

Signs of the Times.

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

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MILTON C. WILCOX, EDITOR.

CHRIST is the light of the world. He invites all who are in darkness to come to him. Christ is the righteousness of God. He invites all who are in sin to ask and obtain. Christ is life. He invites all who are subject to death to come and live. He is the Fountain of all we need, an open Fountain, flowing full and free.

The Mission of the Church.—The Rev. James Brand, D.D., says in the *Hartford Seminary Record*, June-August, that the church must always have a twofold mission, namely, to save souls, and to act upon the environment of souls, or to improve the condition of society. All of which and more is evidently written to justify present conditions. The one and sole mission of the church of Christ is to reveal Christ to the world. It is thus stated by the apostle Peter: "But ye [the church] are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises [margin, "virtues"] of Him who hath called you out of darkness into his marvelous light." 1 Peter 2:9. We reveal Christ when he is revealed in us. Gal. 1:15, 16. We are then epistles of Christ. We are to lift him up before the world in all his beauty, and he will "draw" the people, he will save the souls, he will affect society. John 12:32. The saving, the moulding, is the effect of the revelation, or lifting up of Christ, in word, in conduct, in renewed characters, through which the light of Christ shines. The sole mission of the church is to reveal Christ even as he revealed the Father. He will care for the rest.

The Bible Stands.—Again and again has the book of Genesis been declared a fable; the narratives of its history and events are said to be allegories, traditions, myths. The account of the flood is not considered reliable, and the Bible account of the confusion of tongues is placed in the same category. Theological professors and ministers, supposedly of the

gospel, have "apologized" for the Bible, and between its open enemies and professed friends many have thought it would go down. But a few staunch, intelligent, faithful souls held firm confidence in the old Book. The later years are confirming their faith. The buried cities, the clay histories, the hieroglyphic records, are yielding up their treasures and speaking in known tongues. And what is their testimony?—Why, they confirm the Book.

An Instance in Babylon.—The meaning of the original name of Babylon—Bab-ilu—is the gate of the god Ilu, or the gate of heaven. Such the wicked worshippers of self thought it would be. But God in mercy confounded their work, and "they left off to build," and were scattered throughout all the world. The Lord therefore called their work *balal*, confusion. And confusion is what man's work has ever proved when working contrary to God's plan. Babel and Babylon have signified ever since just what they literally meant, confusion. Its builders named it what they hoped it would be; God called it what it actually was. Borsippa, a town near Babylon, means, in the idiom of the Assyrian tongue, "the tower of tongues." Babylon is often designated by a symbolical name, ideographically written, meaning "the town of the root of languages." Borsippa is known by another name, meaning "the town of the dispersion of the tribes." These are taken from Lenormant's "Manual of the East," vol. 1, p. 24 (Asher & Co., London). Lenormant remarks, "These names seem almost like medals struck to commemorate the ancient tradition of the plains of Shinar." But the Book does not need them; they may help an honest though skeptical mind. The doubter at heart, though convinced against his will by these, will seek other supposed imperfections and doubt still. The basis of true faith is a heart to do God's will.

THE MESSAGE FOR THIS TIME.

LAST week we attempted to show, with how much success our readers will judge, that the confusion and division existing in the professed Christian church throughout its various denominations and sects demanded another reformation. It certainly is not in harmony with the Lord's revealed will that this division and confusion should continue to exist. His plan demands union, such union as exists between Father and Son,—Christ in his church as the Father is in Christ. God has given to this generation a great

threefold message, to meet the need, to effect the reformation, to prepare a people to stand before God "without spot or blemish or any such thing." That message is found in Rev. 14:6-12, as follows:—

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

There are only two points which space will allow of consideration in this article: (1) The chronology of the message, or the time when it has its application; and (2) whether we are living in that period of this world's history when the message shall be given.

1. *The time of its application.*—This is clearly shown not only by the message itself and its context, but by many other scriptures, where the same truths are set forth. We will here consider but the former. There are four facts in the message and its context which clearly show that it is God's closing message, the last message of mercy to a dying world, the rejection of which leaves even High Heaven no other means of reaching lost souls.

a. *The proximity of the judgment.*—The message of the first angel¹ is the same gospel message which God has ever given to the world, proclaiming not only the great facts of "the common salvation"² through Jesus Christ, but the special truths of the gospel which are appropriate to the last days of probation. To illustrate: Noah preached the gospel message of righteousness by faith,³ but he preached as an essential part of his message truths which were applicable to that generation alone, namely, that the world would be destroyed by a deluge; that it had rejected God's mercy, and only his justice was left them.

¹Angels are heavenly messengers which have always had much to do with the work of God in the earth. Heb. 1:14. Angels heralded the gospel to the shepherds (Luke 2:10-12), and angels execute their heaven-born mission in connection with the gospel now. The angels of these messages also symbolize those who give the messages to the world.

²Jude 3. ³See 2 Peter 2:5; Heb. 11:7.

The apostles preached the same blessed gospel of peace and righteousness as Noah preached, as Abraham and Moses and the prophets preached, but with it the essential truth that the Christ had come, had died, and was risen.

Connected with the preaching of the gospel message through all the past has been the solemn announcement that God would judge the world.⁴ The apostle Paul declared that God has "appointed a day, in the which he will judge the world in righteousness."⁵ Again we read that he reasoned before Felix of "righteousness, temperance, and judgment to come."⁶ He expressly declared that the day of the Lord, in the which God judges the world, would not come in his day, nor till after the great apostasy had been manifested and "the man of sin" revealed.⁷ But when the message of the first angel is due, as recorded above, the judgment of God is not a future event, but "*the hour of his judgment is come.*"

There are two points worthy of notice in connection with this. The first is that any work of probation or trial *must necessarily* end with a judgment. In all school work, in all service which closes with rewards of merit, the examination of work, the rewards or punishments, come last. The world has passed through six thousand years of man's trial, during which the gospel has been preached in order to save man. When Infinite Love has done all that could be done, has saved the last one that will be saved, the work ends, the judgment comes.

The second point is that the first work in the judgment is the examination of the cases of those who are amenable to the judgment. This is not only true in the very nature of the case, but it is so declared in the Scriptures. For instance, Jesus speaks of those who are "*accounted worthy*"⁸ to obtain that better world and the resurrection (literally) out from among the dead, the first resurrection. Their being *accounted* worthy shows that an examination of their cases has taken place. The apostle Paul incidentally bears testimony to the same fact. He says that the righteous dead "*shall be raised incorruptible,*"⁹ that is, the dead are not raised, then judged, and then made immortal, but they are raised immortal from the dead, showing that judgment has been passed upon their cases *previous* to their resurrection, which takes place at Christ's second coming.¹⁰ The time during which these cases come in examination before the great tribunal, when from the records kept by angelic scribes all shall be judged according to their works, may be called the investigative stage of the judgment. In other scriptures this is more fully set forth.¹¹

The judgment, therefore, of Rev. 14:6, 7 is the investigative judgment, beginning, doubtless, with the righteous dead of the first generation, and proceeding till the judgment

ends upon the living. This is the closing work of the gospel, and this message, therefore, is a message for the last days, when the investigative judgment is going on, when the messengers of God can say, "*The hour of his judgment is come.*"

b. *The wrath of God without mercy.*—The third angel declares that upon those who reject this threefold message the wine of God's wrath shall be poured out "*without mixture.*" Such has not been the case throughout the past centuries. This is well symbolized by the following illustration:—

"For in the hand of the Lord there is a cup, and the wine is red; it is *full of mixture*; and he poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out, and drink them."¹²

God's wrath, or justice, through all the past has been mixed with his mercy, but when that time comes when all mercy has been rejected there is nothing left for the wicked but "the dregs thereof," the wine of wrath "*without mixture,*" that which the wicked have themselves chosen. This is the close of God's work, when mercy, in which God "*delighteth,*" shall be offered no longer. This is referred to by the prophet in the following words:—

"For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his *strange work*, and bring to pass his act, his *strange act*. Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth."¹³

Never in all the past has the Lord wrought for sinful man without an exercise of mercy; but now that man has rejected all mercy, has refused to know the Holy One, but determinedly given God that character which was "*strange*" to the God of love, he gives man his final choice, and pours out upon him unmixed justice. But as this is the end of God's work for sinful and rebellious man, this message which gives solemn warning against its penalties must be the final message to the world.

c. *The beast and his image.*—The powers against which the message warns us are those which stand in the forefront of the last great apostasy, and are destroyed at the second coming of Christ.¹⁴ This also shows that the message under consideration is the gospel of Jesus Christ to the last generation of men.

d. *The second coming of Christ.*—Immediately after recording the messages of these angels, the prophet presents the class of people developed by it,—the completed work of the message. The characteristics of this people are patient endurance under persecution, and the keeping of the commandments of God and the faith of Jesus.¹⁵ The next event is the coming of Christ to reap the harvest of the earth¹⁶ and usher in the end of the age.

All these evidences—and more might be given—demonstrate that this threefold message of Revelation 14 is God's last message of mercy to a dying world.

2. *Are we living in that period of this world's history when this message shall have its fulfillment?*—Space will not permit the examination of a

title of the proofs which might be presented showing that we are living in the last days. But we need not enter into such an examination. The proofs are too obvious to him who truly desires to know. We note two general proofs:—

a. *The Prophecies.*—God has given his prophetic word, "*whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day-star arise in your hearts.*"¹⁷ There are recorded in his word not less than twelve lines of prophecy, symbolic and literal, the concurrent agreement and fulfillment of which demonstrate, with more or less detail, that we are in the closing years of this dispensation, and that the next great event is the second coming of Christ. These prophecies are found in the book of Daniel, chapters 2, 7, 8 and 9, and 11; the Revelation, chapters 2 and 3, 5 and 6, 8 and 9, 10, 11, 12, 13, 17; and in Matthew 24; Mark 13; Luke 21; and 2 Thess. 2. All these prophetic histories, like the converging rays of a body of light, show to us unmistakably that we are nearing the bursting forth of the ineffable glory of the coming Son of God.

b. *Special signs of the last days.*—We not only have the long scrolls of prophetic history, the constant unrolling of which in everyday events demonstrate that we are nearing the end, but we have another class of evidences in the *literal signs* which the Lord has declared he would hang out in the heavens, the physical, political, social, and religious world, that his people might not be deceived. Jesus declares concerning his coming:—

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory."¹⁸

These signs are many. Among the principal ones note the cry of coming peace (1 Thess. 5:3); the preparation for war (Joel 3:9-12); the darkening of the sun and moon and the falling of the stars (Matt. 24:29; Joel 2:31); the increase of knowledge (Dan. 12:4, 10); the increase of wickedness among the professed disciples of Christ (2 Tim. 3:1-5; Matt. 24:12, 13); last-day scoffers (2 Peter 3:3); the spread of Spiritualism, or doctrines of demons (1 Tim. 4:1, 2; Rev. 16:13); the social troubles between poor and rich (James 5:1-8). All these, and more might be given, have already been fulfilled or are in process of fulfillment. They show to everyone who will see, that we have reached the last generation, that the coming of Christ draweth nigh. Therefore, says our Lord, while referring to these very signs, "So likewise ye, when ye shall see *all these things*, know that it [his coming] is near, even at the doors."¹⁹ We see them all fulfilled in the recent past, or fulfilling before our eyes. May we not—more, is it not our duty—to *know* that Christ's coming is near? Then the great threefold message of Rev. 14:6-12 is a message for our

⁴ Ps. 50:4; Eccl. 12:14; Dan. 7:13, et al.

⁵ Acts 17:31.

⁶ Acts 25:31.

⁷ 2 Thess. 2:1-4.

⁸ Luke 20:35.

⁹ 1 Cor. 15:52.

¹⁰ 1 Thess. 4:16.

¹¹ See Dan. 7:9, 10, and "The Judgment; Its Events and Their Order," No. 55 Bible Students' Library, or "The Sanctuary and 2300 Days," for sale at this office. Prices respectively 20 cents and \$1.00.

¹² Ps. 75:8.

¹³ Rev. 14:12.

¹⁴ Isa. 28:21, 22.

¹⁵ Rev. 14:14, compare with Matt. 13:29.

¹⁶ Rev. 19:11, 19, 20.

¹⁷ 2 Peter 1:19; see Dan. 2:28, 29, Amos 3:7.

¹⁸ Luke 21:25-27. ¹⁹ Matt. 24:33.

time, for our generation, sent in mercy by a loving heavenly Father.

The design and scope of the message will be considered in our next.

Is It Because of, or in Spite of?—The *Occident*, our Presbyterian neighbor across the bay, has the following in a recent number:—

We are surprised that a Christian paper, even if advocating the ideas of the Seventh-day Adventists, should sneer about Sunday observance. Much or little can be said about a tree, depending to a great extent upon the fruit that it bears. A faithful observance of Sunday, even approaching the Puritanical form, has developed the strongest character and the best code of morals to be found in the world. Toronto, Canada, as a city is a fair example. Without many natural advantages, it has grown to be a city of over two hundred thousand population. It is one of the cleanest and healthiest, and the best moral city in the world. No street cars are allowed to run on Sunday; no excursions are allowed to enter or leave the city; no saloons open, in fact they are closed at six o'clock every Saturday evening, and not even a back door open until seven o'clock Monday morning. There are twenty-five Presbyterian Churches, all brick buildings, and every one crowded at both services on Sunday. The working-man lives in a nice brick or grout house, frame buildings not being allowed in the city limits. Wages are small, but they are not wasted in Sunday saloons, Sunday fairs, or Sunday excursions. The result is a model city in every respect.

Now the mistake which our contemporary makes is to ascribe the strength of character and the morality to Sunday observance. If Monday had been as faithfully kept, would the result not have been the same? The strength of character and all the true morality lie back of all Sunday keeping or all true Sabbath keeping. The Sabbath keeping is the result, not the cause. And it is not hard to conceive how a good conscience may lead a man to be conscientious in error, because he believes it to be truth. But this does not affect the standing of Sunday; it is a usurper still. Abraham was one of the best of men, one of the strongest of moral characters, but he was a polygamist. This, however, did not make polygamy right, nor was polygamy the cause of Abraham's uprightness. He was counted upright notwithstanding it, because ignorant of its sin and right at heart. So God accepts men who observe from the heart Sunday, not because they observe Sunday, but in spite of it, because they have submitted to him and are sinning ignorantly.

In the thriving little town of Alfred, New York, the people nearly all observe the seventh day, and there is no saloon whatever, and no Sabbath law rules save that of Jehovah. A Sunday law or Sunday observance never saved anyone. God has respect to the spirit, the heart, the motive, the principle behind it, but the institution itself is like the calves of Jeroboam. It is a usurper. God has blessed those who honor it not because of it but in spite of it.

OUR need, yea, all our need, is met in Jesus Christ. And why not? All the fullness of God is found in him. And the fullness of God was in him while in the flesh, according to his needs, that it might be manifest in us according to our needs. He "emptied himself" and God filled him. If we empty ourselves, Christ will fill us.

General Articles.

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

I'LL FOLLOW THEE.

BY MRS R. P. STEWART.

JESUS, my gracious Lord,
My Saviour and my King,
In humble, happy trust
My all to thee I bring.

My ev'ry wish and hope
I lay at thy blest feet;
Thy love drawn out to me
Makes every offering meet.

Though dark and rough the way,
And sharp the thorns may be,
Where'er thy footsteps lead,
Dear Lord, I'll follow thee,

For well I know thy hand,
So tender and so kind,
Around my fainting heart
All needed strength will bind.

In trust I lay my head
Upon thy proffered breast,
In thy great heart of love
Find sweet and timely rest.

Beside my sleepless couch
Thy presence is like balm;
I know, if thou art near,
The storm becomes a calm.

So trusting every hour,
So glad thy child to be,
Where'er thou callest me,
Dear Lord, I'll follow thee.

For well I know some day
The cloud will rift and fall
Which now around my way
Enshrouds me like a pall.

And I shall feel thy hand
Move o'er my troubled brain,
With healing in thy touch,
And make me well again.

Till then I watch and wait
Thy gracious power to see,
And in this waiting time,
Dear Lord, I'll follow thee.

College Place, Wash.

PARENTS AND CHILDREN TO BE AGENTS FOR GOD.

BY MRS. E. G. WHITE.

THE father is priest in his own household. Whatever may be the character of his business, it is not of so great importance that he be excused in neglecting the work of educating and training his children to keep the way of the Lord. In the morning his first duty should be to conduct family prayer, offering up supplication and thanksgiving to God. Parents should make the seasons of prayer as interesting as possible, selecting scriptures that can be understood by the children and youth. They should pray with fervency, but not to such a length as to make the seasons of prayer tedious. Educate your children by your own practice to pray in a clear, distinct voice, lifting up their faces, and offering up their simple petitions, or repeating the Lord's prayer.

The religious service of the home should not be governed by circumstances. Prayer should not be offered occasionally, and, when a large day's work is to be done, neglected, as though it was of no especial consequence. Prayer means very much, and we should come to God offering up thanksgiving before

him. "Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. . . . O come, let us worship and bow down; let us kneel before the Lord our Maker. For he is our God; and we are the people of his pasture, and the sheep of his hand. To-day if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness."

The Lord has committed to parents a special and important work, of which they have a very faint realization. At the birth of every child they are to hear the voice of God saying to them, "Take this child and train it for me." This work of training is to be continued through babyhood, childhood, and youth. Those who are parents need to awake from their deathlike slumber, that they may have a realization of what are their God-given responsibilities. Let them make straight paths for their feet upward and onward toward heaven, and lead their children in safe paths. To a great extent the simplicity of pure godliness is a matter of the past.

To train children to walk in the narrow path of purity and holiness is thought an altogether odd and old-fashioned idea. This is prevalent even among parents who profess to worship God, but their works testify that they are worshipers of mammon. They are ambitious to compete with their neighbors, and to compare favorably, in the dress of themselves and their children, with the members of the church to which they belong.

Children derive life and being from their parents, and yet it is through the creative power of God that your children have life, for God is the Life-giver. Let it be remembered that children are not to be treated as though they were our own personal property. Children are the heritage of the Lord, and the plan of redemption includes their salvation as well as ours. They have been intrusted to parents in order that they might be brought up in the nurture and admonition of the Lord, that they might be qualified to do their work in time and eternity. If parents are negligent in doing the solemn work committed to them, they will have to meet their account at the judgment seat of Christ.

Parents, you cannot serve God and serve Baal at the same time. The standard of the world is not to be your standard. The world is under the leadership of the prince of the powers of darkness, and you cannot afford to follow its fashions and customs. Your duty is to practice God's word, and do the work that he has given you to do according to his will. God will coöperate with parents who love, fear, and honor him, respecting and obeying his commandments. Is it any marvel that society is forgetful of God, and desires not to know the way of God, when professed Christians to a large extent follow the imagination of their own heart? They are filled with vanity, and educate their children for the world. Influenced themselves by Satanic agencies, what can be expected of their children? They inspire them with their own spirit, with their own desire to be in favor with the world. They partake with the world in love for pleasure, in desire for the gratification of pride, and the desire for display. In place of being partakers of the divine nature, they imbibe Satan's deceptions and illusions. Thus their influence in the home is to mould the character of their

children after the standard of the world. Though they have a form of godliness, yet their influence is wielded for the ruin of their family.

What an account will such professed Christian parents have to render in that great day when every case shall be decided! These world-loving parents profess Christ, and have their names registered in the church books, but in works they deny him. Shall not parents who truly desire to love God be partakers of the divine nature? Shall they not exert in the home an influence altogether different from that of these hypocritical professors? Shall not the love of Christ be in them as a well of water springing up unto eternal life? Shall it not be made manifest that Christ abides in the soul temple by the spirit, word, and action of the parents who realize their responsibility before God? Shall they not pour into the minds of their children that which the Lord Jesus has abundantly given them of his Holy Spirit? Shall not his love, his purity, his patience, his meekness and lowliness of heart, his perseverance, integrity, and zeal be made manifest in the character of godly parents?

THE WORD OF GOD.

Let parents seek to mould and fashion the intellect and affections of their children in accordance with the word of God. Let them train them in such a way that their children shall be fashioned after the similitude of Jesus Christ. Here is your work, parents, to develop the characters of your children in harmony with the precepts of the word of God. This work should come first, for eternal interests are here involved. The character building of your children is of more importance than the cultivation of your farms, more essential than the building of houses to live in, or of prosecuting any manner of business or trade. Parents should carefully study their children, in order that they may correct wrong tendencies and encourage from their earliest years right principles and proper habits. The doing of this will not require any violence or harshness in your management, but you may manifest an abundance of love. Selfishness and self-indulgence must be cultivated out of the character of your children, by revealing to them Bible requirements in the most interesting way. Unite them with yourselves in works of kindness and tender regard for the suffering and destitute. From their earliest years let them be your helpers in benevolent enterprises, and educate them in habits of self-denial and self-sacrifice for the good of others. Thus you will guard them from habits of extravagance in recklessly spending money for selfish gratification.

The work that rests upon parents cannot be evaded or ignored without peril to themselves and their children. Parents should bring principles of truth into their own life, and perfect a Christian character in order that they may present before their children such an example as will command their respect and admiration. Let parents so live that their children will have confidence in their judgment, piety, and devotion. In this way they may train their children to be missionaries from their earliest years. They may be taught to have firm reliance upon God, and may be trained by precept and example to fear to offend their Creator, to love to keep his commandments. Children should

be trained to trust in God as their very best friend.

Let parents seek to impress upon children and youth the blessedness of serving God. The Psalmist says: "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity; they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments."

THE IMPORTANCE OF THE WORK.

The word of God abounds in precious jewels of truth, and parents should bring them forth from their casket and present them before their children in their true luster. Parents, you think you have no time to do all this work; but if you do not train your family, Satan will supply your deficiency and educate them after his own Satanic order. Better to neglect anything of a temporal nature, to be satisfied to live economically, to bind about your wants, than to neglect the work of training yourselves and your children in the way that God would have you. In the word of God you have a treasure house from which you may draw precious stores, and as Christians you should furnish yourself for every good work. Look upon the family circle as a training school, where you are preparing your children for the performance of their duties at home, in society, and in the church. Seek to cultivate every power of mind and body in order that the whole family may be soldiers for Christ. Teach your children to love truth because it is truth, and because they are to be sanctified through the truth, and fitted to stand in the grand review that shall ere long determine whether they are qualified to enter into higher work, and become members of the royal family, children of the heavenly King.

Fathers and mothers, awake to your God-given responsibilities. Let your lamp be trimmed and burning, sending forth clear, distinct rays into the home circle, and your light will reach beyond yourselves to your neighbors. The father represents the divine Lawgiver in his family. He is a laborer together with God, carrying out the gracious designs of God, and establishing in his children upright principles, enabling them to form pure and virtuous characters, because he has preoccupied the soul with that which will enable his children to render obedience not only to their earthly parent, but also to their heavenly Father. Like Abraham, he will command his children and his household after him, to keep the way of the Lord, to do justice and judgment. To do the words of God means to work earnestly in the home. But parents who are doers of the commands of Christ will find that the beams of the Sun of Righteousness will brighten the darkness, and the love of Christ make smooth the rough paths.

Our world is becoming as it was in the days of Noah. Parents have neglected to purify and make precious the material that God has given them in their children, and, instead of adding them to the army of the Lord, they have given them to the world. In neglecting to train them for Christ, chil-

dren have developed characters after the order of Satan. The Lord will cleanse the earth the second time of its moral pollution by the fires of the last day. Parents, will you not cherish the faith that works by love and purifies the soul? If you do this, everything is gained. Your children will be imbued with the spirit you cherish, and a light will shine forth extending from the home like a genial atmosphere. Your influence will be like a heavenly radiance that shines from the throne of God in clear, strong rays, to light the moral darkness that pervades the world.

EVOLUTION AND WOMEN'S SUFFRAGE.

BY ELDER E. W. WHITNEY.

A POPULAR lady lecturer upon the much agitated questions of "woman's suffrage," in a recent lecture remarked that "all along the investigation of the subject of 'Women's Rights' there were those who were calling, Halt! Halt! Halt!" Indeed, it seems eminently proper that someone should call a halt, when such sentiments as those expressed by the lady referred to, and other speakers at the same meeting, are received with wild applause by a large audience.

It is certainly time that there be in exercise wise discrimination between the true and the false, between the genuine and the counterfeit, in the consideration of questions involving such results as may not only be possible, but probable, in the present instance.

The basis of the arguments presented in favor of woman's suffrage on this occasion, was the doctrine of "evolution," boldly proclaimed by the first speaker, a college professor. Man was presented as simply a development from the brute; and, as the only distinguishing characteristic of woman from man, when thus considered, is that of sex, the conclusion was reached (and, admitting the premises, logically enough) that women should *vote and rule, as well as men*. Are Christian fathers and mothers ready to discard the word of God for the vain philosophy of men, and accept that which it designates as "*science falsely so called*," because presented with an air of reverence, even by college professors, instead of truth as revealed in the same word by the Spirit of God? I trust many will "*halt*" and consider.

As to the question of women's suffrage, the proposed limits of this article forbid a lengthy discussion. My only design is to call the attention of thinking men and women who regard the Bible as the word of God, to a few of its plain statements, and leave them to decide accordingly. First, then, in regard to the misleading premise assumed so boldly and persistently by women suffrage advocates—the theory of evolution. The Bible does not present man as having come by chance, or as a development from the brute, but as a noble being, created in the image of God, only a little lower than the angels, and placed, because of his superiority, *over the brutes*. For the record says, in the beginning God created man in his own image; and gave him dominion over the fowl of the air, and over every living thing that moveth upon the earth. Gen. 1:27, 28. The writer of Hebrews says also, speaking of man, "Thou madest him a little lower than the angels; thou crownedst him with glory and honor,

and didst set him over the works of thy hands." Heb. 2:7.

The Bible is not silent either in regard to the relation of woman to man. It is explicit both as to woman's superior qualifications in some respects, as well as to her weaknesses in others. The teaching of the Scriptures throughout, however, is uniform and plain upon this point, that in matters of *rule and authority over men*, in the family, in the church, and in the civil government, *she has been excused*. Please read Gen. 3:16; Eph. 5:22-24; 1 Tim. 2:11-13, and Isa. 3:12. Many other passages might be cited, but these are sufficient, both as to the fact and the reason therefor.

While the above is the plain teaching of the Bible, it at the same time just as plainly indicates where and how woman's influence should be exerted, and gives her credit for a power for good which is nowhere recognized as possessed by man. It is interesting to note, however, that this power, in reality, lies in the proper exercise of her rare qualities in the attitude of *subordination alone*; for Peter says, "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may *without the word* be won by the conversation [conduct] of the wives; while they behold your chaste conversation coupled with fear." 1 Peter 3:1, 2. Notice particularly that the influence here commended as that which women should exert over men, and which is said to be even more powerful with unbelieving men than the word itself, is the power of *suasion* and not the power of *authority*. No true man, whether husband, father, son, or brother, fails to recognize this power as the refining quality, the crowning glory, of our mothers, wives, daughters, and sisters, and let us consider well before we cast our influence or votes in favor of that which will surely sully the glory and blessedness of true womanhood—a glory which God himself has placed upon her—and reverse the design and order of God; for where men undertake to improve upon God's order, the effort invariably proves a signal failure, though men may not perceive it until it is too late to remedy the evil wrought.

After all, is not the *winning power*, which in a special degree has been conferred upon women, the highest, the noblest, the most Christlike, the most Godlike of all powers? It is the love of God which leads men to repentance, and not his authority. Christ said, "If I be lifted up, I will *draw* all men unto me," and not I will *drive* them unto me.

Why is it that women desire the power of the ballot? Is it because they have lost, or are losing, the God-ordained power of *influence*, by departing from the principles plainly pointed out in the word of God as those which would give them this power in a marked degree? It is worth while to consider the question candidly at least.

I do not question the sincerity of the advocates of women's suffrage. Women, with their naturally quick intuition and sense of right, see enough which needs reforming; and no one wonders at their desire to engage in the work; but let them engage in it in God's appointed way if they would be truly successful. In aspiring to control in political matters, the church seems to be getting *ahead* of her *Head*, which is Christ; and, when the subject is carefully studied, it is evident that the same principle is violated where the woman aspires to lead and control in positions which

God has in his own word assigned to man—she is getting *ahead* of her *Head*. See 1 Cor. 11:3 and Eph. 5:23. In conclusion I quote a sentiment from Lamb which is in point:—"Still woman draws new power, new empire still, From every blessing and from every ill. Still she most hides the strength that most subdues, To gain each end its opposite pursues, Lures by neglect, advances by delay, And gains command by swearing to obey."

A WONDERFUL DISCOVERY.

BY W. N. GLENN.

ONE of the "regular contributors" of a California religious journal took a trip across the Atlantic in the early part of the summer. It seems, too, that on his arrival in Liverpool he made a discovery—a discovery so important that he records it for the benefit of his readers. Here it is:—

There is five hours' difference between here and New York, and eight hours between here and California. Thus the Sabbatharians in Oakland are at work while those here are resting, and *vice versa*. Is time sacred?

All of which he might have learned without leaving California. He seems to think that he has found a poser for Sabbatharians; but Sabbatharians knew all of this long ago. They can tell him more,—that if he will go on further east he can find even twelve hours' difference between a given locality and California, and the Sabbatharians there will be resting while those in Oakland are working, and *vice versa*. And he will find on the next day that the same thing is true of Sunday and the people who observe that day as a day of rest. If he will continue his journey around the world he will find that the seven days of the week also travel around the world in regular succession, and he will meet them everywhere he goes.

The law of God is in force all around the earth, as two or three established facts will show: (1) "Sin is the transgression of the law" (1 John 3:4), and "where no law is, there is no transgression" (Rom. 4:15). (2) "All have sinned, and come short of the glory of God" (Rom. 3:23), which is further shown in the commission, "Go ye into all the world and preach the gospel to every creature." (3) To believe this gospel is to acknowledge sin on the part of the one who believes, and to acknowledge that one is a sinner is to acknowledge that one is a "transgressor of the law." Faith in Christ is an acknowledgment of the justice of the condemnation of the law under which we are placed by transgression. By faith "we establish [or acknowledge] the law." Rom. 3:31.

Now the Sabbath, being a part of the law of God, must of necessity have application wherever the law exists. God knew how it would be when he instituted the Sabbath in Eden, and he is not so unreasonable as to require impossibilities. He does not require anyone to keep the Sabbath in two places at once. But he does require us to keep it wherever we are when it comes to us, without worrying about how somebody else is going to do several thousand miles distant. There is no place on the earth where people cannot keep track of the twenty-four-hour days, and know when the seventh day comes to them.

God also knew when he reiterated his law at Sinai that the Jewish people would sometime be scattered throughout a good many degrees of longitude. And so it was in the

various captivities and dispersions; but he made no exception as to the observance of his Sabbath according to the commandment. On the day of Pentecost there were "at Jerusalem Jews, devout men, out of *every nation under heaven*." From that day to this there have been Jews in every part of the world, yet we have never heard of any perplexity among them on the Sabbath question. There are to-day Christians keeping the Sabbath all round the world, and they have no trouble about when the seventh day comes. A noticeable feature of the matter is that those who have settled it in their hearts to obey the commandments of the Lord are not perplexed in regard to the time, no matter where they are; it is only those who are anxious to get rid of the obligation of the Sabbath of the Lord, and espouse the more popular substitute, who see such imaginary difficulties about the time in different longitudes.

"Is time sacred?" asks this East-bound traveler, with an implied sneer at the commandment. Ask the word of God; it will tell you that the time of the seventh day is holy, and it makes no exceptions as to latitude. "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:3. Again, in Isa. 58:13, he calls it "my *holy day*." That which God sanctifies is sacred, and that which he calls holy is sacred.

PROHIBITION IN IOWA.

BY ELDER J. O. BEARD.

THE FIRST EFFORT AND ITS FAILURE.

PROHIBITION in Iowa has had a checkered experience. At first the State licensed the sale of liquor. But in 1854 the Legislature passed a prohibitory law, and for three years Iowa tried prohibition. It appears that the law was quite well enforced.

But in 1857 the Legislature was importuned to so modify the law as to permit the sale of ale, wine, and beer. It was claimed at that time that these were not intoxicating, and it is also reported that two or three judges, on the evidence laid before them, declared that they were not. It was further argued that to allow the sale of these "non-intoxicating" drinks would advance the cause of temperance, because they would take the place of the stronger drinks, and would, therefore, decrease the illicit sale of the latter. The Legislature changed the law so that it prohibited the sale of all alcoholic liquors, "except ale, wine, and beer." The sale of these was to be regulated (?) by a license, and anyone, to get a license, must have a good "moral" character.

Of course it was found, as soon as the law was passed, that ale, wine, or beer would intoxicate. And a very little experience also showed that men of good *moral character* were not the kind that sold liquors, and that those who did sell them, with scarcely an exception, violated both the law and their oaths by secretly selling the stronger drinks.

This continued to be the situation until 1882. It was practically local option, because the rate of license was left to be determined by the local authorities, and could be made prohibitive. The following instance is vouched for personally: In a county seat the license fee had been \$500, and there was only one saloon. When the year expired, the city council raised the rate to \$3,000. Then the

saloonkeeper built just outside of the city limits. The city extended its corporation limits a mile into the country, and the saloon was closed. But in many other places the license was so low that it was practically free liquor.

THE SECOND EFFORT AND ITS FAILURE.

Finally, at the demand of the people, the Legislatures of 1880 and 1882 voted to submit a prohibitory amendment. This amendment was voted on in June, 1882, the State Constitution requiring amendments to be voted on at a special election in order to make them as free as possible from political influence. The amendment prevailed by a majority of nearly 30,000. As was expected, its enemies began to fight the amendment in the courts, and a test case was soon carried to the Supreme Court. There the liquor faction was defeated at every point but one. It was clearly established in the court that the bill passed in 1892 had two words different from the one passed in 1880. It was not claimed that this change altered, or in any way obscured, the meaning of the amendment. In fact, it was a mere technicality. But on that technicality two out of three of the judges decided to declare it invalid. An amendment, to be valid, must be passed by two successive Legislatures, and then receive a majority of the votes of the people. But, contended these astute judges, the proposed amendment that was passed in 1880 was not the identical amendment that passed the second time, and was voted on by the people, for were not two words different?

This decision threw the question into politics. The Republican party promptly espoused the cause of prohibition, and the Democratic party as promptly took up the opposition. The rallying cry of the latter was "personal liberty." Their position is shown by this plank from their "platform" in 1893:—

We demand, in the interest of true temperance, the passage of a carefully-guarded license tax law, which shall provide for the issuance of license in towns, townships, and municipal corporations of the State, by a vote of the people of such corporations, and which shall provide that for each license an annual tax of \$500 be paid into the county treasury, and such further tax as the town, township, or municipal corporation shall prescribe, the proceeds thereof to go to the use of such municipalities. And as a partial reparation for the unjust confiscation of private property caused by the prohibitory law, we favor such legislation as will permit the manufacture of spirituous and vinous liquors within the State, thereby giving to our people at least equal rights in this respect with the manufacturers of other States.—*Des Moines Leader*.

And this from a eulogy of their candidate for governor the same year:—

He has led the people of his State back to Democratic ideas on personal liberty. He is strong because he stood for opposition to all prohibitive, restrictive legislation, either in State or Federal government.—*St. Louis Post-Dispatch*.

This is their latest official utterance. Yet, with slight changes in the wording, it is what they have said all the time.

The election following the defeat of the amendment chose a Legislature almost unanimously Republican, and

THE THIRD EFFORT

was made to secure prohibition. The Legislature did what it had been chosen to do—that is, it enacted a strong prohibitory law. That law, with some changes, mostly new restrictions and increased penalties, has been the Iowa prohibitory law for the last ten

years. Its penalties were severe. Each sale of liquor was made a separate indictable offense, and the fines were cumulative, so they could be made very high. The law also required the court to issue a temporary injunction against the sale of liquor in a house. The penalty for violation of this injunction was a fine of not less than \$300, and might be a permanent injunction. The latter meant that the sheriff would lock the door with a padlock, and keep the key until satisfactory assurance was given that only legitimate business would be carried on in the building.

For a while the law was reasonably well enforced over most of the State; and associations were formed to secure evidence and conduct prosecutions in parts of the State where the people would not do that work. But there were difficulties at every step. Clubs were organized to import liquor—for the club only, but not for sale. Drug stores sold it in bottles, for medicine, of course, or in their back rooms or cellars. "Holes in the wall" (sometimes in the floor) were made, and in many other ways was the law evaded. One firm sent into the State a model of a book(?) which, when opened, disclosed a pint flask of whisky. But notwithstanding all this illicit selling, many could not get what they wanted to drink. Especially was this true in the interior of the State.

The worst difficulty was in securing evidence that would convict. Drinkers refused to testify to what they drank, or of whom they bought. Prohibitionists were all "spotted" by the violators of the law, and when one of them was in sight, liquor was kept out of sight. Search warrants generally failed to yield satisfactory evidence, and many who would talk and work for a prohibitory law would give neither the time nor money necessary to enforce it. One prominent editor of this class said, "None of us like to sign an information." Yet, as was aptly replied, not "one of these men would hesitate to file an information against a man who set fire to his dwelling, who stole his horse, or committed an assault on his wife or daughter."—*Correspondence of Daily Iowa Capital, September, 1893*.

While great difficulty was being experienced in this respect, the enemies of the law made it both disagreeable and dangerous for those who ventured to prosecute. Merchants were injured in business, slanderous tales were circulated, and assaults were made privately, and almost publicly. A friend summed up the situation quite clearly in stating his own case. He said:—

I have fought the battle single handed for over four years. Professed prohibitionists would not help secure evidence nor appear as prosecutors. The last conviction I secured cost me \$30 out of my own pocket. A man has to be sneaking and almost dishonest in order to get evidence that will convict. Then they egged me, stoned my house, and the insurance company canceled my "policy," because they considered the risk on my property too great for them to carry. So I was forced to give up the fight.

The town where he lived had about 800 inhabitants and 4 open saloons. But they did not stop with egging and stoning. Rev. Haddock was assassinated at Sioux City; a constable in Des Moines was shot by some hidden party, while making an arrest, and the houses of Editor Mahin and two others, at Muscatine, were blown up by bombs. No one was ever punished for these outrages. Arensdorf, the murderer of Rev. Haddock, was acquitted, although the evidence against him was clear and full. But the jury, after

declaring him innocent, retired to his brewery and got drunk. In the other cases the perpetrators could not be found.

(To be continued.)

THE GREAT STRUGGLE.

BY ELDER S. M. COBB.

In the experience of both church and nation, throughout all the history of the past it has been demonstrated that history repeats itself. May we not look, therefore, for a repetition of past history in both our own time and nation?

A repetition of evil history comes because men depart from right principles, ignore justice and reason, seek to enhance their own glory and to sustain their own cause. But this is not as God designed. He designed that not only the laws of our own beloved country, but that the laws of all nations, should be based upon the broad principles of civil and religious liberty.

There are God-given rights which are granted to every individual. These principles are expressed in the Declaration of Independence, "that all men are created equal; that they are endowed by their Creator with certain unalienable rights and privileges, among which are life, liberty, and the pursuit of happiness."

There is a depth of meaning to these grand principles which but few realize. They are sacred to every lover of truth and freedom, and they have been so regarded by ancient worthies, whose lives and examples have been written out for our instruction, "upon whom the ends of the world are come."

Daniel's God-given rights were restricted when cruel and unjust laws were enacted, which prohibited him from worshiping God according to the dictates of his own conscience. God gave him the right to dissent from those laws, because they were averse to the principles of religious liberty.

Also in the experience of the three Hebrew worthies we see the same principles carried out; and though it cost them their lives, they could not for a moment make any compromise with that infuriated arbiter of unjust laws. Being conscious of their God-given right, they exercised that right, and persecution was the result, not because they deserved punishment, but because their manner of worship was not in harmony with the mind of the government.

But there is another thought connected with their experience which I will mention because it has a parallel in our own times. The king was not only asking them to worship as he worshiped, but was interpreting his god's will to them, and commanding them to accept his interpretation independently of their own judgment. Hence their refusal.

The same grand principle was also taught by Jesus himself; and because he conformed to those principles, he met opposition, and, like those already referred to, was persecuted. Jesus maintained his right to dissent, both from prohibiting his right to worship God as he chose, and from accepting their interpretation of Scripture, contrary to his conception of truth and duty.

Coming down to our own times, we find ourselves very similarly situated. After a period of nearly one hundred years of uninterrupted success as a nation, we see a storm cloud gathering which threatens to leave nothing but wreck and ruin in its path. As it

first appears, it seems to be no larger than a man's hand; but the low, distant muttering, and the rapidly increasing darkness, assure us that the storm is about to burst upon us in relentless fury.

We refer to the work of the National Reform Association, which was organized in 1863, whose chief object it was to so change the Constitution of this government as to acknowledge Jesus Christ as the rightful ruler of the nation. We quote article two of their constitution:—

The object of this society shall be to maintain existing Christian features in the American government, to promote needed reform in the family, the religious element in education, the oath, and public morality as affected by the liquor traffic and other kindred evils, and to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land.

The official organ of this society is the *Christian Statesman*, established in 1867, and published in Philadelphia. This association has, in a manner worthy of a better cause, both by voice and pen, sought to promulgate the foregoing principles.

But before denouncing the object of this organization, let us determine whether or not a change in the Constitution of these United States is necessary for the public good. The people of the United States ordained and established the Constitution "in order to form a perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to the people of this nation." To secure these rights, governments are instituted among men, and whenever any form of government becomes destructive of these ends, it is the right of the people to change or abolish it, and to institute a new government, laying its foundations on such principles, and organizing its powers in such a form, as to effect the safety and happiness of the people.

But has the Constitution of this government been destructive of the best interests of the people?—By no means; but for their best and highest good. Why, then, the change?—Simply to effect such a transformation in the Constitution, to use their own words, as shall "indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land," and thus, as a nation, acknowledge our allegiance to Jesus Christ, or, in short, to unite Church and State, a thing which has always been, and always will be, disastrous to both Church and State.

Would these principles of the National Reform Association form a perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, or secure the blessings of liberty to the people of this nation? To each and every question all history will answer, No.

And therefore we dissent from the measures advocated by this organization because it is our right and duty.

Were this association the only one whose existence and influence militated against the broad principles incorporated in the Constitution of our own beloved country, we should have but little cause for alarm. But more

recent organizations have taken steps which place them in advance of the association above referred to, in the accomplishment of the union of Church and State. Among these we may mention the Prohibition party, the Woman's Christian Temperance Union, and the American Sabbath Union, together now with the coöperation of the Roman Catholic Church. This combination is zealously laboring to unite Church and State in this country, make an image to the beast, and enforce his mark, the Sunday sabbath.

It has been and is the duty of every lover of religious liberty to oppose the work and influence of these combinations, which have, for several years, been tending toward the evil thing that we see now so nearly accomplished.

It was to unmask the subtle working and deceptive influence of those various organizations that the *American Sentinel* appeared, about eight years ago. And it has, ever since that time, stood as a faithful sentinel to oppose every wrong, and in defense of a liberty-loving people, and of American institutions. Other publications have done a similar work.

In this movement will the prophecy of Rev. 13:15, 16 meet a perfect fulfillment. The cause of the persecution brought to view in the above scripture is presented in Rev. 12:17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." On the one side will be the mark of the Papacy, the false Sunday sabbath; on the other side, the Sabbath of the fourth commandment, the seventh day.

This solemn work is now in process of fulfillment, and, oh, how solemn the hour! Therefore, it is the right and duty of every true Christian to dissent from all of these unjust laws and movements, because they conflict with the law of God. But by dissenting we know we are beginning the struggle that will culminate in the last great deadly conflict between truth and error. And though we see the conflict before us, we cannot, no more than could the three Hebrew worthies, make any compromise with infuriated arbiters of unjust laws. Daniel's life was so perfect before God that his enemies could find no fault in him, except concerning the law of his God. So will God's remnant people be; and it is concerning their obedience to that law that they will be persecuted. But all through their struggles his eye, that never slumbers, is upon his people. He will enable them to fight the battle until they gain the victory over the beast, and over his image, and over his mark, and over the number of his name, and stand triumphant upon the sea of glass, having the harps of God, and singing the song of deliverance. Thus is the struggle ended, the victory is won, and God's people crowned with effulgent glory in his everlasting kingdom. Certainly it will pay, it does pay, to be on the right side.

God knows what he wants us to be and to do. He will shape and use us if we will submit ourselves to him truthfully. Martin Luther calls attention to the fact that the invitation in the Psalms, "Rest in the Lord and wait patiently for him," is in the Hebrew, "Be silent to God—let him mould thee." If we are not what we ought to be, it is because we resist God's effort to make us so, and prefer our plans to his.—*S. S. Times*.

"WE HAVE A LAW."

BY ELDER S. B. HORTON.

THE record of religious persecutions in Maryland is on the increase, two more brethren being called to answer for Sunday-law violations in Church Hill. When the Third Angel's Message was first heralded in that town, God's servants were fairly well treated. But as present truth was gradually unfolded to the people and the test of loyalty to God plainly brought to the attention, a few yielded to the influence of the divine guidance, but the multitude became "grieved," because the deed of Sunday keeping was shown to be of antichristian origin.

In April of this year the Sabbath keepers were organized into a church, and steps were immediately taken to erect a house of worship. The majority of the people were of opinion that our work would not stand, but expected the minister would leave soon and then the flock would scatter, etc. But they "reckoned without their host," and when the church lot was purchased and the lumber commenced to arrive, the foundation laid and the frame was being raised, their "grieving" turned to "indignation." The "church" people agreed largely that the erection of a Seventh-day Adventist Church was worse to the community than the opening of whisky shops. They finally agreed that the work must be crushed and stamped out by State law, since their gospel had no power.

Inquisition methods were resorted to and a constable found who assumed the role of detective. He has been laboring night and day seeking for witnesses to betray the Sabbath keepers who exercise the God-given right to work on the first day of the week.

As a result of this on June 7 R. R. Whaley was arrested for hoeing in his garden on Sunday, June 3. This was followed by the arrest on the 15th of W. G. Curlett on two counts. Other arrests will follow as fast as betrayers can be found.

The Church Hill church is going through this furnace of affliction for the glory and honor of God and his truth. They are united and are seeking for that power which kept Daniel, Meshach, Shadrach, Abed-nego, Peter, James, John, Paul, Stephen, and others in the trials of persecutions. The people opposing God's work in Maryland are very bitter. Satan has so darkened their understanding that they are unreasonable in the extreme, their only cry and answer to the words of the Lord being, "We have a law, and Adventists must obey it." But the time has come when we must say, "We will not bow down to the image set up, nor receive the mark of the beast."

I am forcibly impressed as never before with the words of Paul to Timothy, found in 2 Tim. 3:1-5. People who know not Christ in his fullness are rushing headlong, fighting against God, and in the end what will they have accomplished?

The Sunday law is enforced only against Seventh-day Adventists; for it is well known that others violate the law. But "this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Church Hill, Md.

MANY a rejoicing Christian never learned to sing till the flames kindled upon him.—*J. R. Miller*.

SUBTLETY OF SATAN.

BY E. HILLIARD.

THE arch deceiver of the human family has had a long experience in beguiling the children of men. He has learned when one plan fails to immediately lay another with more devilish sagacity. Having been engaged in this for the uninterrupted period of nearly six thousand years, no class of men, no matter how intelligent and educated, are able of themselves to detect and escape his delusions. Our first parents, with giant minds, pure and perfect in their Eden home, were completely deceived and overcome by him, and this, too, after they had been faithfully warned of this subtle foe.

Let us briefly notice how Satan profits by his failures, and also how completely he is overcome when he undertakes to measure strength and wisdom with Christ.

When Paul and Barnabas were at Paphos in the Isle of Cypress, Sergius Paulus called for them and desired to hear the word of God. But Elymas the sorcerer opposed them, and tried to turn Sergius Paulus away from the faith. But Paul rebuked him sharply in the name of the Lord:—

"Then Saul (who also is called Paul), filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand." Acts 13:9-11.

The powerful workings of the Lord astonished Sergius Paulus, and caused him to believe and accept the faith. Satan was defeated and cheated of his prey. His agent through whom he worked to deceive was disabled through blindness, and the cause of truth, for which Christ shed his blood, triumphed over the powers of darkness.

The next time that Satan encountered Christ's work through Paul he changed his tactics. It was when Paul was at Philippi. It appears that a damsel followed them to the house of prayer, crying:—

"These men are the servants of the most high God, which show unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour." Acts 16:17, 18.

Instead of opposing, as at Paphos, he influenced his instrument to join with the servants of God. By doing this he thought he could better deceive the people. But again Satan lost his agent, and learned that this plan was just as unsuccessful as open opposition. He could not deceive the Spirit of God. Nevertheless the arch deceiver, with determined purpose and invincible will, followed closely upon the track of this faithful apostle.

When Paul was in the school of Tyrannus, God wrought special miracles by the hand of his faithful servant. The sick received handkerchiefs or aprons from the body of Paul, and their diseases departed from them, and evil spirits went out of them. Satan was losing his prey, and immediately planned to deceive the people. This time he had a much stronger force. Several of the vagabond Jews and the seven sons of Sceva engaged in the work.

"Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil

spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so." Acts 19:13, 14.

They were particular to mention the name of Jesus and Paul. This would cause the people to think that they were of the same faith as Paul. The evil spirits answered these sons of Sceva and said, "Jesus I know, and Paul I know; but who are ye?" The man out of whom they ordered the evil spirit leaped on them, and overcame them, so those seven sons were stripped of their clothing, and left that house naked and wounded.

This time Satan went a little farther than to call Paul and his companions servants of God; he undertook to do work in harmony with Paul in the name of Jesus. But the defeat was more complete and the penalty more severe.

While it is true that Satan's power is too strong for fallen humanity, and his plans too deeply laid to be discovered by a sin-blinded mind, Christ is too wise, too powerful, and too merciful to allow him the victory over a soul that trusts in him. If we have failed—been overcome—it is because we departed from Christ, our Strength, and placed ourselves upon Satan's ground. If we have yielded to the subtle tempter, let us not be discouraged, but renew the battle in the name of Him who so easily conquers this arch deceiver. We read the following encouraging words in "Steps to Christ":—

We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes; but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us.

If we fall under the power of the fiendish deceiver, we need not remain there. Jesus pleads for us and will in his infinite love release us. When again set free, we should pray more fervently, believe more fully, and watch more closely.

Brainerd, Minn.

FREE THOUGHT VERSUS ORTHODOXY IN GERMANY.

It is often charged that Free Thought, or Rationalism, is a distinguishing mark, or characteristic, of those who break away from the established church,—the church that claims to represent Christian truth in its purity. But a writer in the *Evangelische Botschafter*, Stuttgart, is of the opinion that the State church of Germany has left the orthodox faith; and he prophesies that the time is near when those who really believe in Christ will be forced to form free congregations. He says:—

"Only people who are blinded by outward appearances can deny that Christianity—evangelical Christianity—is not advancing, but declining. Unbelief is increasing rapidly among classes, and to be silent about this fact, or to deny it, can only aggravate the evil. What the Socialists preach without shame and fear is only what has been quietly going on for a long time among classes which are altogether opposed to Socialism. The lack of religion among the Socialists is the natural harvest of unbelieving science; and, while the people of the cities fearlessly exhibit their unbelief, the country folk hide it by an outward show of adherence to the churches.

"Are we wrong in blaming the State churches for this deplorable state of things?

The State churches number among their members many determined enemies of Christ. They firmly oppose the sects, but admit infidels. Socialists, who often do not even care enough for the church to live in holy wedlock, are nevertheless considered worthy to be called members. Dissenters, however, are considered as without the pale of an established church. While we may not object to the rule that persons who hold dissenting views should be regarded as outsiders, yet, surely, it is only right that scoffers and infidels should be denied privileges which are not given to Christians.

"Worse than this misapplied leniency is the subtle skepticism which allows so-called reformers to destroy the Christian faith under the mask of scientific research; this skepticism, which takes Christ out of the church, uses the Bible to destroy the Bible, and smothers religion, while pretending to exalt it.

"Christianity must be accepted as it is, or must be rejected altogether. The very supernatural is natural to religion, and a church which attempts to do justice to infidel science and sensuous rationalism is not Christian.

"Where much freedom is given to the ministers of the established church, there is an ever-increasing rationalism. This is specially the case in Switzerland and Baden, where many pastors who formerly passed as orthodox now openly declare for rationalism. In orthodox Wurtemberg the pastors are still forced to preach the Christ of the Bible; but if they did not fear the loss of their livings, many would champion rationalism.

"The deluded people applaud this open secession. The secular press defends the rationalist; and if a heretic is taken to task, we hear a hue and cry about the liberty of conscience. It seems as if the church is forced to allow its fundamental doctrines to be destroyed by the very men who were appointed to guard it."—*Translated for the Literary Digest.*

SOMETHING WRONG.

THERE is something wrong with people who can never see any good in others.

There is something wrong with the man who never takes any interest in religious matters except when it comes his turn to lead the meeting.

There is something wrong with the church member who never misses a baseball game.

There is something wrong with the Martha kind of woman who thinks the church would soon go to pieces if she didn't run it.

There is something wrong with people who take all their troubles to class meeting.

There is something wrong with people who never hear a good word said for the absent without immediately beginning to point out flaws in them.

There is something wrong with the man who thinks he can be religious without letting anybody know it.

There is something wrong with the man who is very noisy in meeting, and very quiet when money or sacrifice for Christian work is wanted.

There is something wrong with the man who is all snarls at home, and all smiles away from home.

There is something wrong with the preaching under which nobody is ever brought to repentance.—*Selected.*

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.*

BRAVE HANS.

BY MARY B. SLEIGHT.

HE lived in fair Holland, far famed for its dykes,
The valiant young hero whose story is told
By hearthstone and cradle, in castle and hut—
The boy that saved Holland, alone in the cold.

One day it so chanced that he started on foot
A visit to pay for the night to a friend;
And all the long journey it gladdened his heart
To think of the welcome he'd find at the end.

With a song on his lips he fared on his way,
Past windmills and bridges, past village and town,
Then through the wide meadows that stretch to the sea,
Walled in by the dyke that holds the sea down;

Till, hark! hark! a horror that curdled his blood,
And brought him in fright and dismay to a stop.
Not a boy in Holland but knew what it meant—
That sound of the water, slow falling, drip-drop!

For, small as it seemed, should he pass on his way,
And leave there a leakage all night to creep in,
Ere morning brought workmen the break to repair,
On Holland's fair cities the sea would sweep in.

And swift came a vision of ruin and wreck—
Of horses and cattle all dead in the stall,
Of beautiful homes borne away by the flood,
Of mother and child lying dead to love's call.

Aghast at the picture, and heedless of self,
He wedged in the crevice his little thumb,
Then shouted for help; but the shriek of the waves
Alone came in answer, and smote his heart dumb.

Still waiting and watching, he saw the day wane,
With never a thought of deserting his post,
For better to die there, he said to himself,
Than to let into Holland the sea's hungry host.

The night gathered darkly, with swift-spreading clouds;
Above the wild marshes there gleamed not a star;
The winds howled about him like wolves after prey,
And wild the sea bellowed beyond the low bar;

But through the long hours unflinching he stood,
Though each breath was a prayer for the coming of day;
And while Holland slept, not dreaming of ill,
That brave little hand held the ocean at bay.

At morning they found him still guarding the dyke,
All spent with the perils the young heart had braved—
Half fainting with hunger, and chilled to the bone—
But what mattered that since Holland was saved?

Men gathered about him in speechless amaze,
Grew pallid with terror, then shouted and wept;
All thought of the battle he'd won for them there,
Alone in the darkness, while other boys slept.

In triumph they bore him safe back to his home—
The home he had feared he might never behold—
And all over Holland, in cottage and hall,
With tears and thanksgiving the story was told.

"Three cheers and a tiger" for brave little Hans,
Who challenged the sea with his thumb for a spike.

Let us stand by our country whatever betide,
Like Holland's young hero that stood by the dyke.

—*Treasure Trove.*

A FAIR ATHLETE.

SHE could swing a six-pound dumb-bell;
She could fence, and she could box;
She could row upon the river;
She could clamber 'mong the rocks;
She could do some heavy bowling,
And play tennis all day long;
But she couldn't help her mother,
'Cause she wasn't very strong.

—*Puck.*

A STORY WITH TWO SIDES.

A WOMAN stood at the bar of justice and by her side two stalwart policemen. Her name was called, and she answered. Then the judge asked the clerk to read the charge against her.

"Disorderly conduct on the street and disturbing the peace," read the clerk.

"Who are the witnesses against the woman?" asked the judge; and the two policemen stepped forward to be sworn.

"Now, tell the story," said the judge; and one of them began.

"I arrested the woman in front of a saloon on Broadway on Saturday night. She had raised a great disturbance, was fighting and brawling with the men in the saloon, and the saloon keeper put her out. She used the foulest language, and with an awful threat struck at the keeper with all her force. I then arrested her and took her to the detention house and locked her up."

"The next witness will take the stand," said the judge; and the other policeman stepped up.

"I saw the arrest, and know it to be just as stated. I saw the woman fighting as the saloon keeper put her out on the street. I heard the vile language she used in the presence of the crowd that gathered in the street."

"Call the saloon keeper. What do you know of this case?"

"I know dis voman vas makin' disturbance by my saloon. She comes und she makes trobles und she fights mit me, und I puts her the door out. I know her all along. She vas pad voman."

Turning to the trembling woman, the judge said:—

"This is a pretty clear case, madam; have you anything to say in your defense?"

"Yes, judge," she answered in a strangely calm though trembling voice.

"I am not guilty of the charge, and these men standing before you have perjured their souls to prevent me from telling the truth. It was they, and not I, who violated the law. I was in the saloon last Saturday night, but I'll tell you how it happened."

"My husband did not come home from work that evening, and I feared he had gone to the saloon. I knew he must have drawn his week's wages, and we needed it all so badly. I put the little ones to bed, and then waited all alone through the weary hours until after the city clock struck twelve. Then, I thought, the saloons will be closed, and he will be put out on the streets. Probably he will not be able to get home, and the police will arrest him and lock him up. I must go and find him and bring him home. I wrapped a shawl around me and started out, leaving the little ones asleep in bed, and, judge, I have not seen them since."

Here the tears came to her eyes and she almost broke down, but, restraining herself, she went on:—

"I went to the saloon where I thought most likely he would be. It was about twenty minutes after twelve, but the saloon, that man's saloon—pointing to the saloon keeper, who seemed to want to crouch out of her sight—was still open, and my husband and these two policemen—pointing to those who had so lately sworn against her—were standing at the bar with their lips still wet with drink, and the flecks of foam not yet settled in the empty glasses before them. I stepped up to my husband and asked him to go home with me, but the men laughed at him, and the saloon keeper ordered me out. I said, 'No, I want my husband to go with me.' Then I tried to tell him how badly we needed the money he was spending, and again the keeper cursed me and ordered me to leave. Then I confess I could stand no more, and I said, 'You ought to be prosecuted for violating the midnight closing law.'

"At this the saloon keeper and policemen rushed upon me and put me out into the street, and one of the policemen, grasping my arm like a vise, hissed in my ear, 'I'll get you a thirty days' sentence in the workhouse, and then see what you think about suing people.' He called a patrol wagon, pushed me in, and drove to the house of detention, and, judge, you know the rest. All day yesterday I was locked up, my children at home alone, with no fire, no food, no mother."

It was well the story was finished, for a great sob choked her utterance, and she could say no more.

"Dismissed," said the judge in a husky voice, and the guilty woman who had so disturbed the peace passed out of the court room.

But what of the saloon keeper who violated the law by keeping open after twelve o'clock at night? And what of the policemen who violated their obligation by drinking while on duty, and who threatened an honest woman with a sentence in the workhouse if she dared to tell the truth? Oh, nothing at all! They were too guilty to be prosecuted.

The facts of this story will be found on record in Judge Ermston's court.—*Cincinnati Living Issue.*

NELLIE'S WATCHWORD.

BY SALLIE V. DUBOIS.

It was a perfect morning and Nellie Ashby felt a glad thrill of pleasure as she noted it. The graduating class of which she was a member had arranged to hold a reunion in Harriet Cobb's parlors. It had been planned months ago that they should thus meet, and the fact that they had not all been together since the fair June day when they had received their diplomas, marked the event as one of unusual interest.

Breakfast seemed to take longer than usual, and papa lingered over his coffee, paper in hand, while Nellie fairly ached to be at her morning task of clearing things away. Then she must hear Willie's lessons, sweep and dust the sitting room, and carry grandma her breakfast.

"Why, grandma, not up yet?" questioned Nellie as she set the tea tray down.

"No, dear," said grandma, "I've a headache this morning. The sun is shining brightly, isn't it?" she continued cheerfully. "I hope you may have a happy day, Nellie."

"But, grandma, I don't think I ought to leave you."

"My dear, you must not think of staying at home. All I need is quiet and rest." And though grandma spoke bravely, yet her face told the tale of suffering which Nellie quickly perceived.

She sighed softly and set her lips resolutely together. "Duty or pleasure," she said, as she laid her hand on grandma's silver hair. "Since I have chosen the former for my watchword, and am striving to run with patience the race that is set before me, it is no longer a question with me as to what I should do. Grandma, I shall stay at home to-day."

"God bless you, my child!" grandma answered. And the aged eyes lingered lovingly on the girlish form, as with quiet footsteps the invalid's room was set in order. "More and more like the dear Christ every day," she murmured, "who pleased not himself, but spent his life in self-sacrificing service for others."

Then a sudden thought came to Nellie, that it was the anniversary of grandma's wedding day as well as that of grandpa's death. "How could I have thought of leaving her?" she questioned, as she darkened the room and softly descended the stairs.

Through the long hours that followed Nellie was brave and patient. She had sent a brief note to the girls in the early morning.

"It was duty or pleasure," she wrote, "and I chose the former."

Grandma spent a day of suffering, but just at sunset she fell into a restful slumber. Nellie, who had been almost constantly beside her, went out into the garden for a breath of air, and there met Belle Shepherd, one of her former classmates, coming up the path.

"My dear Nellie," she said, "what does this mean?"

"It was one of grandma's headaches," Nellie answered.

"Excuse me, dear, but grandma's headaches did not always influence you in this manner. I believe that you are a Christian, Nellie."

Belle clasped her friend's hands closely in her own. "O Nellie, will you show me the way?"

Was Nellie sorry that night that she had crowded pleasure out and filled the hours full of duty?—*Morning Star*.

THE STORY OF A SONG.

WE all want to do big things, we long for great talents, and instead of using what we have, we stand idly wishing we could preach like Mr. Moody and sing like Sankey, and souls are slipping by us down to hell—

"Lost for want of a word,

A word that we might have spoken."

I heard Mr. Sankey say that when Mr. Moody and he were holding meetings in a certain place, the church was filled, and a great multitude gathered outside. In order that all might hear the singing, the organ was placed on the steps of the church, and Mr. Sankey sang the famous "Ninety and Nine."

On a distant hillside a man was sitting on a veranda, out of sorts with his wife and daughter because they had gone to the meeting. He had no interest in such things.

"None of the ransomed ever knew

How deep were the waters crossed,
Nor how dark was the night that the Lord passed through,

Ere he found his sheep that was lost."

It was an arrow that pierced his soul, that led to his conversion. What a grand thing to sing the gospel, and win souls in that way! But we need not be able to sing like Mr. Sankey to win souls, as the following story will show:—

One of the workers at the Rescue Mission sat in the window sewing. She is not a grand singer—in fact, scarcely ever sings in the meetings, but alone by herself she often sings. She was singing:—

"Oh, to have no Christ, no Saviour,
How dark this world must be!"

When she had finished, she heard someone calling, and saw two girls looking over a neighboring fence.

One said, "Won't you please sing that again?"

I am afraid some of us would have begun to make excuses, and say we were not singers, etc.; but this good soul sung it over again, praying God to bless the song, and then went to talk with them. She recognized them as inmates of a place of wickedness, and asked permission to call on them. They would not grant this, but the next day one came to the mission and threw herself into the arms of the singer.

"I have been so unhappy," she said, "since I heard you sing. You remind me of my mother, and the days when I was innocent and good. I had a good home, but quarreled with my mother, ran away, and got into a life of sin. I am tired of it. Won't you pray for me?"

They had prayer, and the poor, wandering one was led to the Saviour. She said:—

"I'll never go back to that place again. I'm going to the postmaster and ask him to send me home."

The worker furnished the money to pay her fare to her home in a neighboring city, and she went away rejoicing. This was some time ago. Last week the girl, accompanied by her father, paid a visit to the mission. She was happy in Christ, and had led eleven souls to him, her father and mother being among the number. Her father was full of praise and thanksgiving to God for what he had done for his erring child and the rest of his family, and tears ran down his cheeks as he thanked the singer for the song, and for the help she had been to his daughter.

Her desire is to work among the fallen from whom she had been rescued. What encouragement for weak workers!

Let us sing a song to some poor soul, speak a word, give a tract, or visit some sick and dying one, lead someone to Christ.

God says in 1 Cor. 2:27, 28 that there are five things he will use, namely, foolish things, weak things, base things, despised things, and things that are not, to bring to naught the things that are. God will take a worm to thrash a mountain.

The trouble with us is we want to be some "lord of the forest," and are not willing to be the worm. Put yourself in God's hands to be used, and he will use you.

If we use what talents we have, he will give us more. "For whosoever hath, to him shall be given; . . . but whosoever hath not, from him shall be taken away even that he hath." We either use or lose.—*Christian Herald*.

WORK OF A SPIDER.

"On a bright summer afternoon of last season," says a contributor to *Nature's Realm*, "while lazily resting on the porch in the warm atmosphere, I observed a fly suddenly stop, flutter, and struggle, apparently in mid air. This was soon explained by a little black and brown spider, a shade larger than the fly, darting down from a beam overhead, perpendicularly above the fly. Reaching the latter, he was but a moment in doing whatever he did to secure his prey, and he then ran nimbly up his single cord, which I found, although it was scarcely perceptible, stretched taut from the beam above to a cross rail of fancy work below. The spider ascended about eighteen inches above the fly, and then quickly turned head downward, taking hold of the line with its foreleg, as a child would a jumping rope, and with a swaying motion the then struggling fly began to beswung around something like a button would be in the center of a string held by both hands and rapidly turned by a circular motion. The speed was so rapid that by the time it had reached a circuit of about four inches in diameter the fly could scarcely be discerned. In about a minute its operation ceased and the fly was quiet. Taking the fly from the web line I found under the magnifying glass that every leg was closely tied together in the same manner as farmers formerly tied the feet of calves together when taking them to market in the bottom of the wagons. Taking a needle I tried to release the legs, but the work of the spider was too well done, and the fly soon expired. Did anyone ever witness such a mode of a spider securing its game?"

A WHOLESOME LESSON.

A TALL, elderly, refined-looking gentleman went into a small post office in a rural region in England. He asked some questions relative to the registering of a letter, and was very sharply, rudely, and unnecessarily snubbed by a young woman in attendance. He asked her if she thought that was a proper way to answer an inquiry in a public office. She said she thought that she had been quite civil enough for him.

He asked her, with an ominously increasing mildness of manner, if she would favor him with her name. She emphatically declined to do so. He then said he thought he would tell her his name, which, however, she declined to hear, saying that his name was no concern of hers. He calmly replied that he thought it was, for he was the Postmaster General.—*New York World*.

WIDE TIRES ON FARM WAGONS.

Good Roads for August has a forcible, timely word to farmers on the use of wide tires. After speaking of those sections of country which have as the most available material for road making common dirt, it says:—

"But it is absolutely necessary to use wide tires, and what is more, it is profitable to the user in that he can haul double the corn out of the field that he could have hauled with narrow tires, and he can get to town with a very much larger load, even when he is the only user of wide tires over that road; and as soon as the flat-footed wagons become general, it is not necessary to spend one-half the amount in keeping up even a common dirt road.

"With proper drainage and wide tires, a long step is taken in the direction of going to town in the spring and fall. Few localities are so low that drainage is not practical, and even in the lowest bottoms a road properly raised, with suitable side ditches and cross tiles, will be in good shape most of the time; but no such road can stand narrow tires.

"Get proper highways as soon as possible, but get wide tires now. The meanest road is made better; a fair road is much improved; a soft road is kept smooth; a good road is left so; a hard road is made harder; a smooth road is made smoother; a rough road is leveled; and all roads last longer; larger loads can be hauled; larger bank accounts may be maintained; better profits for the farmer; better prices for the consumer; better nature will prevail; and better citizens are made by the use of WIDE TIRES.

"Therefore get wide tires first, and good roads will be easier of attainment."

FOUR ALL BAD.

Four kinds of bad examples do us harm: 1. Those we imitate. 2. Those we proudly exult over. 3. Those which drive us into an opposite extreme. 4. Those which lower our standard. A man is always in danger of being satisfied, if he does not excel; and excellence is relative. Whence it comes that bad examples do much greater amount of evil among those who do not follow them. For one who is corrupted by becoming as bad as a bad example, there are ten that are debased by becoming content with being better.—*Sel.*

STERILIZED MILK DEPOTS.—The philanthropic work of Mr. Nathan Strauss in opening up depots for the sale of sterilized milk at various points in the crowded districts of the city is meeting with all desirable encouragement in the way of public patronage.

One of the depots, located in City Hall Park, is besieged all day long by crowds of men, women, and children eager to buy the refreshing and healthful drink. It frequently happens that from fifty to one hundred persons are in the line waiting their turn at the point where the milk is served. The price charged is only one cent a glass. The milk is also furnished in larger quantities for the use of sick babies in the tenements. It is a nourishing and healthful food for the little ones.—*Selected*.

"OWE no man anything, but to love one another."

Mission Fields.

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

GROWING OF A SOUL.

HEAR ye this parable: A man
Did plant a garden. Vine and tree
Alike, in course of time, began
To put forth fair and pleasantly.
The rains of heaven, the persuading sun,
Came down alike on each and every one.
Yet some trees willful grew, and some
Strong vines grew gaily in the sun,
With gaudy leaves, that ever come
To naught. And yet each flaunting one
Did flourish on and triumphantly grow
Like sunset clouds in all their moving show.
But lo! the harvest found them not;
The soul had perished from them. Mold
And muck and leaf lay there to rot,
And furnish nourishment untold
To patient tree and lowly creeping vine
That grew as grew the husbandman's design.
Hear then this lesson, hear and heed:
I say that chaff shall perish; say
Man's soul is like unto a seed,
To grow into the judgment day.
It grows and grows if he will have it grow;
It perishes if he must have it so.

—Joaquin Miller.

THE OPIUM CURSE IN CHINA.

FROM a late report of Rev. George A. Stuart, M.D., of the Methodist Hospital at Wuhu, China, we take the following extract:—

"Our experience with the treatment of opium smokers has been anything but satisfactory. The use of opium seems to deaden all of the mental and moral faculties, so that no dependence can be placed upon the patient carrying out the line of treatment. We have tried all methods to insure success, from the most rigid rules, strict searching and guarding, to depending entirely upon the honor of the patient. If there was any difference in the results, it was in favor of the latter plan. In this way very few except those who really desired to be cured came to us. The regulation we finally adopted was a fee of \$2.00, and twenty-one days' rice money, all in advance. If the patient remained the twenty-one days and obeyed the rules of the hospital, \$1.00 was returned to him. We have also used all the methods of treatment of which we had knowledge, including immediate withdrawal of the drug and gradual diminution. We found that no "ironclad" rule could be adopted in this regard. The treatment must be adapted to the condition and disposition of the patient. Many of the patients do not desire to wholly abstain from the use of the drug, but, being unable to purchase so much as their systems require, they want to reduce the quantity to within the capacity of their cash account. Where patients openly express such a desire at entering, we refuse to receive them.

"Opium smoking has become such a universal vice in this part of China that it seriously interferes with receiving patients for the treatment of other difficulties. At first we prohibited all use of opium by the patients, in any form, or in any place. We gradually relaxed this rule, and only stipulated that the drug should not be consumed on the hospital premises. But now, finding that many who really need treatment for other diseases are shut out by a rigid enforcement of this rule, we have, *a la Chinoise*, concluded not to know anything about its infringement if we do not see it.

"Another vice that is becoming quite prevalent, and that more directly interferes with the

proper treatment of disease, because it produces greater physical deterioration of the body, is the consumption of morphia, principally in the form of anti-opium pills and lozenges. And, sad to say, many native Christians and a few foreign missionaries are—I wish I could say *ignorantly*—engaged in the sale and distribution of this drug in the above-mentioned forms. While the anti-opium societies are endeavoring to suppress the opium traffic, it would be well for them to investigate to what extent morphia, pure or manufactured, is sold in China. They may find that while getting rid of one evil the enemy is substituting one more subtle, and therefore more damning and damnable."

EXAMPLE BEFORE SPEECH.

THE London *Daily News* in an article prompted by a recently published book of Mr. Edwin Hodder on "Conquests of the Cross," makes the following remarks on the influence of life and character upon the heathen:—

"Mr. Mackay, of Uganda, began as a mechanical engineer. In religious teaching, by example, no doubt, craftsmanship is the best of all helps. Mr. Mackay was a miracle worker with ax, hammer, and saw. The 'native' seems best to apprehend goodness through service. The medical missionaries who have carried out the gospel according to Sir Edwin Chadwick are said to have given the people of India something like a new moral sense. John Eliot won the American Indians, not as a preacher alone, but as a social leader and civilizer.

"Character, of course, comes before all else as an influence for good. According to Livingstone, no one ever gains much influence in Africa without purity and uprightness. The savage seems to look first at what a man is, next at what he does, and only last at what he says. In this, as in so many other respects, he is very much like his civilized brother. Wherever his brother has gone wrong, it is in taking these things out of the proper order. Heroic dying is part of this truly noble art of being and doing."—*Selected.*

THE MELA AT ALLAHABAD.

BY H. R. FRANCIS.

ALLAHABAD (City of God) was built by Hindus, and is held sacred by them. The confluences of the rivers Ganges and Jumna (about three miles distant) can be seen from the palace and fort. The water of each river is quite distinct in its own shade of color. Every year thousands of poor pilgrims visit the holy city to bathe in its waters. My heart sickens as I look back on a visit I recently paid to the mela, or fair, where I saw so much of the loathsomeness and superstition of heathendom. We started for it on the top of an elephant. After an hour's ride we came within sight of a long street of booths, or sheds, hastily put up for the sale of all sorts of wares, but principally for that of glass bottles of all sizes, for the reception of the sacred water of the Ganges, which is carried home by the returning pilgrims, and kept sacredly for many years.

Wending our way through the great concourse of people, we came to the banks of the river, along the side of which for some distance stood tall bamboos, with flags and gay-colored cloth flying from them. This marked the place for the bathers; here, too, the priests performed some ceremony every morning. On a higher part of the bank of the river is a place where a poor Hindu lived without ever leaving the spot for forty years. He died a short time ago, and now another man has taken his place. As we stood there, a poor

woman came and crouched on the ground to worship. Groups of filthy beggars sat around, and poor lepers were crying in piteous tones for money.

We noticed a clean, good-looking young man, and, on accosting him, found he could speak fairly good English. I asked him about himself, and he told me he was a prince, but I have forgotten the name of his territory; he wanted to show me "the power of his God." He followed us closely, as we moved toward the most revolting scene I ever witnessed. Crossing the river by a bridge of boats, we came to the spot devoted to the fakirs.

Pen cannot describe this horror of heathen darkness and devildom. In rows were hundreds of these wretched creatures, some lying without any clothing, covered with (wood) ashes, their faces painted almost every other color, their hair matted with filth, some dancing wildly in front of us, some drugged with narcotics, all looking more like demons than men. On some of the stands in front of which these poor creatures lay were several long planks of wood with a forest of sharp iron points two inches long, so sharp that they must have been driven into the flesh of the devotees who recline upon them.

Retracing our steps, we saw multitudes, old and young alike, eagerly rushing into the Ganges, some throwing flowers into it, others drinking the waters, although many dead bodies are often seen floating down the stream, and the water was dark with mud and dirt. Presently we came to where the monkey god was lying, covering a space of about fifteen feet square. Money was placed upon its hideous limbs. Throngs of people touched it, and, being composed of red clay, the red substance was transferred to the fingers, and from thence to the forehead of the worshiper. The "prince" still followed us, and we noticed as he came in contact with a priest he stooped down and kissed his feet. We spoke to him of the Lord Jesus, the only Saviour, but his sensibilities seemed deadened, and I fear the message of grace and love had little in it to charm him. We turned away, sickened, for we could do so little for these deluded ones. Yet thousands of Christians, living at home in gospel lands, could reach multitudes here if they would only come.

Think of twelve hundred natives passing into eternity every hour. What a well-known missionary says of China might with equal truth be applied to India: "See there men and women ignorantly bowing down before fierce monsters called idols,—these black, foul fiends of painted wood, mud, and stone,—torturing themselves with loathsome penances, with debaucheries unspeakable, well-nigh unthinkable, holding religious carnival, and giving the rein to every most revolting instinct of degraded and savage nature; look at it, and try to feel, if you can, how awful it must be in the sight of the holy, loving God and Father." I have told the story of this visit. Who will read it, and ponder the question, What can I do to evangelize the millions of India?—*The Christian.*

THE SPIRIT OF GOD

ITS OFFICES AND MANIFESTATIONS TO THE
END OF THE CHRISTIAN ERA.

BY ELD. J. H. WAGGNER.

This is a brief but comprehensive argument on the solemn and important subject of the Spirit of God. Its chapters embrace the following heads: The Holy Spirit of Promise; The Power from on High; Circumcision of the Heart; The Unity of the Faith; The Law and the Testimony; Try the Spirits; The Great Commission; Gifts in the Reformation; In the Present Century; Spirit of Prophecy Restored. These are subjects of vital importance to all and especially to those who are looking for the return of their Lord. 144 pp. Price, 15 cents.

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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."

ISAIAH 60:1, 2.

BY ELDER S. M. COBB.

ARISE, O arise now, ye daughters of Zion!
Shine forth in the darkness the splendors of day.
Effulgent the light is that shines now upon thee;
Arise, and shine forth then, no longer delay.

The bright beaming rays of the Day-star shine
o'er thee,

Superb for its beauties and brightness untold;
Thy pathway is lighted, thy prospects now brighten,
For soon we will reach the fair city of gold.

Arise, then, O Zion? Can you refuse longer
To shine forth the rays of the truth for this time,
This duty incumbent on all who profess it,
To herald the message to every clime?

For behold the whole earth is in darkness enfolded,
And darkness still grosser the people enshrouds;
But the Lord shall arise, and upon thee his glory
Dispels all thy darkness, and scatters the clouds.

The bright gilded rays of the morn dawn upon thee,
While others are sleeping in darkness of night;
Then shine forth the brightness reflected from Jesus.
Arouse and awake thee and all will be right.

CONSISTENT FAITH.

"WHAT doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" "Even so faith, if it hath not works, is dead, being alone." When those who profess the faith show their lives to be consistent with their faith, then we shall see a power attending the presentation of the truth,—a power that will convict the sinner, and draw souls nigh to Christ.

A consistent faith is rare among rich men. Genuine faith, sustained by works, is seldom found. But all who possess this faith will be men who will not lack influence. They will copy after Christ; they will possess that disinterested benevolence, that interest in the work of saving souls, that he had. The followers of Christ should value souls as he valued them. Their sympathies should be with the work of their dear Redeemer, and they should labor to save the purchase of his blood, at any sacrifice. What are money, houses, and lands, in comparison with even one soul?

Christ made a full and complete sacrifice, a sacrifice sufficient to save every son and daughter of Adam who should show repentance toward God for having transgressed his law, and manifest faith in our Lord Jesus Christ. Yet, notwithstanding the sacrifice was ample, but few consent to a life of obedience that they may have this great salvation. Few are willing to imitate his amazing privations, to endure his sufferings and persecutions, and to share his exhausting labor, to bring others to the light. But few will follow his example in earnest, frequent prayer to God for strength to endure the trials of this life and perform its daily duties. Christ is the Captain of our salvation, and by his own sufferings and sacrifice he has given an example to all his followers, that watchfulness, and prayer, and persevering effort, were necessary on their part if they would rightly represent the love which dwelt in his bosom for the fallen race.—*Testimony for the Church No. 20.*

If there is one work more important than another, it is that of getting our publications before the people, thus leading them to search the Scriptures. Missionary work—introducing our publications into families, con-

versing and praying with and for them—is a good work, and one which will educate men and women to do pastoral labor.—*Gospel Workers, p. 342.*

FIELD NOTES.

At Hanford, Cal., August 11, Brother Baxter Howe organized a Sabbath school of thirty-four members.

Book sales by canvassers in the Southern District for two weeks, ending August 10, amounted to \$2,698.

ELDER URIAH SMITH, editor of the *Review*, who is now in Europe, will visit Palestine in October, and Egypt and Italy in November.

ELDER R. S. OWEN recently spoke twice on the labor question in the Presbyterian Church at San Pedro, Cal., and reports good audiences.

A CHURCH of seventeen members has been organized at Spartanburg, S. C., as a result of the labors of Elder E. W. Webster and Brother J. O. Johnston.

A REPORT from Bloomsburg, Pa., by Brethren Guy R. Ruggles and Henry Leader, states that they have taken 300 orders for "Bible Readings," and delivered most of them.

ELDER R. M. KILGORE, superintendent of General Conference District No. 2, reports a visit to Knoxville, Tenn., July 28 and 29, when six members were added to the church.

ELDER D. T. BOURDEAU reports encouragingly of his labors among the French in La Crosse, Wis., which have been mainly in the lines of Bible readings and visiting from house to house.

OF the tent work in Monticello, N. Y., Elder H. G. Thurston says: "Hundreds of people from New York City are here for a vacation during the hot weather, but many prefer a carnival to the gospel."

THE local camp meeting at Eureka, Cal., closed on August 26, and Elders McClure, Gates, and Lugs arrived in this city on the 30th. They report a good meeting and an unusually large attendance, both of our own people and from the outside. There were nineteen baptized.

At the camp meeting held at Auburn, N. Y., about a month ago, twenty-three persons were baptized, and two new churches were added to the Conference. Elder S. H. Lane was re-elected president of the Conference and of the missionary society, and Elder A. E. Place was re-elected president of the Sabbath School Association.

At a special meeting held at Santa Ana, Cal., last week, by Elder R. S. Owen, the sum of \$408 was raised toward clearing off the debt on the house of worship in that place. It was expected that the remainder, of \$152, would be secured by the time of the Los Angeles camp meeting (October 4-14), so that the house would be dedicated at that time.

At the recent camp meeting at North Indianapolis, Ind., the census of regular campers numbered 960. Thirty-three persons were baptized. The Conference officer selected for the ensuing year were: President, J. W. Watt; Secretary, W. A. Young; Treasurer, Dr. Wm. Hill. Executive Committee—J. W. Watt, D. H. Oberholtzer, H. M. Steward, F. D. Starr, J. W. Johnson.

In course of the tent meetings held last month in South Park, Wash., by Brethren J. E. Fulton and Wm. Potter, some of the Catholic population were stirred up by the expositions of prophecy, and the anger of the dragon was manifested in the stoning of the tent and cutting ropes. An attempt was made one night to cut the center rope, but the parties were frightened away before accomplishing their purpose.

A SERIES of tent meetings held at Alamosa, Colo., by Elders G. W. Anglebarger and V. H. Lucas, was closed a few weeks ago by the baptism of twenty persons in the Rio Grande. A large number of people witnessed the scene, many of whom had never before seen a real baptism. They had seen sprinklings, but a scriptural baptism, an immersion, was something new, and made a marked impression.

At the recent camp meeting at Lincoln, Neb., the camp consisted of 234 tents of all kinds, and over 1,200 campers, besides many regular attendants who had rooms in the vicinity. Of leading laborers from outside the Conference there were Elder J. H. Durland, Prof. W. W. Prescott, Elder C. McReynolds, of Kansas, Elder N. W. Kauble, of South Dakota, and Elder W. H. Wakeham, of Battle Creek, Mich.

THE faculty of Healdsburg College suffers a break in its ranks just on the eve of the opening of the new school year. This break is caused by the death of Lena E. Howell, wife of Prof. W. E. Howell, which occurred at Battle Creek, Mich., August 28. Mrs. Howell was to have occupied the position of assistant in mathematics, her husband being professor of classics and higher mathematics. Deceased was a daughter of Elder R. M. Kilgore, of the General Conference Committee.

A COMMON experience of our field laborers is to find ministers of other churches instituting socials and other attractions of a worldly nature in order to keep their people away from our meetings. It does not speak well for the character of their religious instruction to see their flocks so easily enticed away from the word of God to scenes of carnal pleasure. It shows, too, that such ministers have less confidence in their own ability to make the gospel attractive to their members than they have in the drawing power of sensual gratification.

BROTHER W. R. BARROW writes as follows to the *Southern Review*:

The would-be friends of Brother W. B. Capps, who is imprisoned at Dresden, Tenn., for Sunday work, or rather for keeping the commandments of God (Rom. 12:17), knowing that he is wrongfully treated, propose to take him out by petition. I understand this has been presented to Brother Capps, and they told him they would take him out if he wouldn't work any more on Sunday. Thus Satan tried to get a compromise, and Brother Capps saw it, and kindly said, No. I haven't heard up to this time what the parties have done. This brother is of good courage, and claims his God-given rights (Ex. 20:8-11), and says with Bunyan and others, "If you turn me out to-day, I will preach to-morrow."

A PRIVATE letter from Elder O. A. Olsen, president of the General Conference, dated Hamburg, Germany, August 12, says of the work in Europe that "the past year has been a very successful one in every respect." He was then attending a workers' institute which followed a general meeting held at that place. Elders S. N. Haskell and Uriah Smith were also there. After the institute Elder H. was to proceed to South Africa. Elder Olsen speaks of the students at the institute as a "very nice company, the larger number of them being young people between twenty and thirty years of age. All seem to be devoted, bright, and intelligent, earnestly studying to fit themselves for a part in the work." There were representatives from Bohemia, Hungary, Roumania, Holland, and from different parts of Austria and Germany, also nine from Russia. The foundation of the new chapel was being laid. The first story is designed for the school and depository, and the second story as a meeting hall. At the close of the institute Elders Olsen and Smith designed to attend some meetings in Northern Germany, and then go to Denmark to attend the dedication of our school buildings at Fredrickshavn. An institute is to be held here, and laborers will be present from all parts of Scandinavia.

THE indictments against Elder McCutcheon and Professor Keck, for Sunday labor, at Gainesville, Ga., have been quashed, and the cases dismissed. The people had evidently become heartily ashamed of the affair, as they became acquainted with the accused and their good work. The camp meeting in the vicinity of Gainesville made a good impression upon the people, and the city authorities kindly bestowed courteous favors. Several prominent citizens appeared before the prosecuting attorney and asked the dismissal of the cases pending against these brethren, urging that they were "good, loyal citizens, and should not be treated so disgracefully."

CONCERNING the recent trouble on Kent Island, Md., heretofore mentioned, Brother J. F. Jones writes as follows to the *Union Record*:—

It is unpleasant to relate that the threat to rotten-egg any person who is a resident of the island, if they were seen to visit the tent, has served its purpose, and prevented anyone coming to our meetings. It has also served as a barrier against our visiting the people at their homes, they being afraid to receive or entertain us, lest they be rotten-egged when out upon the roads. As nothing could be said or done to allay their fears, it was useless for us to remain there. We have secured a lot at Carroll, in the outskirts of Baltimore, where we expect to pitch the tent. There has been quite a number of books sold in Carroll the last few years, and we hope, by the blessing of God, to gather some fruit there.

We hear a good report of the Virginia camp meeting at Mount Jackson. The outside attendance on Sunday was very large, and five discourses were given, as follows: Elder Allen Moon, of Washington, D. C., spoke on "Religious Liberty," and Elder I. D. Van Horn, superintendent of General Conference District No. 1, followed with "The Sabbath in the New Testament." Then Elder G. B. Tripp, president of Virginia Conference, spoke on the "Change of the Sabbath," which was followed by a discourse on "Christ; His Relation to the Scriptures, the Law, and the Sabbath," by Elder A. E. Place, of Rome, N. Y. In the evening Elder Van Horn spoke again on "The Present Crisis."

THE Missouri Conference has six tents in the field. One is at St. Joseph, in charge of Elder C. Santee, with six helpers, and a late report states that twenty were rejoicing in the truth who but a few weeks ago knew nothing about it. At Springfield, where Brethren J. H. Coffman and Jacob Wilbur have charge, twelve converts are reported, with encouraging prospects. A like report is made of the tent work at De Soto, under the labors of Elder A. P. Heacock and Brother L. W. Terry. Elder W. S. Hyatt, president of the Conference, also reports a good interest at Palmyra, where Elder Willis and Brother Wm. Cochran are laboring; also at Republic, under direction of Brethren H. L. and T. A. Hoover; and in Sullivan County, where Elder C. H. Chaffee is in charge.

PERIODICALS WANTED.

LATE clean copies of the *SIGNS* and *Review* will be used to advantage in missionary work, if sent post-paid to Mrs. Nettie Miller, Gladstone, Oregon. Would also be glad to receive the January, 1893, numbers of the *SIGNS*.

CAMP MEETINGS FOR 1894.

DISTRICT NUMBER ONE.

Maine, Bath.....Sept. 6-17
New York, Delevan.....Sept. 13-23

DISTRICT NUMBER TWO.

Florida, Tampa.....Nov. 8-18

DISTRICT NUMBER THREE.

* Michigan (State) Lansing.....Sept. 19 to Oct. 1

DISTRICT NUMBER FIVE.

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.

CHURCH SERVICES.

All of our churches, especially on this coast, who desire their regular weekly services announced in this column, may have it done by reporting through the proper officers.

Oakland.—Church at corner of Twelfth and Brush Streets. Regular preaching services or Bible study, Sunday at 7:30 P.M. and Sabbath at 11 A.M. Sabbath school at 9:30 A.M. Sabbath. Prayer and missionary meeting Wednesday at 7:30 P.M. All are cordially invited.

San Francisco.—Church at 914 Laguna Street. Regular preaching services at 7:30 P.M. Sunday and 11 A.M. Sabbath. Sabbath school at 9:45 A.M. Prayer meeting Wednesday 7:30 P.M. Missionary meeting Thursday 7:30 P.M. Seats free.

Chicago, Illinois.—Church on Forty-sixth Street, corner of Champlain Avenue. Regular preaching service at 11 A.M. Sabbath school at 9:30 A.M. every Sabbath. Prayer meeting, Monday evening at 7:30 P.M. The above services are held in the Forestville Congregationalist Church building until our own church will be completed, when proper notice will be given. All are cordially invited.

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

East Portland, Oregon.—Church at corner of Eleventh and East Everett Streets. Services every Sabbath 11:30 A.M. Sabbath school 10 A.M. Missionary meeting evening after Sabbath 7 P.M. Prayer meeting every Wednesday evening 7 o'clock. All welcome. Seats free.

Washington, D. C.—Church on Eighth Street between F and G Streets, N. E. Regular preaching service at 11 A.M. Sabbath. Sabbath school 9:45 A.M. Sunday, 7:30 P.M., Bible study. Prayer meeting Friday at 7:30 P.M. All are welcome.

H. W. HERRELL, Clerk.

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

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

O. S. SMYTH, Clerk.

St. Paul, Minn.—Church on Greenbriar Avenue, between Jenks and Clawson Streets. Regular preaching services on Sabbath at 11 A.M. Sabbath school at 9:45 A.M. Prayer meeting Tuesday evening at 7:45. All are cordially invited.

NETTIE MCSTAY, Clerk.

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- " 11. Righteousness: Where Is It to be Found?
- " 12. Power of Forgiveness.
- " 13. Responsibility of Parents.
- " 14. "Choose Ye This Day."
- " 15. The Cross of Christ.
- " 16. The New Birth.
- " 17. "What Must I Do to Be Saved?"

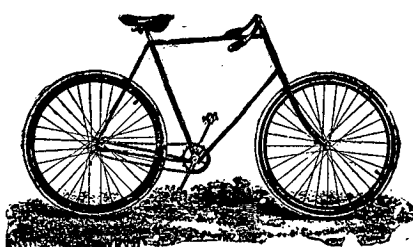
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"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."—*Neh. 8:3*

LESSON XIII.—SUNDAY, SEPTEMBER 23, 1894.

TOTAL ABSTINENCE.

[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, Dan. 1:8-20.

8. But Daniel purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself.

9. Now God made Daniel to find favor and compassion in the sight of the prince of the eunuchs.

10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink; for why should he see your faces worse liking than the youths which are of your own age? so should ye endanger my head with the king.

11. Then said Daniel to the steward, whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah:

12. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13. Then let our countenance be looked upon before thee, and the countenance of the youths that eat of the king's meat; and as thou seest, deal with thy servants.

14. So he hearkened unto them in this matter, and proved them ten days.

15. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths which did eat of the king's meat.

16. So the steward took away their meat, and the wine that they should drink, and gave them pulse,

17. Now as for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams.

18. And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar.

19. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king.

20. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.

Golden Text: "But Daniel purposed in his heart that he would not defile himself." Verse 8.

OUR lesson for this week is a temperance lesson, and one of the most interesting which the Scriptures give us. The scene of the lesson is in Babylon. The time, about B.C. 605-603, at the beginning of the seventy years' captivity. Nebuchadnezzar was king of Babylon. Just previous to this he had taken captive many of the children of Judah, and among them were young men from the royal family, and of the nobility, "youths in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, such as had ability to stand in the king's palace." That is, these youths were well educated in the learning of that time. These the king chose that he might teach them also the learning and the tongue of the Chaldeans; and, in order that they might be well nourished, he gave them what he supposed was the very best food, a daily portion of the king's meat, and the wine which he drank. After such nourishment and education for three years, they were to be brought before the king. Four of these young men were especially prominent—namely, Daniel, Hananiah, Mishael, and Azariah, each of these names having reference to the true God. According to heathen customs, the king changed their names so that they would refer to the heathen gods, and called them respectively, Belshazzar, Shadrach, Meshach, and Abed-nego.

SUGGESTIVE QUESTIONS.

1. When Daniel knew that the king's meat and wine were appointed for his diet, what decision did he make? Verse 8. Note 1.

2. What did Daniel request of the prince of the eunuchs? Verse 8, last part.

3. How was he regarded by this official? and why? Verse 9.

4. What reply did he make to Daniel? Verse 10, first part.

5. Why did he refuse to grant Daniel's request? Verse 10, last part. Note 2.

6. What request did Daniel then make to the steward? Verses 11, 12.

7. What did he ask should be given them during the ten days? Verse 12, last part.
8. Then what comparison did he say should be made? Verse 13.
9. How did the steward regard Daniel's proposition? Verse 14.
10. What was the result at the end of the ten days? Verse 15. Note 3.
11. What course did the steward then take after this trial was over? Verse 16.
12. How did the Lord show his approval of the course of these four youths? Verse 17, first part.
13. What special gifts did he bestow upon Daniel? Verse 17, last part.
14. At the end of the three years what was done? Verse 18. Note 4.
15. How did the king find him as he communed with him? Verse 19, first part.
16. Whom therefore did he choose to minister before him? Verse 19, last part.
17. What is said of their wisdom? Verse 20.

NOTES.

1. THE king's meat consisted of wheaten bread, meats of various kinds, highly seasoned, fruits, fish and game, while the usual beverage was imported wine. For meat the Revised Version has in the margin "dainties." God had given special instruction on this point in the Proverbs and other scriptures, and Daniel, learned in the Hebrew, had no doubt laid these lessons up in his heart. The wise man had told him to "be not desirous of his dainties; for they are deceitful meat." Prov. 23:3. And he intimates in the same chapter that it would be better to put a knife to one's throat than to yield to appetite in such respects. He also classes riotous eaters of flesh with the drunkard and the glutton. Prov. 23:21. Daniel was at this time supposed to be from fourteen to twenty years of age, and the noble stand which he took reveals to us the secret of the noble character which he manifested all through his life. This trial, coming at the beginning of his public career, fitted him to endure the still severer trial coming at its close, as recorded in chapter 6. True temperance is based on just as unswerving principles as was manifested in Daniel. There were doubtless, also, unclean meats used by the king, which, if Daniel had partaken, would have been a violation of the law which God had given in Leviticus 11.

2. THE idea of the prince of the eunuchs, like the ideas of many in these days, was that simple food was not nourishing. He thought that if Daniel should refuse to eat the king's meat he would be in such a condition when presented before the king that his own life would be endangered because he had not better cared for those that were placed in his charge. He thought, Surely the meat which the king eats and the wine which he drinks must be better than all other foods; and so many of the poor think as regards the rich.

3. TEN days was certainly a limited time for such a trial. Evidently Daniel believed if he obeyed God that God would work for him. The food which he asked was the very simplest—an humble vegetarian diet. The Hebrew word itself means wheat, barley, peas, lentils, etc. The result was all that could be hoped for. It demonstrated at least two things: That the simple diet which Daniel chose was better than that which the king desired to give him, and, second, that God approved of the course which his young servant took in standing so faithful and true. It is just this principle that God demands of his people to-day. There are thousands of Christians who admit the rightfulness of many things, and their duty to do them, but fashions of the world, their own appetite and desires, and the influence of worldly companions, are yielded to, while principle and duty are permitted to die or be crushed out by constant sinning. Mark, also, that the diet which Daniel chose, was not for ten days. The experiment lasted only ten days, but the choice of Daniel and his fellows was for three years—doubtless during life.

4. THOSE who were at that time brought in before the King Nebuchadnezzar were not simply Daniel and his three companions, but they included all of the other young men who were in training with Daniel and his companions at that time. It will be seen by the tenth verse that there were others who ate of the king's meat and drank of his wine, so that at the end of three years there was the comparison not simply as regarded their physical condition but as regarded their mental condition also. The

first ten days demonstrated the superiority of Daniel's food in a physical sense; the three years demonstrated its superiority in a mental and spiritual sense, of course counting God's blessing upon it, for God always blesses that which is good.

LESSON XII.—SABBATH, SEPTEMBER 22, 1894.

A SON OF ABRAHAM.

Lesson Scripture, Luke 19: 1-27.

1. AND he entered and was passing through Jericho.
2. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich.
3. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature.
4. And he ran on before, and climbed up into a sycamore tree to see him; for he was to pass that way.
5. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house.
6. And he made haste, and came down, and received him joyfully.
7. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.
8. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.
9. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham.
10. For the Son of Man came to seek and to save that which was lost.
11. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear.
12. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.
13. And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come.
14. But his citizens hated him, and sent an embassy after him, saying, We will not that this man reign over us.
15. And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading.
16. And the first came before him, saying, Lord, thy pound hath made ten pounds more.
17. And he said unto him, Well done, thou good servant; because thou wast found faithful in a very little, have thou authority over ten cities.
18. And the second came, saying, Thy pound, Lord, hath made five pounds.
19. And he said unto him also, Be thou also over five cities.
20. And another came, saying, Lord, behold, here is thy pound, which I kept laid up in a napkin;
21. For I feared thee, because thou art an austere man; thou takest up that thou laydest not down, and reapest that thou didst not sow.
22. He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow;
23. Then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest?
24. And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds.
25. And they said unto him, Lord, he hath ten pounds.
26. I say unto you, that unto everyone that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him.
27. Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

Do not forget to review the chapters that have already been passed over. Repetition and continual association are the secret of success in learning. Not only frequently read the entire book, from the beginning up to the place of present study, but think as you read, and exercise yourself in recalling the subjects contained in any particular chapter. Here is the Bible rule for studying the word of God: "Thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." This lesson is so simple in outline that the student will be left to analyze it for himself.

1. As Jesus entered and passed through Jericho, who desired to see him?
2. What was this man's standing in society?
3. What difficulty did he find in seeing Jesus?
4. How did he get a view of him?
5. What did Jesus do when he reached the place where Zacchæus was?
6. How did Zacchæus receive the Lord?
7. What did the people say when they saw it?
8. What did Zacchæus say when Jesus came to his house?
9. What assurance did Jesus give him?
10. For what purpose did he say he had come?
11. What did Jesus then proceed to give?
12. Why was this parable given?
13. Relate the parable in detail. If any hesitate in this narrative, or lose the connection, let the teacher prompt them, not by telling the thing, but by asking questions.

NOTES.

1. "AND Jesus said unto him, This day is salva-

tion come to this house, forasmuch as he also is a son of Abraham." Zacchæus was no more a lineal descendant of Abraham than were those to whom John the Baptist and Jesus spoke when they told them that they were not Abraham's children. See Luke 3:8; John 8:33-44. What constituted him a son of Abraham? Was it what Zacchæus had done? He had done nothing good. Was it because of his promise? We have no record that even Abraham ever made any promises to the Lord. We have only the record of the promises of God to Abraham. The secret lies in the fact that Zacchæus gladly received the Lord. He was a sinner, but the Lord seeks to come in and dwell with just such people. Rev. 3:17-20. The receiving of Jesus brings salvation, and makes one a child of Abraham. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. "They which are of faith, the same are the children of Abraham." Verse 7.

2. THE parable of the pounds is an illustration of the kingdom of God, for the Saviour gave it for the express purpose of correcting some wrong ideas concerning the kingdom. From it we may learn that Christ did not have his kingdom when he was here on earth. He was like a nobleman who went to receive a kingdom and to return. When he returns, it will be in his kingdom. See Matt. 25:31, 34; 2 Tim. 4:1. We are also to learn that no one here has anything that he has not received, and therefore no one has any right to boast over another. See 1 Cor. 4:7. Compare Luke 19:26 with Luke 8:18. That which is taken away from men at the last is not that which they have in their own right, but that which has been lent them to trade with, and which they have not used. They only seem to have it. No injustice is done them, for they never had anything of their own, and they refused the capital which was provided them.

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Is the title of a large Chart just issued, which shows in a striking manner the blasphemous pretensions of the Papal power. The testimony of the *Best Catholic Authorities* is given, and shows, by quoting their own words, that Sunday is a child of the Catholic Church. These quotations, together with admissions from standard Catholic works, are arranged in parallel columns on either side of this Chart, while the center column contains the Ten Commandments as taught by the Catholic Church. The whole forms a collection of extracts of incalculable value for every Bible student.

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News and Notes.

FOR THE WEEK ENDING SEPTEMBER 3.

RELIGIOUS.

—There are two chaplains in the Minnesota State prison, one Protestant, and one Catholic. They hold services on alternate Sundays.

—Dr. Burtzell, of New York, who has been on a visit to Rome, is said to have received a commission from the pope to collect labor statistics in this country.

—In recognition of his services in behalf of poor Italians, the queen of Italy has sent to Priest Tonnello, of Galesburg, Ill., a set of candlesticks of artistic workmanship, and a bas-relief of Raphael's Madonna in silver and bronze.

—Rev. J. Merton Smith, who recently went from this city to take charge of the First Presbyterian Church of San Diego, was stricken with paralysis while sitting in his pulpit on the 1st inst., and his recovery is not thought probable.

—The Salvation Army has purchased a lot in New York City for \$200,000, on which to erect a building in memory of Mrs. Catherine Booth, the "Mother of the Army." The building is to cost \$150,000. The corner stone was laid with great display August 14.

—A Rome dispatch of the 2d inst. says: "Sixty Canadian pilgrims attended mass this morning in the hall of the Consistory. The pope acted as celebrant. After the service his holiness permitted the pilgrims to kiss his toe, and expressed a few pleasant words to each of them."

—A new society has been formed in Rome for the purpose of propagating the doctrines of the encyclical *Novarum Rerum*. The new society is under the presidency of Cardinal Parocchi, "Vicar of his Holiness," and desires to be put in correspondence with every workingman's society in the world.

—Rev. Alexander Blackburn, pastor of the First Baptist Church of Charlestown, Mass., has purchased a gospel wagon, which will be used regularly under the direction of the church. He proposes to make street preaching as much a department of church work as the Sunday morning service.

—The New York *Christian Advocate*, in complimenting Bishop Taylor's *Illustrated Africa*, says: "It contains much valuable and interesting matter; but if Anthony Comstock should happen to fall in with the number for August, he would have just cause seriously to consider whether consistency to his profession would not require him to suppress it."

—After a very brief experience, Evangelist B. Fay Mills gives up the *pro tem* pastorate of the Talmage congregation in Brooklyn, N. Y. The work of an evangelist and that of a pastor are somewhat different, as indicated by the fact that the Scriptures recognize both offices (Eph. 4:11). Both Mr. Moody and Mr. Mills have great reputation as successful evangelists, but both have conspicuously failed in attempts to do pastoral duty.

—Bishop Scannel (Catholic), of Omaha, is under arrest for contempt of court in refusing to open the doors of St. Paul's Church on an order of the District Court. The bishop's opponents held services on the 1st inst., under protection of the police. A court officer was about to break open the doors, but the sexton found duplicate keys. The bishop's friends were also out in considerable numbers, and only the presence of the police prevented a riot.

—The *Catholic Columbian*, published at Columbus, Ohio, and supposed to be Bishop Watterson's organ, has this to say of the bishop's much-lauded temperance decision: "Bishop Watterson has pronounced no condemnation of the liquor business. That fact was distinctly stated by him in his March letter. . . . All that Bishop Watterson has decided is that, for their own honor and dignity, as well as for their influence and usefulness, our diocesan Catholic societies shall have no affiliation in any way with the saloon; and the only liquor traffic that comes in for any direct condemnation in his letter is that which is conducted in a forbidden and disedifying manner, to the persons engaged in which sort of business priests are directed to refuse the sacraments."

—The attempt to forbid, in the forthcoming New York constitution, all State aid to denominational charities seems to have failed. It was a contest between the Catholics and the National League for the Protection of American Institutions. But it is said that the Committees on Education and Charities have agreed to prevent the appropriation of public money to aid sectarian schools, but to aid denominational charitable institutions as an economical measure, deeming it cheaper than to support entirely the persons carried by these institutions. There is, however, a loophole in the educational prohibition; for the sectarian charitable institutions may receive public aid, though they may exercise educational functions. If the reports of these committees should be finally adopted by the convention, it will be a decided Catholic victory.

—The Disciples of the Pacific Coast have made still another change in their denominational organ. This time it is from the *Harbinger* to the *Pacific Christian*, with considerable reduction in size of page. D. T. Stanley is no longer editor, that position being filled by Joseph B. Johnson and Wm. A. Gardner. The *Harbinger* was a decided improvement upon the *Truth*, and, judging from the initial number, the *Christian* is an improvement upon the *Harbinger*.

—The recent Christian Endeavor Convention at Cleveland, Ohio, passed a resolution which will do to hand around: "Resolved, That the raising of money for Christian purposes by the giving of socials, suppers, fairs, etc., should be discouraged among Christian Endeavorers; but, rather, an appeal should be made to the hearts of the people on the higher ground of its being a privilege to give directly to the work of the Lord without any compensation."

—Some reports as to the probability of Satolli's return to Rome induced a reporter to inquire at headquarters concerning the matter, and he received the following reply from the secretary of the apostolic delegate: "Whether Mgr. Satolli will be recalled or not, someone will be maintained here in the office he occupies. This is now a permanent legation, which represents Pope Leo in church affairs, the same as the Embassy of Italy here represents the political government in diplomatic matters."

—It is currently reported that a native African king declares his intention to move somewhere with his people where the liquor traders cannot reach them. But where will he go? He will hardly find such a habitable place on this old earth. It would seem that the only hope for him and his people is to seek refuge in the "Rock, Christ Jesus." Thus they may be kept by the power of God from the evil effects of the liquor demon in this life, and finally find a home in the new earth, wherein will be "nothing that can hurt or destroy."

SECULAR.

—The rebellious Kaffirs in the Transvaal, S. Africa, have been defeated by the Boers, and have sued for peace.

—Hon. Samuel J. Kirkwood, who was governor of Iowa during the rebellion, died at Iowa City on the 1st inst.

—The emperor of China orders native banks to loan money to the government with which to prosecute the war with Japan.

—The cattle men of Southwestern Texas are fearful of an influx of Mexican cattle because of the reduction of the tariff duty.

—In the province of New South Wales, Australia, protective duties have been repealed and replaced by income and land taxes.

—Belgium has ordered all cattle from America subjected to forty-five days' quarantine on account of sickness, alleged to be pleuro-pneumonia.

—The police of Milan, Italy, have arrested an Anarchist who had on his person papers detailing plans of a conspiracy to stab the king of Greece.

—It is reported that hailstones have done great damage throughout Austria, and at Kowno, Poland, three children were killed by hailstones on the 29th ult.

—A cyclone struck a suburb of Louisville, Ky., on the 2d inst. The property damage was not very heavy, but the people, it is said, were terribly frightened.

—It is reported that prominent Chinese residents of Omaha are plotting against their home government, and have in hand a scheme to overthrow the reigning dynasty.

—The murder of the French customs collector at Tonquin, together with his wife and children, is likely to be made a cause of war upon China unless there be ample reparation.

—The Government of Peru, although still conscripting men, claims that the rebellion is about at an end, and offers a reward for the capture of Flores, the rebel leader, dead or alive.

—A lot of Chilcat (Alaska) Indians recently obtained whisky from Canadian traders, and the result was a faction fight in which six Indians were killed and many others were wounded.

—Baron Unger Steinberg, charged with being implicated in dynamite outrages at Liege, Belgium, has been arrested at St. Petersburg. He is also accused of being the chief of an international band of Anarchists.

—Just before adjournment of Congress the bill making Labor day (September 3) a national holiday was passed, and signed by the President. We have now three national holidays—February 22, July 4, and September 3.

—General Wade Hampton, of South Carolina, famous as a confederate leader, was in San Francisco last week, on a tour of inspection of the government subsidized railroads, in the capacity of inspector for the Department of the Interior. He is now 77 years of age.

—A Hongkong dispatch of August 30 says: "There has been a disastrous fire among the vessels anchored along the Canton River. Hundreds of flour boats were destroyed, and 1,000 natives perished by burning and drowning."

—The Count of Paris, the heir apparent to the French throne in case of royalty's restoration (which is not a seeming probability), is said to be dying at Stowe House, near London, and the French royalists are having prayers said in his behalf.

—A call has been made for a combined political effort of all churches and religious societies in the State of Indiana "in opposition to the Liquor League and lawlessness." The call has the indorsement also of the Good Citizens' League of Indianapolis.

—At Laval, France, on the 30th ult., Abbe Bruneau was executed for the murder of Abbe Tricot, a brother priest, last January. The rejoicing of the populace was boisterous and even brutal, and the crowd in the vicinity was said to number at least 8,000.

—Forty-six weavers, employed in the Brown & Ackroyds' Mills, at Lawrence, Mass., struck on the 31st ult. against a reduction of wages. On the same day, at Woonsocket, R. I., 100 employes of the Ives Spinning Mills struck for the same reason, and the mills were closed.

—Labor Commissioner Wright, chairman of the U. S. Commission to examine into the causes of the late strike of railroad employes, admits somewhat boastfully that he has an annual pass entitling him to ride at will on any Pullman car at any time. He further states that Mr. Pullman is a personal friend of his.

—Six negroes, accused of being members of a gang of incendiaries, were taken from officers who had arrested them, and were shot to death in their shackles by a mob near Millington, Tenn., on the 31st ult. Warrants were issued for the arrest of forty men in the neighborhood, supposed to have had a hand in the murder, and also for the two detectives who had charge of the prisoners.

—The reports of the war between China and Japan are very conflicting. The Japs are said to be aiming at the destruction of Port Arthur, in order to close a rendezvous for the repair of Chinese vessels. The plan was to attack the place by land and by sea. There is also a report of the defeat of Japanese troops in northwestern Corea, by an overwhelming force of Chinese. The Japs were endeavoring to cut off supplies for Chinese troops in Corea.

—Press dispatches report disastrous forest fires in Minnesota and Wisconsin. Not only are there immense losses of timber, railroad bridges, lumber, and other country property, but several villages have been destroyed, and it is supposed that at least 500 persons have perished through burning or suffocation. The towns of Hinckley, Sandstone, Pokegama, Sandstone Junction, Skunk Lake, and Mission Creek are reported to have been completely destroyed.

—The Nicaraguan Government, in quelling a rebellion in the Mosquito Territory, has arrested eight citizens of the United States alleged to have been implicated in the affair. They were to have been expelled from the country without trial, but U. S. Minister Baker protested against such expulsion without trial. There is said to be considerable animosity toward Americans in Nicaragua because of the attitude of these prisoners in connection with the rebellion. There were also some British subjects arrested, including the vice consul.

—Great political excitement is reported in Salvador, and the clerical party is said to be taking a hand against the Liberals on account of their notable cruelty to their enemies. There is great anxiety on the part of the newly established government for the return of General Ezeta, the deposed vice president, who is now under arrest at San Francisco and undergoing examination on application for his extradition. The court martial has already been appointed to try him immediately on his arrival, if extradited, and is composed of his bitterest enemies.

—A destructive flood occurred in Uvalde and Medina Counties, Texas, along the Leona River, last week. The cause is said to have been an earthquake shock which opened up a large body of artesian water. There was an immense destruction of property, and three families are said to have been drowned. The loss of the Southern Pacific Company in the destruction of track and bridges, and the delay of business, is very heavy. There was call for aid from the town of Uvalde, about half of which was washed away. The place contains about 2,500 inhabitants.

—The principal article of commerce between Corea and the United States is postage stamps. The million or more of otherwise sane people who are afflicted with the stamp collecting mania, are attracted by the curiosities called Corean stamps, and in this way add quite an item to the income of the "Hermit Kingdom." It is said that the postal system of Corea is so imperfect and uncertain that every foreign consul is obliged to run a post office department of his own. Ninety per cent of the commerce of the country is with Japan, nine per cent with China, and the rest is divided.

Signs of the Times

OAKLAND, CAL., MONDAY, SEPTEMBER 3, 1894.

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We begin next week a series of articles on music, and its relation to the work and plan of God. These will be of interest to all who love music.

Read the article by Mrs. White, on "Parents and Children." There is food in it for fathers, mothers, and guardians. It will be followed by another under the same title.

THROUGH a not necessarily explainable reason, Brother Kimball's last article on the early church history was overlooked this week till too late to remedy. It will appear next week. The subject is "Sunday in the First Three Centuries."

THE world is witnessing now among Protestants what it has so long condemned in Roman Catholicism, a justification of those who persecuted in the past. Roman Catholics either justify the deeds of the persecutors, or belie or repudiate the history concerning them. We noted last week that President Blanchard is doing the same thing as regards the Puritans. He condemns some of the history which reflects upon them, and justifies the deeds concerning which there can be no doubt. The *Advance*, of Chicago, seems to approve Mr. Blanchard's arguments. Well, it is upon just such arguments, principles, and precedents that Sunday laws are based, to which "Protestants" as a general thing are committed. They will need Rome's methods and sophistries to do her work.

Easily Satisfied—Why?—A person writes us: "God's word alone has shown me that the first day of the week is the sabbath and should be observed as such as the memorial of the most important event in the history of the world, the resurrection of Christ when he finished the work of redemption, commissioned the disciples to preach the gospel, gave them the Holy Ghost, ascended on the day which was regularly observed by the disciples for assembling themselves together and for the administering of the sacrament, and further the blessed day of the Pentecost when the Holy Ghost was poured out."

We do not wish to misrepresent, and so print as received, punctuation and all. It was Mark Twain, we believe, who thought that those who built the "Church of the Holy Sepulcher," in Jerusalem, wrought a wonderful miracle in getting so many sacred spots, so widely removed, under one roof. The same ingenuity is shown in the above grouping of events on the first day of the week. It might be well to inquire how it may be proved from the Scriptures; inferentially even, that the work of redemption was finished, the disciples commissioned

to preach, or the Saviour ascended on the first day of the week. What proof have we that it was "regularly observed" as the Sabbath by the disciples? What similarity is there between the life and action of a resurrection which took place in the early morning and the holy rest of the Sabbath? To those who like that kind of proof that is about the kind of proof they like. Why will men reject the wheat of God's word for the chaff of human imagination and traditions? Why?

This Week's Paper.—We begin this week a series of three articles which discuss in a most dispassionate and reasonable manner the history and failure and causes thereof of prohibition in Iowa. They are worth reading. Elder S. B. Horton, of Maryland, one who has had personal and intimate knowledge of the Sunday persecutions in that State, gives a brief history of the two recent arrests. We have two most important articles from Sister White, entitled "Parents and Children to Be Agents for God." The first appears this week. We also begin next week a series of articles which will be of interest to lovers of music and those who have even a minimum understanding of its principles. The general scope of the series will be music and its relation to the work of God. The author is Elder E. W. Whitney, of Colorado.

THE *Mirror* is the title of a bright weekly journal edited and published by inmates of the Minnesota State Prison at Stillwater. In editorial ability, typographical appearance, and moral tone it is considerably above the average of newspapers. After eight years of existence it announces a good paying business, having a circulation in every State and Territory in the United States, and also in some foreign countries. From an editorial on the subject of "Self-Dependence" we clip the following paragraph:—

"The most unfortunate day in the life of any man is the one on which he fancies he is able to get a living without working for it, or there is some easier method of obtaining money than by lawfully earning it. This is the first step toward crime, for when a man allows himself to become possessed of this idea he is ready to adopt any means to prove that he is right. He neglects his work and takes to loafing at the grocery or saloon, where he finds others who think as he does, and so goes on in the path that leads to ruin."

The Law in the Heart.—One of our first-day contemporaries, anxious to be rid of the Sabbath, gravely informs us that the Decalogue is not the law that God writes in the hearts of his people under the new covenant, but it is just such laws as we find in the New Testament. Of course the writer does not see what this leads to. Opponents of the Sabbath rarely consult logic, consistency, or Scripture. But if only such laws as are written in the book called the New Testament are obligatory, (1) what is there to prevent the marriage of brother and sister, of aunt and nephew, or other marriages equally abhorrent? Where are our New Testament marriage laws? (2) What is there to prevent the manufacture of graven images for the purpose of worship, or the worship of such images? (3) What is there to prevent the taking of God's name in vain? Again, the law written in Christ's heart (Ps. 40:7, 8) was the law he obeyed, and that was the law comprehended in the Decalogue, Sabbath and all. Does he write a different law in the hearts of his people than was in his own heart? Once more, in Jer. 31:31-34 the Lord promises the confirmation of the new covenant, and promises to write his law, as existing six hundred years before Christ, in the hearts of his people. Has God fulfilled this promise? The Decalogue was his law when he made that promise. To say that the great moral law of God, the Decalogue, is not written in the heart, is to deny that God will do what he promised to do. There are many other things which show the inconsistencies of anti-Sabbath argument; the above are sufficient for the nonce. The fact is that the new covenant was in existence in the beginning, assured to Abraham,

with an oath, but was not confirmed till the death of Christ. It is called "new" not because latest made but because latest confirmed, but it was operative all the way through.

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