)—Consequences of Holding on to Riches—How to Have God's Help—From South America—Field Notes.....	620, 621
International S. S. Lessons. —The First Disciples of Jesus (Lesson 8, Sunday, August 19, 1894)—The Lost Found (Lesson 7, Sabbath, August 18, 1894).....	621, 622
News and Notes. —Religious—Secular.....	623

ELDER M. C. WILCOX, editor of the SIGNS, on account of a long strain of overwork, has been obliged to seek recuperation at the Rural Health Retreat, St. Helena. He left home on the 26th inst., and after his arrival at the Retreat was laid up with a high fever. But word received as we go to press gives hope of a speedy recovery with needed rest. Will the brethren remember him at the throne of grace?

W. N. G.

THE REV. J. M. FOSTER in the *Christian Statesman* of July 7 has an article on "Loyalty to Christ," in which one of the propositions for which he contends is, "The believer accepts Christ's life as his model." Now applying this to the Sabbath question, which day will he keep who accepts Christ's life as his model?—The seventh day of the week, most assuredly. Jesus knew no other Sabbath, observed no other, taught no other. Loyalty to Christ demands that we follow him, that we take his life as our model. In this Mr. Foster speaks truly; but, according to God's word, following Christ will lead us to observe the same day and for the same reasons which he did, namely, the seventh day of the week.

As a practical offset to the supposed benefits of so-called beneficent societies and superfluous religious combinations, we have General Kelly's statement of the composition of the Industrial Army which he recently led to Washington City. Of his 1,200 men he says: "We have among us 73 Masons, 123 Odd Fellows, 76 Knights of Pythias, 28 Ancient Order of United Workmen, 23 Red Men, 850 who bear tradesmen's cards, 150 Young Men's Christian Association men, and a large number of Native Sons." It is also a prominent fact that hundreds of railroad men who placed implicit confidence in the American Railway Union have, as a direct consequence, been compelled to join the great army of unemployed. And we have the Industrial Army itself, combined together for the more effectual enforcement of its varied demands on the public. Yet, while ostensibly seeking work, their leader says they are in sympathy with the strikers, men who voluntarily gave up work at the behest of their organization's leaders. This unemployed army, on the advice of their leaders, would not accept work in the positions volun-

tarily made vacant by men of another combination, though they saw that they could have made \$4.00 a day by going to work. Thus we have the evidence that trust in man, or combinations of men, is simply leaning upon a broken stick. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Ps. 37:5.

A WRITER in the Sydney (Australia) *Telegraph*, of May 9, protests against raking up the old Sunday laws of Charles II. and George III. Some of the prominent men and newspapers are taking a strong stand against their enforcement, calling it by its proper term,—persecution. One of the laws is quoted as an instance of what we might expect from the code cast during the reign of Charles I.: "No carrier with any horse or horses; no wagon-man, with any wagon or wagons, nor car-man, with any car or cart or carts, nor wain-man, with any wain, or wains, nor drovers, with any cattle, shall, by themselves, or any other, travel on the Lord's day, on pain of twenty shillings." We have already given a portion of one passed during the reign of Charles II. Under the law of Queen Elizabeth's time, and under Charles I. also, people were fined for not attending church on Sundays. So the writer remarks: "There is plenty of ammunition for narrow-minded zealots to shoot at their quiet-going neighbors with. The only question is, How long will the great body of the people stand such nonsense?" He advocates a short repealing code, which should include all the antiquated legislative rubbish relating to the questions in dispute. But we apprehend that no such repealing code will pass. The ministers in large force are howling for a rigid enforcement of all these laws, and they will doubtless accomplish their object. Like the National Reformers in America, they boast that they control politics and politicians, and that their wishes must be heeded. So, like Pilate of old, the politicians, in order to save themselves, will grant their requests, and Christ will again be crucified in the persons of his saints.

The Strike and the Sabbath.—The recent railway strike has aroused anew the zeal of the Sunday-law advocates. Rev. W. W. Case, of the Howard Street Methodist Episcopal Church, San Francisco, as reported in the *Chronicle* of July 16, declared that "they [the railway companies] have done more to overthrow one of the pillars of God Almighty than any other influence, and that pillar is, 'Remember the Sabbath day to keep it holy.'" This is a similar strain to many others which have been heard throughout the length and breadth of the land; and yet it would be well if these learned divines would but ask themselves the question whether they themselves are not doing more to overthrow this very pillar than are even the railway companies, when they teach that the seventh day means the first day, virtually saying to the people that God does not mean what he says. We had purposed in this number to write more fully upon this point, but this we shall have to defer until a later time. We wish to present just what God in his word predicted eighteen centuries ago concerning this very movement, just how it was foretold over forty years ago that this very thing which we now see before us would take place, and how many of these champions for Sunday observance are fulfilling the prophecy. We believe most heartily in Sabbath observance, true Sabbath observance. We believe in doing just what the Lord said, "Remember the Sabbath day to keep it holy;" but God has not made holy the first day of the week, and we cannot keep holy that which he has not made holy, nor can man be compelled by civil law to keep any day holy. The civil law can in no way aid one in keeping holy the Sabbath day. That can be done only by the sanctifying power of the Spirit of Christ in the heart.

Just What We Believe.—It has been stated in an exchange that Seventh-day Adventists hold to the view that work on six days of the week is mandatory, that this is unscriptural, and that therefore

the persecution which comes upon them because of working on Sunday is really a persecution on account of error which they hold. This view of the case, that labor on six days of the week is mandatory, has been stated, and as to that we will not now discuss it; but there is a far deeper reason underlying the work of Seventh-day Adventists on the first day of the week. In the first place, they hold that the only Sabbath of the Bible is the seventh day of the week, and that the first-day sabbath is a counterfeit, a usurper, a change which the "man of sin" has sought to make in God's law, and which change this "man of sin" holds to be a sign of his power. No Seventh-day Adventist who did not work on the other five working days would feel called upon to work on Sunday to show his contempt for the day, or to spite his first-day brethren; but to work the other five days and rest upon that day, because it is required by law, either ecclesiastical or civil, is to pay homage to the power from whence the first-day sabbath sprung. In other words, it is the worship of the beast, to him. It is with him a matter of conscience, because to recognize the day is to recognize the power which gave the day. No true Sabbath keeper should work on Sunday simply to spite or defy someone else, and we know of none who do. On the other hand, no law has a right to demand that any man, after working five of the working days and observing the Sabbath according to the commandment, should also cease from work on the first day of the week. It is not the mere matter of working six days of the week, although that is an absolute necessity to many a poor man, it is the matter of recognizing the two powers, which stands behind the two Sabbaths. The commandment plainly gives man six days in which to do his own work, and no earthly power, civil or ecclesiastical, has a right to deprive him of his God-given privilege.

THE old *Overland Monthly* magazine, started by Bret Harte in the sixties, is still the only literary magazine published on the Pacific Coast. It had for a short time what bade fair to be a formidable competitor in the *California Magazine*; but as that publication's financial backing was one of the fraudulent transactions that carried down the two McDonald banks in San Francisco, of course it went down with the wreck. Now the *Overland* takes on new life, and its publishers point with pride to its success. Subscription price, \$3.00 a year; single numbers, 25 cents. Overland Monthly Publishing Co., San Francisco.

The Signs of the Times

A SIXTEEN-PAGE

WEEKLY RELIGIOUS JOURNAL.

Doctrinal, Practical, Earnest.

Protestant, Scriptural, Christian.

This really \$2.00 paper will be furnished at the following

PRICES OF SUBSCRIPTION:

Single Copy, One Year, Post Free	\$1.50
Single Copy, 6 Months, Post Free	75
In Clubs of Ten or More to One Address, Post Free @	1.25
To Foreign Countries in Postal Union, Post Free	(\$2.00) 85.

Address, *Signs of the Times*,

12TH AND CASTRO STREETS, OAKLAND, CAL., U. S. A.

A COMBINATION OFFER FOR ALL.

PROPHETIC LIGHTS. By E. J. WAGGONER. Prophecies of the Old and New Testament explained by the Bible and History. Finely illustrated. Paper bound, 180 pages, 50c.

STEPS TO CHRIST. By MRS. E. G. WHITE. A wonderfully helpful book to the sinner who would find his Saviour, as well as to young and old in Christian experience who would know Christ better. Neatly bound in cloth, 158 pages, 75c.

The Signs of the Times, one year, with PROPHETIC LIGHTS (post free) \$1.75
The Signs of the Times, one year, with STEPS TO CHRIST (post free) 2.00

Address—*Signs of the Times*,

12th and Castro Streets, Oakland, Cal.