

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.

Feeding upon God's Word.—Feeding upon the word of God continually does not mean a continual reading of the word, a cramming of the mind and memory with its facts. The healthy man with a competence in a land of plenty feeds continually on food suitable to him; but that does not mean that he is continually eating. He sits at the table but two or three times a day. He eats slowly and sufficiently. He masticates the food thoroughly. He allows time for the digestion, assimilation, and absorption of the food. Each of these processes is as important as that of the eating. It is so with our spiritual food. We should read and study the word of God, slowly, thoroughly, weighing well each word. Then comes meditation upon the word, applying its principles to the acts of our lives, making it a very part of ourselves, even as the material food becomes a part of our bodies. So shall we become like God, on whose word and life we feed.

Evolution versus Creation.—He who accepts and holds to the theory of evolution as regards the existence of the earth, who holds that the earth was not created by the fiat of God, but that through inherent energy it evolved from state to state till it reached its present condition,—he who holds to this, professed Christian though he may be, will logically and inevitably be led to reject regeneration, or the new birth through Christ Jesus. The pledge of Christ's power to save us is his power in creation. The same power that called cosmos from chaos and light from darkness changes the chaos of sin within the heart of man to the cosmos of righteousness, and chases away the darkness of carnality by the light of Jesus Christ. Regeneration is a recreation. Eph. 2:10; 2 Cor. 5:17; 4:6. But if it be evolution in the first case, is it not evolution in the second? Thus will the one error lead to the other. But the world could no more have evolved itself than the leopard can change his

spots or the Ethiopian his skin or the sinner his heart and life. It is only the power of God which can bring suns and worlds into existence. It is the same power which recreates man and brings him into a new existence. The first is a pledge of the second. The rejection of the first leads to the inevitable rejection of the second. Jesus said, "If ye believe not his [Moses'] writings [the record of creation], how shall ye believe my words?"

THE GREAT STRIKE AND THE SABBATH.

WHO ARE RESPONSIBLE FOR SABBATH DESECRATION?

THERE is no question among the various classes of thinking men as to the evil of the recent great railway strike and boycott, resulting in the paralysis of commerce throughout the breadth of a continent, in the financial ruin of thousands, in throwing myriads of laboring men out of work and reducing their families to beggary, in bringing untold loss upon thousands of innocent farmers and tradesmen, in defiance of law and authority, in broadening the gulf between rich and poor, in the loss of a score of lives. Its results were evil, and only evil, and those who will feel it most are those who quit work at the bidding of a few autocratic, irresponsible leaders.

Many causes have been assigned, all of which were more or less operative. Space will not permit their analysis or enumeration. What we wish to examine here is an alleged cause, from a religious standpoint, of the great strike and its consequent lawlessness. This cause has been presented with a decided unanimity of sentiment by different religious authorities.

Said the Rev. W. W. Case, of the Howard Street Methodist Episcopal Church, San Francisco, in a sermon preached July 15, on "The Infant Hercules Strangling Juno's Great Snakes," reported in the *Chronicle* of July 16 (the Italics in the following quotations are ours):—

"They [the railroad companies] have done more to overthrow one of the pillars of God Almighty than anybody else," said the speaker, "and that pillar was, 'Remember the Sabbath day to keep it holy.'"

The speaker then referred to the utter disregard of all railway companies to keep the sabbath day. They even went so far as to offer reduced rates on Sunday. He directly charged the railroad companies with being responsible for the present strike.

Rev. R. F. Coyle, D.D., of the First Presbyterian Church of this city, in a sermon on "The Signs of the Times," preached July 15,

printed in the *Oakland Enquirer* of July 17, uttered the following sentiments:—

Again, the signs of the times point to the retributions which must follow the violation of God's law concerning the Sabbath. Capital, in its greed, in its insatiable avarice, has robbed the workingman of his sabbath, and now it is reaping its harvest. It has kept him at work, especially in connection with our railways, seven days out of the week, taken from him the opportunity of developing his conscience and improving his moral nature, and see what has come of it? Lawlessness is rampant, property is threatened and destroyed, a spirit of violence is in the air. We can hardly wonder at it. When capital forces its employes to break God's laws, it can hardly expect them to be loyal to human law. When rich corporations trample upon the commandments of Heaven, and become the most conspicuous law-breakers in the world, they are sowing the wind, and need not be surprised if they have to reap the whirlwind. The riots of 1877, which came so near laying Pittsburg in ashes, were carried on by workmen whom capital had robbed of their sabbaths. In the lurid light of burning buildings flung upon the sky, one might have read the judgment of God against the desecration of his holy day. The rioters of the present hour, the turbulent, maddened disturbers of the peace, whose acts have paralyzed trade, and threatened the very life of the country, are mostly men who have been denied the boon of sabbath rest and the uplift of sabbath worship.

The retribution of violated sabbaths is not all on the side of capital. Labor is feeling it. Labor unions have contributed their own share toward secularizing the Lord's day, and the bread of disobedience to God which they cast upon the waters they are finding again. It is coming back to them, and they are compelled to eat the bitter food of their own cooking. They cry out against capital for requiring of them Sabbath labor, and they have a right to; but while they are doing it, by picnics, by excursions, by Sunday travel, and by Sunday buying, they do not hesitate to rob some of their own fellows of their Sabbath rest. If they travel, somebody must serve them; if they buy, somebody must sell; if they turn the sabbath into a day of pleasuring, somebody must do the drudgery. There is nothing more certain than that our workmen, by their high-handed desecration of the Sabbath, are partners with capital in girdling the tree that shades them. They are helping the money power to cut away their protection, and bringing down upon their heads the judgments of God.

We are all guilty here, more or less. Christian people are guilty. They, too, have dropped down into a widespread profanation of God's day, and are robbing the Almighty. They buy, and sell, and ride unnecessarily, even as do others. Their example does not emphasize their regard for the sabbath. Toward every point of the horizon there is evidence that they do not remember the sabbath day to keep it holy. The church is guilty. She has become surfeited with pride and worldly prosperity, and turned a deaf ear to the command that rings down from the lips of Jehovah to reverence his Sabbaths. Upon us all, therefore, the retributions of God's law are coming. Sinai is not a back number. The mountain still smokes and thunders. The Decalogue is still in force. The fourth commandment still holds. But we have violated it as a people, and filled up the cup of God's righteous wrath by our disobedience, and he is making us drink it. Heaven grant that the drinking of it may hurry us to repentance, and bring

us back with broken hearts to cry unto God for mercy.

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

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

The *Advance* (Congregationalist), in its issue of August 2, in an article on "Anarchy Is Irreligion," thus speaks:—

Woe to the child that grows up to despise parental authority. Unhappy indeed is the nation where children have not learned to obey the law of their homes. It is for the same reason that God has appointed a Sabbath, to remind men at stated intervals of the existence of law, and to cause them to bow before its sanctity. *The Sabbath serves the same purpose to-day as did the forbidden fruit in the Garden of Eden; a prohibition is laid upon it, that men may not use it for their own pleasure.* This prohibition is to test them and train them. It is designed continually to teach them reverence for law. *That man is an Anarchist at heart who deliberately flaunts at the sacredness of the Sabbath, or sneers at any other distinct revelation of the law of God.*

With all that is said above in regard to the sacredness and importance of the Sabbath of the Lord, we are in hearty accord. With the Rev. W. W. Case, we hold that one of the pillars of God's government is the Sabbath commandment. With Dr. Coyle, we contend that "Sinai is not a back number." "*The Decalogue is still in force. The fourth commandment still holds.*" With the *Christian Statesman*, we agree that "*piety [at least] demands a return to a strict compliance with the fourth commandment.*" And with the *Advance*, we declare that the Sabbath is a test, and that "*that man is an Anarchist at heart who deliberately flaunts at the sacredness of the Sabbath, or sneers at any other distinct revelation of the law of God.*" With the above writers, Methodist, Presbyterian, Reformed Presbyterian, and Congregationalist, and with others of other denominations who might be quoted in the same line, we agree in the above respects, and that the world of capital and labor, of trade and commerce, of Church and State, are guilty of trampling God's law underneath their feet, desecrating and profaning his holy day, and thus inviting upon the transgressors the sure penalty of disobedience; for "sin is the transgression of the law," and "the wages of sin is death."

A Vital Question.

But what day is the Sabbath of the Lord? We have the right to ask the question. More, it is the sacred duty of every Christian to ask the question. The question is not a settled one. It has not been for centuries. A question is never settled until it is settled right. A question is never settled right with the Bible Christian, with the true Protestant, till it is settled according to, and upon the rock of, God's word. Councils, creeds, Roman Cath-

olic "Fathers," tradition, one or all, cannot determine the fact; what says the Bible?

God's law of the holy Sabbath, which Dr. Coyle declares "still holds," is as follows:—

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

The following are recognized principles in the interpretation of law, as all jurists will admit; let us apply them to God's law:—

In the case of all law, it is THE INTENT OF THE LAW-GIVER that is to be enforced.

When words are plain in a written law, there is an end to all construction; they must be followed.

When the intent is plain, nothing is left to construction.

Certainly the words of the fourth commandment of the Decalogue are plain. If language means anything, that law means that the intent of the Lawgiver was that the seventh day should be regarded by his subjects as the Sabbath. And this law God based upon reasons—his resting on the day, blessing the day, and the sanctification or setting apart of the day—which can apply to no other day of the seven; for God rested on no other day, blessed no other day, set apart no other day.

But God did not leave his intent to be declared by words alone. He showed by the threefold weekly miracle of the manna for forty years that the seventh day was the Sabbath, thereby precluding any construction of the plain words of the law.

The Seventh Day of the Week.

More than this: This seventh-day Sabbath was the seventh day of the week, for it was the day which came just before the first day of the week. See Matt. 28:1; Mark 16:1, 2; Luke 23:56; 24:1. In short, the only weekly Sabbath or holy day known to the word of God is the seventh-day Sabbath, the memorial of creation, and the sign of sanctification, redemption, or re-creation in Christ. Eze. 20:12. It was the day hallowed by Christ, the Creator, in Eden, kept by patriarch and prophet, and magnified and made honorable by the holy obedience of Jesus Christ, our Example. We can "profane" only that day which God has hallowed. We can "desecrate" only that day which God has made sacred. We can remember to keep holy only that day which God has made holy. God has placed this honor upon only one day, namely, the seventh day of the week.

What then? Then the above quotations are true in principle but wrong in application. In applying to Sunday, the first day of the week, what God has indubitably and eternally, according to the plain words of Scripture, applied to the seventh day, the day just before Sunday, these teachers are instructing men to break God's law. More than this, there are many teachers among the various Protestant denominations who are continually heaping terms of reproach upon the very day thus honored of God. Then are not these

very teachers countenancing disobedience and rebellion against God's law? Are they not saying with all their tremendous influence that God does not mean what he says, that his commands are not important? And may not both capitalists and laborers draw the conclusion that if God does not mean what he says in respect to the day and time of the Sabbath, he does not mean what he says in other respects? And if he did not mean by the plain words he uses that the very day named in his law should be regarded, can those words be made to mean that any other day should be observed as the Sabbath? And may we not say, in the adapted language of Dr. Coyle and the *Christian Statesman*, quoted above, that when religious teachers instruct men to break God's laws, they can hardly expect them to be loyal to human law? Is it not true of these religious teachers (unwittingly, perhaps) that they have taught men to disregard God's law till they have come to set all law at defiance? And what shall we say of that religious teacher (he numbers thousands) who, in the language of the *Advance*, "deliberately flaunts at the sacredness of the [only true] Sabbath," a most "distinct revelation of the law of God"?

Christian brethren, in the light of the above truths who are the most responsible for Sabbath desecration? God's Sabbath, like the forbidden fruit, is a test; where will you stand? It is not a question merely of days; it is not a question of denominations; it is not a question as between parties of men. It is a question between the traditions and errors of an apostate church and the word of the living God. It is a question of simple faith in the Scriptures of truth, upon which rests your soul's eternal interest. Jesus said, "Every plant, which my heavenly Father hath not planted, shall be rooted up." The Sunday sabbath is not of God's planting. The seventh-day Sabbath is an important part of the revealed will of God. "He that doeth the will of God abideth forever." Behind the Sunday stands the Roman Church. Behind the Sabbath is Jehovah, our Righteousness. Where do you stand?

RATHER STULTIFYING EVIDENCE.

The efforts to establish the claim that "this is a Christian nation" are about as labored and withal fruitless as the attempts to adduce Scripture authority for the change of the Sabbath to the first day of the week. Two points in connection with the assumption that this is a Christian nation have lately been brought to the attention of the public, which are decidedly stultifying.

The *California Christian Advocate* of the 8th inst., commenting on the case of Private Cedarquist, U. S. A., who refused to drill on Sunday, exultingly concludes, "Verily we do live in a Christian nation after all." A moment's digest of the case will show how utterly futile is the conclusion. An officer ordered target practice on Sunday, and Cedarquist refused to obey. The conscientious soldier was tried for disobedience of orders,

convicted, and sentenced to six months' imprisonment. The matter was brought to the attention of the President, who issued a pardon.

The order for target practice on Sunday was in violation of an order of President Lincoln, issued in 1862, and the War Department ordered that Major Worth, who prosecuted Cedarquist, be himself tried for disobedience of orders. And this is why the *Advocate* concludes that "we do live in a Christian nation, after all." But there is not and never was a nation under the sun that would not punish its soldiers for disobedience of orders. And this is all there is in these trials. While the "specification" of the "charge" against the officer is ordering target practice on Sunday, the charge is disobedience of orders—a purely military charge, and not a religious charge. Furthermore, Major Worth has been acquitted of the charge against him, on the ground that President Lincoln's proclamation is not now in force, and that the commanding officer of the post was the proper judge of the necessity for the target practice which he ordered, the troops being on the eve of going into active service. But even if the officer was guilty as charged, if this were a Christian nation, it would be its duty to forgive this and every other offense, though committed seven times a day. The fact that it does not forgive *all* trespasses against its dignity, is positive evidence that it is not a "Christian" nation. And this further proves that it would be impossible for a Christian nation to exist in this sinful world.

The pardon of Cedarquist does not imply innocence of crime. A pardon never implies innocence; it simply implies clemency or mercy on the part of the pardoning power. And in this instance it is expressly stated that the pardon "is not in any way to be regarded as justification of the disobedience of orders on the part of the soldier." Notwithstanding the fact that the head of the nation forbids target practice on Sunday, yet the national law will punish the soldier who refuses to engage in such practice on that day when ordered to do so by a superior. If Private Cedarquist were again ordered to drill on Sunday, and should refuse, he would again be tried by court-martial for disobedience of orders. If convicted, as he surely would be if proved guilty, it is not likely he would obtain a pardon. This fact clearly stultifies the "Christian nation" argument based upon the Sunday drill order.

We had another attempt to bolster up the Christian nation theory in a recent address in this city by Mr. French, Prohibition candidate for Governor of the State. In the beginning of his address he argued earnestly that this is a Christian nation, but further along he stultified the argument by presenting statistics. For instance, the nation spends *fifty cents per capita* for missionary purposes, and *fifteen dollars* for intoxicating liquors. It is reasonable to assume that an individual who should spend fifteen dollars for intoxicants for every half dollar that he devoted to missionary work would not be reckoned as a Christian by Mr. French. Else his idea of Christianity must be very much befogged.

W. N. G.

General Articles.

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

JOY IN THE MORNING.

BY F. E. SNOW.

"Joy cometh in the morning."

EVENING was drawing on, and in the west
The sun sank slowly, peacefully, to rest;
Where late the stately monarch took his way,
The silver clouds were piled in vast array,
Pale, cold, and cheerless in the waning light,
Proclaiming the approach of dreary night.
My soul lamented o'er the dying day,
Striving through tears to catch each last faint ray,
Longing, though vainly, for that chieftain's power
Who lengthened Israel's triumphal hour.
But suddenly, as when the meteor's glare
Flashes and quivers on the midnight air,
Those darkening clouds were flushed with rosy light,
And glowed and thrilled in colors warm and bright;
And all the west was like the temple old,
With arch, and colonnade, and gate of gold;
And swiftly came to mind those sacred lays
Which David chanted to Jehovah's praise:—

Lift up your heads, ye gates
Of everlasting gold;
The King of Glory waits;
Your gilded leaves unfold.

Lift up your heads, ye doors;
Why swing ye now so slow?
The song of triumph soars;
The conqueror's trumpets blow.

Make ready every heart
The mighty King to greet;
Prepare to bear your part,
And all his praise repeat.

For only they who keep
Their hearts and hands all pure,
Can climb up Zion's steep,
And victor's palms secure.

So, as the glory faded and the night
Came gently downward, blotting out the light,
The grand old words kept ringing o'er and o'er
Within my heart, bidding me sigh no more;
Each setting sun proclaims a coming morn;
Out of each sorrow chastened joy is born;
Each cloud that gathers shall be flushed with light,
And songs of vict'ry rise through ev'ry night.

—*New York Observer.*

THE CHRISTIAN'S FAITH NOT TO BE PRESCRIBED BY MEN.

BY MRS. E. G. WHITE.

AMONG the different denominations there seems to be a determination developing to bind the consciences of their members. They are building up barriers about their own sects, and forming a purpose to listen to nothing outside of their own doctrines. They are restricting themselves from hearing anything new, or any doctrine presented by any other people than those who belong to their own church. But it would be well for them to inquire from what origin this determination arises, and who has sent forth this order? Certainly the Lord has made no such restrictions, for he has his message, and his messengers are to go forth and present it to the people, in warnings, reproofs, and instruction in righteousness; and he has given the people directions as to what they shall do. The apostle says, "Prove all things; hold fast that which is good."

Ministers of popular churches are many of them softening down and diluting the plain word of truth. They are obscuring the light,

and changing the message, in order to accommodate it to the prejudices, and adjust it to the opinions and habits, of the people. Thus they cater to the taste of the world-loving members of the church. But while they are so free to change the truth of God, on the other hand they advise their members to exercise the greatest caution lest they hear the message of God from the messengers he chooses to send to the people.

Oh, let there be no cautioning of the people on the danger of studying the word of God! Let there be no concealment of truth, no measures taken to evade or ignore truth. Let no one entertain the erroneous idea that the people of this or that denomination are in need of no more light. Open the door of the heart, place yourselves in a position where you may catch new revelations of the character of God. Light comes from the very throne of God. When some familiar truth presents itself to your mind in a new aspect, when a text of Scripture suddenly bursts upon you with new meaning like a flash of light that scatters the mist, and you see the relation of other truths to some part of the plan of redemption, God is leading you, and a divine Teacher is at your side. Will you not then open the door of your heart to receive more and more of the heavenly illumination?

It is by contemplation of heavenly things that the soul is brought into fellowship and communion with the Spirit of God, and the soul that is teachable, that is continually seeking for fresh rays of light, will be blessed with brighter and brighter views of divine things. But there are many classes of religious teachers who seem to be determined to close every avenue whereby fresh rays of light from heaven may come to the people. They would bind the members of their churches by certain rules and regulations that forbid them to go to other places of worship, or listen to messengers outside of a certain class of teachers. In this way men and women are led to give up the liberty that God has ordained for them, and they fail to improve the mind and gather up the divine rays of light which emanate from sources outside their own church.

"Ye are not your own; for ye are bought with a price." We are God's property, and are to honor and glorify God. But we do not honor and glorify God when we become the servants of men, when we consent to have our liberty restricted by men or by councils of men. We have been bought with the precious blood of Christ, in order that we may be just and generous to our own souls. I beseech you therefore by the mercies of God, that you break every band that would restrict your liberty in Christ. God has light to impart to all his children that is of a more radiant character than any we have received, and you have no right to bind yourself in such a way as to shut yourself away from the light. You have no right to do after the inventions of any society of men, who would circumscribe the limit of your thought, and cause you to become a mere mechanical Christian.

You have many things to learn, and much to unlearn. You will have to sit at the feet of the great Teacher and learn of him concerning themes that are higher and nobler than the themes which now engage your attention. I am free to address you who have shut yourselves away from the light, because I know that a higher Teacher than man is calling you. You have lost much in your

religious life, because you have failed to improve the opportunities that have been presented to you from the Father of lights. Fresh rays of light from heaven are always given that the character may be transformed, that the soul may be able to contemplate truth in a new relation. When Jesus is welcomed into the heart, he will refine and mould and fashion the character. Those who receive him more fully, will not have less energy in their religious life, but their religion will be of a higher, holier type than ever before. They will work in such a way that their usefulness will be increased. God would have his professed children reach a higher standard, and ever go on, still reaching up to that which they have not attained. They should cherish every divine inspiration, for as his property he requires this of them.

No man or woman is to bind himself in such a way as to become a slave of men in any way. No man or set of men have the right of laying out to others what they shall or shall not do in religious matters, or in any way prescribing their faith. A voice speaks to us to which we are bound to listen. It is the voice of Christ, who says, "Follow me." He says, "He that followeth me shall not walk in darkness, but shall have the light of life." The Christian is never to be tame and dull. Those who are embued with the Spirit of Christ, will work in the Master's vineyard, and the heavenly fire of the soul will ever be kept burning. Our security is in Christ, in studying the guidebook he has given. Those who are studying the ways and methods of men and following their customs, are deceived if they think that they are following the directions of God in the matter.

Jesus says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." The service of Jesus does not consist in outward show simply. It is not a matter of form and ceremonies, of parade, exclamation, gestures, noise, and a display of the commonplace passions. Pure religion consists in keeping the heart and mind in communion with the great Leader, Jesus Christ. It consists in having the inward adorning of a meek and quiet spirit. The indwelling Holy Spirit will give life and tone and style that will not be after the inventions of men, not in imitation of any earthly, human leader, but after the Pattern, Christ. Religion does not consist in playing upon words, in uncouth gestures; bodily exercise profiteth little in this matter. There is no divine eloquence in this kind of exercise.

The religion of Jesus Christ is ever to be distinguished from all other religions by its holiness of character. In true religion will be found great truths clearly defined in words, and inwrought in the life of its professors as a principle from the divine Author. In true religion the Holy Spirit will work in connection with human agents, confirming the truth of God. Every part of the service of Christ will be characterized by decorum and reverence. The truth of Christ cannot be confined to a certain range, yet it will be active to create for its environment, manners and habits and practices that will be in harmony with its Author. Everything will be done decently and in order. Wild methods and strange freaks and confusion are not authorized by the God of order. The methods employed

by the church of Christ should be such as will win souls from allégiance to the prince of darkness, and cause them to take their stand under the blood-stained banner of Prince Emanuel.

Some may say that these methods of reaching men will not avail to reach those who are poor and low down in the scale of humanity. But this matter must be regarded in an altogether different light by those who would be soldiers in the army of Christ. Do not cherish the error that you must follow after a pattern presented to you by some man. Study your Bible more, and let the habits and practices of men have less and less of your attention. Do not dishonor your God by thinking that it requires but little knowledge of what saith the Scriptures, to be a useful worker in his cause. You are to study the manner of the great Teacher, and keep his example ever before you. No human being is to be your Pattern. The Lord of heaven is to be the Teacher and Pattern for everyone who would win souls to God.

THE PURITANS OF MASSACHUSETTS BAY.

BY PERCY T. MAGAN.

(Continued.)

[This article is No. 29 in the series entitled "A Review of Equal Legislation in Century Nineteen," but it will be of equal interest to those who have not read preceding numbers. —Ed. S. of T.]

THIRTY years later the Rev. William Hubbard, who, by the way, was the first historian, so called, of Massachusetts, in his election sermon¹ at the inauguration of Governor Leverett, said thus:—

I shall not entertain you with any sharp invective, or declaiming against a boundless toleration of all Religions, lest it should be an insinuation that some here present are inclined that way, which I believe there was never any occasion given to suspect. . . . Such opinions in Doctrine, or professions and practices in Religion, as are attended with any foul practical evils, as most Heresies have been, ought to be prohibited by publick Authority, and the broachers or fomenters of them punished by penal laws, according to the nature of the offence, like other fruits of the flesh. God never appointed a Sanctuary for Satan, nor City of Refuge for presumptuous offenders. As Joab was taken from the Horns of the altar, whither he was fled, so let all such heretical transgressors that fly for refuge to the Altar of their Consciences, seeing their practices and opinions are rather fearedness, than tenderness of Conscience, and therefore such weeds justly deserve the exercise of his power to root them up that bears not the Sword in vain.²

Again, listen to that "silver trumpet," Thomas Shepard, the elder—"a poore, weake, pale-complexioned man, holy, heavenly, sweet-affecting and soul-ravishing":—

To cut off the hand of the Magistrate from touching men for their consciences will certainly in time (if it get ground) be the utter overthrow, as it is the undermining, of the Reformation begun. This opinion is but one of the fortresses and strongholds of Sathan, to keep his head from crushing by Christ's heele, who (forsooth) because he is krept into men's consciences, and because conscience is a tender thing, no man must meddle with him, as if consciences were made to be the safeguard of sin and error, and Sathan himself, if once they can creep into them.³

Such were the principles of the Puritans of Massachusetts Bay. Such were their principles as expressed by themselves. It is easy to see that such principles and such ideas could not result in anything else but persecution. And of persecution there was plenty.

¹ 1676.

² Reference in text *supra*.

³ Thomas Shepard, *vide* his "New England Lamentations for Old England's Errors."

Some historians of later times have tried in vain to gloss it over, and to make out that it was necessary in order to preserve civil society. All that can be said in answer to such an argument is the question, "What must be the state of things which makes that wholesome severity which elsewhere would be diabolical atrocity?" "Woe to that society which has no cement but blood! Woe to that government which, in the hour of success, must not dare to be merciful!"⁴

They say that small societies cannot exist without a State religion. They hold that that which is but a small ripple and scarcely felt in large communities, becomes a large wave in a small community. But tried before the bar of history, the argument miserably fails. Holland was once a republic; Holland was never a large republic. But yet Holland existed with complete religious equality before the civil law. How about Rhode Island? It was a small colony. But at the time of the adoption of the Federal Constitution it seems to have had a government that was quite as stable as that of Massachusetts. Romeo Elton, writing in 1850, has expressed himself thus:—

In Rhode Island no man has ever been molested on account of his religious opinions; and civil officers, from the highest to the lowest, have been chosen without regard to denomination. The happy results have been apparent in the harmony existing among the different sects, as well as in the liberal support given to public worship and to religious institutions. In no part of the world is the proportion of churches to the population greater than in this State.

English travelers who have spoken favorably of the example presented in the New World of religion unsupported by the State, have frequently qualified their approbation on the ground that the experiment has been too short to afford conclusive evidence. Probably many of these gentlemen did not know that there was one State, at least, to which this objection cannot apply. *Two hundred and sixteen years* are surely long enough to judge of the results of any system. Protestantism itself can boast of only one century more.

It has proved to be an expansive system. The heaven, at first hidden in one small territory, gradually extended itself until Virginia, Connecticut, Massachusetts, and other States, where Episcopalianism or Congregationalism was established by law, were penetrated by its influence. The last link which bound religion to the State was burst asunder by Massachusetts in 1833, and every part of the Union has now adopted that great truth which occasioned the persecution and banishment of Roger Williams.

So much for the argument that States cannot hold together without a State religion. But the Puritans themselves had another method of justifying their proceedings. John Cotton stated it in a few words:—

You thinke to compell men in matter of worship is to make men sinne. If the worship be lawful in itselfe, the magistrate compelling him to come into it compelleth him not to sinne, but the sinne is in his will that needs to be compelled to a Christian duty. . . . You know not, if you thinke wee come into this wilderness to practise those courses here which we fled from in England. We believe there is a vast difference betwene *men's inventions* and *God's institutions*; we fled from men's inventions; to which wee else should have been compelled; wee compell none to men's inventions.⁵

The Puritans held that their worship was lawful in itself, and, therefore, when they compelled anyone to worship as they did,

⁴ Macaulay, Speech upon the "Abolition of Slavery," delivered in the Free Masons' Hall, London, June 25, 1824.

⁵ *Ibid.*

⁶ Romeo Elton's "Life of Roger Williams," chap. 18, par. 5-7. The Rev. Romeo Elton was professor of languages in Brown University. He was the author of several other works, and was also one of the editors of the *Eclectic Review*.

⁷ Quoted by C. F. Adams, "Massachusetts; Its Historians and Its History," pp. 22, 23, Riverside Press, Cambridge, edition 1894.

that they could not possibly be telling them to sin against their consciences, but were only making them do what their consciences told them they ought to do. In other words, they held that their doctrines and practices were, all of them, "God's institutions," and that God would most certainly not instruct any man's conscience to go contrary to his own "institutions." And from this they drew the logical deduction that all men who did not believe and practice exactly as they did, were sinning against conscience; and, therefore, ought to be compelled by the civil law to desist from so pernicious a course. The whole theory shows a very close likeness to the principles advocated by the Papacy on the same point. Says Cardinal Gibbons:—

A man enjoys *religious* liberty when he possesses the free right of worshipping God according to the dictates of a *right conscience*, and of practising a form of religion most in accordance with his duties to God.⁸

The question which would arise in both cases—the case under Puritan administration, and the case under Roman Catholic administration—simply resolves itself into this, What is a "right conscience"? The Honorable Edward Goddard, Esq., of Framingham, Mass., who had been a member of both the Lower and the Upper House in the Legislature of the State, admirably answered the question, when he wrote, in 1753:—

"Good conscience men allow (they say),
But must be understood
To say as they themselves do say,
Or else it can't be good."⁹

Nevertheless there is one most important difference between the Puritans and the Roman Catholics, and it is a difference which favors the Puritan. As far as persecution is concerned, the conduct of the Puritan differs from that of the Papist only in degree. Both have been cruel and intolerant; each has been tyrannical and despotic. If any argument can be found to extenuate the guilt of the New Englander, the man who advances it must recognize that it will apply with equal force in the extenuation of the guilt of the Catholic. This is well stated by Adams:—

There that record is, and it will not out. Roger Williams, John Wheelwright, and Anne Hutchinson come back from their banishment, and stand there as witnesses; the Quakers and Baptists, with eyes that forever glare, swing from the gallows or turn about at the cart's tail. In Spain, it was the dungeon, the rack, and the faggot; in Massachusetts it was banishment, the whip, and the gibbet. In neither case can the records be obliterated. Between them, it is only a question of degree,—one may, in color, be a dark drab, while the other is unmistakably a jetty black. The difficulty is with those who, while expatiating with great force of language on the sooty aspect of the one, turn and twist the other in the light, and then solemnly asseverate its resemblance to driven snow. Unfortunately for those who advocate this view of the respective Old and New World records, the facts do not justify it. On the contrary, while the course in the matter of persecution pursued by those in authority in the Old World was logical, and does admit of defence, the course pursued by the founders of Massachusetts was illogical, and does not admit of more than partial extenuation.¹⁰

When Mr. Adams says that the Papacy was logical, and that the founders of New England were illogical, he refers, doubtless, to this point, the Papacy claimed to be infallible. The Church of Rome practically held that there was no such thing as salvation outside of her fold. From this, her standpoint,

it became a kindness to persecute, if, by the application of a few lighted fagots in this world, she could save the wandering sheep from ceaseless ages in hell. But the Puritans did not arrogate to themselves, in principle, at least, infallibility. They did admit that there might be salvation outside of their communion. They did hold that faith, to be of any value, must be a voluntary act. And then, admitting all of this, they did persecute, and in this their course was clearly illogical.

CHURCH OF ROME AND PURITANS—A COMPARISON.

But the important difference between the two lay in this: The Church of Rome enforces papal dictum; the Puritan imposed Bible law. The difference between the two systems is a great, impassable gulf. Now notice the point: In the Bible the Papacy is denominated as the "MYSTERY OF INIQUITY."¹¹ The Revised Version substitutes for this reading, another, "THE MYSTERY OF LAWLESSNESS." This is the name which, by Infinite Wisdom given, defines the character of the "beast." She is in very truth the MYSTERY OF LAWLESSNESS, for she recognizes no law in the heavens above, in the earth beneath, or in the waters under the earth. She is utterly and entirely lawless. In the place of law she substitutes the fiat of the supreme pontiff. Thus the happiness and misery of the millions of her devotees are intrusted to the whim, the caprice, the fitful meanderings of a single mind. Nothing can be worse than this. It is despotism of the worst kind.

But how stands the case with the Puritans? They took the Bible for their *written constitution*, and they proceeded to enforce *Bible law* (as understood by them) by civil force. They imposed the doctrines of the Bible, as they construed them, from the written word. It is true that God never gave the Bible for any such purpose. It is true that in doing this very thing they were violating the precepts of that very word which they sought to enforce. All of this is so, and it militates against them. But law of any kind is immeasurably superior to dictum. And divine law is most certainly an improvement over human dictum.

This clearly shows that, although Puritanism enforced by civil power is an unpleasant dose, it is, nevertheless, in principle not nearly so bad as Roman Catholicism.

Again, I quote from Mr. C. F. Adams, whose ideas upon the subject are most logical and excellent:—

The early Massachusetts community was, in its essence, a religious organization. Church and State were one; and the Church dominated the State. The franchise was an incident to church membership. The minister—"the unworthy prophet of the Lord"—was the head of the church. There was a deep significance, as there may have been a bitter sneer, in Blackstone's parting shot as he left Boston, in which the "lord bishops" were joined with the "lord brethren." At the point it had now reached, the Reformation of the previous century had resulted in practically substituting, for a time, many little popes and little bishops for the one pope and the few great bishops. The fundamental principle of that Reformation had been the paramount authority of the Holy Scriptures as a rule or guide in life, as opposed to the dictation of popes, synods, and councils. The human mind, after centuries of implicit obedience, had revolted; and, in the revolt, the reaction, as usual, was complete. Instead of unquestioning submission to human authority, no human authority whatever was allowed to intervene between man and God's word.

Thus God's word was beyond question, and it only remained to interpret it and declare its mean-

ing in any given case; but the interpreting and declaring were the function of the clergy. The "lord brethren" had thus been substituted for the "lord bishops"—many local popes for the one at Rome.

The written word then became matter for judicial construction; but, like any other written law, when once construed, and its meaning ascertained by competent and recognized authority, it was held by common consent to be the rule in force.

The Hebrew Bible was, then, the fundamental religious law—the spiritual constitution, as it were,—of the Puritan community. The clergy were the ordained and constituted expounders of the law—the Supreme Theological Court. Before them and by them as a tribunal, each point at issue was elaborately and learnedly discussed; reasons were advanced and authorities cited for each decision they rendered. Behind their decisions was the word; behind the word was God and his hereafter. The spiritual organization was complete. . . . There was God, the Constitution, and the court—and the clergy were the court.¹²

Having now considered the case of the Puritans in the above historical jury room, I think that an honest verdict, consonant with the facts in the case, can be arrived at, namely, that, in principle, the Puritans fell considerably short of being what Christians ought to be, and not quite as bad as Papists. And there this phase of the subject may well be dropped.

(To be continued.)

NATURE OF MAN, AND HIS STATE IN DEATH.

BY IDA HILLIARD.

SINCE the fall of man ideas have been advocated which would lead one to believe in the natural immortality of the soul; but that this is erroneous seems plain when compared with the Scriptures.

Job, in speaking of man, says, "Shall mortal man be more just than God? shall a man be more pure than his Maker?" Chapter 4:17. From this it appears that man is mortal, subject to death. The word "immortal" occurs in the Bible but once, and is found in 1 Tim. 1:17. It reads, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever." Here it is applied to God. Again, in chapter 6:15, 16, we read, "Which in his time he shall show, who is the blessed and only potentate, the King of kings, and Lord of lords; *who only hath immortality*, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting." Here we are plainly told that God *only* hath immortality. If God *only* has it, man is certainly not in possession of it. It is brought to light (to his knowledge) through the gospel, for 2 Tim. 1:10 plainly says that our Saviour, Jesus Christ, "hath abolished death, and hath brought life and *immortality* to light through the gospel."

Although man does not naturally possess eternal life, it is not beyond his reach. It is possible for him to obtain it. "For as the Father hath life in himself; so hath he given to the Son to have life in himself." John 5:26. Again, "For the wages of sin is death; but the gift of God is *eternal life* through Jesus Christ our Lord." Rom. 6:23. Thus we learn that God has promised eternal life through his Son. It cannot be purchased, but is a gift. In Rom. 2:7 we read, "To them who by patient continuance in well-doing seek for glory and honor and *immortality* [God will render], eternal life." Thus we see

⁸ "Faith of Our Fathers," chap. 17, par. 1. Italics mine.

⁹ Backus, "History of the Baptists," vol. 1, appendix B, par. 7.

¹⁰ C. F. Adams, "Massachusetts; Its Historians and Its History," pp. 34, 35.

¹¹ 2 Thess. 2:7.

¹² Adams, "Three Episodes of Massachusetts History," vol. 1, pp. 382, 383, 387.

that it is obtained by seeking for it through Christ, in well-doing. If man naturally possessed it, the Lord would not require him to seek for it.

Now let us see *when* man is to obtain the gift of immortality. This is plainly shown from the following passage: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15: 51-54. Here, again, we are told that man is mortal, and that he puts on immortality when the last trumpet sounds. It would be inconsistent to tell a person to put on something that he already has on.

When God created man, he was formed before he received life. In Gen. 2:7 we read, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." There is no proof that there was immortality in this breath given to man. If so, would not the animals also be in possession of immortality, as they received the same breath? "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of the spirit of life [margin], of all that was in the dry land, died." The testimony of the wise man agrees with this. He says, "For that which befall-eth the sons of men befall-eth beasts; even one thing befall-eth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preëminence above a beast; for all is vanity." Eccl. 3:19. Thus we see, as far as the breath is concerned, man is on a level with the beast. Of course man has reasoning powers, which, in life, place him preëminently above the beast. He has also the promise of the gift of immortality, at the last trump, through Jesus Christ our Lord. But when man's or beast's breath goeth forth in death, the text teaches that man has no preëminence above the beast.

The breath is called spirit in different passages, as already referred to in the margin of Gen. 7:21, 22. It is called the breath of the spirit of life in Job 27:3 and James 2:26. Job says, "All the while my breath is in me, and the spirit of God is in my nostrils," and James says, "For as the body without the spirit [margin, "breath"] is dead, so faith without works is dead also." This breath, or spirit, returns to God at death, as is shown from Eccl. 12:7: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." There is nothing to show that this refers to the righteous more than the wicked. The breath, or spirit, of both the righteous and unrighteous returns to God. Man, in death, is in a state of unconsciousness until the sound of the last trump. This is confirmed by Ps. 146:3, 4: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." How

much can one know when his thoughts have perished?

Again we read: "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Here we are plainly told that the dead know not anything. The Scriptures in many places set forth man's state in death as a condition of sleep. We all have experienced the state of unconsciousness in sound sleep. Respecting death as a sleep, the Psalmist says, "Lest I sleep the sleep of death." Ps. 13:3. Also in Ps. 115:17 he says, "The dead praise not the Lord; neither any that go down into silence." How calm and silent is one in natural sleep, until the time comes when he is awakened! Exactly so with the Christian in death. He quietly awaits the voice of the Life-giver, which will call him forth to immortality.

Our Saviour's words in John 5:28, 29, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," show plainly that there will be a waking up of both good and evil. Paul says, in 1 Thess. 4:16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." Thus we see that it will not be an eternal sleep, as some think, but will be an unconscious rest until the trump of God sounds at the second coming of Christ. Let us be careful to take God at his word, and then we will avoid the errors extant.

The above scriptural view of the subject is a safeguard against the Satanic delusion of Spiritualism. It is clear that only those who believe Satan's lie, "Thou shalt not surely die," can be led into this great deception. How diligently we should study the word of God, and, with his help, comply with all its conditions, that we may receive the gift of immortality when our last great change shall come!

THE use of grace attracts more; faith gives a man the knowledge of the truths of Christianity. But from whence do this use of grace and this faith proceed, but even from grace itself? The less belief, respect, and relish one has for these truths, the more one deserves to be deprived of them. One divine gift prepares us for another; he who, by a holy kind of usury, improves them for his Master, enriches himself.—*Quesnel*.

"If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Rom. 12:20.

THERE is a carnal worship, prompted by the flesh, which is an abomination to God. Not all earnest worship is true worship."

"BLESSED is the man that endureth temptation; for when he is tried, he shall receive the crown of life." James 1:12.

"BE not forgetful to entertain strangers; for thereby some have entertained angels un-awares." Heb. 13:2.

A HEAVENLY VISION.

BY A. R. WILCOX.

I SEE the golden city bright,
Prepared by hands divine.
I long to roam the blest domain
And call its pleasures mine.

The walls of precious stone are built,
The gates are pearly white,
And streets of shining gold reflect
The beams of God's own light.

Fair mansions rise on either side;
Their praise I would prolong;
The tree of life with fadeless bloom
O'ershades a happy throng.

Life's river, too, its crystal tide
From God's great throne doth flow;
Its calm and tranquil course leads out
Where heav'nly zephyrs blow.

Yes, far beyond the gates of pearl,
In faultless beauty laid,
Are glory fields, how passing fair!
Their verdure ne'er shall fade.

Athens, Va.

CAPITAL CITY OF THE NEW EARTH.

BY ELDER WM. COVERT.

EVERY kingdom must have its seat of government. The earth redeemed from the curse of sin will constitute the territory of Christ's kingdom. The New Jerusalem which is now in heaven is to be the capital city of this kingdom. The building is done in heaven and afterward it is transported to this earth, where it is to remain forever. The plan of this city, and the founding of the kingdom, was begun upon the earth, and a king was here crowned before the reign of sin began. The truthfulness of this proposition will appear by studying Heb. 2:7 with Gen. 1:28; 2:8, 9, 15.

The divine arrangement was for Adam to rule over the works of God in this world. Had he been faithful he would have been the king of the whole earth. The Garden of Eden was to have been the home of Adam, and around it, in the country of Eden, the great metropolis of the earth would have been built. In case of continued obedience with all there could have been no such thing as a division or alienation in the family of Adam therefore one seat of government would have been sufficient for all the earth; and that would have continued in Paradise. That holy garden was planned, planted, and made to grow by the divine hand. It contained every variety of trees both for use and ornamentation, even to the tree of life itself. It possessed the finest of gold and the most precious of stones. Its rivers and tributaries were created for its beauty, its glory, and its convenience. See Gen. 2:9-12.

It was then that the Creator himself laid the corner stone of this kingdom, and fastened the foundations, and stretched the measuring line upon it. And when it was done the morning stars sang together and all the sons of God shouted for joy. Job 38:4-7.

But through sin the king lost his dominion; yet He who had placed him there never ratified the victory which Satan gained over man. And notwithstanding the fact that the devil claims the dominion over this world because of his conquest over man, yet he never obtained possession of the seat of empire. Though man yielded to Satan the Lord did not.

Satan never captured the crown nor the

governmental effects which Heaven granted as ensigns of royalty. Adam was deposed for disloyalty by the Power that coronated him. The cherubim from the throne of God came down and took possession of the gate of Paradise and of the tree of life. Thus in the name of Heaven they possessed the very throne upon which Adam sat. Jesus was then intrusted with that crown which had previously been given to Adam. See Heb. 2:9.

The government of earth was thereby preserved as far as the plan had been developed before Adam failed. But all that had been done up to that time was done by the Lord. Therefore sin was not permitted to mar that part which God had subdued for man, and modeled after the eternal plan.

For this reason it seems that Paradise was not destroyed, neither were sinners allowed to possess it. It was regarded sacred and holy as heaven itself and was in time removed to heaven. There from its holy precincts the original plan of the earth has been carried forward; and there the holy city, the New Jerusalem, has been built.

To learn that Paradise is now in heaven, see 2 Cor. 12:2-4. The tree of life is in the Paradise of God. Rev. 2:7. The tree of life is in the New Jerusalem. Rev. 22:1-3.

It was in this city that the faith of Abraham, Isaac, and Jacob centered. They knew in their day that God was its builder and that sometime it would be possessed by the heirs of promise. Heb. 11:8-10. Paul says this city is the mother of all the children who constitute the promised seed. Gal. 4:26, 31; 3:26-29. She is the bride, the Lamb's wife. Rev. 21:9, 10. Christ by his union with this city in the work of redemption has begotten through faith all the saved of Adam's race.

As Christ took the crown and the work where Adam failed, it became necessary not only to do the work that Adam was to have done, but also to redeem man, who was fallen.

The prophet in describing his work as a whole said, "Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6. He is the everlasting Father of all the saved, because he is the Author of everlasting life. Christ is made unto man the way, the truth, and the life, the first and the last. To the redeemed he stands at the head of the race, where Adam would have stood had he been faithful. This position therefore placed him in possession of Paradise, and gave to him the crown of the deposed king of the place. Through this union with Paradise the redeemed are born into eternal life. If for a time he chose to take the capital of earth's kingdom to heaven, and there build it on high, and maintain its laws, and transfer the citizenship of the loyal to heaven, it only shows that he is wonderful in counsel and mighty in working. The powers of darkness can never defeat such a Prince as this. He had a perfect right to do all this, as the earth and the kingdom will only be the gainers by it. Gainers because he is to return all he took away, with the labor of the ages and the riches of heaven added to it.

In vision "John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:2.

He said its measure was twelve thousand

furlongs. The city is square, and this measure, being the length of the four sides, shows there are to be 140,625 square miles.

It has a jasper wall, but clear as crystal, founded upon most precious stones. In this wall are twelve gates, all made of pearl. The Grand Avenue or principal street is in length three hundred and seventy-five miles, and down this King's Highway, through its whole length, runs the River of Life. On either side of this stream grows the tree of life, arching its waters from bank to bank. This street on both sides of the river is paved with gold. Its peaceful walks and avenues are adorned with the many fruits and flowers of Paradise. At the head of this street is the throne of God and the Lamb. It is along this street and by the side of this river that the immortal saints will gather and eat the fruit from the tree of life, and drink of the waters of that crystal stream. No night can ever enter there, for the glory of God, brighter than the noonday sun, but made mellow with love, will lighten the place, and shine far out beyond its open gates, to meet the coming and the going of the twelve tribes of the redeemed.

This holy city, center of the holy, glorious kingdom of God, awaits all who will believe in the Lord Jesus Christ. Christ died that we might be saved from sin; he lives that we may share his eternal home. All heaven invites us to come. "And the Spirit and the bride [the New Jerusalem] say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

THE ATONEMENT.

BY E. G. FARNSWORTH.

"FORASMUCH then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15.

In the beginning the Lord made man in his own image, and surrounded him with all that might be conducive to his happiness. But Satan, in his hatred for God, came to our first parents, and represented to them that God was not good, and that he would hold them in service vile. Satan said to them, "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods." Thus he represented to the woman that God did not wish them to rise to their higher privilege, but would keep them in bondage and degradation. Thus Satan represented God as having a character like his own, while he represented himself as their best benefactor. "And when the woman saw that the tree was good for food, . . . and a tree to be desired to make one wise, she took of the fruit thereof, and did eat." Gen. 3:6.

When the woman saw, or believed, this statement of Satan's, then she saw, or believed, that God was not good, and that he did not love them, for love always bestows the best. This is the point in all of Satan's deceptions. When he had once gained control of the human mind, and separated it from God, then he had the advantage, and could represent all the effects of sin as coming in consequence of God's hatred for man. And this is the result to the whole human family. Everywhere, all people by nature believe that God does

not love them, and that, if they ever escape his vengeful ire, it will be because someone steps in and receives the stroke of his wrath, so that he is appeased, and will grant mercy to the penitent. This idea of God and of the plan of salvation is not confined to the worldling; many professed followers of Christ have the same idea of the character of God, but they believe that Jesus loves them, and has stepped in and received the stroke that otherwise would have fallen upon them, and that he is a shield against an offended God.

Jesus came into this world, not to glorify himself, but to glorify his Father; and of the Father he said, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. It is the Father's love that is revealed in sending the Son. "They shall call his name Emmanuel, which being interpreted is, God with us." Matt. 1:23. Whatever was seen in Jesus Christ, that was God. He said of himself, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." John 14:10.

Thus all the loving words and works of mercy were just the gushing forth of the Father's heart. The words that Christ uttered as he hung upon the cross, "Father, forgive them, for they know not what they do," was not that he felt more tenderly for those that were crucifying him than the Father did, but because the Father dwelt in him. And why was all this manifestation of love?—"For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8. It was in the beginning, and has been ever since, the work of the devil to cast his hateful shadow over the character of God. But all who believe the record concerning the Son of God, believe that he is the manifestation of the Father, and, consequently, that God loves them. Then there is a reconciliation, not of God, but we who were enemies are reconciled to God.

The human mind, or, rather, the spirit of Satan, would change this around and make it to read, God is reconciled to us, thus keeping before the mind that lie which he insinuated in the beginning, that God is not love. God has set before the human mind the greatest and grandest object lesson of love he possibly could. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." That is, he came down and dwelt in the flesh, manifesting his loving disposition toward them that hated him; he spake comforting words to them that were oppressed, healed them that were diseased, wept over them that would not receive him, bore every kind of scorn and abuse, yet never retaliated; "when he was reviled, reviled not again; when he suffered, he threatened not."

It is by the death of Christ that we are reconciled to God. Rom. 5:10. This is illustrated by the penitent thief. When the two thieves were nailed to the cross, they both united with the priests, scribes, and elders, in mocking the Son of God. Matthew says, chap. 27:44, "The thieves [plural] also, which were crucified with him, cast the same in his teeth." Just before the Saviour expired, however, one of them "railed on him, saying, If thou be Christ, save thyself and us. But the other answering re-

buked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? and we indeed justly; for we receive the due reward of our deeds; but this Man hath done nothing amiss." Luke 23:39-41.

The thief here confessed his sins, and declared the righteousness of the Lord. This result was brought about by the life and suffering of the Son of God, which the thief beheld during those hours of darkness in which they suffered together. Thus he was redeemed by the blood of Christ.

The blood is everywhere taken to represent the life. "The life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls." Lev. 17:11. This text teaches that it is the life, and not the material blood, that makes the atonement. This is just what was accomplished with the thief on the cross. It was the life there manifest that slew the enmity that was in his heart and made him at one with Christ. Atonement means at-one-ment; that which destroys enmity and makes a union of feeling and purpose is the truest sense of the word "atonement." God could not reveal his character to fallen man by staying up in the high and holy place, so he came down to dwell among men. "Since the children are also sharers in flesh and blood, he also himself in like manner took of the same; that through death he might bring to naught him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15, Revised Version. Thus through the life and the death of the cross he has "spoiled principalities and powers, . . . triumphing over them in it." Col. 2:15.

May the time soon come when everyone who will accept of salvation shall be snatched from the hand of the deceiver, God's character fully vindicated, and sin and Satan fully destroyed. "Then shall the righteous shine forth in the kingdom of their Father."

Washington, N. H.

THE IMPORTANT THING.

A YOUNG woman whose life was full of lofty ambitions found herself occupied day after day with disagreeable household tasks.

As the future seemed to shut down over her hopelessly around these homely duties, the girl grew complaining and bitter.

One day her father, who was the village doctor, said to her: "Do you see those vials? They are cheap, worthless things in themselves, but in one I put a deadly poison, in another a sweet perfume, in another a healing medicine. Nobody cares for the vials themselves, but what they carry.

"So with our duties, insignificant and worthless in themselves, but the patience, or anger, or high thinking, or bitterness which we put into them, that is the important thing, the immortal thing."—*Silver Cross*.

"THE Bible is the most precise and clear-cut book ever written. It separates things and forever keeps them separate. The trouble is that we are always confusing them."

If here on earth we do not delight in holiness, we have no preparation for that world where God is to be all in all forever.—*Melville*.

"THE Bible is a bottomless well of truth."

INTERNATIONAL ARBITRATION.

BY W. N. GLENN.

THE question of settling all international differences by arbitration has been more or less agitated for several years, but it was made especially prominent through the medium of the congresses connected with the Chicago Exposition. The attention of all the civilized governments has been called to the subject, and all seem inclined to give at least respectful attention to it. If each could see how to consummate such an arrangement without compromising some selfish interest that might arise in the future, no doubt all would be willing to forthwith adopt the plan.

But perhaps the most intricate question would be, Who shall be arbitrator? It has been already asked, Shall there be a permanent board, or shall arbiters be chosen as occasion may require? Roman Catholicism stands ready to seize the golden opportunity offered by the arbitration agitation. The *Catholic Mirror* says, "No time should be lost in cultivating popular sentiment in favor of this all-important subject of permanent peace." And *Civiltà Cattolica* is ready to answer the question, Who shall arbitrate? It says, "Only one answer is possible; the pope must act as arbitrator; he alone possesses in his person the indispensable qualifications." In support of this conclusion the following reasons are assigned:—

1. His power is spiritual and, therefore, more removed from mere political considerations than that of any other monarch.

2. The pope is habitually an old man and celibate, devoid of family ties and uninfluenced by passion.

3. He is compelled to take as his model in the eyes of the world that divine Prince of Peace, whose representative on earth he is.

4. Whereas the increase of their temporal estates is the great aim and object of all sovereigns, the sole glory of the pontiff consists in the open defense of truth and right.

5. The decisions of the pope are likely to be accessible to all, even to those who do not recognize his religious domination, as being those of a great moral power.

Just how it will come about does not yet appear; but in some way, before long, the pope will occupy a position where for a very brief period he will rule the world. The "deadly wound" will be "healed," as saith the prophet, who also saw that "all the world wondered after the beast." When he comes into that position of power, he will "arbitrate" by virtue of some powers "which have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. These have one mind, and they give their power and authority unto the beast." Rev. 17:12, 13, Revised Version.

And a further view shows that "these shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful." Verse 14. Then comes the reversion of fortune, and these very powers that have supported the apostate church, seeing that they have been deceived by her, turn against her. "These shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished." Verses 16, 17, Revised Version.

A EUROPEAN WAR.

A VAST European war is to-day in actual progress—a war of endurance. Every nerve is tense with the strain, every back is bowed with the burden. Not a cannon belches forth its shot and shell, and no rattle of musketry is heard; but the war is going on none the less—a desperate, destructive, cruel war, that causes as sickening torture and as certain death as bayonet and saber could possibly cause. It is as if two pugilists, ceasing for the time being to strike blows, had locked themselves in a desperate embrace, and were exerting every muscle and nerve to crush each other to the ground. The war budgets have increased at the rate of twenty-three per cent for the last six years, and this year has witnessed a deficit in every budget in Europe. "In vain are more and more taxes levied upon the thickening populations struggling desperately for the means of subsistence," says the leading article in the *Contemporary Review* for June:—

State after State finds itself compelled, in time of profound peace, to discount the revenue of the future by raising loans, which but temporarily postpone the evil day. To the people thus stumbling headlong down to destruction—and stumbling all the more recklessly because their movements are governed by no settled plan or purpose—it is necessary to address the one imperative "Halt!" It is the word of the moment, the order of the day for the close of the century. "Halt!"

"Profound peace," indeed! The condition in Europe is one of war, not of peace, only it is a war waged with new weapons, and the victims are not spangled soldiery marching to the tune of fife and drum, and spurred on by dreams of glory, but they are the toiling millions, crushed and dwarfed beneath the industrial burdens placed upon them. Over 130,000 more men are under arms in Europe this year than last; and in one nation—Italy—the burden has grown so great that an income tax of 20 per cent is necessary in some parts, and even so the nation is toppling on the verge of bankruptcy. Every nation is facing the same precipice, and it is a silent but intense struggle between them to topple each other over into the abyss. The amazing part of it is that every sovereign in Europe is desirous of peace and for a termination to the struggle. M. de Blowitz, European correspondent for the London *Times*, writing in *McClure's Magazine*, quotes these sovereigns as follows:—

The pope has said, "Europe must first be allowed to breathe at its ease."

The czar of Russia has said, "My chief mission here below is the maintenance of peace."

The Emperor Francis Joseph has said, "The hand of God has always impelled me toward peace."

The king of Italy said only the other day, "Peace is, for Italy, an absolute necessity."

The king of Denmark has said, "I hope to live long enough to see Europe diminish its war expenses in time of peace."

Prince Bismarck said to me, and the German emperor has since made the same remark: "After such a war as ours, after such a victory as ours, no man thinks of staking his winnings on a single card. The night before a battle who knows who will be the victor?"

It seems as though the great nations of Europe are being driven on and on by some grim fate which they cannot resist. A great continental tragedy is being enacted, and a world watches shudderingly for the climax.—*The Voice*.

MINISTERS are seldom honored with success unless they are continually aiming at the conversion of sinners.—*Owen*.

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.*

WIND AND SEA.

THE sea is a jovial comrade;
He laughs wherever he goes;
His merriment shines in the dimpling lines
That wrinkle his hale repose.
He lays himself down at the feet of the sun,
And shakes all over with glee,
And the broad-back'd billows fall faint on the shore
In the mirth of the mighty sea.

But the wind is sad and restless,
And cursed with an inward pain;
You may bark as you will by valley or hill,
But you hear him still complain.
He wails on the barren mountains,
And shrieks on the wintry sea;
He sobs in the cedar, and moans in the pine,
And shudders all over the aspen tree.

Welcome are both their voices,
And I know not which is best—
The laughter that slips from the ocean's lips,
Or the comfortless wind's unrest.
There's a pang in all rejoicing,
A joy in the heart of pain,
And the wind that saddens, the sea that gladdens,
Are singing the selfsame strain.

—Selected.

HESTER'S GRADUATING DRESS.

BY LAURA J. RITTENHOUSE.

THE trees were out in their spring costumes of pale green foliage, that was sparkling with raindrops, and the very atmosphere was saturated with sweet odors from the roses growing in the pretty yards on either side of the street, as stately Hester Bingham and pretty little Daisy Gregory walked, with buoyant, springing steps, on their way to school.

"What are you going to wear for commencement, Hester?" asked Daisy.

Hester smiled brightly. "You'll be surprised when I tell you, Daisy—a beautiful, creamy silk from Stuart's. Dear old Grandpapa Bingham sent me the money to buy it. I know it isn't good form for 'a sweet girl graduate' to wear such costly fabrics, but I really cannot resist the temptation. You see I have never had a silk dress in all my life, and I do want to be well dressed for once, even if it does seem vain and extravagant."

"Well, why shouldn't you? For my part, I have no sympathy for people who pride themselves on the severe simplicity of their attire, and make guys of themselves, as if it were wicked to dress becomingly," asserted Daisy.

"Neither have I, but I pity the girls like myself, who love pretty, dainty things, and have not the money to buy them. I try to hold myself above a desire for beautiful clothing, because with our large family at home it is a hard matter to get even the necessities. I tell myself it doesn't matter, that I am worth just as much in my old-fashioned cashmere as I should be in the most elegant gown in the city, but, in spite of myself, I sometimes long for handsome dresses."

"Of course; that's natural. But it has never entered my head that you were not well dressed, Hester. You have a way of wearing your old gowns that gives them an air of elegance, as if you were 'to the manor born.' I'd give anything if I could do it, but I can't. I am an abject slave to my dresses, and am up in the clouds of self-complacency, or down

in the gutter of humiliation and dowdiness, according to the garments I wear."

Hester shook her head disbelievingly, but Daisy rattled on.

"Oh, yes, I am too! And there's poor little Grace Minton, who needs nice things to make her look half respectable. I declare, I pity the poor child now, for she hasn't a decent thing to wear when she graduates, not even an old white dress to resurrect and make over. Everything was destroyed when their house was burned last winter. Grace says they barely escaped with their lives, and they've been living in a poor old tenement house ever since, and are dreadfully pinched, poor things!"

"I'm so sorry. I did not know it was so bad as that, at least not that they were in such straitened circumstances," Hester said compassionately.

"Oh! and that isn't the worst of it either. Mrs. Minton took a severe cold the night their home burned, and they fear she is going into a rapid decline, though the doctor says she would probably get well if she could go into the country for the summer, and have plenty of fresh air and outdoor exercise. But, as Mr. Minton can barely support his family now, I suppose there isn't much hope for poor Mrs. Minton."

Hester's face was very serious now. "How dreadful it all is!" she said chokingly.

"Yes, it is. I feel especially sorry for Grace, she looks so tacky in her shabby dress. I offered to give her one of my old ones to make over, but she declined as haughtily as a princess. I'm sure she needn't have hesitated about taking it, for I told her I was tired of it, and should never wear it again," Daisy said ingenuously.

"I suppose you told her it wasn't fit to wear, anyhow, but quite good enough for her?" Hester asked somewhat sarcastically.

"Indeed I didn't. I only told her it was so old-fashioned I looked like a dowdy in it, but that it would be better than—than nothing," and Daisy blushed violently as she met Hester's reproachful gaze.

"How could she refuse such a delicate offer! O Daisy Gregory! you are a good-hearted little thing, but the stupidest, most tactless blunderer," Hester said frankly.

There was no time for further conversation then, as they had reached the school building, but all the morning Hester's heart was heavy, and she could not keep the thought of Grace Minton and her invalid mother out of her mind.

She kept saying to herself that it was no affair of hers, that poverty had laid such a heavy hand upon her own family that she could not aid others, yet repeatedly came back to her time-worn text, "It is more blessed to give than to receive."

After all, though, that didn't mean actually robbing yourself to give to another, and the check in her pocketbook had been given her expressly to buy a fine commencement dress. To not use it in that way would probably displease her grandfather, and, clearly, she had no right to do that.

Safe in the seclusion of her own room that night, the conflict between pride and generous impulse began again. Back and forth she went in mental argument, undecided what to do, and yet unable to cease thinking it over.

After a while she heard her mother cough a little. Somehow the sound pierced her ears painfully. Suppose it were her mother, instead of Grace Minton's, who coughed night and day, and who was doomed to die unless someone came to her rescue? Would she let a silk dress stand between her mother and life? The thought was intolerable. And should she wear the price of a life in a handsome gown upon commencement day, while poor Mrs. Minton was dying for want of fresh air and sunshine?

How could she for one moment have been selfish enough to entertain such an idea! Her duty seemed so plain to her now. There was but one course for a follower of the Master to take, and that was to use the means so providentially placed in her hands, to restore health and happiness to the Minton household.

So she decided to buy an inexpensive mull dress for herself and one for Grace Minton, and, instead of employing a high-priced dress-maker as she had intended, to use her own artistic taste and skill in making her simple gown. The rest of the money she would give to send Mrs. Minton to the country. And so, the bitter struggle being ended and self conquered, Hester was soon peacefully sleeping.

The next day Grace Minton went home from school with a sore heart. She had heard the girls discussing their commencement dresses, and, although free from envy, she could scarcely keep back the tears as she listened. How lovely they would all look, and how shabby she would be in her old gingham dress, without so much as the addition of fresh ribbons! Even the thought that she was salutatorian gave small comfort, because that would make the contrast between herself and the valedictorian, Hester Bingham, only the more sharply pronounced. How regal Hester would be in the soft, heavy silk! Daisy Gregory had said she was to wear! People would smile no doubt as they looked at the beautiful valedictorian and then at homely little Grace Minton.

As she hurried around preparing supper, brooding over her shabby clothes and her precious mother's illness, someone knocked on the front door. She wiped away the tears that were beginning to flow freely, and, answering the summons, to her surprise found Hester Bingham. For a moment the two girls were equally embarrassed, then, with innate hospitality, Grace cordially invited her visitor to enter.

Then followed an exciting but happy interview. Hester could never remember afterwards how she did it, but, with her tender, generous heart in eyes and voice, she had given the pretty mull dress to Grace, and forty dollars in crisp bills to be used for the invalid mother.

The delicacy, the tact with which she presented her gift, instead of wounding sensitive Grace, had filled her heart with a flood of love and gratitude. She caught hold of Hester's hands, and fairly dragged her into the bare little room where her mother was lying.

"This is Hester Bingham, mamma, and, O mamma, she's an angel to be so good to us! You can go to the country now, to dear old Uncle Jacob's, and stay all summer and get plump and rosy and well again," and the excited girl hugged her mother one moment and cried for joy the next.

"And I tried not to care about my old dress, mamma, but, oh! I did. I hated it! I wanted something sweet and fresh and dainty, such as the other girls were going to wear, and now, thanks to my noble, generous Hester, I have it—I have it!"

Hester stood half confused and wholly silent, but in her heart was a gladness that seemed a divine benediction, and what had been a sacrifice was a sacrifice no longer.—*The Advance.*

WANT OF THOUGHT.

It has been said, in apology for the wholesale slaughter of birds to adorn our ladies, that it is rather "want of thought" than "want of heart" which is at the root of the craze. In many instances, undoubtedly, it is so. Some time ago a correspondent informed the writer of an incident in proof of this. Two little mites (a boy and a girl) recited at the Hythe Band of Mercy "Our Appeal to the Ladies," in which occur the lines:—

"So lovely you are, so kindly, 'tis said,
How can you wear headgear bedeck'd with the
dead?"

O ladies! how can you? Don't you think it is wrong,
Your hats costing live birds and hushing a song?
O ladies, dear ladies, pray list to our words!
Don't wear hats bedeck'd with sweet-singing birds;
O ladies, dear ladies, pray list to our words,
Don't wear hats that call for the killing of birds!
There are ribbons and flowers of loveliest hue;
Why kill the poor birdies, they never hurt you?"

A strange lady sitting there, with a large
bird in her hat, suddenly snatched it off her
head, and, tearing off the bird, threw it under
her feet, saying as she did so, with tears in
her eyes: "Oh, I never thought of it in that
way! After such a rebuke from infant lips
I'll never wear another bird."—*London Echo*.

THAT PIPE.

At a meeting in London the writer noticed,
sitting near the platform, a man with an
unusually wretched countenance. His hair
looked uncombed, and his general untidiness
was rendered all the more striking by a bright
red necktie which he wore.

All through the address he sat looking
straight in front of him and seemed like one
stupefied. On speaking to him at the close
of the meeting he gave a grunt, and then the
writer was told "he was a hopeless case."

Immediately I thanked God that nothing
was impossible with him, and so, leaving the
man with an invitation to another meeting
the following Sunday evening, I went home
to pray.

Sure enough, the next week he was there;
but there was a restlessness about him which
encouraged me to believe that the deeps were
breaking up.

At the close of the meeting, when seeking
souls were being invited to come to Jesus,
this man arose and made the following declaration:—

"Look here," he said, "forty years ago I
gave my heart to God, and then he wanted to
cleanse me and fill me with his Holy Spirit;
but I loved my pipe and my 'baccy, and I
wouldn't give in. So I tried to smoke away
the strivings of the Spirit, and I tell you just
what it is, Satan has stupefied me so that I
have only just found out I've been serving
him these last thirty-nine years. But I
smashed my pipe to-day, and I ain't going to
be a walking chimney any more. I'll let God
have his way to-night. It's that pipe that's
been keeping me out of peace."

He got deliverance that night.

Friends, look at Eze. 36:25-27. Trust
God, and let your idols go.—*Christian Repository*.

"LET NOT YOUR HEART BE TROUBLED."

SWEETLY floating down the centuries, come
to us the tender words, "Let not your heart be
troubled." Look up, faint toiler in this work-
day life, and catch the music of this sentence as
it falls from hallowed lips, "Let not your heart
be troubled." Jesus says it to you. What
love beams on his face! What tenderness!
He knows how weak and frail you are. He
sees that the path is narrow and rough. He
sees that your feet are bleeding as you press
along through the defile of poverty. He sees
the parched lips; he hears the tremulous sigh,
and he knows if it is for love of him, if in-
deed you are trying to follow in his way.

"Let not your heart be troubled." The
path of life is short. Do you tread on thorns?
Each step makes the way shorter; each day
you are nearer laying the burden down.

"Let not your heart be troubled." You are
going home. The care, and toil, and want of
comfort, will all be forgotten as soon as you
reach your Father's house. No more home-
sickness; no more reaching out for sympathy;
no more weary, lonely hours.

"Let not your heart be troubled." "Where

I am, there ye may be also." Look forward.
Thy furnace heats will die away; the tests
will all be tried; the gold will appear.

Have you lost friends?—He wishes to be
beloved of your heart. Have you lost wealth?
—It is that he may support you entirely. Are
you sick?—He is the Physician. Are you a
helpless widow?—Thy Maker is thy Husband.
Are you bereft of earthly kindred?—Jesus is
your Elder Brother.

Do you suffer?—Lean upon him; he carries
in his bosom those who are too feeble to walk
by the way.

How tender is his love! "As one whom
his mother comforteth, so will I comfort you."
Rest upon Jesus.

"Let not your heart be troubled."—*Selected*.

WHAT IS FRESH AIR?

BY DR. C. W. LYMAN.

THERE is all but universal agreement among
mankind that good air is a prime necessity.
However, vast differences exist in the stand-
ards of what bad air is, and as to how fresh
air must be to be fit for consumption. Too
often it is that only one coming into a room
from without is able to declare that its air is
dead and foul. When we habitually, or even
for a relatively short period, breathe air that
is not of the best, the sensibilities become
dulled that should protest and warn us. We
are more likely to ourselves protest against
raising windows and getting a fresh supply
if a visitor from without apprise us of the
condition of things and propose such a meas-
ure. Hence do we not need constantly to
consider the liability of air in rooms to be-
come stale and impure? Must we not ex-
change it for a fresh supply without neces-
sarily having a warning from our senses?

One of the most instructive experiments
ever made in physiology was that in which
Richardson of England discovered that, if
oxygen was inhaled into the lungs and then,
after being exhaled, was freed from carbonic
acid gas and other impurities, it had also
lost some other property, and was now inca-
pable of supporting life in a warm-blooded
animal. As he expressed it this oxygen was
"devitalized." Combustible bodies would
burn in it as brilliantly as ever, and cold-
blooded animals could breathe it and support
life. But it could no longer be appropriated
by the blood of animals like ourselves. If
electric sparks were passed through it, its lost
property was restored to it.

This points to the conclusion that every
cubic inch of air that has once passed through
human lungs, including the portion of oxy-
gen that is not taken up by the blood and is
exhaled again, needs to be expelled from a
living room. It needs to pass out and away
into the outdoor atmosphere, to be reelectri-
fied by vegetation, storms, or sun ere it is
breathed again. This suggests that the great
differences in the effects of the air on our
spirits may be due to changes in what may
be provisionally called the electric condi-
tion of the air. In this way, it may be, the
exhilaration felt after a smart thundershower
is brought about, as also the depression pro-
duced in many New Englanders by easterly
and by southwesterly winds.

Vegetation, soil evaporation, and other nat-
ural agencies seem to play upon this condi-
tion in the air, giving it, in various parts of
the country, more or less vivifying character-
istics that are all its own in a given locality.
A person coming from the Adirondacks to
other parts of this State feels at once (and
the perception lasts for days) that the air,
though country air, is relatively lifeless and
lacking in some quality which his lungs have
learned to love. If he comes to the city, he
tastes pollution in each chestful inhaled, and
feels a stupefying influence settling in upon
him.—*New York Voice*.

Mission Fields.

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

THE WAY, THE TRUTH, THE LIFE.

"I AM the Way, the Truth, the Life,"
I hear the Saviour say;
"Behold in me the open door,
Nor climb some other way."

My troubled soul would purchase peace
Through merit, all its own,
And seek by words to find the Lord,
Nor trust in him alone.

Like a wounded bird that falls to earth,
Sore, bruised, helpless, torn,
I fall, blest Saviour, at thy feet,
And works of merit scorn.

Thy "name's above all other names,"
My "Prophet, Priest, and King."
My true Confessor, Saviour, God;
None other name I sing.

—*Converted Catholic*.

SINGAPORE, INDIA.

A LADY connected with the Deaconess
Home in Singapore recently returned to her
post after a visit to friends in this country.
From a letter written by her to the *Union Gos-
pel News* we take the following extracts:—

"Before I went home I had the entire
charge of our woman's work. Now I am
glad to say it has extended so that it keeps
two other ladies beside myself busy. We
have also fifteen other workers employed.
Twenty-four native girls live in our home.

"Just before I went away a slave girl named
Benf Neo followed our teachers' conveyance,
and thus found her way to our home. Miss
Ferris took her to the Chinese protector, who
said we might keep her if she wished to stay
with us. As Singapore is a British settle-
ment, of course slavery is illegal. Benf Neo
has been very happy in our home, and is
wonderfully improved. She has learned to
read quite nicely. But best of all she has
found her way to the Lord.

"The mother of three of the little Chinese
girls that have come to the home lately was a
confirmed opium smoker. Our Bible woman
found her very ill in an opium den. She
took the woman to the hospital, where she
died shortly afterwards.

"Two little Malay children—such cute lit-
tle mites—were brought by their father, who
has, during the past year, been truly con-
verted. In his youth this man lived in a
Christian school; he could never forget the
teaching received there. Since his conver-
sion he has borne a good deal of persecution.
His enemies tried to poison him, and his wife
left him. The worst now is over, and Brother
Silas is developing into an earnest preacher
of the gospel.

"Since my return two women have been
converted. One is an elderly Chinese woman,
named Nonya Sineo, with two grown-up sons.
We have been teaching her for some time,
and now she is so happy. She has thanked
us again and again for leading her into the
true light. It was my duty to tell the eldest
son of the step his mother had taken. I
went to the task with some fear. But my
fears were needless, for the son has had Chris-
tian teaching himself, and he told me that in
his heart he too believed in Christ.

"The second conversion was that of a young
Chinese girl, named Tunyah, who for only
three months has heard of the true God. She
told me she never did believe in idols. Her
younger sister, Chew Neo, is in our home.
At first she was averse to Tunyah becoming
a Christian, but her prejudice has been dis-

appearing gradually. Last Sunday evening in our home prayer meeting Chew Neo testified to her desire to believe in Jesus. Afterwards, when I was talking to her alone, she cut off a charm that for many years she has worn around her neck to keep away sickness and evil spirits.

"We have three day schools in different parts of the town, and teachers in a good many homes. Sunday schools are receiving a good deal of attention from us at present, and we are trying to open up new ones. Our population is so diverse that we have to use all sorts of plans. Some months ago Miss Ferris began a Sunday school in Telok Ayes, the Chinese part of our city. The first Sunday she had but one pupil; now she has thirty attending. One Sunday I had the privilege of doing this work. First, all the girls had to be collected in a *gharry*. Oh, how that conveyance turned and twisted down streets, up hills, into lanes, picking up one here and another there!

"Last Sunday I began a Sunday school in a Malay section of our city. We went first to a small, clean shop and asked permission to take up our stand there, which was readily given. We then began to sing, and a small crowd gathered quickly to find out what we were doing. We announced our intention of teaching the children, who then came to the front—about fifty of them—and their elders stood on the outskirts. We sang and talked to them and tried to teach them a chorus, but they were too abashed to repeat it. When we had finished, we walked through the *kam-poy* (village), the crowd following us, and as they farewelled us, they raised what was supposed to be an English cheer and succeeded in making a considerable noise. One of our members remarked that when they get over their shyness and learn to sing, they have sufficient lung power to attract attention.

"Soon I hope to do something in the way of a Sunday school in a Tamil lane, where very poor people live. They speak very little Malay. However, two Christian Tamil lads have promised to help me.

"You see we come in contact with people speaking distinctly different languages, and we want all to hear the good news of salvation. When I start out on my day's visiting, I put into my bag some papers printed in Malay, Chinese, and Tamil."

A VISIT TO SZCHUAN PROVINCE IN CHINA.

MANY people have heard Mr. Upcraft talk enthusiastically about Christianizing the province of Szechuan, with its thirty-five million of people. As you may not have seen these missionaries, or their field of labor, let us go and visit them.

It will be a long journey. We must ascend the river Yangtze, the Mississippi of the East, sixteen hundred miles, to Suifu, which Dr. Mabie calls the St. Paul of China, stopping first, after traveling six hundred miles by steamer, at Hankow, "where, as at St. Louis, the heavy navigation of the lower stops." Day after day we follow the majestic river, past pagodas and monasteries and endless walled cities; past the rocky hills that dip their feet into the waters which skirt them on the north; past monotonous flat lowlands green with rice fields that stretch far away toward the polar star, and inhabited by millions upon millions of our fellow-men.

We reach Hankow on a lovely day; the sun shines, the birds sing, and our souls sing, too, with joy when, at the landing, we meet our representative in this heathen city, Dr. Lydia Wyckoff. She conducts us to the house of one of the missionaries of the Union, in whose family she makes her home. She is studying Chinese, and at the same time seizing every opportunity which opens to her for medical evangelistic work.

"You know," she says, "that I only came to Hankow on the 3d of last January, so lately that I can do little yet but study and pray. I have the privilege of being present for two hours daily in the woman's ward of the English hospital, assisted by a nurse who speaks Chinese."

"We have then no hospital of our own?" we ask.

"No, this station is very new. When I can speak the language sufficiently well, I hope to open an office and start things in that way. Everything in China moves along very slowly, but our dependence is on God to act upon the people so that we can get into their hearts and lives."

"You need great faith and courage."

"Yes," she answered, "but then we feel always that we have an army of praying mothers and daughters back of us, whom God hath chosen to plead his cause for China. Therefore we go forth, praying God to fight valiantly for us in the work which is most triumphantly his own."

Our time is short, and we leave Hankow for the West. On again we travel, through a teeming plain, and past a people very pronounced in their opposition to foreigners, for we are in the hostile province of Hunan. At length the limit of steam navigation is reached, so at Ichang we take to a native boat hauled by a careless, happy crew. Then begins an exciting journey, past rapids, eddies, and whirlpools, through cañons where the great river chafes in its narrow channel like an entrapped giant, between stupendous cliffs that shut out the sunshine and echo the shouts of the toiling boat trackers, and we have no glimpse of human life excepting, here and there, little brown, thatched, adobe farm-houses cling like frightened birds to narrow terraces far up on the mountain sides. And yet, before we reach our destination, we pass many a city crowded with inhabitants.

All is expectancy as, at last, after a three months' journey, we round an angular bluff and catch the first glimpse of the white pagoda, that insures the good fortune of Suifu. By noon we are anchored outside the south gate.

The brown, mud-laden Yangtze comes down from the shadowy lands we call Thibet, too wild and brawling to be of much use to navigation, until at Suifu it swings up from the southwest and meets the clearer waters of the Min, as that stream rushes down from the northern mountains. The city stands at the point of confluence of the rivers, where, working for ages, they have erected a little platform of level earth at the base of encircling hills.

On landing, we see first a grayish stone wall with crenated top, a narrow gateway, one of six through which we pass, a maze of narrow, crooked streets, unending rows of shops and houses, not more than two stories high, crowds of leisurely, civil men, hordes of saucy, fun-loving boys, a few venturesome women, then, at last, a whitewashed wall, pierced in the center by a Chinese door.

We pass through this and find ourselves in the courtyard of the house where dwell, right in the heart of the city, the two missionaries of the Society of the West, whom we have come so far to see. They are clad in Chinese garments, that they may seem less strange and foreign to the women whose hearts and homes they long to reach.

One of them is Miss Emma Inveen, who went to Ningpo from Illinois in 1879. We have long been acquainted with her work there. About two years and a half ago she joined the mission at Suifu. The need of woman's work for women was deeply felt in the newly opened station in Western China, and Miss Inveen's experience in work among the Chinese, her knowledge of the language, and her sympathetic nature, made her a welcome volunteer in the forward movement. The Chinese at Ningpo gave her the comfort-

ing assurance that "Szechuan people are all wild," but she was undaunted by the distance and difficulties presented to her, and has succeeded in making for herself a large place in the hearts of the women of Suifu.

Last December she had the joy of meeting at Shanghai Miss Frances Bliss, who came from Montana to be a fellow-laborer in the gospel.

Now they gladly receive us in their home, on University Avenue, in Suifu, and introduce us to their Sunday school, the "women's guest hall," where gather the sisters of the church for instruction and prayer, and all the different methods by which the gospel is preached to the women of Suifu.

Remote as this distant province of Szechuan seems to us, it has become the home of our missionaries. Here they find human nature the same as on our Western Continent, and heathenism as cruel and soul destroying as it is wherever it reigns. There is much to be done, even if the work is new. Every door that opens, ever so slightly is entered with delight.

The faith and happiness of these ladies is such that we follow them about their work with a longing in our hearts to lead their life and receive their reward.

Far from being disheartened or sad, their attitude is best expressed in Miss Inveen's parting words as we bade her good-by:—

"How can we do otherwise than joy and rejoice in Him who has sent us forth, and who is leading us step by step into the unknown future?"—*Helping Hand*.

RISE AND PROGRESS

—OF—

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Our Work and Workers.

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

THE SOUL'S ALMS.

BY HELEN L. NEWMAN.

A STARVING man? A beggar? Yea,
He stood upon my threshold, here, to-day,
And begged for that which oft I throw away
In careless haste; and yet I said him nay!

Why gaze I at the empty threshold so?
The look he gave me as he turned to go
Will haunt me through all years, for now I know
One kindly word had saved that soul from woe.

—New York Observer.

THE MAY CELEBRATION ON RAIATEA.

I AM not sure which is considered the most important by the Raiatea people, the "New Year's" or the "May," as it is termed. For some years this custom has been in practice. The presiding minister would appoint a certain day in the month of May, and upon this day the grown people make donations in money for the foreign missionary work, and the children donate to the interests of their school work. This is considered to be the children's day, and in their minds, at least, is the greatest day of all. Though it is celebrated by religious services in the church, it is with about the same spirit as is manifested by the average American upon the Fourth of July. It is a day of general feasting, and all expect to have a "good time."

The services in the church are conducted after the same rule as those upon New Year's day. Each district has a class of singers, and where the district has enough children, it has a division of children besides the one of grown people. One class at a time takes up its work of singing and reciting in concert some portion of the catechism.

The largest division was made up of our school children, whose work was quite different from the others. Each one had been taught to arise and repeat alone a question upon the life of Christ and passages of Scripture answering the question. It took a long time, for there were about ninety children. All of their songs were those which have been translated from our hymn books, and are much more musical than most of the native hymns. The parents expressed themselves as very much pleased with the proceedings, and it was the means of arousing more of an interest in our school.

Upon this day each child carries to his teacher a plate of prepared food. It is mostly the native poi, of which there are many kinds. But for such times as this, two certain varieties are made, one of arrowroot and coconut milk, and another with banana added to these ingredients. We have to give most of it away again, for there is more of it than we can use.

This year two days were kept by the children of our school. After the usual day was over, another one was appointed by the parents for our pupils to gather here in the schoolroom, and exhibit before their friends something of what they have learned in the school.

On account of rain in the morning they were a little tardy in coming, but, in time, quite a crowd had gathered here, bringing with them tokens of their appreciation in the form of a large amount of food,—oranges, yam, taro, sweet potatoes, live fowl, etc. These were deposited by the schoolroom door, and then a speech made, presenting them to

us. Of course such substantial help as that is thankfully received by us.

After opening our exercises with singing and prayer, according to the people's wishes, the next thing was an opportunity for those who desired to donate in the way of money. Little and big, young and old, responded diligently, and Brother Dean, who acted as treasurer, was kept quite busy for a time receiving the mites. The queen and her husband also added their donations with the others. All together the amount received was \$82.14 of Chile money, which would be about \$55 in American money.

For several months there has been a restriction upon the coconuts, so that the people here could not make copra, which is their principal source of money, so that they are quite poor just now, and, considering this, we feel quite pleased with what they have done.

We have tried to do as well by the children as possible with our many inconveniences, and leave the results with the Lord. Our work for them has drawn them very close to our hearts.

IVA F. CADY.

BISHOP THOBURN'S MISTAKE.

BISHOP THOBURN says: "In my early work I made a mistake of fancying that if I could get hold of the influential part of the community I could get hold of the masses. I have learned that this fancy is contrary to reason and history. Christianity was founded by beginning at the bottom." When will the church learn the truth of this remark. We are bending all our energies to secure the rich,—building churches to attract them, accommodating our preaching to their prejudices, and fawning over them in a soft and pleasing manner to win them to us. After all this effort little is accomplished; the rich go on in their pride, and the poor fail to have the gospel preached unto them. When will the church aim at the foundation and rescue the poor?—Selected.

A NEW MISSIONARY ENTERPRISE.

MANY people will rejoice to learn that a special effort is to be made to reach the colored people of the South by means of a gospel steamboat. The following press dispatch gives all the information we have in regard to the matter, excepting the fact that the gentlemen referred to are Seventh-day Adventists. Surely such an enterprise, conducted in the faith of Jesus Christ, ought to succeed:—

CHICAGO, August 14.—A new gospel ship, called the *Morning Star*, is being fitted out in an Illinois Central slip. It is a steamer of the stern-wheel type, which is hardly ever seen on the lakes, and is going south on the Mississippi, where the missionaries, who will live on board, will labor among the negroes. The two missionaries are W. T. Palmer and J. E. White. White goes as master of the boat, and Mr. Palmer as secretary. B. F. Richards is engineer. The steamer is wide and shallow and has almost no sheer. She is constructed on the style of river craft and is eighty-four feet long, seventeen feet beam, and draws twelve inches forward, and six aft. It contains a twenty horse power engine, which runs the paddle wheel by a sprocket chain. The cabins are large and commodious, and the side of the boat is taken up with a row of windows. On top of the cabin the space is arranged for a meeting room, which holds 200 people. Forward are the pilot houses and reception room. Aft of this are the staterooms, the engine room, and galley and dining room. The woodwork is cypress and oak and is very handsome. Altogether the boat is fitted very comfortably and will make a good home. The boat has been built and fitted out by the two missionaries from money raised by selling publications of a religious nature. If their efforts among the negroes are successful, they propose to buy land and start a colored industrial school, teaching the negroes how to till the land.

FIELD NOTES.

ELDER R. S. DONNELL, president of Upper Columbia Conference, is conducting tent meetings at Medical Lake, Wash.

MEETINGS held at Wild Cherry, Ark., by Brethren J. A. and J. N. Sommerville, added twelve names to the list of Sabbath keepers.

At the recent camp meeting held at Auburn, N. Y., twenty-three persons were baptized, and Brother S. Thurston was ordained to the ministry.

On the 29th ult. eleven members were added to the church at Urbana, Iowa, and there were several others who expected to unite at an early day.

As a result of a meeting held at a railway station in Ouray County, Colo., a dozen persons are rejoicing in the hope of salvation, one about 80 years old.

THE local paper at Milford, Iowa, makes favorable mention of the tent meetings at that place. Arrangements have been made for the erection of a new house of worship.

THE Iowa Conference has eleven tent companies in the field. The report in regard to the effort at Brayton is that twenty-four persons have been baptized and a church organized.

ELDER W. H. SAXBY, of the Cleveland, Ohio, city mission, reports the accession of sixteen to our ranks, six of whom are the fruit of labor among the Germans by Brother H. A. Cook.

A PRIVATE letter from Gouverneur, St. Lawrence County, N. Y., speaks encouragingly of tent meetings being held in West Gouverneur by Elder S. M. Cobb. Seven are said to have obeyed the truth.

ANOTHER language has been brought into service in furtherance of our work. A temperance tract by Mrs. E. G. White has been printed in the Maori tongue, the native language of the New Zealand aborigines.

DESPITE the angry demonstrations of the mob at Church Hill, Md., and the threats that our new church there should never be dedicated, it was dedicated on the 22d ult., Elder H. E. Robinson preaching the dedicatory sermon.

THE *Southern Review* says that a very liberal offer comes from Demorest, Habersham County, Ga., of a fine plot of land and suitable buildings to be donated to the Seventh-day Adventists, provided they will locate a sanitarium there.

THE tent meetings at Altoona, Pa., have been fraught with excellent interest. Twenty had begun the observance of the true Sabbath, at last report, and there was an increasing interest to hear, notwithstanding several ministers had spoken against the work.

FIVE tents are in the field in Wisconsin, and good results are reported. Aside from these other workers are disseminating the truth, and a sister engaged in Bible work in the country reports eight persons decided to keep the Sabbath of the Lord.

At the recent teachers' institute held at Battle Creek, Mich., it was resolved that the educational secretary and heads of the various schools act as a permanent committee to consider the possibility of holding a summer normal institute for our teachers next year, and to make all necessary arrangements.

TENT meetings are being held in a country place ten miles from Gainesville, Ga., by Elder R. S. Owen and Professor E. C. Keck. They report a determined effort on the part of opponents to keep church members away, for which purpose opposition meetings have been held from house to house in the neighborhood, and many false reports have been circulated.

ELDER W. C. GRAINGER passed through this city on the 19th inst., en route from his Conference charge in the Fresno district to his home in Healdsburg. He reports five converts at Hanford, where Brother Baxter Howe is laboring; also a good interest in the tent meetings conducted by Elder H. F. Courter at Tulare City.

THE following item from the *Bible Echo* is decidedly encouraging: "Nine persons were baptized by Elder W. L. H. Baker at Williamstown on Sabbath, July 7. There are over thirty names on the church covenant, and a prosperous Sabbath school of sixty-three members has been organized. Sabbath services are now held in five of the suburbs of Melbourne—North Fitzroy, Prahran, Middle Brighton, Williamstown, and Hawthorn."

A PRIVATE letter from Elder W. C. White, dated Granville, N. S. W., July 15, notes that the work has been opened up in Queensland, Elder Hickox having sailed for Rockhampton. Also that a meeting house was being built at Seven Hills, under the supervision of Elder S. McCullagh. Elder A. G. Daniells was then in Adelaide, S. Australia, and Elder J. O. Corliss in Sydney, N. S. W. Letters from New Zealand indicate that the work there is going forward well.

Of the mission work in Guadalajara, Mexico, Elder Dan. T. Jones says: "As soon as it was known that we had a physician in connection with our work there, and that free treatment would be given to the poor, there came in more applications for medical treatment than could possibly be attended to. The number of callers at the medical office increased until finally there were over 100 visitors a day. This gave our workers all they could do right in their own home." Thus is continued emphasis being given to the importance of the medical missionary work.

It is a significant fact that in the bitter persecutions to which Seventh-day Adventists have been subjected in the United States, as well as in foreign lands, the persecution has, with slight exception, been instigated by professed Protestant Christians. It is a proverb of the world that "coming events cast their shadows before," and from this standpoint alone it would seem that professed Protestants are to be the future persecutors of those who will teach adherence to the plain word of God. That is, they are to do the work that the Papacy has done in the past. But prophecy indicates the same thing. In vision on Patmos the apostle John was shown that near the end an "image of the beast" would "cause that as many as would not worship the image of the beast should be killed." Rev. 13: 11-17.

CALENDARS FOR 1894-95.

THE calendars of most of our denominational schools are received. Vacation time is almost over, and preparations have been made for another year of active educational work. It is hoped that the coming school year will be marked by increased attendance in all our schools, and increased desire for such knowledge as will make efficient workers in the cause of the Master. From the calendars before us we note a uniformity of terms, as follows: Fall term, September 12 to December 18; winter term, December 19 to March 19; spring term, March 20 to June 18. The faculty presidents are as follows: Battle Creek (Mich.) College, George W. Caviness, A. M.; Healdsburg (Cal.) College, Frank W. Howe; Walla Walla (Wash.) College, Edward A. Sutherland; Mt. Vernon (Ohio) Academy, William T. Bland. Further particulars may be learned by addressing these officials.

PERIODICALS WANTED.

CLEAN copies of the *SIGNS*, *Review*, *Health Journal*, *Medical Missionary*, and *Instructor*, will be used to good advantage in missionary work, if addressed postpaid to A. S. Carmichael, M.D., Ocean View, San Francisco County, Cal.

CLEAN copies of the *SIGNS*, *Sentinel*, and *Instructor* are much needed for missionary work at Benicia, Cal. Send postpaid to Mrs. M. G. Ross.

THE SPANISH PEOPLE.

THERE are millions of people who speak the Spanish language to whom free access to the word of God has been denied by the power which has had dominion over them. They have, in the last few years, been trying to throw off this tyranny, and now call for the light. To meet this call tracts and pamphlets have been prepared in the Spanish language upon the following subjects:—

"**God's Gift to Man**" shows how God manifested his love in sending Christ to die for the sinner. 4 pages; price, $\frac{1}{2}$ cent.

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"**The Temptation**" treats on the suffering of Christ during his forty days' fast, and that intemperance is the root of all immorality. 4 pages; price, $\frac{1}{2}$ cent.

"**The Great Commandment.**" Jesus' reply to the lawyer's question, "Which is the greatest commandment of the law?" 4 pages; price, $\frac{1}{2}$ cent.

"**The Agony of Christ at Gethsemane.**" The title of this tract is suggestive enough of its value. 4 pages; price, $\frac{1}{2}$ cent.

"**The Price of Our Salvation**" brings before the reader in a brief but concise manner the cost of man's redemption. 4 pages; price, $\frac{1}{2}$ cent.

"**Living by Faith,**" 16 pages; price, 2 cents; and "**Righteousness, Where It Is, and How Obtained,**" 8 pages; price, 1 cent; are translations of *Bible Students' Library* Nos. 71 and 75.

"**The Captain of Our Salvation**" is a pamphlet of 92 pages; price, 15 cents; it shows how Christ is the Captain and Guide, the Author and Finisher, of his people's faith.

"**The Inheritance of the Saints**" is a collection of seven Bible readings: (1) "Inheritance of the Saints;" (2) "The Thousand Years' Reign;" (3) "The End of the Wicked;" (4) "Immortality through Christ;" (5) "Importance of the Prophecies;" (6) "The Christian's Hope;" (7) "The Judgment." Price, 5 cents.

"**The Angels of God.**" Also a collection of Bible readings: (1) "Angels of God;" (2) "Satan and His Work;" (3) "Christ the Resurrection and the Life;" (4) "Daniel 2;" (5) "Signs of Christ's Advent." Price, 5 cents.

"**The Second Advent.**" A translation of *Bible Students' Library* No. 31. 40 pages; price, 5 cents.

"**This Rock.**" A brief treatise showing that Christ, and not Peter, is the Rock upon which the church is founded. 4 pages; price, $\frac{1}{2}$ cent.

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CAMP MEETINGS FOR 1894.

DISTRICT NUMBER ONE.

New England, Tyngsborough,
Mass.....Aug. 30 to Sept. 10
Maine, Bath.....Sept. 6-17
New York, Delevan.....Sept. 13-23

DISTRICT NUMBER TWO.

Tennessee River, Nashville,
Tenn.....Aug. 31 to Sept. 10
Florida, Tampa.....Nov. 8-18

DISTRICT NUMBER THREE.

* Illinois (southern), Fairfield.....Sept. 7-17
* Michigan (State) Lansing.....Sept. 19 to Oct. 1

DISTRICT NUMBER FIVE.

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.

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.

THE SECOND ADVENT.—Assorted Tract Package No. 3, contains 96 pages; price, 10 cents. Subjects considered—The Coming of the Lord, Is the End Near? Can We Know? The Signs of the Times, The Judgment, and The Second Advent of Our Lord. Address, *Pacific Press*, Oakland, Cal.

International S. S. Lessons.

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

LESSON XI.—SUNDAY, SEPTEMBER 9, 1894.

JESUS AND NICODEMUS.

[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 3: 1-16.

1. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews;
2. The same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no man can do these signs that thou doest, except God be with him.
3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God.
4. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?
5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.
6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
7. Marvel not that I said unto thee, Ye must be born anew.
8. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is everyone that is born of the Spirit.
9. Nicodemus answered and said unto him, How can these things be?
10. Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things?
11. Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness.
12. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?
13. And no man hath ascended into heaven, but he that descended out of heaven; even the Son of Man, which is in heaven.
14. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;
15. That whosoever believeth may in him have eternal life.
16. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have eternal life.

Golden Text: "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

NOTE.—This section includes the whole chapter, which should be studied equally with the lesson scripture, if possible. The time was the first year of the Saviour's ministry, soon after our last lesson. The place was in Jerusalem, in a guest chamber. The characters presented are Jesus, the Saviour of the world, and Nicodemus, a ruler of the Jews. Nicodemus belonged to the Pharisees, and was a member of the Sanhedrin, a body of seventy men whose position was respected as much as that of the Supreme Court and the United States Senate combined. His name was Greek, and means "conqueror of the people." He was a man of great influence, and an authorized religious teacher.

SUGGESTIVE QUESTIONS.

1. What noted man among the Pharisees is mentioned in this lesson? Verse 1.
2. To whom did he come? Verse 2.
3. What did he say to Jesus? *Id.* Note 1.
4. What reply did Jesus make to him? Verse 3. Note 2.
5. What showed that Nicodemus did not understand our Lord? Verse 4.
6. How did Jesus answer him? Verse 5. Note 3.
7. What nature does the newborn being possess? Verse 6.
8. What illustration does our Lord use to enforce his meaning? Verses 7, 8. Note 4.
9. What answer did Nicodemus give to these things? Verse 9.
10. What reply did our Saviour make? Verse 10.
11. What authority did Jesus give for his teachings? Verses 11, 12.
12. Who only did he say could teach these things with authority? Verse 13. Note 5.
13. How did he foretell his own death? Verse 14.
14. In what did he say faith in him would result? Verse 15.
15. Of what is the giving of God's Son a proof? Memory verse. Note 6.

NOTES.

1. It is evident that Nicodemus was convicted of the divine mission of Jesus. "We know that thou art a teacher come from God," was evidently the expression of conviction. He felt that Christ's miracles were a proof of his divine mission, and that God must be with him; and he evidently came to learn more of him, although not willing that others should know of his anxiety.

2. OUR Saviour here states the very foundation truth of his kingdom, which also meets man's essential need. Man is a sinner. The kingdom of God is righteous. Man, in order to inhabit that kingdom and enjoy its blessedness, must be made righteous also; and in order that he may be made righteous, he must be born again, born anew, or, as the margin of the common version reads, "born from above." This Nicodemus could not understand. His view of the temporal kingdom, like that held by the disciples and all the Jews, crowded from his mind the great spiritual truths which Christ taught.

3. Jesus here speaks of the agencies which enter into man's new birth. "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." The term "water" may be here used as a symbol of God's holy word, as expressed in Eph. 5:26, "The washing of water by the word." The power which makes the change is the power of the Spirit of God, by which the world was brought into existence. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." When man is redeemed, it must be by the same power, the Spirit of God speaking through the word of God. Of course, this regeneration, or re-creation, or new birth, includes all of the other elements which enter into this change spoken of elsewhere in the Scriptures, such as thorough repentance of sin, the gift of God, such faith in the Lord Jesus Christ as will lead to implicit obedience to all of his commandments, and, of course, would include baptism into the name of Christ; and man must go through this change if he would have a part in the kingdom of God.

4. "The wind bloweth where it listeth."—Better, "The Spirit moveth where it will." The word translated "wind" is *pneuma*. It is translated "spirit" in every other instance in the New Testament, and we see no reason why it should not be translated "Spirit" here. Jesus had just said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." "The Spirit moveth where it will, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit." Just the same as the operations of the Spirit of God and its work are not discernible by the natural man, for that which is spiritual must be spiritually discerned (1 Cor. 2:11-15), so the natural mind of man is not able to discern or understand the change which is wrought by the Spirit of God on the human heart.

5. "No man hath ascended up to heaven."—By this our Saviour means that no man hath ascended up to heaven to learn the things which he was teaching, and then tell them to men. He himself, however, dwelt in heaven, was with the Father from the beginning, and was teaching not only what he knew, because he had witnessed it, but what was in himself as a very part of his nature.

6. OUR Lord tells us that belief in him gives us everlasting life. It therefore follows that those who do not believe in him do not have everlasting life. Jesus says to the wicked, "Ye will not come to me that ye might have life." It follows, therefore, that the wicked do not have the everlasting life, which Christ alone can give. Eternal life is the gift of God. Man possesses in and of himself by nature no life principle or power which will prolong his days beyond the ordinary life of man. If he is to live beyond this world, he must have that life which Christ alone can give. That life, the everlasting life, Christ gives to all who believe in him. They possess it here by faith. It is a power within that lifts them above sin, and brings them into connection with God. If faithful to the end, they are given immortality when Christ comes.

7. It may be worthy of our attention to note the after life of Nicodemus. Evidently this conversation had an effect upon him. We learn afterward that when the Sanhedrin would condemn Christ to death, Nicodemus asks, Does our law condemn a man before it hears him? See John 7:50, 51. And, later, when our Saviour died upon the cross, and when all of his disciples had forsaken him and

fled, Nicodemus comes forward boldly to honor the body of Jesus. See John 19:38-40. He sees fulfilled in Him just what our Lord told him on that night of his first conversation with him. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;" and in the darkest hour of Christ's mission he becomes a firm disciple of the lowly Nazarene.

LESSON X.—SABBATH, SEPTEMBER 8, 1894.

PREVAILING PRAYER.

Lesson Scripture, Luke 18: 1-22.

1. AND he spake a parable unto them to the end that they ought always to pray, and not to faint; saying,
2. There was in a city a judge, which feared not God, and regarded not man;
3. And there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary.
4. And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man;
5. Yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming.
6. And the Lord said, Hear what the unrighteous judge saith.
7. And shall not God avenge his elect, which cry to him day and night, and he is long-suffering over them?
8. I say unto you, that he will avenge them speedily. Howbeit when the Son of Man cometh, shall he find faith on the earth?
9. And he spake also this parable unto certain which trusted in themselves that they were righteous, and set all others at naught:
10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
11. The Pharisee stood and prayed thus with himself, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.
12. I fast twice in the week; I give tithes of all that I get.
13. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner.
14. I say unto you, This man went down to his house justified rather than the other; for everyone that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.
15. And they brought unto him also their babes, that he should touch them; but when the disciples saw it, they rebuked them.
16. But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.
17. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.
18. And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?
19. And Jesus said unto him, Why callest thou me good? none is good, save one, even God.
20. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and mother.
21. And he said, All these things have I observed from my youth up.
22. And when Jesus heard it, he said unto him, One thing thou lackest yet; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me.

We have in this lesson four topics, although the last one is not completed in this. The subjects are: The Unjust Judge; The Pharisee and the Publican; Receiving Little Children; and The Rich Ruler.

1. To what purpose did Jesus speak a parable?
2. Describe the character of the judge.
3. Who came to him for justice?
4. How did he receive her petition?
5. What did he finally say to himself?
6. What was it that induced him to grant her request?
7. What did the Lord say?
8. From this parable, what lesson are we to learn concerning God?
9. How will God act in avenging his people, in comparison with the unjust judge?
10. For whose benefit did Jesus speak the next parable?
11. How did the Pharisee pray?
12. To whom did he really pray?
13. What was the prayer of the publican?
14. What was the result of the two prayers?
15. What will be done to everyone that exalts himself?
16. What to him who humbles himself?
17. What were brought to Jesus? For what purpose?
18. How did the disciples like that?
19. How did Jesus receive them?
20. What did he say?
21. Who only can enter the kingdom of heaven?
22. What did a certain ruler ask Jesus?
23. How did he address him?
24. What question did Jesus first ask him in reply?
25. Who alone is good?
26. Did Jesus mean to imply that he himself was not good? See John 8:46; 1 Peter 2:22; 1 John 3:5.

27. To what did Jesus then refer the young ruler?
28. What did the young man say for himself?
29. What did Jesus then say to him?
30. How did the young man receive this word? Why?

NOTES.

1. Too MANY people make a mistake in reading the parable of the unjust judge. They seem to think that it is an illustration of how God deals with men, and an indication that we shall receive notice only by long effort. We should remember that the judge was unjust, and that God is just. There is no comparison, but contrast, between the judge and God. God is listening to hear before we ask. 1 Peter 3:12. He has provided the way for us to come to him, and asks us to come boldly. He delights in mercy. Micah 7:18. The reason why we are to be encouraged to continue instant in prayer, and not to faint, is that God is so kind and ready to give. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32.

2. THE best rendering of the latter part of verse 7 is, "And he is long-suffering with them." The idea is not that God will finally listen to the cries of his people, although he will hold them off for a long time, but that he will do just the opposite of the unjust judge, because he is long-suffering with them. God will not make his people wait long for an answer to their prayers. "I tell you that he will avenge them speedily." But note that this is when his people are so much in earnest that they cry day and night unto him, and not only occasionally.

3. "WHY callest thou me good? none is good, save one, that is God." As shown by the texts referred to in the questions, and by many others not referred to, Christ is absolutely good. "There is no unrighteousness in him." What then did he mean by what he said to the young man? It is evident that he could not have meant anything else than to impress upon his mind the fact that he himself was God. See John 1:1-14. If the young man had but recognized that, he would have had an answer to his question; for "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John 17:3. If the young man had kept all the commandments, what could he lack? Are there duties that lie outside the range of the ten commandments? "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man." Eccl. 12:13. But the result showed that the young man was deceived. He had not kept all the commandments. Indeed, he had not kept any of them. He was covetous; he loved himself better than he did his neighbor. Thus we have the second great principle of the law violated. But to break the second principle means the violation of the first. "For he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." 1 John 4:20, Revised Version.

4. WORD THOUGHTS.—**Faint** (v. 1), to turn coward, or lose heart.—**Vincent**.—**Avenge** (v. 3), better as in margin of the Revised Version, "do me justice." "Avenge" is too strong.—**Wear me out** (v. 5), literally lest at last she buffet, beat, or bruise me. Wycliffe translates, "Lest at the last she, coming, strangle me." The judge seemed to think she might at last do him injury.—**Long-suffering** (v. 7), God seems to defer justice and to forget his people, but he does not, and he will avenge them speedily.—**Publican** (v. 10), Greek, *teleōnai*, from *telos* a tax, and *ōnēomai*, to buy. A collector of Roman taxes, customs, or imposts. The Romans farmed or let out the direct taxes to capitalists, who paid a certain sum in *publicum*, into the public treasury. From this these farmers, or gatherers of taxes, were called *publicani*, or publicans. Under the publicans were the *submagistri* in the provinces, and under the *submagistri* were the *portitores*, or the actual tax collectors of the New Testament. Many of them were extortioners. A Greek saying was, "All publicans are robbers."—**Stood** (v. 11), standing was the common posture among the Jews in prayer.—**Twice in the week** (v. 12), the law required but one fast a year (Lev. 16:29; Num. 29:7), though other fasts were kept in commemoration of great national calamities. The Pharisees fasted every Monday and Thursday, between the Passover and Pentecost, and between the Feast of Tabernacles and the Dedication of the Temple. They were "righteous overmuch," self-righteous.—**A sinner** (v. 13), better as the literal margin, "the sinner." He saw only himself. See also 1 Tim. 1:15.

News and Notes.

FOR THE WEEK ENDING AUGUST 20.

RELIGIOUS.

—A daughter of U. S. Senator Martin, of Kansas, has entered a Roman Catholic academy at Leavenworth, with the intention of becoming a nun. She is a recent convert.

—The superintendent of public instruction of the State of New York urgently recommends that reverence for God be made a feature of the education of children during their first two years at school.

—P. P. Bliss, the once noted singing evangelist, together with his wife, was killed in 1876 in a railroad disaster at Ashtabula, Ohio. Since that time his children have received \$50,000 income from his interest in "Gospel Hymns."

—A Washington dispatch says that Satolli has decided to remain silent regarding the recent statement that the pope will make the ablegate's authority absolute in this country. Newspaper men are now refused admittance to his residence, and his actions are kept from the public as far as possible.

—The *Catholic Mirror* represents that while Protestant missionaries in China have fears for their safety if the war with Japan continues, the Catholic missionaries "enjoy perfect security." It would be well for the *Mirror* to note the words of Paul to Timothy, "All that will live godly in Christ Jesus shall suffer persecution."

—Priest Noonan, of Wilmington, Ill., is charged by a brother priest, O'Gara, with the ecclesiastical crime of appearing on the same platform with Protestant ministers, which he did at a temperance meeting. A quite bitter quarrel is the result, and other charges and countercharges have followed. Noonan has been suspended from active work, and has appealed to the pope.

—Spiritualists represent the "spirit land" as a higher sphere than the present life; but everything that purports to come from there indicates a woful degeneracy. Notable men, whose mundane speeches and writings were wise and scholarly, send back to us (through the mediums) the most absurd nonsense, couched in language that would have caused ridicule if uttered "in the flesh," and the pictures that are represented as coming from there are wretched beyond comparison. The Bible says, "The dead know not anything," and all the efforts of the mediums to show that they do know something have so far miserably failed. It would be to the credit of the dead if the mediums would allow them to "sleep."

—While the W. C. T. U. leaders are waxing ecstatic over the temperance agitation of the Catholic Total Abstinence Union, a leading Catholic journal, organ of Cardinal Gibbons, modifies the situation by saying that "whatever is accomplished for temperance in the Catholic Church in this country must be done by moderation. It is said that the saloon must go; but certainly it must go by degrees, and cannot be done away with at a stroke." To this it adds that "the Catholic Church is never likely to declare that the use of wine is a sin, because, among a great number of other reasons, it is used daily in the mass." The W. C. T. U. will find out that Catholics are not going to take any position that will have the appearance of being led by Protestants. Rome is cunning enough to see that professed Protestantism is coming over to her, and she will let them come. Whatever of popular reform she adopts she will adopt independently, and appropriate the honor to herself.

SECULAR.

—Treasury notes may now be taxed the same as any other money, according to a recent act of Congress.

—The U. S. cruiser *Charleston*, now at Mare Island Navy Yard, has been ordered to Corea, and it is said the *Bennington* will shortly follow.

—Japan is said to be raising a large war loan amongst the people at home, and great enthusiasm is manifested in taking subscription.

—The news from the seat of war in Corea is not very definite. It is becoming evident that both China and Japan rushed into war unprepared.

—The State Convention of the Y. M. C. A. will meet in this city September 15. One of the prominent features of the occasion will be an athletic exhibition.

—It is said that China is negotiating a large loan in London, much of which will be taken in silver, and that it is expected silver will materially rise in consequence.

—The London *News* says that the passage of the new Tariff Bill by the United States Congress has been followed by renewed activity in many branches of the English market.

—The American Railway Union having failed as a labor organization, being unable either to support or procure work for its members, they are endeavoring to get back into their old orders.

—A Pretoria, South Africa, dispatch says that the Kaffirs have risen in rebellion, and are not only murdering farmers, and destroying property, but are besieging the government buildings at Agatha.

—An Omaha dispatch of the 15th inst. says: "The strike of the South Omaha packing house employees is off. After being out three weeks, the men lose all and are trying to get back on the old terms."

—A London *Times* correspondent sends news from Minagua that a protocol has been signed uniting Guatemala, Nicaragua, Salvador, and Honduras under one government, to be known as the Central American Republic.

—It is rumored in Los Angeles, Cal., that an unknown agent is seeking recruits for the Japanese army, offering \$25 per month and transportation. The penalty for such action is quite heavy, hence the secrecy of the movement.

—A Topeka, Kansas, dispatch says there is a general movement by strikers along the Atchison, Topeka, and Santa Fe Railroad to recover their old places, but the general manager remains firm in his determination not to take them back.

—The Samoan Chief Malietoa has asked the British admiral of that station to proclaim the islands under the protectorate of the British Government. Owing to the prolonged rebellion, crops have been neglected and famine is threatened.

—It is a significant fact, stated on the authority of an employee of the Pension Office, that of all the dismissals from that department of government since the accession of the present head, not one Roman Catholic has been dismissed.

—Congress has declined to advance \$1,800,000 due the Southern Pacific Company for carrying the mails, on the ground that the company is simply the agent of the Central Pacific Railroad Company, which is debtor to the government about \$77,000,000.

—Owing to the enactment of new laws and the revival of old ones against Anarchists in France, Germany, and Italy, that class of citizens are fleeing to England, and it is surmised to the United States also. In one day recently about 400 of them arrived in London.

—The steamer which arrived at Victoria, B. C., on the 15th inst., brings news of the death of the king of Siam. The king was the most enterprising man that had ever ruled in that country. Although still under 40 years of age, he had reigned about twenty-six years, and had instituted many reforms in the government.

—The Chinese Government offers the following rewards as inducements to activity in the matter of depredations against the Japanese during the war: For destruction of a large war ship, \$10,000; for destruction of a small war ship, \$6,000; for the head of a Japanese officer, 200 taels (about \$333); for the head of a Japanese private, 100 taels.

—The Commissioner of the General Land Office has been directed to prepare instructions immediately looking to the restoration of 900,000 acres of forfeited railroad lands to settlement under the Homestead Laws. The lands are within the conflicting limits of the Atlantic and Pacific and Southern Pacific Companies, and lie in Southern California.

—Now comes another scientist, Professor Campbell, of Lick Observatory, and says that Mars is not inhabited,—that there is not an atmosphere of sufficient density to sustain human life. But Professor Wiggins' decision that Mars is inhabited by man is based on the "best scientific evidence." So much for the science which is often held up as conclusively refuting the word of God.

—Nearly 400 American Railway Union men who engaged in the late strike, have left this city to look for work. Destitution among their families has been somewhat lessened by contributions, but the local secretary says there is still considerable suffering. Some are selling their household goods for means of support, and just now such goods bring but a small per cent of their original cost.

—A Buffalo, N. Y., dispatch of the 16th inst. reports a wonderful mirage, in which the people of that city were treated to a view of Toronto, Canada, and surrounding country pictured in the heavens. It was what is known as a mirage of the third order, that is, the panorama was not inverted, as in ordinary mirages. Toronto is fifty-six miles from Buffalo, yet so distinct was the picture that the church spires were visible. There was also an extensive view of Lake Ontario, and numerous vessels plying upon its waters.

—Fifteen hundred miners of Spring Valley, Ill., held a meeting on the 16th inst., to listen to a proposition from General Manager Dalzell, of the Spring Valley Coal Company. Mr. Dalzell said he would not victimize any man for any connection he may have had in inaugurating the strike, and that rents and coal would be reduced in proportion to the reduction the miners suffered under the Columbus scale. The proposition was accepted, and this ends the big strike that has kept these mines in idleness for nearly four months. All of which might as well have been done in the first place.

—Trouble has arisen in the Kongo Free State because of the impressment of certain natives into the service of State officials. A strong force of indignant natives recently attacked the government post of Loba, killing two soldiers and taking three prisoners.

—The Constitutional Convention of New York has decided against woman suffrage, and has adopted a registration provision that voters must be registered four weeks before an election; also that a voter must be a citizen of the State sixty days before voting.

—A press dispatch from Omaha, Neb., says that farmers who have lost their corn crops in the western part of the State have, to a large extent, left their farms, and are emigrating overland for eastern points. Several of Omaha's poor have applied for transportation to points where they will be kept over winter by relatives.

—An immense meteor burst over the town of Coffeyville, Miss., on the night of the 15th inst., with a loud report that shook the earth for miles around. Those who witnessed the phenomenon say it resembled a ball of fire passing through the air until it burst to fragments. Pieces of the rock, which have the appearance of volcanic substance, were picked up in the streets of the town the next day.

—It is said that the Japanese Government has decided to revise its treaties with other governments, principally in regard to trials. It proposes to rescind the provisions giving foreigners the right of trial before their own consular courts. In exchange for this, however, certain property rights will be granted not heretofore enjoyed. The object seems to be to make foreigners more directly subject to the government of the country.

—The difference between the recognized prerogatives of erring man and erring woman is well illustrated in the cases of Congressman Breckinridge and his victim, Madeline Pollard. While he is patronized by large audiences of both men and women, she is so far ostracized that even theatrical performers are shocked at the suggestion of her appearance on the stage, and theater owners hardly dare to venture the use of their houses.

—A St. Paul dispatch says a large number of railroad men of that city, who were engaged in the recent strike, are making arrangements to leave the country. Some are trying to go to South Africa, and others to Brazil. Transportation to nearly all foreign countries is now unusually low, and the men, realizing that they have no present chance for work here on account of being blacklisted, will make every possible effort to reach other fields of labor.

—As a result of the great railroad strike, over 2,000 men have been discharged from the employ of the Union Pacific Railroad, and other men are taking their places as fast as needed. Some trouble is expected when it comes to evicting the families of discharged strikers who live in the company's houses, but they will all have to go as fast as the houses are wanted for others, and what help can they hope for from the men who deluded them into the strike?

HISTORY OF THE WALDENSES.

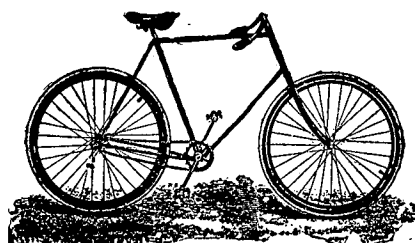
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Signs of the Times

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"The Great Strike and the Sabbath."—This is the title of an article in this paper, beginning on the first page. It presents some points in the Sabbath question which, it is hoped, may be helpful to many. This, with the many excellent things in this issue, ought to give the paper a wide circulation.

Take Notice—Australian Addresses.—All mail for Mrs. E. G. White, Elder W. C. White, Mr. and Mrs. S. T. Belden, Misses Marian A. Davis, May Walling, Emily C. Campbell, and Mattie V. Lawrence, is Norfolk Villa, Prospect Street, Granville, New South Wales.

The present address of Elder S. McCullagh and Miss Fannie Bolton is Santa Clara, Western Road, Parramatta, New South Wales.

The present address of Elders Geo. B. Starr and A. S. Hickox is Albert Street, Rockhampton, Queensland.

Those who send letters or papers to any of our friends in Australia, or, in fact, to any of our friends in other foreign fields, should be careful to address plainly and fully prepay all postage.

There are now two mails monthly from America to Australasia, one from San Francisco, and one from Vancouver, B. C. The Canadian Australian steamer leaves Vancouver on the 16th of each month. The sailings of the San Francisco steamers for the next two months are as follows: The *Mariposa*, September 20; the *Monowai*, October 18. Let our friends who have use for these dates make a note of them.

Sunday Law of Santa Clara County.—Santa Clara County, in which is San Jose, has a county Sunday-closing law. The municipality also had such an ordinance, which it repealed. The proprietor of the Eagle Brewery, George Scherrer, believing himself to be exempt within the city, opened, we believe, his saloon on Sunday. Justice King found him guilty under the county law. He appealed, and Judge Reynolds, in a decision rendered August 2, affirmed Justice King's decision. Scherrer's counsel contended that, while the city had repealed its Sunday ordinance, the county should not be allowed to legislate adversely. The court held that it was settled in this State that the Board of Supervisors could adopt such a police regulation, and, notwithstanding the power is conferred by the Constitution to the city to do the same, the county law in this

case is operative within the city limits. An appeal will be taken to the Supreme Court. It will be interesting to know what the decision of that court will be. The law ought to be set aside as unconstitutional, and would by judges not biased or blinded by tradition and religious prejudice. A Sunday law has no right to an existence on any civil statute book.

THE *Examiner* publishes an account of how a Southern Pacific train was saved from a wreck this side of Los Angeles, last week, by ex-strikers. There was a landslide near Lang's Station; the ex-strikers learned of it, and by traveling four miles warned the station agent, thus saving the train from wreck and probable loss of life. The *Examiner* tells this as though especial credit were due to the men because they were ex-strikers. To ordinary men the deed will seem to be no more than what would be demanded of any man possessing the common instincts of humanity. The wreck of the train meant the probable loss of life of innocent men, women, and children. Who would not put forth extra effort to save a train under such circumstances? He is not worthy of the name of man who would not do it.

TUBERCULOSIS IN COWS.

SIMILAR items to the following are becoming more and more common in the daily press; this was clipped from the *Examiner* of August 3:—

VANCOUVER (B. C.), August 2.—Tuberculosis is prevalent at present among herds of dairy cattle in the neighborhood of this city. The government inspector is now examining all cattle, and yesterday thirty in one hour were shot. The City Council has issued notice advising people to scald milk, while the inspector will test it frequently. Some tumors taken out of cattle weighed as much as seven pounds.

These warnings should not go unheeded. While those of strong digestive powers in active life might not for years be affected with tuberculous milk, yet those who are weak cannot afford to take the risk. Consumption is becoming greatly prevalent, and it is generally agreed that one of its feeders comes from diseased dairies. It is easy for a dairyman, as he looks over his sleek herd, to say, "None of my cows are diseased," but frequently cows which appear healthy and are excellent milkers are badly diseased. The best rule is, unless you know your milk to be wholesome, boil or sterilize it.

SPECIMENS OF "UNION" GOVERNMENT.

ONE of the many ridiculous scenes in our government during the brief reign of the American Railway Union, had reference to attendance at the Christian Endeavor Convention at Cleveland, Ohio. The Washington, D. C., delegation were in doubt as to whether it was safe to undertake the journey under the then uncertain condition of affairs; and, while considering the matter, they received a dispatch from the strike leaders giving them permission to go. This was of the same piece as the case of Mrs. Stanford, who, on a journey from Oregon to her home in this State, traveling in her own car on a road in which she owns a large interest, was obliged to stop at Dunsmuir until permitted by the union to continue her journey to San Francisco. And when the permission to proceed was granted, the union deemed it necessary to furnish her a guard to protect her train from possible harm at the hands of their own men, and then actually attempted to pose as having done a very gallant deed. It was hardly worth while to call attention to these things at the time of the excitement, when so many ordinarily sensible people were in enthusiastic sympathy with the move; but now, when they have had time to cool down a little, they may be able to see the absurdity of the union's presumption. If they will ponder these things a little, they may be able to imagine what kind of times we will have when this same spirit, fast becoming dominant through-

out the world, shall have secured a little firmer hold. These things are all predicted in the word of God; it would be well for all to study them in the light of prophecy. "The testimony of the Lord is sure, making wise the simple." Send for our little leaflet, "The Great Strike! A Fulfillment of Prophecy," 8 pages; price, 1 cent. Address Pacific Press Pub. Co., Oakland, Cal.; 43 Bond Street, New York City; 18 West Fifth Street, Kansas City, Mo.

"Men's hearts failing them for fear" is one of the characteristics which our Saviour gives of these times: This was well illustrated not long ago in an occurrence in England. The Prince and Princess of Wales were driving in an open carriage when a man rushed toward them and threw a parcel in the carriage at their feet. The prince immediately placed himself between the parcel and the princess to protect her from possible dynamite; but when the package was opened, it was found to contain nothing but flowers. These are, in the words of Holy Writ, "perilous times." The throwing of innocent flowers portends danger. President Carnot expected something harmless and received the death plunge of a dagger; the Prince of Wales seemed to expect dynamite and received flowers. Not a few of the rulers of earth are in fear. "Uneasy lies the head that wears a crown." But there is rest in life's turmoil, rest in Christ Jesus. It is like the shadow of a great rock in a weary land.

THE Roman Catholic Church has set itself one of the hardest of tasks in endeavoring to eliminate from its societies saloon keepers. The fact is that two-thirds of all the saloon keepers and whisky sellers of the country are members of the Roman Catholic Church. The *Wine and Spirit Gazette* challenges Archbishop Corrigan to carry out the decision of Satolli in the archdiocese of New York. The archbishop fails to meet the issue, and it is a question as to whether he will meet the issue in a district where the great majority of saloon keepers are Roman Catholics. The whisky power is mighty, not only in the Roman Catholic Church, but in some Protestant churches. A writer in the *Advance* of August 9 mentions two cases in Protestant churches where members own saloons, and yet are considered in good standing. And this writer says there are "thousands of saloon keepers in regular standing in the Protestant churches." The power of money is mighty.

THE power of the liquor element is so strong that many Protestant churches are organizing temperance societies and circulating temperance pledges among their flocks. But what ails the church? Ought not the church of Christ to be in and of itself the best temperance society which could be formed? And if it is not, can a temperance society subordinate to the church existing within a church, be an improvement? Or if the temperance society is superior to the church, of what need is the church at all? A church which was composed of converted men and women, as designed by Christ, would need no temperance pledge, no social purity pledge, nor any other reform pledge. And a church that is not dominantly composed of converted men and women cannot be helped by any number of pledges. Pledges will not give life.

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