

Signs of the Times.

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

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MILTON C. WILCOX, EDITOR.

AN exchange says that "God never needs many soldiers when led by a Gideon." But this is a better way to put it: A Gideon never needs many soldiers when God is directing the battle.

ONE of the most mischievous delusions of the times is the prevalent notion that the spirit of the law of God may be obeyed in the deliberate disobedience of the letter. It is true that the law requires spiritual obedience, for "the law is spiritual," but it is the letter that expresses to the finite mind what the law is. While the spirit of the law is broader and deeper than the letter, as comprehended by the finite mind, there is no inharmony or counteraction. "The law of the Lord is perfect." The laws of men sometimes fail to express the exact design of the law-making power; not so the law of God, which is the perfect revelation of his will. We never can be guided to a spiritual discernment of the requirements of this law by walking contrary to the letter. "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law." Deut. 32:46.

THE children of this world are seeking after wealth, honor, knowledge, and pleasure, expecting only a short lease of life. The children of God, through patient continuance in faith, manifested in works of love, expect a far greater measure and a far more enduring quality of these very things. The world laughs at the Christian for risking his all on faith in the promise of greater returns hereafter. But the world at the same time is risking all on known uncertainties, which are every day proving but delusive phantoms, vanishing from sight just as the imagination is ready to grasp them. Occasionally a man reaches almost the height of his ambition, but just as he is ready to congratulate himself on the result, he hears the summons, "Thou fool, this night thy soul shall be re-

quired of thee." Never has it been said that anyone in his dying hour regretted having lived a life of faith in God. Faith never disappoints even in the most critical emergency.

"HEALING THE HURT SLIGHTLY."

THAT is just what the Lord declared the false prophets in Israel did by their preaching peace and error. That is just what many of our modern false prophets are doing at the present time. The *Christian Statesman* of July 21 has an article with the above heading. After speaking of the adjustment that must be made between capital and labor, and the tariff reform that may be demanded, and reform in other directions, it states that this government must recognize in itself God's government. It says:—

There is a government above the government of this nation; there is a violent wresting of right other than that by strikers and anarchists. God has a government which extends to all the affairs of men and nations. This nation has set that government at naught. God's law has been, and is being, defied. This is the real reason for our national troubles."

Every word of the above is true, but not in the sense designed by our contemporary. What the *Statesman* is calling for is that the government shall enforce Sunday observance; but we would like to ask the *Statesman*, and all other Christians, how it would be possible for the government to enforce God's law. God's law is a law of love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," is the summing up which not only our Lord but the ancient prophets gave of God's holy law. That law can only be obeyed through love. Love can only come through faith; and by what power can a civil government create faith or produce love? Of course it could compel men to outwardly yield to certain things, but if the yielding were not a heart work, it would only be rank hypocrisy. But if it be a heart work, there is nothing whatever in this government to hinder any man from obeying God. Therefore, for the government to compel men to obey a higher law is to compel them to be hypocrites, and how would this please God? Would God chastise us for not being hypocrites, or compelling others to be?

But the higher law which the *Christian Statesman* demands shall be enforced is not the law of God, but a substitute of that law by the "man of sin." In enforcing that, the government would not only compel men to be hypocrites, but doubly hypocrites,—hypocriti-

cal in obeying a law for God's law that was not God's law, and in attempting to be by compulsion that which we cannot be compelled to be. If the *Christian Statesman*, and thousands of others who are talking just as that paper does, desire that men shall obey God's law, and that the nation shall be saved from calamities, why do they not preach the gospel, the power of God, the only power which can bring obedience to the law of the Most High?

The *Advance* of July 19 points out one of the manifest inconsistencies of the sympathetic strike. It says that some of the members of the Chicago Council posed as friends of the laboring classes against the capitalists, but that one or two of these men were the most notorious boodlers in the council; that they have never failed to champion the very worst ordinances for the benefit of monopolies; that they have voted franchises worth millions away from the people and into the hands of the capitalists; that every laboring man in the city is paying tribute to monopolies who have become rich and powerful and insolent through the votes of the boodlers in the council; and that when the strike is over, these men will be looked upon as champions of the laboring man's cause.

In fact, it does not seem as though more unwisdom could have been used than has been used in this last railway strike. Not only has unwisdom been manifested, but lawlessness has been one of its salient features. For instance, here in Oakland mobs paraded the streets, derailed cars, "killed" engines, overturned coaches, and tampered with switches, by violence taking men from trains who had just as good right to work as any striker in the Union; yet during all this the Union claimed that it was for law and order. A meeting of the best citizens in the town was held, and a series of resolutions passed frowning upon the acts of lawlessness which had been committed, in which resolutions nothing whatever was said against the Railway Union or in favor of the capitalists; yet some of the strongest expressions in favor of law and order were hissed by fully one-third of the large audience, which numbered, doubtless, not less than three or four thousand.

Immediately afterward a meeting was held by citizens claiming to be the friends of labor, in which resolutions were solemnly passed declaring that there had been no violence, no mob power, nothing but law and order and peace in the city of Oakland. Do these men really believe that expression? If they do, they manifest a degree of moral obliquity

that is absolutely alarming. If they do not, a constant reiteration of their sentiments will bring them to that. One of them is reported to have stated that he had been in three strikes. He said the next would be, not a strike, but a revolution, which, in other words, simply means rebellion. The unwisdom of the whole thing has been manifested in the results, the losing of men's labor and reputation falling more heavily upon the workmen themselves than upon any other class. Blinded indeed is he who cannot see an index to the troublous future in these upheavals through which we are passing.

THE LATEST, AND THE WORST.

If it were really true, as some learned men profess to believe, that the Bible sustains the change of the Sabbath from the seventh to the first day of the week, there would be no occasion for the many absurd efforts to prove the assumption. A contributor to *Sunday* Reform Leaflets* is so straitened for Bible proof for the alleged change of the day of the Sabbath that he actually presents the following, and, strange as it may seem, he is evidently in earnest about it:—

It is not generally known that there is a direct prophecy in the Old Testament that the day should be changed from Saturday to Sunday. The Jews were taught prophetically that there would be a change in the day of the week, but not in the amount of time.

In Ezekiel 43:27 we read thus: "And when these days are expired, it shall be that upon the eighth day and so forward, the priests shall make your burnt offerings on the altar, and your peace offerings, and I will accept you saith the Lord."

Here is a plain statement that the offering should be made on the eighth day, corresponding with our Sunday, the first day of the week. And unless the worship on the eighth day refers to the Christian dispensation it has not been fulfilled. In nowhere do we find it fulfilled in the service of the Jewish temple. In nowhere do we read of the Jewish nation changing the day and their worship from the seventh to the eighth day.

By the eighth day we are to understand some particular and important day under the gospel dispensation; for the prophet is prophesying concerning it. But there is no particular day to be noticed under the new dispensation more than another, except the Sabbath day and the service, all the rest were done away as types when the substance came. The Psalmist speaks of this day when he says: "This is the day which the Lord hath made, we will rejoice and be glad in it." It is plain that the whole psalm is a prophecy concerning Christ, and the expression "this is the day which the Lord hath made," has a direct reference to the resurrection day. The first day of the week, then, was made and appointed by the Lord God to be the Christian Sabbath.

The offering of the sacrifices on the eighth day referred to by Ezekiel, has a direct reference to the worship of God in Christian churches on the Lord's day. This is plain and pointed. It will do no good to put the verse on the rack, and torture it, in order to make it to squeeze out some other meaning. It refers pointedly to the important change from the seventh to the first day of the week—refers to the service of praise in Christian churches on Sunday. And unless it means this it has never been fulfilled.

This is the latest effort we have seen, and if there be any worst, it is the worst. Lest the reader should doubt that any man did in real earnest give vent to such a proposition, we deem it necessary to be very explicit in stating the authority, so that it may be easily verified. The quotation is from an article by Rev. J. A. Jones, in the *Leaflets* of March, 1894. This is a quarterly publication, issued at Co-

lumbus, Ohio, by Rev. Edward Thomson, LL.D., and is the principal article in that number.

When it comes to forcing in an eighth-day sabbath to correspond with the first day of a seven-day week, right through a dispensation of nearly two thousand years, it would seem that further comment is superfluous. If any reader is too obtuse to see the folly of such a proposition on its face, it would be useless to add argument. Our apology for giving space to so much of what Sir Walter Scott would term a "screed of doctrine" is, that it is issued under the auspices of one who for several years has been somewhat conspicuous as a Sunday reformer. Furthermore, the Sunday mania seems to have taken such a firm hold upon the masses of Christendom that they have just about closed their eyes and made ready to swallow whatever plea for Sunday sacredness any titled churchman may put into their mouths. They seem so ready to grasp at any straw making even the baldest pretense to scriptural authority for Sunday observance, that it becomes necessary to note some things that ordinarily would be deemed too futile to require attention.

In order to see the utter folly of the position taken in the foregoing quotation, it is only necessary to read from the beginning of the fortieth chapter of Ezekiel up to the passage quoted. Note the time of the vision, "in the five and twentieth year of our captivity," meaning the captivity in Babylon. (Ezekiel was a captive in Babylon; see chapter 1:1-3.) It was a vision of their return to Jerusalem and the restoration of the temple, with its service. Dr. Clarke aptly says, "The temple of Jerusalem lying in ruins when Ezekiel had this vision, the Jews needed consolation." So we have in these chapters explicit directions for the rebuilding of the temple, and in verses 10 and 11 of chapter 43 the prophet is directly charged to show it to the people. From verse 18 to 26 are directions for the consecration of the priests and the purification of the altar after it should be restored, before beginning the regular daily service for which it was intended. "Seven days shall they purge the altar and purify it; and they shall consecrate themselves." Verse 26. Then comes the verse quoted by Mr. Jones to prove the change of the Sabbath: "And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord." Verse 37.

"Eighth day" of what?—Evidently the eighth day from the beginning of the dedication services, which consumed seven days. There is no intimation as to what day of the week it was. There is no intimation that it was "some particular and important day" to be afterward observed. It was simply the day upon which the regular temple service was to be resumed after the dedication. If, as Mr. Jones argues, it meant the change of the Sabbath, then the Sabbath was changed at the restoration of the temple service after the captivity! If the offerings on that "eighth day" made it the Sabbath, then every day

after that also became the Sabbath, for the temple service was a daily service. The passage reads, "Upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar," etc. Every reader of the Bible knows that this was a daily service.

But the Rev. expositor says of this prophecy that "nowhere do we find it fulfilled in the services of the Jewish temple." But we do find it so fulfilled. When the temple was rebuilt by Zerubbabel after the captivity, there was a dedicatory "feast of unleavened bread" seven days. See Ezra 6:14-22. That the prophet is not "prophesying concerning the gospel dispensation" is evidenced by the fact that the people were directed to offer *bullocks* and *rams*; and in the following chapter, where instructions are continued in the same vision, were read, "Thus saith the Lord God: No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary." Verse 9. And the Levites were to minister to the house, and to "slay the burnt offering and the sacrifice for the people." See verses 10-14.

W. N. G.

"Now Is the Accepted Time."—"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24. We often hear this text presented as showing a contrast between "striving" and "seeking," giving the idea that seeking implies a merely passive Christian life. That this is not the idea of the text is shown by the Saviour's injunction, "Seek, and ye shall find." To strive means to seek earnestly and continually. The reason that many "will seek to enter in and shall not be able" is because they will seek too late. That this is the point is shown by the verses that follow: "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are," etc. The time is at hand when many will seek to enter in at the strait gate and shall not be able. Soon the time of probation will be closed, and the door will be forever shut. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12. "Now is the accepted time."

The part we have to act is to return to the Lord by confessing our sins to him and to one another. A broken and contrite heart he will not despise; but our self-righteousness is in his sight as filthy rags. With many, self is whole; but when they fall upon the Rock, and are broken, then the arms of Jesus will encircle them, and draw them close to his great heart of love. God will not do for us that which we can do for ourselves; but he has said, "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." And when we comply with the conditions, he will fulfill his words.—*Gospel Workers*.

*The spelling *Sunday* was the suggestion of the late Col. Elliott F. Shepard, of American Sabbath Union fame.

General Articles.

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

TRUST.

To CHRIST I owe my life, my all;
In him I now confide;
E'er since I heard his gracious call,
I in his strength abide.

I would not dare to walk alone
Along life's rugged way;
Unless his hand doth hold my own,
My feet would surely stray.

And while he holds me by the hand,
I care not where he leads;
'Tis only he can understand
My soul's sincerest needs.

What tho' the way be rough and steep
Upon the mountain cold;
In him alone my trust I'll keep;
My hand in his I hold.

And tho' he leads by waters still,
And pastures green and fair,
I am content to do his will,
No matter how or where.

I would not, could not live alone,
Without my Master near,
And since I'm constant at his throne,
I have no need to fear.

—C. L. Eby, in *Union Gospel News.*

A SOLEMN LESSON.

BY MRS. E. G. WHITE.

THE solemn fate of the five foolish virgins, presented in the parable of the ten virgins, is recorded to warn those who, while professing the faith of Christ, have become cold and backslidden.

The five foolish virgins represent the careless, indolent, self-satisfied professor of religion. They have a calm expectation of entering heaven sometime, yet they have not purified their souls by obeying the truth. They understand the theory of truth, but have no vital connection with God. They trust to feeling, and neglect to search the Scriptures. They are satisfied to walk in the sparks of their own kindling. We are all exhorted to be diligent, that we may make our calling and election sure. But I am greatly troubled, fearing, yes, knowing, that there are many who profess the truth who are not testing their lives and characters by God's great moral standard of righteousness. They are careless; they have not the oil of grace in their vessels with their lamps. They are cherishing hidden sins, which no human eye can see. They know that they are not pure, and without spot, and should diligently seek God, that they may cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the sight of God.

There are many ideas in the world as to what is sin. The deist says that sin is dishonesty, a lack of patriotism, honor, and manliness. Those who have little idea as to what constitutes religion will tell you that sin is murder, adultery, robbery, and crime. But what does the word of God define it to be? John writes, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." Without the law we have no knowledge of what sin is. Those who have no respect for the law will be deceived by entertaining hopes of entering heaven.

But a knowledge of the law is not enough. He who accepts the law, who acknowledges the claims of the law, who yet feels satisfied with himself, and has no experience in being born again, will fail of keeping the law, and will come under its condemnation. God's law not only covers every deed of outward life, but also penetrates to the intents and purposes of the heart. The man who will meet Christ in peace will be the man who follows in his footsteps, who takes him for his example and righteousness. Jesus said, "I have kept my Father's commandments." He was perfect, pure, spotless. His life was the embodiment of all that was noble and holy, and whoever obeys Christ, fulfills the law of God, meets every claim upon him, treats every being as the purchase of the blood of Christ.

He who does not yield to the claims of the law of God, sets himself above God, breaks away from God's rule of right, and becomes disloyal, as did the great deceiver in the beginning. Would that some who claim to be commandment keepers could see how their cases stand in the register above. Oh, that all who are falling short of the principles of righteousness might realize that they do not meet the broad, far-reaching claims of the law of God upon them! Repentance for sin is the first step in conversion. Repentance is an intense hatred of sin in all its forms. Phariseism permits of self-complacency, and those who are self-righteous, appear to have a form of piety, but at heart they are corrupt. They may talk of their hope of heaven, when, in fact, they have not taken the first step toward heaven.

We are not under a system of mere requirements, mere justice, and unsympathizing rigor. The penalty of transgressing the law has fallen upon our Substitute and Surety, and for a time has been suspended, so that the guilty do not feel its weight; but the object of this suspension is not to teach us that its claims are over, its exactions set aside, but to attract us to holiness, to obedience. Nothing is changed except the manner of bringing men to obey the law. Obey its claims we must. The first step toward obedience is repentance. We are to see the excellence of its requirements by beholding the wrong of disobedience.

He who is truly repentant, he who is regenerated, hates sin. All manner of selfishness is distressing to him. Indifference to God on the part of those around him grieves him. He is not led to exalt self in the performance of his duty, but abhors self. "I abhor myself" is the language of the godly of all ages, who have had a clear view of the purity and holiness of Christ. But those who are but superficial Christians seek to exalt self by depreciating others. The clearer the views of the character of Christ the more humble will be our views of self. Like Job, Isaiah, Daniel, David, and Paul, we shall feel that our comeliness is turned in us into corruption.

Those who are represented by the foolish virgins have not this sense of their own unworthiness. They have no oil in their vessels with their lamps. The same principles of truth are presented in the parable of the two builders,—one built upon the rock, and the other upon the sand. Jesus says: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the

winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."

It is not a matter of little consequence to us as to how we hear and how we treat the truth of God. To misunderstand the truth, to fail to appreciate it, because we do not cherish light that comes to us, will tend to make us careless in our character building, and we shall have our foundation laid upon the sand. The wise builder builds upon the Rock Christ Jesus, no matter what may be the inconvenience. He builds not upon human but upon divine merit, accepting the righteousness of Christ as his own, and as his only hope of salvation. The foolish builder built upon the sand, and through his carelessness, or prejudice, or through the deceptions of the natural heart, he cherishes a self-righteous spirit, and places human wisdom in the place where God's wisdom should have the supremacy; and how terrible are the consequences!

There are many unwise builders, and when the storm of temptation comes and beats upon them, it is made evident that their foundation is only sliding sand. They are left in gross darkness, without faith, without principles, and without foundation. The five foolish virgins had a real interest in the gospel. They knew what was the perfect standard of righteousness; but their energies were paralyzed with self-love; for they lived to please and glorify themselves, and had not the oil of grace in their vessels with which to replenish their lamps. They were often distressed by the enemy, who knew their weakness, and placed darkness before them in the semblance of light. Truth, precious, life-giving truth, represented as oil, appeared to them as unessential, and Satan took advantage of their blindness, ignorance, and weakness of faith, and they had a fluctuating experience, based on uncertain principles.

All who wait for the heavenly Bridegroom are represented in the parable as slumbering because their Lord delayed his coming; but the wise roused themselves at the message of his approach, and responded to the message, and their spiritual life was replenished. Their spiritual discernment was not all gone, and they sprang into line. As they took hold of the grace of Christ, their religious experience became vigorous and abundant, and their affections were set upon things above. They discerned where was the source of their supply, and appreciated the love that God had for them. They opened their hearts to receive the Holy Spirit, by which the love of God was shed abroad in their hearts. Their lights were trimmed and burning, and sent forth steady rays into the moral darkness of the world. They glorified God, because they had the oil of grace in their hearts, and did the very work that their Master did before them,—went forth to seek and to save those who were lost.

How WE are, after almost nineteen centuries of experience, working on in the old barbarous ways of killing enemies with shot and murderous shell! War ships cover the ocean, and standing armies darken the land. Yet

there is not a wrong that justice cannot arbitrate, there is not an enemy that love cannot conquer, if you give her a fair chance. There are some of us who may be stigmatized as "cranks," who yet believe Christ's way to strike at an enemy is to strike for his heart, and that you have never succeeded in killing an enemy until you have made him a friend.—*Christian Neighbor.*

TWO RELIGIOUS SYSTEMS.

BY ELDER R. C. PORTER.

IMMEDIATELY after the fall, sacrifices were offered. The record in Genesis is very brief, and does not give us the full particulars of what offerings they were instructed to bring, and why they were to offer only a certain kind of offering for a sin offering. But this we are plainly told, that before they were driven from the garden they were clothed with the skins of animals and fully instructed that through the seed of the woman they were to see restored that which was lost. That they understood that this involved the life of the "seed of the woman," given even unto death, and in death, is plain from the fact that the first offering that was acceptable to God, of which we have any direct record, was an innocent lamb offered slain. Gen. 4:4.

Cain was very angry because the Lord did not accept his offering, and his countenance fell. The Lord asked him why his countenance was fallen, and why he was wroth, and then added, "If thou doest well, shalt not thou be accepted? and if thou doest not well, sin lieth at the door." Verse 7. What sin is it of which Cain is guilty?—The sin of unbelief. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." Heb. 11:4. Did not Cain bring an offering and come to worship?—He certainly did. Why then were not his sacrifice and worship accepted?—In it there was no shedding of blood, no giving of the life, without which there is no remission of sins.

But why was it necessary that the sinner, in presenting his sin offering, make an offering with the shedding of blood?—Because the law which he by sinning had transgressed, demanded the life of the transgressor in unbroken service. Since he had failed in this, his only hope was now in Christ, whom he must accept by faith, living a life of unbroken loving service, even unto death, and given in death for him. In the blood, which represents the life, of the innocent lamb, thus poured out on his account, he sees the life of Christ, living in unbroken sinlessness unto the death, and given in death that he may have perfect release from sin through faith in him, and by giving to God his life through Christ in unbroken service unto death, he may have innocence and life equal to that of the Son of God, reaching through eternity.

This was God's instruction as seen in his acceptance of Abel's offering, which was offered in this way, and his refusing to accept Cain and his offering, because there was in it no faith in Christ as his sin offering and his righteousness.

In Cain's offering is clearly seen the instruction of that wily foe again, "Yea, hath God said that you should bring a lamb for a sin offering; but God doth know that you are a tiller of the ground, and it will be more convenient for you to bring of the fruit of the

ground, and this slight (?) deviation will make no difference. He does not mean exactly what he says." Cain listens to the voice of the tempter, consults his own convenience, departs from the express direction of the Lord in his worship, and in this slight (?) deviation, as Satan calls it, forgets the true significance of the offering to his own soul, and so becomes only a formal worshiper.

When corrected—first by the worship of Abel, which was in strict conformity to the word of the Lord and true spiritual worship, showing faith in Christ as his sin bearer and redeemer, and secondly by the Lord's having respect unto Abel and to his offering, while to Cain and his offering he had not respect, and lastly by the plain instruction from the Lord that the reason why his offering was not accepted was because he did not do well in bringing it as he did—Cain became very angry and vented his wrath on a brother worshiper whose worship was acceptable to God.

Here is a true picture of the true cause of all the religious legislation, persecution, martyrdom, that has ever cursed the world, or ever will curse it, until Eden shall bloom on earth again.

It first comes by a departure from the word in religious worship. Then, having a form of worship not supported by the word of God, self-serving in character, they become formal and spiritless in their worship. They next become angry with those who differ from them in religious faith and practice, demanding human laws to force all others to conform to their wicked forms of worship. The result is persecution and martyrdom. True religion is always voluntary, and does not seek to force itself upon any. Being wholly unselfish, it gives itself to others for their sake.

God's government before sin entered was a government of love, granting to all the privileges of choice and free will. In it there was no coercion. If, then, God would not compel the consciences of men in his worship at a time when all were sinless, never can we, who are sinful by nature, force the conscience of men without impeaching the wisdom of God and exalting ourselves above him. In God's government he not only granted to all the privilege to do the right, but he gave them equally the privilege to do the wrong if they should choose. His disciples follow him from choice, not through fear, but through love.

Two systems are introduced in the case of Cain and Abel, that run through all time, until the conflict between Christ and Satan closes with Paradise restored. In the one system, until the cross, is continued the offering of lambs and innocent beasts, expressing full consecration to God in humble, trusting service even unto death, drawn from the heart in response to the touch of that divine love which knows no measure, that love which brought the sinless Son of God from the highest heights of heaven to the humblest walks as Son of Man, mid darkest sins and deepest woes, for others' sake.

In this system of voluntary service is seen unwavering fidelity to the word of Him whose love begets the service. This is seen in the case of Abraham, Joseph, Job, David, Daniel, John the Baptist, the apostles, and others. Being in love with him, and knowing his everlasting love for them, his word expressing his will and pleasure in their walks of life,

becomes at once their will and delight, and they follow with songs of praise wherever he directs.

The other system is one in which the service is born of fear. Its service is a service of fear, not love. It sees in God a God of vengeance, not of love. Its only service is to avert the vengeance of God upon itself. Seeing in God only vengeance, it sees in the sacrifice of the innocent lamb only penance done to appease the wrath of an angry God. Hence it worshiped by bringing the fruits of the ground, slain animals, and human sacrifices, beaten, mangled, or killed to appease the wrath of an offended God. Its service was a service of fear and dread of the vengeance of the God that was worshiped. Hence the groans and wailings of the worshipers, who followed the system introduced by Satan through Cain, which system was afterward developed into paganism, and later was adopted by Baptists and many Jews, and is now seen in apostate Protestantism. Its service being a service of fear, and not of love, it saw no giving of the life in love for others in the sacrifices offered. Its votaries therefore did not give their lives in loving service to God, delighting to do his will; but, in harmony with the character they attributed to God, they demanded of themselves such service as they thought would save from eternal vengeance. Viewing God thus, they could not enter his courts with holy joy and heartfelt praise, and as a result of their living for themselves alone, their worship became a weariness to the flesh. They became creatures of vengeance, and did not like to retain God in their knowledge. They sought their own pleasure and convenience, and paid little or no respect to the word of God. This was a fruitful field in which Satan could continue to work advantageously to accomplish his wicked schemes to ruin souls.

(Concluded next week.)

THE EARTH RESTORED.

BY ELDER WM. COVERT.

THE restoration of the earth is as truly included in the plan of redemption as is the salvation of the believer. According to the promise of God, we look for a new earth, or the earth made new. 2 Peter 3:13.

The promise in the above reference is found in Isa. 65:17: "Behold, I create new heavens and a new earth." In commenting upon this promise the apostle shows that the new earth in the text is but our earth renewed. The world and the earth as it now is must pass away in the desolating fires of the judgment day, like unto the passing away of the antediluvian world in the waters and upheavals of the deluge. Yet beyond that period of general dissolution and destruction is seen the earth made new and glorious. It was in the earth redeemed that Peter said the righteous should dwell. It is this earth that shall be received according to the promise.

Upon Patmos John was shown scenes of surpassing interest relative to the future of the earth and its inhabitants. In his description of the same he says the earth and the heavens were new; the holy city was seen coming down from God out of heaven. The people were all happy. No pain was there, neither sorrow nor crying. He tells us that he heard Him who was seated on the throne call to His people to "BEHOLD." He

was going to do a thing for which they had long been waiting and watching.

The time at which this particular view was placed was just when the devouring fire had expended its force upon the wicked. The earth itself was in a charred, blackened condition,—a sad and terrible picture of desolation. The redeemed were looking at the sorry picture which it then presented. They seemed to have taken their position by invitation for this purpose: "Come, behold the works of the Lord, what desolations he hath made in the earth." Ps. 46:8.

As their attention was all enlisted to see what was about to be done, the Creator said to them, "*I make all things new.*" Rev. 21:5. They looked with all the powers of their immortal vision, and had the privilege of seeing with their own eyes the whole face of the earth changed into a world of life and beauty, exceeding even that which Adam saw before the fall.

The saints will actually see the new earth created or the earth recast from the materials of the old one; and while their eyes are for the first time feasting upon its loveliness, Jesus is heard to say unto them, "*It is done.*" He will then remind them of his purpose from the beginning, and his subsequent promises to fulfill all that purpose, saying, "I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely." Then he will tell them that all this beauty and the glory and the riches that they can behold are theirs. They shall inherit it all. See verses 6, 7.

Aided by the eye and the pen of the prophet, we can see over there. The desert is a blooming garden, and in it the birds are singing: "It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." Isa. 35:2.

There those who were once feeble have become strong; those once blind, there shall see. The deaf shall hear, and the dumb shall talk. There the crooked shall be straight, and the lame be made to leap. There will be no more parched ground nor barren soil. Neither will any ravenous beast be there. It is of the earth in this restored condition that the prophet writes when he says, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

They could not return to a place unless they had once been there. This coming to Zion is the return of the redeemed to the earth after the curse of sin has been wiped away, and the joy of eternity settled there. Then the ravenous nature of the wolf, the bear, the leopard, and the lion will be seen no more. They again will be as when they dwelt in Eden before Adam lost paradise. The prophet says:—

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox." Isa. 11:6, 7.

He who truly believes in and enjoys the love and power of God, will take great pleasure in contemplating the glories of that age when the righteousness of God will prevail, and all the Creator's works will be made to praise him.

"For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isa. 51:3.

When the earth was cursed for man's sake, it was to bring forth thorns and thistles; but these will not be seen in the earth renewed. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Isa. 55:13.

The offer is yet open for the homeless wanderer of Adam's race to secure an abiding place in the earth reclaimed from the ravages of sin. This possession has been purchased by the blood of Jesus, but only for those who are willing to come by the way of the cross. Those who will have Christ to rule over and abide in them will inherit that happy land. Yet a little while, and the meek will be there.

THE NEW BIRTH.

BY ELDER J. H. DURLAND.

(Concluded.)

It is very clear to most minds that a man has no righteousness in himself before his justification. Yet there are some who confess their sins, and then act as though they thought they were the ones to do all the good after their past sins were forgiven. When they fail, they take it as an evidence that they were not forgiven, and fall back into darkness. They think God's forgiveness depended on their future obedience, and as they have failed, he must have taken back his forgiveness. But does God's forgiveness depend on our future obedience? God knows our future life as well as he knows our present or past life. If he showed us mercy for any foreseen works of ours, because he knew we would repent, believe the gospel, and walk worthy of it, mercy would be turned into justice and would lose both its name and its nature. Mercy is that perfection in God which disposes him to treat an offender better than he deserves; and the moment God shows us mercy because we do good, we are saved by our works. If most Christians would look over their lives since they gave themselves to the Lord, to see how much good *they* have done, they would be led to say, with Jacob, "Few and evil have the days of the years of my life been."

Jesus answered the young man that came to him and called him good master, by saying, "There is none good but one, that is, God." If God alone is good, what does man make himself to be when he thinks he is good, or has any goodness?—Equal with God. We will do well to take heed to ourselves lest we fall under the condemnation of the text that we are so free to apply to the Papacy. See 2 Thess. 2:4. But God alone is good, and it is very plain that if man ever has any righteousness either before or after his conversion, it must come from outside of himself. In other words, he must become another man. He must have a life entirely different from his natural fleshly life. This is what some express themselves as desiring. We frequently hear men and women say they are going to live a different life. But how do they begin?—They start in with the same old life of sin and weakness, and in a short time they fail. Can we expect any better results? If a man gets into debt by a lack of business tact, and some kind friend pays up all his

back debts, and you hear him say, I am going to do differently from now on, while he commences with no better plans or knowledge than before, do you expect that he will succeed any better than in his last experience? You would say, He will soon need his friend's assistance again. Is that not the way many professed Christians are living? They run on their own resources until they are bankrupt, then come to the Lord for justification, that they may run up another bill, for which they expect to ask forgiveness.

In order for a man to live a different life from what he has been living, he must have a different life to start with. As has already been said, God alone is good. His life is goodness itself. Every act of his life is good. This cannot be said of man. One's life is just what his ways are. "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity; they walk in his ways." Ps. 119:1-3. This is God's life. If man walks in that way, he will have a life like God; but man cannot live God's life. Only God can do that. Then can man be righteous?—Yes. How?—The life of God must be manifested in him, and *God himself must live the life.* "I am crucified with Christ; nevertheless I live; yet not I, but *Christ liveth in me*; and the life which I now live in the flesh *I live by the faith of the Son of God, who loved me, and gave himself for me.*" Gal. 2:20. *This can only be experienced by being born again.*

The Change Wrought.

Nicodemus asked Jesus, "How can a man be born when he is old?" He desired every step so explained that it would have become a mechanical work. There are many of that same inquiring family to-day, who hesitate to accept the word of God because they cannot explain all its workings. The answer given at that time is as applicable now as it was then: "The wind bloweth where it listeth [wills, desires], and thou hearest the sound thereof, but canst not tell whence [or of what place, source, author, cause, or manner], it cometh, and whither [to what place] it goeth; so [in this manner, on this wise] is everyone that is born of the Spirit." John 3:8. Men do not question about whether the wind blows or not because they cannot explain from whence it started or whither it will go. They may look up and see the clouds moving in one direction and the wind coming from another, and not be able to give any explanation why it is so, yet they are not disposed to dispute the fact that the wind blows. In this manner man should accept the work of the Spirit of God in the transformation of his life. There are things connected with this change, as there are in all God's works, that cannot be explained by means of knowledge, and as God has not revealed all his workings, we can safely take what he has given, and be assured of the fact.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13. It is evident that the new birth can never take place in an unbeliever. But "faith cometh by hearing, and hearing by the word of God." Rom. 10:17. It does not come by the *will* of man, but by his faith. But it does come by the will of God, which

will is found in his word. But here God and man meet. God wills in his word that sinful man shall be clean, and a temple for his own self alone; man believes this word, and there is power in it to do the work. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23. God's word contains life, and that is just what the sinner needs. It contains *power*, and that is just what man has not, but needs. When Jesus went into the synagogue, he met the man with the withered hand. This man might use all the will power he had to move that arm, but to no purpose. He might long to stretch it forth, but he had no power to do so. Why?—Because there was no life in it. Had he taken the other hand and raised the lifeless member up, it would have fallen again as soon as the support was taken away. When Jesus said, "Stretch forth thine hand," and the man believed it, he received power to have a whole arm. Just so it is with the sinner that comes to Jesus for the healing of his sins. Not only was the man's arm restored to its original size and strength, but the word spoken put life into it.

Some will say, "I could have more faith in the word if Jesus was here personally and would say in an audible tone, 'Thy sins be forgiven thee,' but the word I read was spoken so long ago that my faith cannot take hold of it to appropriate it to myself." Let us consider this point for a moment. In Gen. 1:11 we read, "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so." Has that word yet failed? Why do you not refuse to put the flower seed in the ground, or plant the corn, or sow the wheat, until God shall again speak to your seed that it shall again bring forth? You know that in every seed there is a germ of life that contains the power of God, ready to spring forth as soon as connected with God's air, earth, rain, and sunshine. You are so sure of it that you do not stop to open every kernel of wheat to see if the life is there. Were you to be as full of doubt in regard to your seeds as you are your conversion, you would not put them in the ground at all until you had opened every grain, but the working of your unbelief would destroy the life that was there.

The only way to strip God's word of power is to doubt it. The trolley wire of an electric car line may be powerfully charged with electricity, but the car on the track will not move if the motor man waits until he can see the power before connecting his motor with the wire. So God wants us to stop looking for power, and take hold of his word, that created and upholds the world. "Whosoever believeth that Jesus is the Christ is born of God." 1 John 5:1. This is a very simple statement, and yet one that contains the whole matter. Believing the Lord much more than giving an assent to the word of the Lord. It is to accept God's word as the most certain thing on earth. And why?—Because everything in the universe is upheld by the word of his power. See Heb. 1:3. It is to rest the whole soul upon it, when everything seems contrary to it. It is like asking a man to step out on nothing. All feelings must be surrendered, and the word, and the word alone, be accepted. "Abraham believed God, and it was counted unto him for righteousness." Rom. 4:3.

We will carry this a little farther. We are born by believing. 1 John 5:1. We are born by the word. 1 Peter 1:23. We are born by the Spirit. John 3:5. "It is the Spirit that quickeneth; . . . the words I speak unto you, they are spirit, and they are life." John 6:63. What kind of life?—"Thou hast the words of eternal life." Verse 68. "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation." John 5:24. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1. These and other texts show the power of the word of God to the believer.

Now let us consider its practical workings. 1. The sinner is convicted of his sins by the word and the Spirit of God. 2. He sees his condition, and loathes it, and deploras it. The Spirit of the Lord, through the gospel, points him to the Saviour. 3. The sinner turns, and, by repentance, acknowledges that there is no good thing in him. He hears the words: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "If we confess our sins, he is faithful and just to forgive us our sins." He confesses, and believes they are all forgiven. He rests upon the word that his past sins are removed, and that he is counted as though he had been righteous all his life. The very thought that he stands in the sight of God as though he never had sinned, brings joy and peace to the heart. 4. God's word, the incorruptible seed, is in his mind and heart, and he is a new creature. He does not now think of the good works he is to perform, but praises the Lord that he is surrendered to his service, and expects God, who alone is good, to work in him. His part of the work is to yield, as the clay in the hands of the potter, for God to mould his life. A new life permeates every part of the being, and love fills the heart. It is a new heart, because there are new issues. The things he formerly loved he now hates, and the things he once hated he now loves. He realizes that only the power that can make a world can do what has been done in him. All things are become new. He has new conceptions of God's word, which he now loves to feed upon. The conversation is about the One who is keeping him moment by moment with the power that upholds the world. Every day is a new day to the newborn soul. He can say, "Christ liveth in me." Such a soul will be constantly telling the people what the Lord has done for him.

Will he not have severe temptations?—Ah, yes, he expects them, for the word which upholds him tells him that they which "will live godly in Christ Jesus shall suffer persecution." This does not frighten him, for the same word that gave him his new life says, "Ye are of God, little children, and have overcome them; because greater is He that is in you, than he that is in the world." He rests his whole weight upon that promise, and it works righteousness in him.

Dear reader, may the Lord help you to enter into this life, if you have not yet done so. If you have experienced the change of heart that has made you his child, trust him to work in you his own righteousness.

THE spirit and manner of a minister often effect more than the matter.—*Cecil*.

THE PURITANS OF MASSACHUSETTS BAY.

BY PERCY T. MAGAN.

[This article is No. 27 in the series entitled "A Review of Sunday Legislation in Century Nineteen," but it will be of equal interest to those who have not read preceding numbers.—Ed. S. of T.]

WITH most people history is only a kind of ancestor worship.—*John Fiske*.

I have now reached the closing argument which I intend to produce against the conclusion arrived at by Justice Brewer, of the Supreme Court of the United States, in his famous decision in the case of "The Rector," etc., of the Holy Trinity, Plaintiffs in Error, vs. the United States.¹ In that epoch-making document the learned judge quoted the fundamental laws of Massachusetts to prove "that this is a Christian nation." His language is as follows:—

Or like that in the constitution of *Massachusetts*, 1780: "It is the right as well as the duty of all men in society publicly and at stated seasons to worship the Supreme Being, the great Creator and Preserver of the universe. . . . As the happiness of a people and the good order and preservation of civil government essentially depend upon piety, religion, and morality, and as these cannot be generally diffused through a community, but by the institution of the public worship of God and of public instructions in piety, religion, and morality, therefore, to promote their happiness and to secure the good order and preservation of their government, the people of this commonwealth have a right to invest their Legislature with power to authorize and require, and the Legislature shall, from time to time, authorize and require, the several towns, parishes, precincts, and other bodies politic, or religious societies, to make suitable provision, at their own expense, for the institution of the public worship of God and for the support and maintenance of public Protestant teachers of piety, religion, and morality in all cases where such provision shall not be made voluntarily."²

It was John Adams, the second President of the United States, who denominated himself, along with all the other men of New England, as a "church-going animal."³ His language is certainly quaint; it may be termed homespun; but by it, nevertheless, the true status of the case is, perhaps, more clearly revealed than would be possible through the medium of a more dignified expression.

That the Puritan of Massachusetts was "church going," historians of every school agree. That he was an "animal," and in some ways an unpleasant "animal," a bigoted, cruel, narrow-minded "animal," it is the painful duty of the cosmopolitan historian to aver. The distinguishing trait of this "church-going animal" was not only that no one could stop him from going to his own church, but all the plaintive cries of Mistress Ann Hutchinson, the fervid eloquence of Roger Williams, and the lessons which the tenacity of the Quakers must have riveted upon his mind, were not potent enough to prevent him from compelling everybody to go also to his own church. Indeed, Roger Williams' poet declares that the founder of Providence preferred the wild animals of the forest—the wolf and the wild cat—to the "church-going," persecuting "animals" of Boston Bay.

"Growling they come, and in dark groups they stand,
Show the white fang, and roll the brightening eye,
Till, urged by famine's rage, the shaggy band
Seemed e'en the flame's bright terrors to defy.
Then mid the group he hurled the blazing brand;
Swift they disperse, and raise the scattered cry;
But, rallying, soon back to the siege they came,
And scarce their rage paused at the mounting flame.

¹The decision was handed down Feb. 29, 1892. The case is No. 143. October term, 1891.

²Italics mine.

³Vide C. F. Adams, "Three Episodes of Massachusetts History," vol. 2, chap. 9, par. 2.

"Yet Williams deemed that persecution took
A form in them less odious than in men;
He on their dreary solitude had broke—
Ay, and had trespassed on their native glen;
His human shape they scantily too might brook,
For it had been an enemy to them;
But bigot man did into conscience look,
And for the secret thought his brother struck."⁴

The historians who have written upon the Puritans may be divided into two schools. First, there are those to whom every Puritan was a saint. They defend these rugged settlers in everything they did. They almost advocate the worship of the ground upon which they trod. They defend them in deeds for which they did not defend themselves. They are ready to anathematize as a blasphemer anyone who dares assert that the Puritan may possibly have been a little lower than the angels of light. They gloss into good acts crimes of the deepest hue, and then call themselves historians, which sacred office they have polluted, whilst in truth they are "ancestor worshipers," as verily as is the most benighted Japanese devotee to Shintoism.

The second class may be more quickly dismissed. They are those who regard the Puritans as little better than impersonations of the evil one, and as worse than papists of the Loyola⁵ or Duke of Alva⁶ type.

I find it impossible to state my own rating of the case in one brief paragraph. It is, in fact, necessary to consume the greater part of this article in order to set forth the matter fairly.

It is commonly asserted that the Puritans of New England came over to America to found an asylum where the religiously oppressed of every nation, and kindred, and tongue, and people, might find a Wequetonsing, or haven of quiet rest. This is the ordinary filio-pietistic theory. It is frequently canted in Fourth of July orations. It may often be heard in speeches at Thanksgiving dinners. The fact of the matter is, nevertheless, that there is not a shade of a shadow of truth in it. Indeed, it is an unmitigated falsehood of the worst sort.⁷

To begin with, and to put the matter bluntly, Winthrop and Dudley, and the men following them to the shores of New England, came hither to establish a theocracy—an iniquitous despotism. They came here to establish their own religion, to establish it by civil law, and to make all men conform to it, or else get outside of the boundaries of Massachusetts. All of this is admirably stated by John Fiske in a single paragraph:—

The aim of Winthrop in coming to Massachusetts was the construction of a theocratic state which should be to Christians, under the New Testament dispensation, all that the theocracy of Moses, and Joshua, and Samuel had been to the Jews in Old Testament days. They should be to all intents and purposes freed from the jurisdiction of the Stuart king, and, so far as possible, the text of the Holy Scriptures should be their guide both in weighty matters of general legislation, and in the shaping of the smallest details of daily life. In such a scheme there was no room for religious liberty, as we understand it. No doubt the text of the Scriptures

⁴"What Cheer," canto 1, stanzas 54 and 55. A poem by the Hon. Job Durfee, LL.D., formerly chief justice of Rhode Island. The lines are designed to show the experience of Williams during those wanderings in primeval forests following his exile. "I was sorely tossed, for one fourteen weeks, in a bitter winter season, not knowing what bread or bed did mean."—*Williams' Letter to Mason, Mass. Hist., Coll. vol. 1, p. 275.*

⁵The founder of the Jesuits.

⁶The founder of the Blood Council.

⁷I am happy in this opinion to find myself in harmony with such noted writers as John Fiske, *vide* his "Beginnings of New England," Brooks Adams, "Emancipation of Massachusetts," and C. H. Adams, see his "Three Episodes of Massachusetts History," and his "Massachusetts; Its Historians and Its History." I can heartily recommend all of these works to the student of Massachusetts history.

may be interpreted in many ways, but among these men there was a substantial agreement as to the important points, and nothing could have been further from their thoughts than to found a colony which should afford a field for new experiments in the art of right living. The State they were to found was to consist of a united body of believers; citizenship itself was to be coextensive with church membership; and in such a state there was apparently no more room for heretics than there was in Rome or Madrid.⁸

These words state, in a nutshell, the general idea of the scheme. In the charter granted to the Massachusetts Bay Company by King Charles, which gave them the right to "plant" New England, nothing was said about religious liberty. There were two very good reasons for this: First, King Charles belonged to the Church of England, and it was his intention that the tenets of no creed should be practiced anywhere in his domains, save that of the Church of England. So, on this score, if they had asked for religious liberty, or, rather, for leave to set up a body politic which would equally protect all beliefs, and favor none, the request would most surely not have been granted. In the second place, religious liberty was not what the Puritans wanted.

There was, however, one statement in the charter of the Massachusetts Bay Company, issued by King Charles I, in 1629, which deserves notice in this connection. The officers of the company were empowered

To make Lawes and Ordinañces for the Good and Welfare of the saide Company, and for the Government and ordering of the saide Landes and Plantacon, and the People inhabiting and to inhabite the same, as to them from tyme to tyme shalbe thought meete, soe as such Lawes and Ordinañces be not contrarie or repugnant to the Lawes and Statuts of this our Realme of England.⁹

Now Charles I. belonged, of course, to the Church of England. He was one of the most ardent advocates of that system. Archbishop Laud was his right-hand man in everything; and it was in part, at least, on account of his Church of England policy that he lost his head in the struggle with the Puritans. No argument is needed here to prove that the laws of the realm of England were all intended to enforce the doctrines of the Church of England upon the people of England. Then when the charter members of the Massachusetts Bay Company accepted the charter from King Charles, they agreed to make no laws or ordinances contrary to the laws and ordinances of the realm of England. But this is the very thing which they at once set about to do. And in doing it they manifested rank dishonesty.

Their whole theocratic scheme was entirely contrary to the laws and ordinances of England, and they knew it. They could not help but know it. Had they not lived in England all their lives? Had they not lived there under the rule of Charles I., when the whole country was in a ferment over this very question of the rights of the English Church and the rights of dissenters?—To be sure they had. And, therefore, when they accepted that charter, which prohibited them from making any laws contrary to the laws of England, and at the same time cherished a plan that was diametrically opposed to all the laws of England, they acted in bad faith, and no honest man on earth can make anything else out of it.

The Puritans even went so far as to tax the members of the Church of England in Massachusetts for the support of the preachers of

⁸Fiske, "Beginnings of New England," chap. 4, par. 6.

⁹"Charters and Constitutions," part 1, p. 937.

the Puritan faith. In the town of Braintree, not very far from Boston, there was a communion of the Church of England people. In 1713 the Rev. Thomas Eager was sent out from England to visit the church at Braintree, and he returned the following information to the authorities in England, from which I draw my information on this point:—

The whole province has been very much disturbed on the account of my coming to this place, and, accordingly, have not failed to affront and abuse me whenever they meet me,—"atheist and papist," the best language I can get from them. The people are Independents, and have a perfect odium to those of our communion. These few which adhere to our church are taxed and rated most extravagantly to support the dissenting clergy. Had this province been called New Crete [Titus 1: 12], instead of New England, it had better suited, for the people are very great strangers to truth, and I do really believe that I have not passed one day since my arrival without one false report or other raised upon me.¹⁰

And all this, we are asked to believe, was "not contrarie or repugnant to the Lawes and Statuts of this our Realme of England." By no possible reasoning can the Puritans ever be acquitted on the charge of bad faith in the matter of the charter. Moreover, in the New Haven colony none but church members, that is, members of the Independent, or Puritan, faith, were allowed to vote. This measure in the very start-off disfranchised about one-half of the settlers in the town of New Haven, about the same proportion in Guilford, and in the neighborhood of one-fifth in Milford.

(To be continued.)

SALVIAN'S TESTIMONY.

BY ELDER I. E. KIMBALL.

THAT this was a pestilential era, and that the church became the cage of everything unclean, and the seat of the demon host, I have no scruple at all in asserting. The quotations I will now make from Salvian will show my assertions to be not a splenetic decision, but a necessary one, grounded upon facts, as, indeed, what I have already shown also proves. This testimony shows the product of the principles and doctrines taught by the Nicene divines, as shown in their children of the next generation. The healthful force of Christianity had all wasted away; the downward bias of sin soon plunged them headlong into temporal and spiritual ruin.

Salvian wrote about A.D. 440. His writings are authentic and reliable. Gennadius, who wrote a few years later, called him "a leader of bishops." Scaliger calls him a "most Christian writer." Cove mentions him with distinction.

I now wish to quote at length from Salvian's *De Gubernatione*, that the very life of the church immediately following the Nicene era may be laid bare,—the manner of life into which the church declined. He shows the divine government to be a sure fact, but that there was manifest token "of the divine displeasure, as provoked by the debauchery of the church itself." "Who is he that is not involved in the mire of fornication? And what can I say more? Severe and grievous is that which I am about to say. The very

¹⁰Footnote, "Annals of King's Chapel," pp. 257 and 258, quoted by C. F. Adams, "Three Episodes of Massachusetts History," vol. 2, p. 624. It is true that at this time the 1629 charter had been canceled. But the charter of William and Mary, given in 1691, was in force, and it also provided that no laws or ordinances should be made contrary to the laws of England. *Vide* "Charters and Constitutions," part 1, p. 96-1.

church of God, which ought to be in every respect the pacifatrix with God, how is it other than an offense to God? Or, aside from a very few who shun evil, how is nearly every assembly of Christians other than a sink of debauchery? All the ecclesiastical people have been reduced to such a degradation of custom that, among the entire Christian people, not to be vicious is considered in a certain way a kind of sanctity. Why is the condition of barbarian nations better than our own? But you say Christians in these days are not called to suffer persecutions, princes themselves being Christians. True; but do Christians yield obedience to their Lord in those things which are of perpetual obligation? Who is it that patiently relinquishes his cloke? . . . Where are they who do not endeavor to make reprisals upon their adversaries? So far is it from being true that we resign with the cloke ought beside, if by any means we can, we snatch from others coat and cloke too."—Page 79.

As to smiting, who is there that, if he receives a blow, will not return many for one, and, far from offering the other cheek to the smiter, that he might so conquer, he cannot be satisfied in smiting merely, but must slay his adversary. . . . The Saviour has forbidden Christian men to swear; but you may find more who often perjure themselves than who swear not at all. He has said, Curse not. But of whom is not the speech of cursing? How can we wonder that God does not hearken to our prayers, seeing we listen not to his commands? Not merely do we neglect what is enjoined, but with our utmost endeavor we do the very contrary. God commands to love one another; we rend each other. He commands us all to impart our substance to the needy; we encroach upon each other's rights. God commands that the Christian should be pure, even as the eye; but who among us does not roll himself in the mire of fornication? You will find in the church scarcely one who is not either a drunkard, or a glutton, or an adulterer, or a frequenter of brothels, or a robber, or a manslayer,—and, what is worse than all, almost all these without limit. I put it now to the consciences of all Christian folks whether it be not so that you will barely find one who is not addicted to some of the vices and crimes I have mentioned, or, rather, who is it that is not guilty of all? Truly you will more easily find the man who is guilty of *all* than the one who is guilty of *none*. As to this *none*, my imputations perhaps may seem too serious. I will go farther. Sooner will you find those chargeable with every crime than any not chargeable with all; sooner those addicted to the greatest crimes than those guilty of the less. I mean to say more are living in the perpetration of the greater as well as the lighter vices than of the lighter ones alone. Into this shameless dissoluteness of manners is nearly the entire ecclesiastical mass so sunk that it has come to be regarded as a species of sanctity if one is a little less vicious than another. And so it is that the church, or, rather, the temples and altars of God, are by some held in less reverence than the most inferior courts and common magistrates' rooms.

The churches are outraged by indecencies and by the irreverence of those who rush thence, after the formal confession of their past sins, to the perpetration of more. You may well imagine what men have been thinking about at church, when you see them hurry off, some to plunder, some to get drunk, some to practice lewdness, some to rob on the highway. . . . What else but fraud and perjury is the course of life of all traders? What but iniquity that of those attached to halls and courts? What but false accusation that of officials? What but rapine that of all military? Do you say the behavior of these men is only answerable to their profession, nor is it to be wondered at if they be found to act in character? As if truly God willed any (in the way of their calling) to do or profess what is wicked. . . . If so, the greater portion of mankind would be excused on the plea of their profession. But you say the body of nobility is altogether free from these crimes. Far is this from being the fact. . . . For who is there, whether among the nobles or among the rich (and it is one of the miseries of these times that none is accounted so noble

as he who has amassed the greatest wealth), who is there that shudders at crime? . . . Who is there, whether rich or noble, preserving innocency, holding back his hands from crimes of every kind? It were superfluous to speak of all crimes; would they were clear from the greatest. As to the less, I will say nothing, and especially as our great folks may think themselves privileged to indulge in small offenses. Let us see, then, whether any of this rank can plead exemption from one of these two capital crimes, murder and adultery. Who is there that, if his hand do not reek with human blood, is not soiled with foul impurities? And yet, although one of these burdens is enough to sink a man to perdition, hardly is there a rich man that is not chargeable with both.

Wherefore, inasmuch as scarcely any one part of the Christian community, scarcely any one corner of the churches anywhere, is not full of offense, or not blotted with the stain of mortal sin, what room have we for flattering ourselves with an assumption of the Christian name?

If they had dropped that name altogether, and all professions of religion or truth, it would have been better for the world.

(Concluded next week.)

CHRIST IS THE ROCK.

BY E. J. HAMMER.

"AND I say also unto thee, That thou art Peter, and upon this rock I will build my church." Matt. 16:18.

These are the words of our Lord to Peter at the time Peter confessed that Jesus was the Christ. The Catholics make this text the foundation for their claim that the Church of Rome is the true church of Christ, and the pope the divinely-appointed successor of Peter, holding that Peter is the rock upon which the church is built. A little study of Scripture will show the falsity of this claim, and that Christ alone is, and no other could be, the rock meant in the words above quoted.

Christ said, "Thou art *petros*," which is the Greek word for a stone—what we understand by a small boulder, or stone, which alone is of little use, but placed with others like it in a wall, serves as part of a great building. Peter, then, was one of a considerable number upon whom the house of faith is erected, as stated by Paul, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2:20. Peter, also, himself testified before the rulers and elders, "This is the stone [Christ] which was set at naught of you builders, which is become the head of the corner." Acts 4:11. Hence, Peter could not be the rock which Christ meant when he said, "Upon this rock I will build my church."

When the angel announced to Mary the birth of the Lord, he said, "Thou shalt call his name Jesus, for he shall save his people from their sins." This is said to be a fulfillment of a prophecy which said, "Behold, a virgin shall . . . bring forth a son, and they shall call his name Emmanuel; which being interpreted is, God with us." Matt. 1:23. Compare this with the statement, "For I am the Lord thy God, the Holy One of Israel, thy Saviour" (Isa. 43:3), and we have it direct from Inspiration that Christ is our God.

Christ, then, is our God, and it was of him that Moses spake when he said to the children of Israel: "Ascribe ye greatness unto our God. He is the Rock." Deut. 32:3, 4. David also said, "The Lord is my rock" (2 Sam. 22:2); and again, "My God is the rock

of my refuge." Ps. 94:22. Paul also testifies, in speaking of the wanderings of Israel in the wilderness, that "they did all drink the same spiritual drink; for they drank of that spiritual rock that followed them [margin, "went with them"]; and that rock was Christ." 1 Cor. 10:4.

But this is not all the evidence we have. Away back, 1,700 years before the first advent, Jacob utters a prophecy concerning Joseph, that "his hands were made strong by the hands of the mighty God of Jacob (from thence is the Shepherd, the stone of Israel)" (Gen. 49:24); and Christ declares, "I am the Good Shepherd" (John 10:14).

Is not this enough to prove that Christ's church could not be built upon Peter? He was a sinner, dependent on Christ for salvation, while the church must be founded upon that wherein no unrighteousness existed, in order that it might be permanent, and endure throughout the ages. So David says, "The Lord is upright; he is my rock, and there is no unrighteousness in him." Ps. 92:15.

The word our Saviour used in his address to Peter beside *petros*, a little stone, was *petra*, a great rock, or bed rock, if you please, upon which immense buildings might stand solid and secure. How appropriate this representation is may be seen in many scriptures, where God is represented as a secure refuge, a secret place, under the shadow of which we may defy the assaults of all enemies. "In God is my salvation and my glory; the rock of my strength, and my refuge is in God." Ps. 62:7.

Can we not, then, vanquish the enemy of souls by a "Thus saith the Lord"? For it is written, "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11.

How true, then, is the statement which Peter quotes, "Behold, I lay in Sion a chief corner stone, elect, precious;" and he adds, "Unto you therefore *which believe* lie is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient." 1 Peter 2:6-8. Let us, then, permit the Holy Spirit to work in us, that we, as "living stones," may build on the true Rock, Christ, by faith, a solid structure, which will stand the test by which every man's work will be tried, that it may be made manifest of what sort it is.

HOW TO MEET IT.

How SHALL we live harmoniously with incompatible people, with those that fret us and are naturally disagreeable? A large part of the secret of it consists in just settling down to their peculiarities as one would to the heaviness of lead, expecting nothing else, taking it for granted that they cannot or will not alter, ceasing to make efforts to have them, accepting their ways as their right, and simply studying how to turn the inevitable to some good account as a means of grace, a chance for winning victories and perfecting one's own character. When we once make up our mind to a thing and fully consent to have it so, it is amazing how much blessing we can get out of it, and how much good we can see in it. The sooner we come to the conclusion that we cannot change people much after they are grown up, the better it will be for our peace of mind.—*Zion'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.*

IN THE FIRELIGHT.

THE fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits, here and there
The firelight shadows fluttering go.
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a further room
Comes, "Now I lay me down to sleep."

And, somehow, with that little prayer
And that sweet treble in my ears,
My thought goes back to distant years,
And lingers with a dear one there;
And as I hear the child's, "Amen,"
My mother's faith comes back to me;
Crouched at her side I seem to be,
And mother holds my hands again.

Oh, for an hour in that dear place!
Oh, for the peace of that dear time!
Oh, for that childish trust sublimer
Oh, for a glimpse of mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone,
And, "Now I lay me down to sleep."

—Selected.

KEEP COOL.

BY ELDER O. C. GODSMARK.

As THE heated season has now fully come, the question of how to keep cool is one not altogether out of place. When we consider the fact that we are composed of the food we eat and the fluids we drink, it becomes apparent that the nature of this food and drink must, in a great degree, affect our powers of enduring the extremes of heat and cold.

In order that we may pass through the heated season with a moderate degree of comfort, it is highly important that we avoid the use of highly seasoned foods and greasy gravies. The use of pepper, mustard, ginger, pepper sauce, salt in large quantities, and other spices used by so many to make their food relishable, and perhaps to whip along an already worn and lagging stomach, is the very thing to cause us to feel most sensibly the heat and depression of the summer months.

When food, or, rather, condiments of this sort—for they cannot properly be termed foods—are taken into the system, they immediately set up an irritation in the stomach, which calls for large quantities of water or other cooling fluids to allay the inflammation they have there produced. The whole system feels the irritating effect of food thus seasoned, and is fired up to expel the intruder. Were the same amount of pepper, mustard, pepper sauce, or whatever the condiment may be, taken into the mouth, and there allowed to remain for some time, say from one to three hours—the time it remains in the stomach—the irritating effect upon the mucous membrane lining the mouth would be readily realized; and were this to be continued from two to three times each day for some years, we would hardly be surprised at the result. Then how can we expect the stomach and other digestive organs to remain in a healthy condition so long as we compel them to submit constantly to the same treatment? The effect of such a diet, as a rule, is to make the individual peevish, irritable, and nervous; and why should it not be so? The stomach in its irritated condition con-

veys this irritation to the brain, whence, through the sympathetic system of nerves, it is carried to all parts of the body, affecting the mind as well as the various other organs. Stomach, liver, kidneys, and intestines are all excited to an unnatural degree.

Flesh foods, especially those containing much fat, should be avoided during the summer months. The process undergone by fat taken into the system is so nearly like that seen in the burning of grease of any kind that the result is practically the same,—that of producing an extra amount of heat in the body. In the colder climates, where the people are exposed to the severe cold and rigors of the long Arctic winters, the consumption of larger quantities of fat may be more admissible; but where the heat is to be met and endured, the less of this highly carbonaceous food taken into the system the better, as it only has to be burned up in order to be gotten rid of; and the less we add of this unnatural heat to the body, the more endurable will be the heated season, and the less we will suffer thereby.

Let the food be plain, simple, and free from all irritating condiments. Providence surrounds us, at this season of the year, with a bountiful supply of fruits, grains, and vegetables, of which our Heavenly Father said, "Ye may freely eat." And when these are prepared in a healthful, inviting manner, they form, with milk, the very best diet.

The sponging of the whole body, or a simple wet-hand rub, upon first rising in the morning, relieves the skin of its coating of oily matter that has been deposited during the night and the previous day, and so relieves the body of this extra covering. By thus opening up the pores of the skin, it can breathe more freely, the evaporation take place more readily, and thus tend largely to keeping the whole system in a more comfortable condition.

Attention to some of the simple laws of health, mixed largely with a good degree of straightforward good sense, will do much to alleviate the ills of life and avoid many of the diseases with which we would otherwise suffer.

North Adams, Mich.

SPEAKING WITH THE FINGERS AND TOES.

PEOPLE in the East, when in their houses, do not wear sandals, consequently their feet and toes are exposed. When guests wish to speak with each other so as not to be observed by the host, they convey their meaning by the feet and toes. Does a person wish to leave a room in company with another, he lifts up one of his feet; and should the other refuse, he also lifts up a foot and then suddenly puts it down on the ground. When merchants wish to make a bargain in the presence of others without making known their terms, they sit on the ground, have a piece of cloth thrown over the lap, and then put each a hand under, and thus speak with the fingers. So we read in Prov. 6:13, "He speaketh with his feet, he teacheth with his fingers."

Nothing is more common to-day in the East, on parting, than to express mutual good will by putting the forefinger of the right hand parallel to that of the left, and then rapidly rubbing them together, the opposite party doing the same, and repeating the words "right, right," or, in common acceptance, "together, together." It is in this manner that persons express their consent on all occasions, on conducting a bargain, on engaging to bear one another company, and on every kind of friendly agreement or good understanding.

This passage may also serve to explain the phrase, "Let not thy left hand know what thy right hand doeth." Matt. 6:3. So much is said in the Old Testament of speaking with

the eyes, hands, and even feet, that it is scarcely understood by most readers. They should see the expression and numerous gesticulations of foreigners when they converse; many a question is answered, and many a significant remark conveyed, even by children, who learn this language even sooner than their mother tongue. Perhaps the expression of Solomon, that the wicked man "speaketh with his feet," may appear more natural when it is considered that the mode of sitting on the ground in the East brings the feet into view nearly in the same direct line as the hands, the whole body crouching down together, and the hands, in fact, resting upon the feet.

It is remarkable to what excellent uses the toes are applied in the East. They are often called the feet fingers. In his own house a Hindu makes use of them to fasten the cloths to his feet by means of a button, which slips between the two middle toes. The tailor twists his thread with them. The cook holds his knife with his toes while he cuts fish, vegetables, and other things. Everyone, indeed, finds a score of different uses for the toes.

When a man follows another in the path so closely as almost to touch the feet of him who goes before, it is said "his feet hath laid hold of his steps," intimating that the men are so near to each other that the feet of him who follows, like unto the fingers of a man's hands, seize the feet of him who goes before. The figure is no doubt taken from the great dexterity that the natives of the East have in taking hold of anything with their toes. If a man is walking along the road, and he sees something upon the ground which he wishes to pick up, he does not stoop down, as an American would do, but he at once picks it up with his toes.—*Christian Work.*

COWS AND CONSUMPTION.

THERE can be no doubt that the use of cows' flesh and of unsterilized cow's milk is one of the most widely active causes of consumption, and one which has been very aptly designated "the great winter plague of civilization." This fact has been known to the medical profession for many years, and yet no very radical measures have been taken with reference to the suppression of this cause of disease, which is accountable annually for many times more deaths than cholera or any other of the epidemic diseases.

Beefsteak is consumed in greater quantities than ever, owing to its present cheapness, and cows' milk is swallowed at all times, and at all places, without the slightest inquiry into its antecedents, and without the application of any means for the destruction of mischievous microbes which the lacteal fluid may contain. Dr. E. F. Brusch calls the cow "the wet nurse of consumption," and makes the following interesting observations concerning the relation of cows to this dread disease:—

"Scrofulous females in the human race usually secrete an abundance of milk, because in scrofula there is an unusual tendency to glandular enlargement and activity. As the mammary is the highest type of glandular structure, it is stimulated to increased action. A scrofulous cow is usually the largest milker, and the closest kind of consanguinity has been practiced by cattle breeders, with the object of producing a scrofulous animal, not because she is scrofulous, but because the particular form she represents are the largest yielders of milk. We find, too, that consanguineous breeding has been alleged as one of the causes of tuberculosis in the human race, where it never can be conducted with so close and intimate blood relatives as in the dairy animals.

"The absence of phthisis in high, dry, mountainous regions has been accounted for

by reason of the altitude and absence of moisture in the atmosphere; but here occurs a somewhat curious fact, namely, that the cow does not thrive in high, dry, mountainous districts; but in the low, swampy, moist region, where the succulent and lush grasses grow, is the place where the cow flourishes, and it is in these regions, also, that tuberculosis abounds in both the bovine and human subjects."—*Annals of Hygiene*.

VENEERING.

It was Gail Hamilton who said that civilized people were like an onion—peel them off, and, as layer after layer is removed, you find at heart the primitive savage. Some people have no more than just one thin coat of civilization. "Scratch a Russian, and you will find a Tartar," is an old saying. Crack the veneering of civilization, which constitutes society politeness, and you will find underneath the uncontrolled animal, who is looking out for himself, and letting the fiend take everybody else.

Look at a party on a pleasure tour in a railway train. They may be the cream of refinement and politeness, the quintessence of grace and courtesy in manner. They may be chatting in the sweetest, merriest way. Let the dining car steward put his head in the door and announce dinner. Instantly the layers slip off every one of the human onions. Each man makes a dive to outstrip his neighbor and get the first and best seat. If another shoots in ahead of him in this rush to the feed trough, he glares at him as at his worst enemy, though a second before you would have thought them the dearest friends. There may be, and usually is, abundance of food to go around, and at worst it is only a half hour's waiting. But the exquisite gentleman is transformed for the time into a ravening monster. The man who gets left has, for a brief flash, something very like murder in his heart.

If carriages are provided for the party, there is not even a pretense of assuming the veneering. A rush, a jostle, and a jump, without so much as, "I beg your pardon." Every gentleman and lady of them makes a scramble for the best places, for all the world—shall we say it? yes, come to think, we will—for all the world like cattle at a drinking trough on a hot day. Like cattle at a drinking trough, too, the weakest and slowest get left.

The immediate animal wants being satisfied, the stomachs being filled, or good seats in the carriage once obtained, it is truly astonishing how quick the veneering slips on again. The animal becomes once more the gentleman, with the manners of a chevalier, when good manners are no longer especially called for. The minute it is no longer of any consequence, every man becomes at once solicitous for his neighbor's welfare.—*Selected*.

READY FOR A WHIPPING.

BROTHER FITZGERALD, writing in the *Wesleyan Methodist Magazine*, on "The Negro Preacher before the War," among other interesting matter gives the following incident, one of many which cast a ray of sunlight among the somber and sometimes lurid shadows which overhung the pathway of those who were in bonds:—

The *ante-bellum* negro preachers were the product of the times, and differed from the mass of their race only in the fact that they were shrewder and more eloquent. Among them were many men of piety, good sense, and burning zeal. In others there was a combination of cunning, superstition, excitability, and volubility almost indescribable.

To the former class belonged a noted negro preacher of Culpepper County, Virginia—an

old man of blameless life and venerable appearance, who so commanded the confidence of the white people, and whose influence with his own race was so wholesome, that no one thought of enforcing against him a statute then existing, which required that at any gathering where six or more negroes were assembled a white man should be present. Despite this statute, Uncle Jack came and went as he pleased, trusted by the whites, and venerated by the blacks.

At one of his meetings a party of mischievous young white men planned to have a little fun at the old man's expense. Waiting near the door of the rustic chapel until the service was concluded, the party approached the old preacher, and their spokesman said: "Old man, we are officers of the law, patrolling this beat. You have violated the law, and we are going to whip you for it. Come along with us."

They led the way to a thicket near at hand, Uncle Jack following in silence.

"Have you nothing to say, old man?" asked the spokesman.

"Nothing, marster," said Uncle Jack.

"Perhaps you think we don't really intend to whip you," said the young man; "but we will. Have you nothing to say to that?"

"No, sir," said Uncle Jack; "I have nothing to say. The fact is, marsters, I have often wondered that I have never been whipped before. St. Paul was a much better man than I am, and they whipped him almost everywhere he went. I have preached much longer than he did, and never had a whipping in my life. Seems to me, young marsters, that I ought to have at least a few licks."

The young scapegraces looked at each other in confusion, and it is needless to say Uncle Jack was not whipped.

"A soft answer turneth away wrath," and a little of Uncle Jack's humility might be useful to many a preacher.—*The Christian*.

FORBEARANCE.

QUARRELING is impossible in the presence of sweet unselfishness. Charles Kingsley tells a true story which exemplifies the spirit of renunciation for others, which is the very opposite of the selfish spirit. It is that of two hermit monks who had lived together in closest friendship for years, with no thought of envy or selfish rivalry in the mind of either. At last it occurred to them to try the experiment of a quarrel after the common fashion of the world. "How can we quarrel?" asked one. "Oh," said the other, "we can take this brick and put it between us and each can claim it! Then we'll quarrel over it." And that plan was agreed on. "This brick is mine," said the one. "I hope it is mine," said the other gently. "Well, if it is yours, take it," said the other, who could never hear his companion express a wish for anything without having a desire to get it for him. So the quarrel failed through the unselfishness of both.—*Selected*.

TEST QUESTIONS ABOUT AMUSEMENTS.

Do THEY rest and strengthen or weary and weaken the body?

Do they rest and strengthen or weary and weaken the brain?

Do they make resistance to temptation easier or harder?

Do they increase or lessen love for virtue, purity, temperance, and justice?

Do they give inspiration and quicken enthusiasm, or stupefy the intellectual and harden the moral nature?

Do they increase or diminish respect for manhood and womanhood?

Do they draw one nearer to or remove one farther from Christ?—*The Advance*.

Mission Fields.

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

INDIA'S AWAKENING.

BY REV. J. F. DODD.

[May be sung to tune of "Missionary Hymn," or "Webb."]

FROM their dark night awakening,
To greet the opening day,
Lo, India's anxious thousands
With earnest longings pray;
For faithful gospel heralds
Have borne the message there,
Revealing God's great purpose
To save them from despair.

The star of hope is beaming
O'er all the hills and plains,
Proclaiming by its brightness
That Christ, Messiah, reigns;
That now, the truth receiving,
As taught within his word,
Led by the Spirit's teaching,
These souls shall know their Lord.

This forward movement, telling
The triumph of our King,
Inspires us now to rally
And larger offerings bring.
Thus shall all souls, rejoicing,
In him and by him blest,
Press onward, still victorious,
To heaven's eternal rest.

Then He will smile upon us
To whom our love was shown,
And all shall take their places
Before the Victor's throne,
While, through the endless ages,
With praise and holy songs,
We'll crown Him King eternal
To whom all power belongs.

—*Christian Advocate*.

EXPERIENCES OF SOME BAPTIST MISSIONARIES.

MISS CAMPBELL writes to the *Helping Hand*, from Chin-phin, China:—

"Miss Ostrom, my brother, and I have come up here for a few days to try the temper of the people, and see if it would be feasible for Miss O. and me to come here for work, after my brother goes home. We do not intend to be at all aggressive this time, but just live quietly among them for a time. No foreign woman has ever been here before. Chin-phin is thirty miles north and a little east of Kayin-chu. We came through by chair in one day, being well out of the city before sunrise, and coming in here by moonlight. The city is situated in a lovely and populous valley, through which a beautiful river winds, and the land is very fertile. The city is six hundred years old. The wall is most picturesque, going up hill and down, partly in ruins, and beautiful with mosses and ferns. The valley is as completely surrounded by mountains as Kayin-chu. This was the last place visited by the rebels in '67 or '68, who almost entirely exterminated the inhabitants. They were followed by a fire, and the fire by a pestilence, so that not more than five per cent of the population was left, and people came in from other districts to occupy the vacant houses and lands. But now the small remnant has so increased that the intruders are being driven out. At the time there were so few inhabitants, the Catholics bought up large tracts of land, which they now rent in small fields to their members. There are, perhaps, a thousand members, and they and the Germans here have chapels in sight of each other, several miles south of the city. But we are the first to enter the city itself. It

is a great coal district, and in the city a great deal of paper is made. We find the people quiet and friendly. This being the time of wheat harvest, the women are very busy, but in the two days we have been here, thirty women have called, and a good many children."

Miss Annie Buzzell writes from Sendai, Japan:—

"It is just a year to-day since I reached Japan, and as I look back and try to count all the blessings of the year, I find it an impossible task, for the Lord's blessings have been countless, and great and rich. To-day I can only thank and praise his holy name for all the way in which he has led me, and for all the happiness he sends. I believe there is not a happier missionary than I in all Japan. Last week my own personal teacher came to me with a new joy in his face and shining from his eyes, and he told me how, while he was sick in bed, the Lord revealed himself to him in a precious way, and, from being a mere believer, with a faith not strong enough to lead him to follow the Lord even in baptism, he has become a rejoicing, happy Christian, ready and anxious to follow his Lord everywhere. This alone was enough to fill me with joy, but the Lord had more blessings in store for me. Last Sunday the young man who has helped me much in Sunday school was sick and could not come. There was a class of women without any teacher, and I had no interpreter. I could not let them go untaught, so I asked the Lord to help me, and, to my great happiness, the language, so far as I had a vocabulary, came readily to my lips, and I could make them understand me. And so I taught my first lesson in the Japanese language, and from now on I shall prepare the lesson in Japanese, and teach that class of women every Sunday. Miss Mead and I had a praise meeting that night."

Miss Mead writes from Sendai, Japan:—

"It seems to me if our straits were known some friends would gladly help us out, and if you could see our thirteen dear girls, you would say they were worth helping. I have been teaching a class without an interpreter this fall, and, although I make mistakes, I have greater freedom than with him sitting by. These hours are my five best hours during the week. I have hoped and prayed that the impulse for work would come from their own desire to serve God. They have, of their own accord, one by one asked to go out to the house-to-house work at every opportunity. God has given us such unmistakable blessings in these girls we do not feel we can give them up, but if we must, we will try to feel that it is ordered of the Lord. Our girls at present are studying and doing Bible woman's work."

LEPERS AT RAMLEH.

A LADY writes from Jaffa as follows:—

"When we reached Ramleh, Abou Ibrahim went to look for the lepers in their different haunts, and collected them together under some trees outside the town. A stone in the center of the circle was spread with a red pocket handkerchief for me to sit upon. I had been told there were ten of them, but I only counted nine. 'Who is missing?' I asked. 'Only poor Fatmeh,' they replied; 'her place of begging is rather far away, and she cannot walk much, for she has hurt her leg.' 'Cannot someone help her?' I said; 'I want you all together.'

"There was a little hesitation. At last a man got up. 'It is rather difficult, lady,' he said, 'and the day is hot, but for your sake I will try.' Off he went, and after some time returned, heated, panting, breathless, carrying the old woman on his back, she looking as overcome as himself with the exertion of

holding on. If I had known how difficult it was going to be for both, I fear I should not have insisted on Fatmeh's presence. However, she had come, and the circle was complete. There were ten of them, 'and they were lepers.'

"All forms of the disease were exhibited among them. The blurred features, the mutilated hands and feet, the hoarse, rasping voice, the hidden wounds. Some, like Has-sain, who carried Fatmeh, bore no outward tokens; others were painfully disfigured. One poor woman laughed mournfully as she told me her name, 'Shellibiah—beautiful.' Her face was attacked by the disease, and, if she had ever merited her name, all traces of comeliness had long ago disappeared. One of the number was a little boy, apparently about fourteen. Fatmeh was a middle-aged woman, who had been there thirty years, fifteen with her husband, and fifteen after his death.

"One of the men had lately come, and one, Salah, had just left them for the leper hospital in Jerusalem. He had become quite blind and very helpless, so at last he consented to give up his free, open-air life. He was a Protestant, and could read; the others were all Moslems."—*Selected.*

WHAT IS TO BE FOUND IN SOUTH AFRICA.

WHEN so much is heard of the prospects of South Africa as a field for emigration, it cannot fail to be of benefit to know just what is to be found in that country. The following letter from Ed Russell, who formerly resided in this city, is very interesting:—

"The labor market is now overdone in Johannesburg. Lots of men are lying around who have been unable to secure employment for months. Many of them are from Australia, and they have to borrow money to return home. A great many Americans also find it difficult to get anything to do, although they are preferred to almost any other class, especially in the mines. This is probably due to the fact that the principal mines are owned by Americans and operated by American managers. The only class of men safe in coming here are machine men—good drill machine men, I mean, and good blacksmiths, of course. Carpenters, bricklayers, etc., might find work, but they are better away, if they know when they are well off. Railway men are 'not in it,' as wages are low. I will say, however, that I think prospects will be better later. At present the best thing to do is to stay away. If one does want to venture, let him go to Natal, Deligo Bay, or some other East Coast town. There the chances are much better, for the simple reason that everybody comes direct to Johannesburg.

"As to the climate, if you went to sleep in Arizona and woke up anywhere on the road between here and Cape Town, you couldn't tell the difference. About 300 miles from here you strike a splendid grazing country, all the world like Northern California and Southern Oregon. The soil is rich red loam, and the climate similar to that of California. Johannesburg is 6,600 feet above the sea level. We are now enjoying the rainy season, which is called summer. The winters, they tell me, are very dry and dusty, and heavy frosts are frequent. The country hereabouts is as level as a prairie, but New Johannesburg lies in the center of a hilly spot. This ridge is the much-talked-of gold reef, and is wonderfully full of free-milling ore. Dozens of mills are already in operation, and more are being erected. In a few years Johannesburg will be full of such mills, and there will be employment for thousands of men.

"The reef is 60 miles in length and runs north and south. Only the outcroppings have been worked so far, but arrangements are being perfected to work the lower levels, where the ore is said to run much richer.

Each claim is 400 feet square. Those located on the outcroppings of the veins are fast being worked out, owing to the dip of the veins, so that owners of claims on the deeper levels will have to work under the greater expense. I understand that the majority of the mining claims and mills are owned by the Rothschilds; but be that as it may, there will be plenty of work for the poor man in the future. Just think of it—a city of 60,000 inhabitants, of which one-half are whites, formed in six years, and a very fine city at that.

"The blacks are industrious fellows, too, and do all the common labor at from \$15 to \$20 per month. The much-talked-of war is over for the present. The scene of action is about 600 miles from here, so that news reaches us very slowly. The impression prevails that just as soon as the dry season sets in and the floods subside, the head chief will be on the warpath again.

"With the advent of the dry season there will be a grand rush for Matabeleland, which is reputed to be the richest gold district in South Africa. It is said to be a dangerous trip, on account of the fever in the lowlands, through which one must pass in order to reach the promised land. The charter company is trying to get control of the entire district, and already lays claim to one-half of all mineral found there. The government backs it up, and is making it warm for prospectors and locators.

"In this city good board can be obtained for \$7.00 per week. The bill of fare includes plenty of beef and mutton, but very few vegetables. The Boers are too lazy to raise vegetables, and the result is that potatoes are worth from \$4.50 to \$5.00 per cental. Ham costs from 60 to 75 cents per pound, and eggs 60 cents per dozen."—*Morning Times, Oakland, Cal.*

A NOBLE NATIVE PREACHER.

WHILE we deplore the weakness of some of the native races among the islands of the Pacific, it must not be forgotten that among these tribes some most beautiful and saintly characters have been developed. It will be remembered that Lanien, a Marshall Island preacher, was kept in prison, last year, for three months, at Jaluij, because he had persisted in Christian work at Mejuro, against the wish of the German commissioner. He was released when the *Morning Star* was at Jaluij, and when he was asked by Mrs. Pease if he were lonely while in prison, or if it seemed a good time for prayer and reading, he looked down at the Bible which he held in his hand, and quickly replied:—

"Oh, it was a good time to teach me many things!"

Subsequently he asked Mrs. Pease if there were to be any embargo placed on his preaching the gospel; "because," said he, "that is the one thing I want to do. I cannot live any other way. If they are going to prohibit that, tell them they had better take a rope and hang me at once." Mrs. Garland adds that "the face of the good man was radiant when he was told that he could return to Mejuro."—*Missionary Herald.*

"SIVA NARAYAN, a Rajput, flourished in India during the reign of Mohammed Shak, A.D. 1735. He was a voluminous writer, and founded a sect of unitarian Hindus known as Sivites, who offer no worship to any of the objects of Hindu or Mohammedan veneration, and admit proselytes from all religions."

"AFRICA can teach some lessons to the nations that are seeking to civilize her. Among the by-laws of the Zulu Church, recently organized, is this: 'No member shall be permitted to drink the white man's grog.'"

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.

BY MRS. J. E. GREEN.

Just for to-day, oh, let me be,
My blessed Saviour, just like thee!
When night has come, then may I say,
My Lord accepts me for to-day.

Just for to-day, oh, lead me, Lord,
By guiding hand and living word!
Oh, keep me in the narrow way
That leads to life, just for this day!

Just for this day let every thought
Be pure and holy as it ought.
Just for this day let all my words
Be fitly chosen, like my Lord's.

Just for to-day let every deed
Be loving, thoughtful, free from greed.
When Jesus comes then I can say,
He led me on just day by day.

"BEWARE OF COVETOUSNESS."

JESUS warned the people, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." He then addressed his disciples, "Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment."

These warnings are given for the benefit of all. Will they improve the warnings given? Will they be benefited? Will they regard these striking illustrations of our Saviour, and shun the example of the foolish rich man? He had an abundance; so have many who profess to believe the truth, and they are acting over the case of the poor, foolish rich man. Oh, that they would be wise, and feel the obligations resting upon them to use the blessings that God has given them in blessing others, instead of turning them into a curse! God will say to all such, as to the foolish rich man, "Thou fool."

Men act as though they were bereft of their reason. They are buried up in the cares of this life. They have no time to devote to God, no time to serve him. Work, work, work, is the order of the day. All about them are required to labor upon the high-pressure plan, to take care of large farms. To tear down and build greater is their ambition, that they may have wherewith to bestow their goods. Yet these very men who are weighed down with their riches pass for Christ's followers. They have the name of believing that Christ is soon to come, that the end of all things is at hand, yet they have no spirit of sacrifice. They are plunging deeper and deeper into the world. They allow themselves but little time to study the word of life, and to meditate and pray. Neither do they give others in their family, or

those who serve them, this privilege. Yet these men profess to believe that this world is not their home, that they are merely pilgrims and strangers upon the earth, preparing to move to a better country. The example and influence of all such is a curse to the cause of God. Hollow hypocrisy characterizes their professed Christian lives. They love God and the truth just as much as their works show, and no more. A man will act out all the faith he has. "By their fruits ye shall know them." The heart is where the treasure is. Their treasure is upon this earth, and their hearts and interests are also here.—*Testimony for the Church No. 20.*

THE WORK IN TURKEY.

ELDER H. P. HOLSER writes thus encouragingly of the work in what would naturally be deemed a most discouraging field:—

Of all parts of the field, Turkey has been the most encouraging. The difficulties to be encountered there are the greatest; still there has been a constant interest and growth in our work. Brethren Baharian and Anthony have been in prison several times during the past year, and have been forbidden to hold public meetings; and Brother Baharian has twice been attacked by mobs; yet the Lord has wonderfully protected them, and they are still as active in holding meetings as workers are in a field where there are no such difficulties. Our work has spread from Constantinople to the province of Nicomedia, where several villages have been stirred by the message, and also far into Syria, where a superintendent of colporters embraced the truth, and spread it far and wide in his travels. Although the country is bankrupt, and its citizens poverty stricken, those who have embraced the truth are faithful in paying tithes, and free in donating for the support of the work. For the past year their donations have been almost as much as those of France, one of the richest countries of Europe. Our membership in France being several times that of Turkey, the donations *per capita* were several times larger in Turkey than in France. This is the more encouraging when we consider that the membership gained in Turkey by other missionaries is a dead weight on their hands, often demanding much help, instead of giving anything toward the support of the work in their field.

FIELD NOTES.

ELDER A. J. OSBORNE reports the baptism of six persons at Vacaville, Cal.

As a result of meetings held at Springfield, Mo., by Elder J. H. Coffman, eleven adults accepted the faith.

At the last quarterly meeting of the church at Sioux City, Iowa, nine members were added, six by baptism.

ELDER J. H. ROGERS reports the covenant organization of sixteen persons at Beatrice, Neb., and twelve at Wymore.

ELDER G. K. OWEN reports the baptism of three candidates at San Diego, and the addition of two converts at National City, Cal.

At Buffalo, Ind., under the labors of Elder H. M. Stewart and Brethren R. M. Harrison and W. C. McCuaig, fourteen adults accepted the faith.

ELDER I. SANBORN reports the addition of eleven members to the church at Kickapoo, Wis., as the result of a two weeks' meeting. At Cashton he baptized three.

THE brethren in charge of the tent work at Benton, Iowa, report ten additions to the faith. The work is conducted by Brethren H. M. J. Richards, F. L. Moody, and A. L. Lingle.

ELDER J. W. SCOLDS has been holding tent meetings at Benton, Ill., amidst strong prejudice. At first he had great difficulty to even secure ground on which to pitch his tent, and afterward the ministers publicly warned their congregations to keep away. Yet he reports a remarkably good attendance.

THE city authorities of Gainesville, Ga., have granted our brethren the free use of the city park for a camp meeting ground, and also water from the water works free of charge.

THROUGH a private letter from Australia we are informed that "Sister E. G. White is feeling much better. The Lord bestowed his healing power upon her lately, and she is greatly relieved."

BROTHER WALTER HARPER writes from Sheridan, Wyo., July 27: "I have been at work now something like seven weeks, and God has given success in taking nearly 850 orders for our books, helps, etc., but mostly for books."

OUR missionary ship *Pitcairn* was spoken July 5, in latitude 5 north, longitude 118 west, by the British bark *Zinita*. She signaled, "All well." So we are informed by Elder G. K. Owen, who visited the bark at San Diego, Cal., on the 3d inst.

MEETINGS held in Fort Wayne, Ind., by Brethren W. A. Young, S. G. Huntington, and T. E. Johnson, have resulted so far in six converts to the faith. There were eight Sabbath keepers there before, and now they report a Sabbath school of forty-three members.

ELDER R. G. GARRETT recently visited the community in Weakley County, Tenn., where Brother Capps is now in jail for working on Sunday. He reports that one of the grand jurors who indicted Brother Capps is now, with his wife, keeping the Sabbath of the Lord.

ELDER N. C. McCLURE, president of California Conference, left this city on the 1st inst., for Eureka, to prepare for the camp meeting, which is appointed to commence on the 16th, continuing till the 26th. It is expected that Elders E. H. Gates, Wm. Ings, and A. J. Osborne will also attend the meeting.

ELDER O. A. OLSEN, president of the General Conference, announces that the next session of that body will be held February 15 to March 4, 1895, at Battle Creek, Mich., and that from February 1-14 there will be held a ministerial institute and a council of the presidents of the different Conferences.

ELDER W. M. HEALEY, president of North Pacific Conference, passed through this city to his home at Healdsburg, this State, on the 30th inst. He expects to return to the North in time to attend a local camp meeting to be held at Seattle, Wash., August 23 to September 3. He reports business very dull both in Oregon and Western Washington.

FROM the *Bible Echo* we learn that in June Elder G. B. Starr and wife had gone from Melbourne, Australia, to open up the work in the province of Queensland. They expected to visit Brisbane, and afterward a company of Sabbath keepers at Rockhampton who never had seen a minister of our faith. They were subsequently to be joined by Elder A. S. Hickox and wife, and engage in a series of tent meetings at some point to be selected.

ELDER L. H. CRISLER, president of Florida Conference, writes that the place of their proposed camp meeting has been changed from Seffner to Tampa. The change is made partly on account of the good interest in the tent meetings held at Tampa by Elder J. W. Collie. The date of the camp meeting will be November 8-18. Brother Crisler reports favorably of the work in Florida. There have been fifty accessions to the faith since the organization of the Conference, nine months ago.

THE latest advices from the work in Jamaica Island state that the church at Kingston has forty-four members. At another point, in the Blue Mountain Valley, about twenty are keeping the Sabbath. The people are much given to rum and tobacco, but immediately give them up on accepting the truths presented by our missionaries. An Independent Baptist minister has accepted our doctrines, and

is preaching them to his people. He expects that the more substantial members of his flock will go with him. The canvassing work progresses encouragingly.

ELDER J. H. COOK, for several years a minister of California Conference, has gone to Colorado, hoping to regain his failing health. He has been suffering with asthma for a year or more.

TENT meetings are to be held in Benicia, Cal., by Prof. E. L. McKibben and Brother Stephen Hare, and also at some point in Ventura County, by Elder D. C. Hunter and Brother J. G. Smith. Special interest in our work is being manifested in East Los Angeles, as reported by Elder R. S. Owen. A tent effort is contemplated in that locality.

NEW PUBLICATIONS.

"CHOOSE YE THIS DAY." This is No. 14 of the *Apples of Gold Library*. It is an earnest and impressive exhortation to the sinner to choose the service of God without delay. It is an excellent number to place in the hands of the unconverted.

"THE CROSS OF CHRIST." No. 15 of the *Apples of Gold Library*. This is a clear and forcible exposition of this subject. It exposes many false ideas and views of the cross, and shows what the true cross is, and in what it consists.

The price of each of these numbers is 50 cents per hundred, or \$4.00 per 1,000. Address Pacific Press Pub. Co., Oakland, Cal.; 43 Bond Street, New York City; 18 West Fifth Street, Kansas City, Mo.

"CALIFORNIA YEAR BOOK FOR 1894-95" is ready for distribution. It contains in compact form comprehensive synopses of proceedings of the annual meetings of California Conference, California Tract Society, California Sabbath School Association, Pacific Press Publishing Company, Rural Health Retreat, and Healdsburg College. There is also a directory of all officers of these associations and institutions, and Conference laborers; a list of churches, with the number of members and amount of tithes paid the past year; a table giving the area and population of the various counties in the State, together with the name and population, in 1890, of each county seat. Also a page devoted to postage and postal regulations. The whole is compressed into 32 pages *Apples of Gold* size, and sells for 5 cents. Address, California Tract Society, 1059 Castro Street, Oakland, Cal.

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.

SPECIAL NOTICES.

Will those who may have occasion to send a cable message to the Echo Publishing Co., Ltd., of North Fitzroy, Victoria, Australia, please note that the cable address has been changed to "Echo." Any cable message from New Zealand, or other countries, addressed "Echo, Melbourne," will be delivered to us. W. D. SALISBURY, Sec.

MAIL for Elder J. M. Cole should be addressed, Norfolk Island, South P. O., via Sydney, N. S. W. Letters require 5 cents for each half ounce; newspapers and books or other printed matter, 1 cent for each ounce, and must be fully prepaid.

MAN'S NATURE AND DESTINY.—Asserted tract package No. 5. Six subjects or chapters in one; price, 10 cents. Address, Pacific Press, Oakland, Cal.

CAMP MEETINGS FOR 1894.

DISTRICT NUMBER ONE.

Virginia, Mt. Jackson.....Aug. 7-14
West Virginia, Parkersburg.....Aug. 16-27
Vermont, Morrisville.....Aug. 23 to Sept. 3
New England, Tyngsborough..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, Tampa.....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, Keene.....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

Colorado, Delta.....Oct. 3-8
Arkansas (Southern), Nashville.....Oct. 19-29

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.

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.

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. 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.

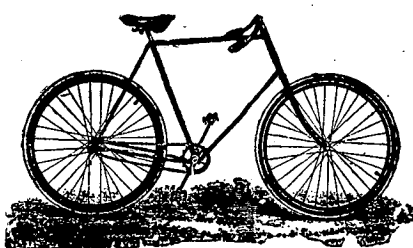
Los Angeles.—Church at 143 Carr Street. Preaching service Sunday evening 7:30. Missionary meeting Wednesday evening 7:30. Sabbath school on Sabbath at 9:45, and preaching service at 11 A.M. All are welcome.

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.



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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. 8:3

LESSON IX.—SUNDAY, AUGUST 26, 1894.

THE FIRST MIRACLE 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 2: 1-11.

1. AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there;
2. And Jesus also was bidden, and his disciples, to the marriage.
3. And when the wine failed, the mother of Jesus saith unto him, They have no wine.
4. And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.
5. His mother saith unto the servants, Whatsoever he saith unto you, do it.
6. Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece.
7. Jesus saith unto them, Fill the waterpots with water and they filled them up to the brim.
8. And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it.
9. And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him,
10. Every man setteth on first the good wine; and when men have drunk freely, then that which is worse; thou hast kept the good wine until now.
11. This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

Golden Text: "This beginning of miracles did Jesus in Cana of Galilee, manifesting forth his glory." John 2: 11.

NOTE.—This lesson contains an account of the first miracle of Jesus. It was wrought in Cana of Galilee, eight or nine miles northeast of Nazareth. It was the home of Nathanael, or Bartholomew. John was still preaching in the wilderness of Judea. The last lesson left Jesus on the way from Bethabara to Galilee, having connected with him Philip and Nathanael, and the three or four disciples he had already made. On reaching Nazareth, two or three days later, his mother, together with himself and disciples, were invited to a marriage.

SUGGESTIVE QUESTIONS.

1. After Christ's conversation with Nathanael, what occurred in Cana of Galilee? Verse 1.
2. Who were there?
3. Who else besides were called to the marriage? Verse 2. Note 1.
4. When the wine failed, what did the mother of Jesus say to him? Verse 3.
5. What reply did Jesus make to his mother? Verse 4. Note 2.
6. What did the mother say to the servants? Verse 5.
7. What vessels were there near at hand? Verse 6. Note 3.
8. What did Jesus say to them? and how was his command obeyed? Verse 7.
9. After the servants had filled them up, what command did he give? Verse 8.
10. Did the ruler of the feast know of this matter? Verse 9.
11. As he tasted the wine, what did he say to the bridegroom? Verse 10. Note 4.
12. What did he do in this beginning of miracles? Memory verse. Note 5.

NOTES.

1. It seems, from the meager account that is given of this, that the mother must have been a friend of the parties where the marriage took place, or a relative, from the familiarity which is shown and the commands which she gives the servants. It is worthy of note that, while our Lord was never married, yet his first public appearance was at a wedding. He sanctifies all true earthly joys, and shows that he honors the institution of marriage, which was given by him in Eden before sin entered. Those who would destroy or weaken the marriage relation in any way are contrary to Jesus of Nazareth.

2. Woman, what have I to do with thee?—Schaff

says the English words convey an impression of disrespect and harshness which is absent from the original. The use of the Greek word for "woman" is consistent with the utmost respect. The Cambridge Bible says the word might more properly be rendered "lady." In Homer, for example, Priam thus addresses his queen. The question literally is, "What is there to me and thee?" That is, "My work is different from yours; leave me to myself." "The earthly relation of Christ to his mother was ended. He who had been her submissive son was now her divine Lord. Her only hope, in common with the rest of mankind, was to believe him to be the Redeemer of the world, and yield him implicit obedience. The fearful delusion of the Roman Church exalts the mother of Christ equal with the Son of the infinite God; but he, the Saviour, places the matter in a vastly different light, and in a pointed manner indicates that the tie of relationship between them in no way raises her to his level, or insures her future. Human sympathies must no longer affect the One whose mission is to the world. The mother of Christ understood the character of her son, and bowed in submission to his will. She knew that he would comply with her request if it was best to do so. Her manner evidenced her perfect faith in his wisdom and power, and it was this faith to which Jesus responded in the miracle that followed. Mary believed that Jesus was able to do that which she had desired of him, and she was exceedingly anxious that everything in regard to the feast should be properly ordered, and pass off with due honor. She said to those serving at table, "Whatsoever he saith unto you, do it." Thus she did what she could to prepare the way."—*Great Controversy, vol. 2, page 102.* Jesus perhaps meant that the time had not yet come for him to begin his public ministry. Not until the wine was wholly gone, not until their time of need had come, did Jesus manifest himself. When all other sources of help fail, then Christ becomes to us our help. Man's need is God's opportunity.

3. THESE waterpots were evidently there so that the Jews could wash themselves according to their customs and traditions. They used neither knives nor forks in eating, but only their hands and fingers. The feet of each guest were to be washed as he entered. The rabbis placed washing and cleansing outwardly above all inward righteousness. Note also that these vessels were *waterjars*, not wine vessels, so that, in all probability, there was no residue or sediment of wine remaining in them which could give a flavor to the water. The term "firkin" is almost the exact equivalent of the Greek *metretes*, which was about nine gallons. All these jars, therefore, held from 18 to 27 gallons each.

4. **Good wine.**—There is nothing whatever in the original words which would indicate whether the wine was intoxicating or not. But we cannot conceive for a moment that the Lord of glory created that which was a poison, and which he himself had forbidden in the words which he had spoken through his servants in the past. It was Christ speaking through Solomon: "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Fermentation is a process of decay, and Christ did not create fermentation or disease. What he did create was good, that which was healthful as well as refreshing. In other words, it was just the same life which he had placed in the grape, without going through the long process of nature. In what is called the natural way God works his wonderful miracle of putting life into the grape, and making it food and strength for man. In this matter the process was quickened, and God did instantaneously by his word what is done by the slower process which he has ordained by that same word in nature.

5. **Manifesting forth his glory.**—He showed that the creative power of God was in him, and that just as he could change that water into wine, so he could change the natural heart of man into that which would glorify God; and the lesson that we should learn from it is that the same power that wrought that miracle may perform in us just what is needed to fit us for the kingdom of God. His glory is also his goodness, and he shows by this that he has respect unto the wants and needs of men in all that is good for them. The filling of the various kinds of luscious fruits with their refreshing juices is God's constant miracle before us; and he would have us learn, even by nature's laws, of his goodness, and that all things show forth his glory, except sin and

sinful men. He came right down to men; he does so still. He meets our needs just where we are, if we will but trust in him.

LESSON VIII.—SABBATH, AUGUST 25, 1894.

GIVING NO OFFENSE AND GLORIFYING GOD.

Lesson Scripture, Luke 17: 1-19.

1. AND he said unto his disciples, It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come!
2. If we were well with him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble.
3. Take heed to yourselves; if thy brother sin, rebuke him; and if he repent, forgive him.
4. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.
5. And the apostles said unto the Lord, Increase our faith.
6. And the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you.
7. But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat;
8. And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterwards thou shalt eat and drink?
9. Doth he thank the servant because he did the things that were commanded?
10. Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.
11. And it came to pass, as they were on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee.
12. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off;
13. And they lifted up their voices, saying, Jesus, Master, have mercy on us.
14. And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed.
15. And one of them, when he saw that he was healed, turned back with a loud voice glorifying God:
16. And he fell upon his face at his feet, giving him thanks; and he was a Samaritan.
17. And Jesus answering said, Were not the ten cleansed? but where are the nine?
18. Were there none found that returned to give glory to God, save this stranger?
19. And he said unto him, Arise, and go thy way; thy faith hath made thee whole.

The sixteenth chapter of Luke includes two parables,—the unfaithful steward, and the rich man and Lazarus. The chapter is not omitted from detailed consideration in this study because it is unimportant, but because it is thought better not to open the way for the speculation and controversy that would inevitably arise in a class study of the two parables. Each one would have a theory as to the meaning of the parables, and the time of the class would be worse than wasted. It is evident from verses 14 and 15 that the entire chapter is directed against covetousness. Let each one meditate upon the parables more than he ever did before, but forbearing to speculate or to indulge in any fancies as to what they mean. In the meantime, the continuity of this study of the book of Luke will be unbroken if you remember that the sixteenth chapter is devoted to the two parables.

In the lesson before us we have a warning against causing any to stumble; an illustration of the fact that we have nothing by which we place God under any obligation to us; and the account of the healing of ten lepers, only one of whom thanked God.

1. What did Jesus say will certainly come?
2. What about the one by whom they come?
3. What would be better for such an one?
4. Of what are we to take heed?
5. What is to be done in case a brother sins?
6. What if a brother trespasses against us repeatedly?
7. What did the apostles see was necessary in order thus to forgive?
8. What did Jesus say about the power of faith as a grain of mustard seed?
9. If one has a servant, what will be expected of him?
10. When the servant waits upon his master, what only does he do?
11. What might be said of us if we had done all that is commanded us?
12. What only can we do?
13. As Jesus was going to Jerusalem, through what did he pass?
14. Who met him in a certain village?
15. What did they cry out?
16. What did Jesus say to them?
17. What took place as they went?

18. What did one of them do when he saw that he was healed?

19. Who was this one?

20. What did Jesus say about it?

NOTES.

1. "OFFENSES." The Revised Version has "occasions of stumbling." The Greek word is *skandala*—scandals. The idea is not of things by which one may be personally affronted, but of sin of any kind—things whereby one stumbles.

2. "TAKE heed to yourselves." Compare Gal. 6:1. "If a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." The Revised Version omits the words "against thee." "If thy brother sin, rebuke him; and if he repent, forgive him." This removes the personal element, which should not appear in any case. Our duty to restore a brother is as great if the offense be against anybody else as though it were against us, and we are to have no more feeling over the matter because our personal rights have been interfered with than though the offense was against a stranger.

3. IN the fourth verse we have offenses against the individual referred to. If a brother trespass against us seven times in a day, and seven times turns and says, "I repent," we are to forgive him. We cannot suppose that this limits the number of times we are to forgive, for he who would keep count of the number of times that he was trespassed against, and the number of times that he had forgiven, so as to be sure not to overstep the number, would thereby show there was no real spirit of forgiveness in him. The idea is that there is to be nothing but a spirit of forgiveness all the time. "And be ye kind one to another, tender-hearted, forgiving one another; even as God for Christ's sake hath forgiven you." Eph. 4:32. How does God forgive?—"All things are of God, who hath reconciled us to himself by Jesus Christ. . . . As though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:18-20. Notice that if the brother shall say, "I repent," we are to forgive him. We are not to inquire into his motives nor his sincerity.

4. "AND the apostles said unto the Lord, Increase our faith;" literally, "add to us faith." Whether the apostles really asked for an increase of faith, or that they might have faith, makes no difference, for the Saviour's answer shows that if one has faith at all it is sufficient. Faith cannot exist with doubt. If one has faith as a grain of mustard seed, he has no doubt whatever; and therefore he can do all things that may be done by faith. Such forgiveness as is here enjoined cannot be done without faith, for we are to forgive as God forgives, and that can be done only with his Spirit, which is ours only by faith.

5. EPH. 6:5-9 shows the proper relation between masters and servants, as also in Matt. 20:25-28. No one is to exhibit a lordly disposition toward any other. All are brethren, and there is no respect of persons with God. Therefore Luke 17:7-9 cannot be construed as teaching that employers need not be grateful for services rendered by employees. Jesus took the ordinary condition of things as an illustration. The lesson that we are to learn is not to expect that whatever we do we are adding anything to the Lord, so that he is under obligation to us. Let no one think that in a few short years he can earn an eternal reward. "The gift of God is eternal life."

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News and Notes.

FOR THE WEEK ENDING AUGUST 6.

RELIGIOUS.

—A new Sunday-closing ordinance has been promulgated in Fresno, the old one having been found defective.

—It is said that since the passage of the act to enable Utah to become a State, there is increased activity in Mormon missionary effort. Missionaries in large numbers are being sent throughout this country and to foreign lands. The Mormons are determined to maintain political control of the State.

—Bishop Alphonse W. Wilson, of the Southern Methodist Church, who spent many years in mission work in China and Japan, says: "There is much reason for fear for the safety of the missionaries, both men and women, now stationed in China and Corea. The natives are always ready to visit the responsibility of trouble on foreigners, no matter how remote they may be from the cause of the trouble."

—That old Sunday law of the reign of Charles II., recently resurrected in Australia for the purpose of punishing Seventh-day Adventists, is also liable to make trouble in England. The mayor of Leeds was recently arraigned, at the instance of the Sunday Observance Society, for granting permits to deliver public lectures on Sunday. Fidelity to the law prompted the jury to find a verdict against the defendant. They added the opinion, however, that the "obsolete law should be repealed," in which opinion the judge concurred.

—The Catholic Total Abstiners' Association, in session last week, at St. Paul, Minn., received the following telegram from Frances E. Willard, president of the World W. C. T. U.: "Please give sisterly greeting to the convention. The Catholic Church sets a great example in Satolli's decision. Send us fraternal delegates." Fraternal delegates were chosen. It is now declared that, as Leo XIII. has already urged all priests to enter the temperance reform, and the clergy are committed against the saloons, "the day of the vindication of the church in America will be near at hand." Papal artifice is just now posing for Protestant admiration with a remarkable degree of success.

—The General Conference of the Australasian Wesleyan Methodist Church, recently in session at Sydney, adopted resolutions in favor of union with the other branches of Methodism in Australasia. The constitutional basis upon which the church is prepared to unite with other Methodist Churches of like faith and practice, is the plan agreed upon by the Methodist bodies held in Melbourne in 1892. The resolutions provide for a standing committee on Methodist union who shall have power to act in the matter during the interval between the present and the succeeding General Conference. The Conference directs each of its annual conferences to ask the other Methodist bodies to join in creating within its own bounds a federal council of Methodist Churches. A resolution was carried unanimously that when all the Methodist bodies are united they shall bear the title "The Methodist Church of Australasia."

SECULAR.

—The business part of Lakeview, Mich., was burned on the 3d inst.; loss estimated at \$130,000.

—Santos, the assassin of the French President Carnot, has been sentenced to death by the guillotine.

—At Provo, Utah, on the 1st inst., Judge Smith sentenced Enoch Davis, a wife murderer, to be shot to death.

—The telegraph reports that crops were considerably damaged by frost in some parts of Nebraska on the 4th inst.

—The Lincoln Institute, near Jefferson City, Mo., was struck by lightning on the 2d inst., and burned to the ground.

—A destructive fire occurred in Chicago on the 1st inst., the loss being estimated at \$1,500,000. The principal damage was in the lumber yards district.

—Omaha, Neb., butchers, to the number of 1,300, are reported to be on a strike, to the great inconvenience of the packing houses and meat consumers.

—The republic of Peru is represented as being in a state of ferment on account of active rebellion. The rebels are said to be gaining strength, although some prisoners taken by the government forces were promptly shot.

—In a high school of Providence, R. I., the year has been begun with the formation of classes of girls for instruction in dressmaking and housekeeping. At the end of the year the diploma will depend, not upon an essay on the subjects usually selected by girl graduates, but upon the gowns the pupils have made for themselves, and upon the good dinner which they can cook.

—The Spanish Government, on account of misgivings regarding the possible results to the Philippine Islands in the event of Japan becoming the dominant power in the East, has purchased three cruisers from English firms.

—An investigation of the affairs of the Perris Indian School, in San Diego County, Cal., has resulted in charges of gross fraud upon the government by Rev. B. F. Savage, former superintendent of the school, who is now supposed to be in Mexico.

—About 200 traveling "industrials" entered Connellyville, Pa., on the 3d inst., and, after demanding food from house to house, boarded an East-bound freight train. After a desperate fight with railroad men, about 100 of the industrials were landed in jail.

—Mayor Stephens, of East St. Louis, at the request of the business men, has addressed a letter to the managers of the various railroads which center in East St. Louis, asking them to take back their old employes who lost their positions during the strike.

—The Japanese residents of San Francisco have determined to raise a fund of \$10,000 to assist the authorities of their native country to carry on the war with China. They also propose to raise a force of 4,000 men. The Japs of Tacoma, Wash., are talking in a like strain.

—A protest to Congress will soon be entered from the Oklahoma and Indian Territories against Indian dances. These dances, it is claimed, have become so vulgar that some of the more modest white people and the best Indians believe that the national government should interfere.

—The revolt of the followers of Tamasese in Samoa seems to hold out beyond all expectation, and it is now surmised that they are secretly assisted by the Germans, who are at present trying to secure a protectorate on the ground that the present tripartite arrangement is inadequate.

—The Russian newspapers are unanimous in saying that, whatever the results are between China and Japan, Russia will not tolerate any diminishment of Korean territory or alienation of Korean independence upon the part of Great Britain or any other power if such interference endangers Russian interests.

—An experimental lot of ten car loads of California pears and plums shipped in refrigerator cars was started eastward on the 4th inst., destined to London. It was expected that the fruit would be landed in London in twelve days. A car load is 480 fifty-pound boxes, the expense to London being \$750 per car load.

—Brazil is still far from being tranquil. A plot to assassinate or abduct the newly elected president, Prudente Jose de Moraes, has just been discovered. It was the design to prevent his assuming the duties of the office. It is also stated that 3,000 insurgent troops are marching on Port Allegre, the capital of the State of Rio Grande do Sul.

—Internal revenue collectors have discovered that numerous certificates of registration for Chinamen were fraudulently obtained at Rock Springs, Wyo., being accompanied with photographs taken at that place from pictures sent from China. It is also stated that a Chinese merchant of Portland, Oregon, is offering \$300 apiece for certificates, as he is engaged in bringing in his countrymen from British Columbia.

—The Navy Department proposes to preserve the old *Hartford*, Admiral Farragut's flagship during the Rebellion. The old relic lies at Mare Island Navy Yard, California, and Congress has appropriated \$150,000 for her restoration. England still preserves Nelson's flagship, and our government does not want to be outdone in patriotism. Navy yard employes are rejoicing over the opportunity of a good job.

—Fame is too often "an empty bubble," especially when gained in an *in-famous* calling. A young California "feather-weight" prize fighter, who a few months ago was the subject of flattering telegrams in all the newspapers, was brought up last week in a Chicago Police Court on a charge of vagrancy. It is better to "fight the good fight of faith." There is, of course, less present notoriety, but the prize is a "high calling" and an "incorruptible crown."

—Japan and China are warring in earnest. Last week it was stated that Japan had sunk a transport drowning nearly 1,000 Chinese. Since then a Japanese vessel has been sunk by a Chinese war ship; the Chinese have won a land battle near Seoul, Corea, and the Japs subsequently won a counter victory. It is said that, while the Chinese greatly outnumber the Japs, the latter are better prepared for war. It is probable that England and Russia will eventually keep either of the contestants from absorbing Corea. It looks as though this land of ancient ideas would be propped up something after the manner of Turkey and Siam, and preserved as a "buffer" to keep stronger nations from coming too close together. Our own government is also under some treaty obligations to the Corean Government, and her attitude is now described as one of "benevolent neutrality."

—A press correspondent cables from London that it is already apparent in London that Lord Rosebery's government will be sternly called to account by the English people for having allowed the peace of the world to be broken by the ominous war between China and Japan. But if England's shipyards should be filled with orders for battle ships for both contestants, and her armories find market for extensive sales, as is likely to be the case, there will be a division of opinion.

—The steamer that conveyed the Wellman Arctic exploring expedition was crushed in the ice, May 24, in latitude 80 degrees north and 87 degrees east. Wellman and some of the men endeavored to go ahead over the ice, having rescued provisions, instruments, etc. The captain of the steamer and others of the party returned over the ice 230 miles, amid great suffering and many perils, until they met a sealing vessel which brought them to Norway. The captain is now fitting out a relief expedition at Copenhagen.

—It is announced that the Tehuantepec Railroad is finished. By this route, ocean travel from San Francisco to New York is 1,173 miles shorter than by Panama; but the line of railroad travel is greater—the distance from the Gulf of Mexico to the Pacific Ocean being 205 miles, while the Panama line from ocean to ocean is but 47 miles. An advantage in favor of the Tehuantepec route is that it belongs to the Mexican Government, and will not be subject to the vicissitudes of speculation, or the greed of monopoly, as the Panama road has been in the past. Commercial interests will no doubt be greatly benefited by the new line.

—On the night of the 3d inst., at Eureka, Mo., an express train ran onto some dynamite bombs, which had been placed on the track, and a terrific explosion followed. The engine was wrecked, the track torn up, a great hole torn in the earth, and the whole train terribly shaken. The dynamite had been stolen from a car load of explosives standing on a side track, and it is deemed miraculous that the whole lot was not exploded by the shock. The deed is supposed to have been done for the purpose of robbery, as a masked man with a drawn revolver ordered the express messenger to hold up his hands. The messenger replied with a shot, when the robber returned the fire, twice wounding the messenger. He then ran away, and it was thought he was wounded.

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Signs of the Times

OAKLAND, CAL., MONDAY, AUGUST 6, 1894.

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The *Review of Reviews* for August has a character sketch of Sir George Dibbs, premier of New South Wales, Australia, by Mr. J. Tighe Ryan. Sir George, by the way, appears to be quite a mechanic. Says Mr. Ryan, in speaking of a visit to his premises: "On the way to the outhouses I examined a brick kitchen, which the premier erected last year. 'I worked on it on Saturdays,' he explained, adding in an undertone, 'and occasionally on Sundays too.'" Might it not be well for some of the Sunday-law people of New South Wales to try the laws of Charles II. on Sir George Dibbs before persecuting men who observe the Sabbath according to the commandment?

Says the *New York Voice*.—

"The W. C. T. U. wants to know where Debs got his authority to use the white ribbon as a badge of sympathy for striking A. R. U. men. The white ribbon is the emblem of the W. C. T. U., and is so legally registered at Washington."

But why should the W. C. T. U. complain? Are they not both working for the same ultimate end, controlled by the same ambition. We might question the propriety of the color in either case. Why has any political party the right to arrogate to themselves any color?

In these troublous times the following from one of America's greatest preachers (now dead) is worthy of consideration:—

"Justice and Liberty are pilots that do not lose their craft. They steer by a divine compass. They know the hand that holds the winds and the storms. It is always safe to be right; and our business is not so much to seek peace as to seek the causes of peace. Expedients are for an hour, but principles for the ages. . . . Nothing can be permanent and nothing safe in this exigency that does not sink deeper than politics or money. We must touch the rock, or we shall never have firm foundations."

Just now, when so many people, male and female, are out of employment, Satan is throwing out many snares to entrap the unwary. Young girls are always special objects of temptation, although, be it said to their praise, they are generally more discreet than the young men. But "marriage is honorable," hence there could not be a more alluring trap set for a poor girl out of employment. It is therefore not surprising that we read of schemes to procure white wives for Chinamen who are supposed to be well off in this world. The frequency of such alliances in Providence, R. I., having led to

a suspicion that some decoying agency exists in that city, the *San Francisco Chronicle* gives the following timely warning:—

"The Providence authorities should do their utmost to break up the agency that is supplying white wives for Chinese. Most of these girls enter upon matrimony with these Mongolian husbands with no idea of what such relations mean. Apparently they do not know that it means certain moral degradation and equally certain abandonment when the Chinese get ready to return to the mother country. Never yet has there been an instance of a Chinese husband taking his white wife back to China, for the old mothers of Mongolians do not take kindly to foreign daughters-in-law."

"SCIENCE FALSELY SO CALLED."

"OTTAWA, August 4.—Professor Ezekiel Wiggins, weather prophet, concurs in the opinion expressed in some quarters that the bright projection of Mars seen by Javelle at the Nice Observatory, July 28, is a signal from the Marsians to the people of the earth. He said to-day: 'There is the best scientific evidence to prove that man is a native of Mars, and has lived there millions of years before he was transplanted to Earth, leaving a greater part of the human family behind. The Marsians regard us as their lost brethren, and have been searching for us for thousands of years. They have been especially hopeful since they saw the electric light in our cities. We will be able to converse with them by signals before another century passes. It is much easier for Marsians to see our signals than for us to see theirs, for the earth appears to wax and wane like the moon, so that they can easily see lights on our dark hemisphere, while their planet always has its light side toward us.'"

In these days of scientific research one is deemed decidedly unlearned who does not accept the claims of science. Many "learned divines" have endeavored to make the Bible harmonize with all the conclusions of the scientists, and, failing to do so, have rejected the Bible wherein it fails to agree with such conclusion. It will be in order now to test the Scriptures again by this conclusion of Professor Wiggins'. In this case, however, science is a little behind; some twenty-five or thirty years ago one Denton, a Spiritualist lecturer, said that his sister, who was a medium, had seen the inhabitants on Mars. We do not know whether Mars is inhabited or not; but we do know that the man of our planet was not transplanted from that planet. The word of God says that "the Lord God formed man of the dust of the ground" (Gen. 2: 7), and that "the first man is of the earth, earthy" (1 Cor. 15: 47). Professor Wiggins' manifest departure from the truth in this particular, based on "the best scientific evidence," is enough to render his whole position dubious. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8: 20. God's people are specially warned to avoid the "oppositions of science, falsely so called." We do not oppose science as such; true science is truth, and therefore must agree with the word of God, which is truth. Whatever is opposed to the word is not truth, and is, therefore, not science, but is "falsely so called."

POST-MORTEM CHARITY.

REV. D. A. DRYDEN, of Gilroy, Cal., a pioneer Methodist minister, but latterly a Swedenborgian, died recently. A striking feature of the occurrence is that some twenty years ago he advanced certain heterodox theories, notably concerning the resurrection, which his ministerial colaborers could not indorse, and he was finally desposed from the ministry. He afterward drifted into Swedenborgianism, and died a minister of that faith. Now that he is dead, his former Methodist associates are almost gushing over with laudations of his virtues. Here is an extract from the too-late charity of one of the more prominent of them:—

"The genial, vivacious, versatile Dryden dead! What a brotherly duty it would have been to follow that honest man to the grave. We did not know; the connection had been broken—needlessly broken, as I must think. Our zeal for orthodoxy ran wildly away with our charity. His error concerning the resurrection of the body, as compared with Bishop Foster's, was mild as dawn compared with the blaze of full-orbed day. The bishop's is more elaborate

and a thousand times more influential. But he is a bishop! . . . I devoutly believe that his [Dryden's] heart was right in the sight of God toward men. My only doubt of meeting him in the heavenly sphere arises from the fear that, as Whitefield said of Wesley, he will be so far above me that I shall not catch a glimpse of his exceeding glory."

We shall be interested to see how this experience of regret for withheld charity will in the future affect the writer of the above memoriam. The last time we heard him talk, his "zeal for [assumed] orthodoxy" was still running "wildly away with his charity." He was at that time advocating a stringent Sunday law, the effect of which he well knew would lead to the imprisonment of honest men who should conscientiously exercise their God-given right to work six days after resting on the Sabbath day according to the commandment; and when he well knew it would lead to the fine or imprisonment of other honest men who might exercise their God-given freedom of conscience in the matter of Sunday observance. Confession is good, but true penitence means forsaking error as well as confessing it. May he never again allow his zeal for orthodoxy to run away with his charity; and may his brethren in the ministry be admonished by his regret.

A LESSON FOR LABORING MEN.

From the standpoint of mere secular expediency, to say nothing of the higher view from the standpoint of the word of God, there is a striking lesson for the laboring class in the results of the great strike. Here are a few items which it will pay them to read and digest:—

"We are not surprised that the great strike turned out to be a failure. The leader, Mr. Debs, is a graduate of 'Keeley Cure,' and afterwards became a 'backslider.' This whole Western country was held under bondage for three weeks by a slave to a saloon."—*The Occident*.

"One of the American daily papers presents a vivid picture of a Chicago merchant craving the permission of Mr. Debs, of the Railway Union, to ice his meats on the cars, and being refused by this man permission to ship them; and also of the Governor of California asking consent of one of the deputies of this Mr. Debs to travel from San Francisco to the capitol at Sacramento."—*Ib.*

"According to the *Baltimore American*, Mr. Debs receives a salary of \$3,000 a year as president of the A. R. U. The vice president receives \$2,000, the secretary \$2,000, and six directors \$1,500. Seventy organizers are paid \$5.00 a day, and ten clerks \$4.00 a day."—*Ib.*

"Honest laboring men of California, let me beseech you, in the name of common sense, avoid an adventurer in any form."—*Governor Markham*.

In all these great labor organizations we have the absurd spectacle of a few well-paid adventurers holding the power to order thousands of men to stop work and become objects of charity at any moment. And not only so, but holding the power to stop the commerce of the country, and beggar honest men of every industrial calling. The tyranny of the corporations, or of capital in any form, bad as it is, is not to be compared with that of anarchy, or adventurers vested with power. Will the laboring classes learn the lesson? A few of them will, but the masses will continue to follow the *ignis fatuus* of "organization" until it becomes armed revolution. And then—but the rest of the lesson is for those who know the meaning of these things from the standpoint of God's word: "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

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