

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.

Principles and Facts.—The truth of God presents itself to its adherents in a twofold sense—as principles and facts.

PRINCIPLES are greater than facts. Facts lie on the surface; principles are the depths out of which the facts spring. In other words, the surface facts are the outgrowth of the principles.

MERE belief rests upon the seeming fact; faith takes hold upon the principles of which the fact is a development. In the matter of creation and its cause there are thousands who *believe* that God created the heaven and earth by the word of his power. They see no other way by which the earth could have come into existence, and they accept the simple statement. Yet they go no farther.

BUT genuine faith in God's creative power goes deeper than this. It sees back of the fact of creation the power that wrought, the wisdom that guided, the love that actuated all. It applies these principles not only to the material creation, but to the spiritual. The man of faith not only sees that the earth and physical man exist by reason of God's creative power, but they continue to exist by the same power. If they are to continue to exist throughout all ages to come, it must be by the same power.

NOR only this, but he sees that the power of God to create was in the word spoken. God said, "Let there be light, and light was." "By the word of the Lord were the heavens made." "He spake and it was; he commanded, and it stood fast." The same word declares that God is righteous; that his law, in the very nature of the case, must be righteous also; that righteousness is life; and therefore that only those who are of like character with God can live forever with him. On the other hand, the sad truth is revealed that man is a sinner, a transgressor of God's law, doomed to death;

that he cannot of himself make himself righteous, and that his only hope is in the same creative word of God through Christ, the Incarnate Word. The power of that word must be manifested in us as it was in creating this earth and its surroundings.

THIS is the great lesson of Genesis 1 to us: The earth was darkness, waste, desolate, chaotic. Even so is the natural heart of man. It is darkened and wasted by sin, and the chaos of conflicting passions reigns within. But as God through Jesus Christ by his word said, "Let there be light, and light was," so must he by the same means, the same power of the same word, bring the light of righteousness into the heart where before the darkness of sin reigned. Therefore says an apostle: "For God, who commanded the light to shine out of darkness, hath shined in our hearts [by his word, Ps. 119:105], to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6.

BUT we must *receive* the word. Our way and will must be submitted to God's way and will as expressed in his word. We must yield to do his precepts, yield to have his promises fulfilled in us, yield to accept in gladness his warnings, reproofs, and admonitions, and then his word will come into our heart with the same creative power manifested in the creation of the heavens and earth. In other words, we must empty ourselves of self for Christ's sake, and Christ, the Life and Light of the world, will come in and fill us with his fullness. Then, instructed by the Spirit through his word will his creative power be manifested in facts to the world. Then will the chaos of sin give place to the cosmos of righteousness, and the beauty of the Lord our God born within our hearts will be seen upon us, and all our works will be established. Let the light of Christ into the heart and it will shine out. Plant the good seed, and water it by the showers of divine grace, and it will bear fruit of itself which will glorify God. Get the principle within, and that will develop all the facts without.

WE never know how strong we are until we are tested. A drunken man generally feels stronger than when sober, but actual tests prove him weaker. God permits us to be tested that we may know our own weakness and the necessity of divine strength. We may learn both of these by faith in the simple word of Christ. "If we do, we are prepared for the test when it comes. If we do not so

learn it, we will be permitted to learn our weakness by the sad experience of falling. But even then there is hope. We chose to trust ourselves, and God left us to our choice. Having found the nothingness of self, he still bids us come to him. He still says, "Let him take hold of my strength and make peace with me, and he shall make peace."

THE DESIGN OF THE LAST MESSAGE.

THE need of a reformation in the churches of to-day has abundantly been shown in past articles. In fact, the divisions of Christendom, the diversity of belief (or unbelief), often found among persons of the same denomination, the confusion which exists in the churches because of such division, are all obvious to careful observers. Upon not less than a half score of important doctrines of the word of God is there division of belief in the Christian world to-day. God calls this condition "Babylon," the meaning of which is "confusion." But it is not God's wish that this condition of confusion and division should ever remain; for "God is not the author of confusion."¹ Rather, he is the great Physician, who forgiveth all iniquities, who healeth all diseases,² by the virtue of the stripes of Jesus Christ.³ Israel of old, backslidden, idolatrous, divided, looked to her priests and false prophets for healing; but the testimony of the Lord concerning their work is, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace."

God Is the Healer.

THE only healer of these divisions and sins of the Christian church is God. He declares, "I am the Lord that healeth thee."⁴ But the Lord heals on the condition that the backslidden and divided church return to him. "Return, ye backsliding children, and I will heal your backslidings."⁵

THEREFORE, just as God in his love and mercy called after backslidden Israel in the past, so he calls after backslidden and divided Israel to-day. Just the same as "he sent his word, and healed them"⁶ when they returned to him, so he sends his word to heal in this dispensation all who will come to him. All through the early apostasy God's faithful ministers pointed to the great Physician who was able to heal the diseases which the incoming corruptions had caused. When the church had reached the zenith of its apostasy, God sent his word by the Reformers to heal Babylon the great, but she would not be

¹ 1 Cor. 14:33. ² Ps. 103:3. ³ Isa. 53:5. ⁴ Jer. 6:14.
⁵ Ex. 15:26. ⁶ Jer. 3:22. ⁷ Ps. 107:20.

healed. Out of her communion, however, noble souls came forth, who carried forward the work of bearing the healing word to those sick in sin. The Reformation churches ran well for a little way, and then crystallized into creeds the mixture of truth and error held by prominent Reformers, and the work stopped. God's word is "living, and active,"⁸ but man's creeds are cold and dead, and living souls cannot grow spiritually by a dead creed. Other reformers brought out of these creed-bound organizations still other churches, which were soon bound by creeds, the product of men's interpretation of the word.

And now, that God might heal all the backslidings and divisions, he sends to the divided Babylonian⁹ church his last

MESSAGE OF HEALING.

"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."¹⁰

Note briefly the following points:—

1. The Gospel the Power of God.

The message is the *gospel*, the everlasting gospel of the everlasting covenant through Jesus Christ. That is, it is the same gospel which has been preached to fallen man all through the ages past. It was preached to Abraham;¹¹ it was preached to the children of Israel;¹² it was preached by Christ and his apostles, and the same gospel of the kingdom is sent in mighty power to every nation, tongue, and people before Christ comes.¹³

This gospel is the power of God unto salvation to everyone who believes.¹⁴ It is the tidings of salvation through Jesus Christ, the only name under heaven whereby man may be saved.¹⁵

This gospel is also the word of God. This may be shown in various ways. The apostles and ministers of Christ are commanded to "preach the gospel."¹⁶ They are also commanded to "preach the word."¹⁷ And as this was the sum of their duty in each case, it follows that the preaching of the word and gospel is one and the same thing. Again, we are told in Rom. 1:16 that the gospel is "the power of God unto salvation to everyone that believeth;" but we are also told in Acts 20:32 that the word of God's grace is able to build us up, and to give us "an inheritance among all them that are sanctified." This is equivalent to an expression in 2 Tim. 3:15, that the Scriptures are able to make us "wise unto salvation through faith which is in Christ Jesus." And the next two verses declare that the Scriptures (the Old Testament must necessarily have been included) are profitable for all things needed in the work of the man of God, in fact, "thoroughly furnish" him "unto all good works."

There is no other conclusion, therefore, to which we can come than that the word of

God, the Scriptures of truth, and the gospel of God's grace, are all one and the same thing.

Further, the preaching of this word is the preaching of Christ. Paul, who tells the minister of God to "preach the word," who declares that "*whatsoever* things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope,"¹⁸ also tells us that "I determined not to know anything among you, save Jesus Christ, and him crucified."¹⁹ But Paul in preaching Christ preached the whole word of God, its precepts, promises, warnings, admonitions, prophecies, and psalms. And in preaching all these he preached Christ, for through Christ came all the word of God;²⁰ and the word of inspiration is the manifestation in living language to the believer, of Christ the wisdom of God and the power of God. The apostle clearly shows them all to be the same by using the various terms to express the same work. He declares that he is a "minister" of "the gospel," a "minister" "fully to preach the word of God," that this word and gospel is "the mystery" of God, "which is Christ in you the hope of glory."²¹ This gospel message is, therefore, preaching the truth of God, or the word of God, as it is in Christ Jesus, for the healing of his people.

2. The Fear of God.

The burden of this message is, "Fear God and give glory to him." But this includes the entire gospel. "The fear of the Lord is, the beginning of wisdom; a good understanding have all they that do his commandments."²² This fear, or reverence, is characteristic of meekness and humility, and is always connected with willing submission and obedience to God, as shown in the above quotations. Again we read: "Behold, the fear of the Lord, that is wisdom; and to depart from evil [or to obey God] is understanding."²³ That the fear of God implies obedience to his holy law is expressly declared: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment."²⁴ This is just what is proclaimed in the message we have under consideration, with this exception, the one refers to a judgment in the future, the other to one impending.

But how the fear of God sinks into insignificance all that is great in men! How it turns the souls which possess it from the traditions and precepts of men to the truth and commandments of God! It is the very element on which the characters of all God's holy witnesses in all the ages of the past have been based. And the message is sent from God for the very purpose of turning men from the fear and reverence of men, and all that is of man, to the fear of God, the Arbiter of our destinies.

3. "Give Glory to Him."

The message implies that those to whom it is given are giving glory to other than God. God's glory is his character, or goodness.

When Moses said to the Lord, "I beseech thee, show me thy glory," the Lord said, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." In the fulfillment of this promise we read: "And the Lord descended, . . . and proclaimed the name of the Lord, . . . The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."²⁵ This is God's character; this is his name—Jehovah—expressive of that character, that righteousness, that goodness, that love. God's righteousness is expressed in his holy law,²⁶ the reflect of his character. But man, being a sinner, cannot obtain righteousness by the law. He must be changed by creative power before he can obey the righteous law of God. It is God's character to do this; and this is his glory.

Not only is God's character his glory, but it is the glory of his people through the gospel. Man is by nature a sinner. Even his righteousnesses fall so far short that they are counted as "filthy rags."²⁷ His only hope is in the righteousness of God by faith in Christ, to which the law bears witness.²⁸ Therefore, when the sinner by faith in Christ comes to God, God forgives his sins, gives him a new heart, and names His name upon him. What God names is made what he names it. So when he names a man his child, that makes the man his child in character—righteous, or holy, even as He is holy,²⁹ not through any power of man, but by the power of the word of the gospel, through the merits of the fullness of Christ. Thus Christ becomes our "wisdom, and righteousness, and sanctification, and redemption; that . . . he that glorieth, let him glory in the Lord," in whom alone is he "complete."³⁰ Thus God names his name, his character, upon us, creates us anew in Christ Jesus,³¹ and to him alone belongs all the glory. Therefore "give glory to him;" "give unto the Lord the glory due unto his name."

But to render unto the Lord the glory due is to submit to his will, his character, his righteousness. This is faith, to submit to do all that the Lord commands us. He will then create us by the power of his word "unto good works," and then there will be fulfilled "the righteousness of the law" in those who walk not after the flesh, but after the Spirit.³² Having the Spirit of Christ, we will obey God's law, even as Christ did, giving glory and honor to God.³³

To "fear God and give glory to him" is therefore to turn from all fear of man, from all traditions and precepts and theories and creeds of men, to the word of God and the example of our Lord Jesus Christ. But this is just what the Christian churches of to-day are not doing. When the followers of Luther, fearing to trust the naked word of God as standard and his Spirit as guide, framed Luther's belief into a creed, and adopted it as their standard instead of the free and living word of God,

⁸ Heb. 4:12, R. V.
⁹ The word is used in these articles as used symbolically in the Scriptures, not as a term of reproach, but as denoting the state of the church, "confusion."

¹⁰ Rev. 14:6, 7. ¹¹ Gal. 3:8. ¹² Heb. 4:2; 1 Cor. 10:4, 9, *et al.*
¹³ Compare Rev. 14:6 with Matt. 24:14. ¹⁴ Rom. 1:16.
¹⁵ Luke 2:10-12; Acts 4:12. ¹⁶ Mark 16:15. ¹⁷ 2 Tim. 4:2.

¹⁸ Rom. 15:4. ¹⁹ 1 Cor. 2:2.
²⁰ 1 Cor. 8:6; 1 Peter 1:11; John 1:1-3.
²¹ Col. 1:23, 25 (margin), 26-28; Eph. 3:8, 9. ²² Ps. 111:10.
²³ Job 28:28. ²⁴ Eccl. 12:13, 14.

²⁵ Ex. 33:18, 19; 34:5-7. ²⁶ Isa. 51:6, 7; Ps. 119:172.
²⁷ Isa. 64:6. ²⁸ Rom. 3:20-22. ²⁹ Lev. 19:2; 1 Peter 1:15.
³⁰ 1 Cor. 1:30, 31; Col. 2:10. See Isa. 54:17, last part; Jer. 23:6, *et al.* ³¹ Eph. 2:10. ³² Rom. 8:4; Eph. 2:10.
³³ Read carefully Ps. 40:7, 8; John 15:10; 8:49, 50; 1 John 2:6; 5:8.

they gave glory to Luther above the word of God. When the Calvinists did the same with respect to Calvin, they glorified Calvin. When the Methodists did the same with respect to the teachings of Wesley, they glorified him. And so with all denominations which have formed creeds; they have rendered glory unto man or men who made the creed rather than unto God. This may have been unwittingly done, but that does not alter the fact that it has just as truly been done. From this fear of human limitations, this glorification of the human and finite, Christ calls the church by his living message, "Fear God and give glory to him."

4. "Worship Him."

We worship whom we serve. The highest worship is implicit obedience. The highest honor the child can render the parent is to obey. The best worship which man can offer God is to render willing and implicit obedience to God's holy will as expressed in his inspired word. Says Jesus, "If ye love me, keep my commandments." "Ye are my friends, if ye do whatsoever I command you."²⁴ When Satan solicited the worship of Christ, he replied, "Thou shalt worship the Lord thy God, and him only shalt thou serve."²⁵ The truest worship is the most faithful service according to orders. God's orders are in his holy law. "Fear God and keep his commandments; for this is the whole duty of man." James in speaking of this same royal law said: "So speak ye, and so do, as they that shall be judged by the law of liberty."²⁶

"Worship Him." Whom?—"Him that made heaven, and earth, and the sea, and the fountains of waters." Wherever in Scripture the true God and false are contrasted the characteristic of the true God is his creative power, the God that made the heaven and the earth.²⁷ God has "made his wonderful works [of his creative power] to be remembered," and the memorial of his mighty power to create, and the sign of his same mighty power to redeem, to recreate, and sanctify is his holy Sabbath, set forth in the fourth commandment of his holy law. The Lord says:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."²⁸

"And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."²⁹ "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."³⁰

The message of Rev. 14:6, 7, therefore, not only calls the attention of a backslidden and divided church to God's law as revealed in the righteousness of the Lord Jesus Christ, but he calls them to obedience to a special part of that law, the fourth commandment, which has been for so many centuries trodden down by "the man of sin."

Of course this is contrary to the common practice of men, contrary to the traditions received from an apostate church, contrary to

the observance of a day revered by many, not because taught in God's word, but because of associations, ignorantly revered and observed, supposing it to be commanded of God. Neither does God condemn. He knows the church is yet in the wilderness of error and the midst of confusion. His call is to come out into the clear light of his word, into the heaven-lighted highway cast up for the ransomed of the Lord to walk in. And therefore there has been ringing out to the world for more than twoscore years the message of God's gospel, calling men back to the observance of the Sabbath kept by Christ and all his prophets and apostles.

But a further consideration of this will have to be deferred till our next issue.

THE SECRET OF RELIGIOUS LIBERTY.

THE real test of the principles of religious liberty is prosperity. There has never been a persecuted class but what has loudly declaimed in favor of religious liberty, or liberty of conscience. The Puritans believed in religious liberty when they themselves were persecuted. The Roman Catholic believes in it where he is not the dominant authority; but when power came to Puritan or was possessed by Catholic, they both persecuted. Prosperity tested them as it frequently tests individuals. True religious liberty will grant to the powerless (physically or secularly considered), or the smallest minority, equal rights in all religious matters with the majority.

In our Federal government for one century religious liberty existed. Even Catholics laud the freedom granted in this country. In a recent book of sermons on the "Life of Christ," by "Father" Didon, a noted Catholic priest, of Paris, we have the following:—

It may be said that the surroundings most favorable to Christian belief, and consequently to the belief in the divinity of Christ, are those in which it has, I do not say the protection of authority, but the fullness of liberty. In modern civilization the two countries where that liberty is largest, England and the United States, are precisely those two countries where the belief in Jesus Christ declares its vitality by its most vigorous expansion. It is notorious that in England, a country of great individual autonomy and much public liberty, the Catholic faith, faith in Jesus Christ, is extending and developing. In the United States this phenomenon is still more manifest and astonishing.

But the principles of religious liberty, that which will give the other, weaker man liberty to think, talk, and practice as he desires, equally with the stronger, are the principles of the gospel of Jesus Christ. He who has the Spirit of Christ will do as Christ did. He said, "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world." He is our example. On the other hand, speaking of those who would think they were doing God's will in persecuting others, Jesus says, "And these things will they do unto you, because they have not known the Father, nor me." The spirit of intolerance and persecution is the spirit of antichrist. The secret of religious liberty is the gospel of Christ. That will stand the test. But both Protestants and Catholics are endeavoring to destroy liberty of conscience in that government under which—both government and liberty—they claim to have achieved their greatest successes.

General Articles.

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

PATMOS.

ROCK-RIBBED Patmos, with cheerless shore,
Wave-swept by wild Ægean Sea,
St. John doth walk thy shores no more;
Yet lessons learn I now from thee.

Exiled for his Master's sake—
Sent thither where he would not go,
New light upon his soul did break,
The mysteries of God to know.

Ah! Patmos, do ye only lie
Where John was sent in ages past?
Can there not be a leaden sky
In any spot where life is cast?

Are we not sent from pleasure's side
To isles of grief, where God doth say,
"Ye must within this home abide
Till ye have learned to know my way"?

Just for God's glory we must live—
John was banished because of him;
And all the praise to God we give
That lamps are filled and burn not dim.

It is of Christ we testify
When life grows rich on barren soil;
We then confess that he is nigh
To beautify and bless our toil.

—F. B. Clark.

PARENTS AND CHILDREN TO BE AGENTS FOR GOD. NO. 2.

BY MRS. E. G. WHITE.

THE Lord God of heaven has never left the world without a witness. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Sadness comes to my soul as I consider how abundant have been the resources that have been open to the church, and yet how tardy has been the appropriation of the light of heaven, how feeble have been the rays that have shone forth into the world. God has appointed to the church a sacred mission. He has said, "Ye are the light of the world." The light of the church has grown dim as the moral darkness of this degenerate age has increased. The people of God should increase in light and power. It is something more than a profession that distinguishes the children of obedience from the children of disobedience. The children of God should manifest genuine piety, Christian zeal, earnest self-denial and self-sacrifice. They should wage aggressive warfare in proportion to their opportunities and privileges.

The church should realize that infinite resources are at her command. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" The church must be as was Abraham, who "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised he was able also to perform. And therefore, it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification." "For whatsoever things were written aforetime were written for our learning,

²⁴ John 14:15; 15:14.

²⁵ Matt. 4:10; 1 Sam. 15:22.

²⁶ Eccl. 12:13, 14; James 2:8-12; Ps. 119:145.

²⁷ See Jer. 10:10-12; Ps. 115:3-8; 96:3; Acts 14:15; 17:23, 24.

²⁸ Ex. 20:8-11; Eze. 20:20, 12.

that we through patience and comfort of the Scriptures might have hope."

As living agencies we are to enter into a moral coöperation with God. The weakest, feeblest child of God has his or her appointed work, and it is because there is so large a number who are not doers of the word of Christ, but hearers only, that there is not greater progress and growth in the church. Many do little except to study their own pleasure and convenience, to gratify their own likes and dislikes; yet, according to the several ability, everyone has a certain work to do. Many do not lay hold of the work they could do, because it does not please their taste, and so they do nothing. There are duties that look commonplace and cheap to them, which lie directly in their pathway; but, because they are not inviting, they do not take them up. If they loved God supremely, and their neighbors as themselves, they would take up these little duties, which God designed should test their fidelity. They would keep their souls in the love of God by seeking out their friends, and would devise some plan whereby they might reach their hearts. With an eye single to the glory of God, they would seize the opportunities which are brought within their reach, and be instant in season and out of season. They would seek on every occasion to do good to those who need help. Satan will seek to blind the eyes of the understanding, so that we shall not take up the responsibilities that lie in our pathway, and be faithful in the little services which God has enjoined upon us. The faithful child of God, though he may have been apparently one of the weakest, has wrought much good by humble service.

For a period of time the Majesty of heaven, the King of glory, was only a Babe in Bethlehem, and could only represent the babe in its mother's arms. In childhood he could only do the work of an obedient child, fulfilling the wishes of his parents, in doing such duties as would correspond to his ability as a child. This is all that children can do, and they should be so educated and instructed that they may follow Christ's example. Christ acted in a manner that blessed the household in which he was found, for he was subject to his parents, and thus did missionary work in his home life. It is written, "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." "And Jesus increased in wisdom and stature, and in favor with God and man."

It is a sad thing when parents grow cold in their spiritual life, and, because of waning piety and want of devotion to God, they do not realize the high responsibility that devolves upon them to patiently and thoroughly train their children to keep the way of the Lord. Parents should not permit business cares, worldly customs and maxims, and fashion to have a controlling power over them, so that they neglect their children in babyhood, and fail to give their children proper instruction as they increase in years. Children need to be trained to do useful things, and their duties should be made as pleasant as possible. Parents should give them pleasant words of instruction and approval in useful work, but they could not do a worse evil to their children than to gratify their selfish desires, and leave them to follow their inclinations, thus giving them the impression that they are to live to please and amuse themselves. They should not be left to choose

their own society, and be given money to spend according to their youthful wisdom. Children need parents who shall educate and discipline them, pruning away the natural and selfish tendencies. Children need parents who do not feel they have the right to govern their children by impulse and passion. Children are the heritage of the Lord, and unless parents give them such a training as will enable them to keep the way of the Lord, they neglect solemn duty. It is not the will or purpose of God that children shall become coarse, rough, uncourteous, disobedient, unthankful, unholy, heady, high-minded, lovers of pleasures more than lovers of God. The Scriptures state that this condition of society shall be a sign of the last days.

We need in our churches children and youth who are trained to work upon the "Christian Endeavor" principle. The beginning must be made at home. Parents, who are the responsible agencies in the home life, should set their children a godly example, learning daily lessons of duty and obedience to God's requirements. They should themselves become missionaries. They should consecrate themselves entirely to God, remembering that the greatest work that devolves upon them is to train their children to be Christlike, faithful soldiers. This should be the essential work of their life, and, by training their children, they will be constantly repeating the lessons they have learned in their youth, and thus the wise, God-fearing parents will diffuse an influence from their own home circle to that of others that will act as did the leaven that was hid in three measures of meal. Home missionary work is the highest service that parents can render to God.

Parents should let nothing interfere with the character building of their children. Those who have been training their children in an improper way, need not despair; let them become converted to God, and seek for the true spirit of obedience, and they will be enabled to make decided reforms. In conforming your own customs to the saving principles of God's holy law, you will have an influence upon your children. You will have the righteousness of Christ, and will obey the precepts of God's law, and recognize the spirit of the law as an expression of the character of God. It is of the greatest importance that the attributes of his character be brought into your character, that you may train and educate your children to be obedient to God's commandments, and thus secure happiness in this world, and life eternal in the world to come.

In educating your children, you should rely upon a "Thus saith the Lord." Let them never hear an irreverent expression from your lips, nor catch the sound of a harsh, passionate word. Be what you wish your children to be. Parents have perpetuated by precept and example their own stamp of character to their posterity. The fitful, coarse, uncourteous tempers and words are impressed upon children, and children's children, and thus the defects in the management of parents testify against them from generation to generation. This is the reason that iniquity abounds, the reason that many will have to meet a terrible account in the day of judgment. Let there be most deep and thorough repentance before God. Seek God for grace, for spiritual discernment to discover the de-

fects in your management of your children and exercise repentance toward God for your neglected work as home missionaries.

RELIGIOUS LIBERTY.

BY ELDER J. G. MATTESON.

THE commonly accepted signification of religious liberty is liberty to profess and follow any kind of religion. Religious liberty cannot be united with a State church nor with a papal State. Yet religious liberty has been introduced in most countries where there is a State church. This liberty is, however, very limited. In Norway, for instance, the law forbids dissenters to baptize persons who were born while the parents belonged to the State church (even if both parents now have left the State church), before they are eighteen years old. If our Saviour should come to this "Christian" country and venture to baptize persons under eighteen years of age, he would have to pay fines or go into prison.

In Sweden every parish has its church council invested with power to forbid preaching. If anyone preaches a doctrine which is considered injurious to the State church, this council of three can forbid his preaching, provided two of them agree to do so. The parish priest is always one of the council. If the offender does not stop, he may be fined or put into prison. In Denmark, as well as in the other Scandinavian countries, all children are compelled to attend the public schools. Thus children of dissenters are compelled to learn the religion of the State church, if the parents are unable to keep a private teacher. Besides this every citizen must pay taxes to sustain the State church, and this tax is collected in common with other public taxes. He must also bring an offering three times a year (at Christmas, Easter, and Whitsuntide) to the priest. If this is neglected, the police will seize the property of the offender and sell it to pay the offering (gift), even if it amounts to only twenty-five cents. This has been done many times.

In this and many other different ways the State churches are favored and the dissenters oppressed. Religious liberty, which treats all denominations, as well as non-professors, alike, is not found in any country. In every government some are favored more than others. Switzerland and the United States of America are looked up to as patterns of free governments, but in both of these countries Jews and other Sabbath keepers are placed in an unfavorable position by the law on account of their religion. Besides this, church property in America (in some States) is favored by being exempted from taxation, while infidels have to pay taxes on all property used exclusively for meetings and work which is calculated to spread a knowledge of their ideas and opinions.

Freedom and equality are names which sound very pretty. But the blessings that follow from them are not found to a very great extent in this world. Yet we are thankful to God for the liberty we enjoy. Although many of our brethren have suffered much in this country, yet we are grateful that the tyranny has not yet gone so far as it exists in Russia.

Jesus was the greatest friend of liberty who has ever lived on the earth. He founded a religion that teaches and practices religious liberty. He said, "And if any man hear my

words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:17. The Son of God did not come to judge or condemn, but to save men. But antichrist and all his followers usurp the power to judge and condemn their fellow-men.

Do you say, "Yes, is not this terrible?"—To be sure, it is very wicked. But be now careful, dear reader, that you do not the same. Do you say: "Far from it. I hate this persecuting spirit among the Catholics. I am an Adventist [or, perhaps, Methodist or Baptist]. I am deeply interested in religious liberty." Very well, I am glad to hear that. But be careful that you do not judge others, because as soon as you do that, you do not follow the great Pattern of true religious liberty, Christ. He said, "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven." Luke 6:37.

And again our Saviour says: "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful." Luke 6:35, 36. "And as ye would that men should do to you, do ye also to them likewise." Verse 31.

Here we have the Golden Rule, which teaches true and full religious liberty. When this blessed principle becomes the rule of our hearts and lives, we will not desire to rule the opinions and conduct of others. Consider how forbearing, long-suffering, and kind Jesus has been to us. He has not treated us as we deserved. He has been no respecter of persons. He is just as kind to the poor and despised as to the rich. He is the defender of widows and orphans, the friend of the poor, the light of the blind, and the strength of the weak.

Jesus alone can give us the true liberty. "Whosoever committeth sin is the servant of sin." "If the Son therefore shall make you free, ye shall be free indeed." John 8:34, 36. Let us give our hearts to Jesus. Let us attend his school every day, and learn meekness and lowliness of heart. Then we get true liberty for time and eternity.

THE TWO DELIVERANCES.

BY ELDER H. A. ST. JOHN.

THE transgression of God's law brought sin into the world, and sin brought death, and sin and death brought Jesus Christ. He came as a Saviour, a Redeemer, a Deliverer. He is the only one who can now, or ever could, deliver souls from the bondage of sin and death. He is the only deliverer that has come out of Zion who has power to take away ungodliness from Jacob. He is mighty to save, yea, almighty to save, and to save unto the uttermost. His first great uplift to the soul sinking in the river of sin, is to lift him out, in answer to his helpless cry, plant his feet upon a rock, establish his goings, and put a new song in his mouth, even praises to our God. And this new song he would that the redeemed or delivered soul, from the bondage of sin and Satan, should sing all the way along his earthly pilgrimage, with new stanzas added with every new

experience. If the soul thus delivered journeys from victory to victory, singing the high praises of God with new strains at every victory, rapid will be his progress to the better land.

If ancient Israel had held onto the same faith, and continued the song of triumph when meeting the many obstacles in their pilgrimage, that they had expressed in a joyful song of praise to God on the banks of the Red Sea, their journey to the earthly Canaan would have been but one triumphal march of a few days' continuance. Oh, how much they lost when they lost that faith and that song! And so it is now in the individual experience of every pilgrim.

The mighty miracle of the passage of the Red Sea, and deliverance from all their old enemies, set Israel fairly on their pilgrimage; and another similar mighty miracle of the passage of the river Jordan ended their journey and planted them in the promised land, flowing with milk and honey. In like manner it is a mighty miracle that lifts souls from the mire, and plants them upon the rock, and establishes them fairly upon their pilgrimage journey. And then it is another mighty miracle that will change them all to immortality at the end of their journey. The first deliverance puts them in possession of the Spirit and character of their Deliverer; they are delivered from a carnal mind, a corrupt heart, an evil conscience, and vile raiment, and clothed with a change of apparel, even the righteousness of Christ. The second great deliverance and uplift puts the saints in possession of immortal bodies, their vile bodies changed and fashioned like unto his glorious body. Hail, happy day!

SUNDAY IN THE FIRST THREE CENTURIES.

BY ELDER I. E. KIMBALL.

1. OF the "Apostolic Fathers" whose writings bear some semblance to genuineness, neither Clement, Hermes, Polycarp, nor Papias mention Sunday in any way, observing the same silence noticeable in the New Testament, for, although in the New Testament the first day of the week is mentioned, yet, without enlargement or emendations, one would never think of it as the Sabbath day.

2. Near the middle of the second century, when, as I have before shown, the church was overwhelmed by Gentiles from all the religions and philosophies of polytheism, Justin mentions the Sunday as a day of assembly at Rome. For, although born in Samaria, he traveled extensively, and was at Rome when he addressed the apology to Antoninus Pius (138-140 A.D.), according to Du Pin. It should be remembered that Rome, the mistress of the world, was the seat of Satan, the centralization of heathenism. Sunday at this time, according to Justin, was but a voluntary festival, not a sabbath; nothing is more certain in history than this; for Justin expresses his opinion, and, presumably, the opinion of the Roman Church at that time, that no sabbath was given to the Christians, or that, indeed, every day is a sabbath. He distinctively abrogates the Decalogue and the Sabbath law over and over again, asserting that the "new law requires you to keep a perpetual Sabbath;" that to be idle a day is nothing, and "the Lord our God does not take pleasure in such observances;" and accordingly we find the whole school, from Jus-

tin down,—Clement, Tertullian, Origen, Cyprian, Jerome, Chrysostom, Ambrose, and Augustine, expressing this identical doctrine. They would scorn to keep a Sabbath day as such.

But Justin did not even call the first day "the Lord's day," neither does anyone before the time of Clement and Tertullian. It is with him "the day after that of Saturn," or "the day of the sun," or "the day called Sunday." We may conclude that the Roman Church, and many of the Western churches leavened in a like manner, were in possession of the Sunday festival in Justin's day. So, coming on a little later to the times of Clement and Tertullian, who both died about the year A.D. 220, we find the festival is commonly held, and now beginning to be called "the Lord's day." Twice over Tertullian was driven to defend and exonerate his brethren from the charge of sun worship, "because it is a well-known fact that we pray toward the east, or because we make Sunday a day of festivity." Here he makes, on the part of some, the Sunday festivities a sufficient reason for thinking them to be sun worshipers, evidently showing to us that sun worshipers observed the day in the same manner.

ORIGIN OF SUNDAY OBSERVANCE.

3. It is time for us now to look to the Gentile practice of Sunday keeping, to show from whence the church received her precedent. According to the straight testimony of Sozomen, the historian, and also according to the testimony of Nicephorus, Sunday was kept throughout Greece, and, presumably, all the East, in honor of their chief god, the sun. Religious syncretism came to its height in Rome when Elagabalus, an Assyrian priest of the sun god, for whom he was named, came to the throne of the Roman Empire. The sun god was brought from Emesa to Rome. This Persian Mithras, the sun god of Elagabalus, came to be the patron of the warriors, and wherever the Roman armies went, there the images and caves of Mithras have been found; for his worship was always held in a cave. The one at Rome extended deep into Capitoline Hill. For all this we have the sure testimony of Uhlhorn. And to this Persian sun god, which came most universally to be worshiped, the Sunday was dedicated; for Elagabalus was contemporary with Tertullian, who said that Christians were accounted sun worshipers because they made Sunday a day of festivity. With reference to this, Tertullian said further, "Oh, thus believe that the sun is our god; we shall be accounted Persians, perhaps, though we do not worship the orb of day painted on a piece of linen cloth!" And, further, he says to the sun worshipers, "It is you, at all events, who have even admitted the sun into the calendar of the week, and you have selected its day" for "taking rest and banqueting."

We may see, therefore, that the Assyrian and Grecian custom of Sunday keeping came to its height in Rome in the times of Elagabalus and Tertullian. One hundred and twenty-one years after Tertullian wrote, Constantine made a famous Sunday edict, which I will quote:—

Let all judges, and all city people, and all tradesmen rest upon the venerable day of the sun. But let those dwelling in the country freely and at full liberty attend to the culture of their fields, since it frequently happens that no other day is so fit for the sowing of grain or the planting of vines; hence the favorable times should not be allowed to pass, lest the provisions of harvest be lost.

"It seemed especially shameful," said the emperor, "that the sun's day, so celebrated for its venerable character, should be passed in brawls or legal controversies." Constantine was not a Christian, and this was not a Christian edict. "The sun's day, so celebrated for its venerable character," had been celebrated from of old, as we have shown. It was the *sun's day*, not *Christ's day*. Moreover, it is well known that the manners, morals, and religion of ancient Egypt were transferred to Greece, whence the "venerable day," covered with a mantle of hoary antiquity, was transferred to Rome; and everybody ought to know that sun worship was in its youth, its glory, its strength, in Egypt. The sun gods Ra and Osiris were everywhere worshiped, as will be seen by consulting the monolith transferred from Egypt to Central Park, New York, some years ago. "The sun god Ra ordained his victories in every land," is a model of the many inscriptions thereon. The word "pha-ra-oh," given to all the kings of Egypt, indicates a worshiper of Ra. The wonderful temple of Baalbeck was "the house of Baal," in Egypt. The sun god Baal is simply another name in another language of the same god. Morer, a learned divine and historian of England, says: "It is not to be denied that we borrow the name of this day from the ancient Greeks and Romans, and we allow that the old Egyptians worshiped the sun, and, as a standing memorial of their veneration, dedicated this day to him." So says Jennings, in "Jewish Antiquities."

What havoc sun worship wrought in ancient Israel one can scarcely realize who has not read the Old Testament with reference to it. The sun god Bel, Baal, Belus, or Belinus, was worshiped from Babylon and India to England, and whoever reads ancient Scandinavian theology will find that our forefathers from the north of Germany were sun worshipers, and kept Sunday. (See "Imperial Dictionary," art. Sunday.) I will also quote from Vestergan:—

The most ancient Germans being pagans, and having appropriated their first day of the week to the peculiar adoration of the sun, whereof that day doth yet, in our English tongue, retain the name of Sunday, and appropriated the next day unto it unto the especial adoration of the moon, whereof it yet retaineth with us the name of Monday, etc.

So Tuisco, and Woden, and Thor, and Frigga, and Saturn gave names to the rest of the week—names which we still retain. No wonder the sun's day was so celebrated for its venerable character in Constantine's time. It was about as old as the world itself, the eternal rival of the true Sabbath, "the wild solar holiday of all pagan times." And the "pagan Christians," as Uhlhorn calls them, thought best to retain their honorable and aged institution still, together with the Saturnalia, Matronalia, and various other festivals which came down to us in the Catholic Church, as I have before shown, for so ordered Gregory; and Tertullian declared that the church was one with the heathen in the celebration of these old-time pagan church days. Milman says, referring to Constantine's edict:—

The act would be received by the greater part of the empire as merely adding one more festival to the *fasti* of the empire, as proceeding entirely from the will of the emperor, or even grounded on his authority as supreme pontiff [of the pagan religion, an office which he held until his death], by which he had the plenary power of appointing holy days. In fact, as we have before observed, the day of the

sun would be willingly hallowed by almost all the pagan world, especially that part which had admitted any tendency toward the oriental theology.

(Concluded next week.)

PROHIBITION IN IOWA.

BY ELDER J. O. BEARD.

(Continued.)

THE THIRD FAILURE.

DURING all these years prohibition was a leading issue in all State campaigns. Through that and other means the Democrats elected a governor for two terms from January, 1890, to January, 1894. During his administration the efforts at enforcement rapidly declined, for the reasons already given, and also because the governor pardoned a large portion of those who were convicted.

That the law was in many cases a dead letter was evident from the fact that in many towns in the interior, as well as along the borders of the State, open saloons were common. And into other towns liquor was shipped in large quantities, sometimes secretly but often openly. And while the saloon element daily grew bolder, one seldom heard of their trial and conviction.

These statements were easily verified by anyone who was a close observer. The town in which this is written has a population of nearly 3,000. It has no open saloons, but from one who had been engaged in selling liquor it was learned that at six or seven places it was kept for sale, besides four drug stores. Drunken men could be met on the streets almost any day, and yet no effort appeared to be made to prosecute the offenders.

Having twice elected a governor, and almost gained control of the Legislature, the Democrats advocated more boldly than ever their demand for license. The Republican party became alarmed at their loss of power, and last year said:—

The Republicans of Iowa in State convention declare:—

That prohibition is no test of Republicanism. The general assembly has given to the State a prohibitory law as strong as any that has ever been enacted by any country. Like any other criminal statute, its retention, modification, or repeal must be determined by the general assembly, elected by and in sympathy with the people, and to it is relegated the subject, to take such action as they may deem just and best in the matter, maintaining the present law in those portions of the State where it is now or can be made efficient, and giving to the localities such methods of controlling and regulating the liquor traffic as will best serve the causes of temperance and morality.—*Bedford Times*.

As to the meaning of this there was much disagreement. In Prohibition districts it was claimed to be a definite promise to retain the present law, but to provide for a "mulct tax" or some other system of fines that would amount to a high license for the "river counties." But in those river counties it was asserted that it left the whole subject to the Legislature, and if that body thought best it would enact local option or a license law. But all agreed "that prohibition is no test of Republicanism." And it was quite apparent that most of the men would follow party rather than principle. The following, from an independent Republican paper, is to the point:—

Nearly one-half the population of Iowa has been morally opposed to the law, and their influence has been great toward its destruction. . . . The law has suffered at the hands of its enemies and at the hands of its friends. Between these two influences, its friends being divided and its enemies united,

the law has well nigh been ground to powder in the great mill of public opinion.

The crowning mistake of all on the part of Prohibitionists has been that after all the legislation was enacted, they lay down and went to sleep on their arms.—*Daily Iowa Capital*.

The people thought if the law was once enacted it would be enforced, like other laws, by the regular police officers. But this the officers would not often do; and if the law was enforced at all, private citizens had to secure evidence, file informations, and appear as prosecutors.

What the outcome will be cannot now be told, but the prospects are not encouraging. The Legislature last winter enacted a "mulct tax." It provides that in cities of five thousand inhabitants, or more, a petition signed by fifty per cent of the voters shall authorize the authorities to issue a permit to sell alcoholic liquors as a beverage. Where the population is less than five thousand, sixty-five per cent must sign the petition. And while the old law is not repealed, yet when it is so stated in the petitions the payment of six hundred dollars "mulct tax" shall bar all prosecutions under the prohibitory law. Besides the six hundred dollars "mulct tax" the city may add what it wishes to for its own revenue. The law has not yet received interpretation by the courts, and as it is very complex, and some of its provisions are peculiar, no safe conclusions can be drawn until it is known what they will say. But it is generally considered as amounting to local option.

There were many who would have preferred to make no change in the law, but they would not step outside of the party lines to support it. For proof many statements like the following could be given:—

Now I conclude the best thing for us to do is to stand by the party that has saved this country and made it what it is, and by so doing we will be serving our country aright.—*Hon. Lewis Todhunter, a lifetime Prohibitionist*.

I have been a voter in Iowa for thirty-five years, and during that period every vote I have cast, where the saloons have been an issue, has been against them. . . . I do not believe that we, as true temperance people, should be wedded to one plan of liquor control, especially when it has been proven unsuccessful in those localities where regulation and control are most needed. Local option is in a sense prohibition. There is nothing implied in the term that need be feared.—*Rev. Moulton, in a "Plea for Local Option," in Red Oak Express*.

Ex-Governor William Larrabee led the fight for the change in the plank. He said that personally he was not satisfied with the backdown from prohibition which would be indicated by the plank, even after the adoption of the amendment. He was willing to accept it, however, in the interest of harmony.—*St. Joseph, Mo., Herald, Aug. 24, 1894*.

That platform will win thousands of votes for Frank Jackson and the Republican State ticket.—*Guthrie Co. Guthrie*.

But this much is sure; the people, having failed to enforce one of the strongest and most clearly defined prohibitory laws ever enacted, will not be apt to succeed in enforcing a weaker law. And the supporters of the saloon, having forced the adoption of a compromise measure, will work all the more earnestly for still greater freedom. And, further, the same methods of boycotting, bribery, and violence that prevented enforcement of the prohibitory law, will operate just as surely in the nullification of this law.

(Concluded next week.)

"AND this is His commandment, That we should believe on the name of his Son Jesus Christ, and love one another."

MUSIC. NO. 1.

Its Power and Significance.

BY ELDER E. W. WHITNEY.

THERE are doubtless but few persons, provided they give the subject thought, who do not recognize in music a power which produces under certain circumstances effects which nothing else will. These effects are exceedingly varied both in kind and degree, according to the nature of the music and the mental condition of the individual. The least reflection will supply illustrations of such effects, as, for example, upon the battle field its effect is to secure precise and united movement, and to inspire courage; while, on the other hand, under certain conditions it subdues the most intense feelings of passion and hatred. It sometimes excites the most pleasurable emotions, while at other times it will produce those the most sad and gloomy. The effect of a musical chord upon the feelings of an infant child is often surprising and wonderful. Its effects are not confined to the civilized alone but are equally potent upon the uncivilized. Brutes are also susceptible to its influence in a marked degree.

But in no direction are the powers of music so manifest and remarkable as in its religious use. In fact, when rightly comprehended, religion and music are inseparable. When pure religion is experienced in full measure, the soul will be filled with the truest kind of music. Thus Paul says: "*Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody [Greek, music] in your heart to the Lord*" (Eph. 5:18, 19); and, again, "*Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord*" (Col. 3:16). Notice that when one is "filled with the Spirit" and "the word of Christ dwells richly" in him, the effect is music in the soul, expressed in singing of "psalms and hymns and spiritual songs."

This intimate relation between religion and music appears evident and natural from a careful study of the true idea of both. The highest conception of true religion is only obtained by such a knowledge of God and his character as brings to the soul a living conviction of the harmony and absolute perfection of all his work; and by this conviction the soul itself is brought into harmony with God. In other words, the plan of God in the salvation of men is harmony from beginning to end. Understanding, appreciating, and coöperating in the plan brings the soul into this harmony. Now Webster's primary definition of music is "harmony." It is the science of all sciences based solely upon the principles of harmony. Indeed, one has no just conception of music to whom it is not the most complete expression of harmony of anything which affects the senses.

It may be objected that discord is necessary to the production of the highest type of music, which is certainly true; or, otherwise expressed, the proper use of discords heightens the effects of the concords. This fact, however, instead of being a real objection, only strengthens the idea that music is an expression of the harmony existing in God's plan, the harmonies representing God's part in the work, and the discords, the seeming imperfections connected with it in consequence of sin.

And as discords heighten the effects of concords in music, so the imperfections which enter into the work of God through sin will demonstrate, as nothing else can, the absolute perfection of God's plan. And when the plan shall result in the final and complete destruction and irradiation of sin from the universe, placing it beyond the possibility of a second contamination, then the beauty and perfection of the work will appear more wonderful and striking by contrast.

That this is the purpose of God in permitting sin may be clearly seen from the following scriptures: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth" (Eph. 1:9, 10); and therefore "we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28); and also that "we can do nothing against the truth, but for the truth" (2 Cor. 13:8); because "through death [which has come only as a consequence of sin] he [Christ] might destroy him that had the power of death, that is, the devil" (Heb. 2:13). "The last enemy that shall be destroyed is death." 1 Cor. 15:26. Then comes complete victory to the universe, for "death is swallowed up in victory." Verse 54. Then "there shall be no more death" (Rev. 21:4), because no more sin; for "the wages of sin is death" (Rom. 6:23). Thus the perfect harmony following the discord is reached, in which "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," John hears saying, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

Any use of music which tends to or results in evil, as is often the case, is simply a perversion of the good which God designed in it. It is possible to turn any or all blessings into curses by not making a proper use of them, and the richer the blessing designed, the greater curse it becomes if perverted. Thus music often becomes more of a curse than a blessing; but its design and effects when rightly secured are good and good only.

(To be continued.)

NEW KIND OF INSULATION.

Two weeks ago last Sunday a citizen of Stapleton, S. I., was thrown from his buggy, inflicting injuries which resulted in his death. His wife was a communicant of the Church of the Immaculate Conception of Stapleton; he was a Protestant. She applied to the Roman Catholic pastor for permission to bury her husband in St. Mary's Cemetery. He felt compelled to deny the request. She then applied to another priest in a neighboring town, and at the same time wrote to Archbishop Corrigan. The archbishop being absent from the city, the second priest appealed to used his influence with Mgr. Farley, and at eleven o'clock on Tuesday the monseigneur and the two priests above referred to met and had a conference, with this, to the public, probably astonishing result: The desired permission was granted "on condition that the grave be lined and bottomed with brick." The local priest told the undertaker, the under-

taker told the widow, the widow agreed to have the grave lined. The undertaker arranged for the construction of the brickwork, and the unconsecrated man was buried in unconsecrated brick in consecrated ground.

We know that glass is an insulator against electricity, but learn now that, according to Roman Catholicism, bricks will insulate a cemetery from heresy. We have compared several accounts of this transaction, and are in a state of surprise as to why the grave did not have to be roofed with brick.

Such are the consequences of surrendering reason to Rome. It may be presumptuous for us to make a suggestion, but why did not they simply perform the act of deconsecrating so many square feet of earth and then line, bottom, and roof the grave with brick? This would have made it impossible for the presence of a heretic's body to do any harm. —N. Y. Christian Advocate, Aug. 30, 1894.

THE BIBLE READINGS AT BREWER'S.

BY M. B. DUFFIE.

THE Brewer family had gathered around their cheery fireside for a pleasant evening of study and conversation. The attention of Miss Mabel Brewer, a sprightly, earnest-faced lass of some seventeen summers, had been especially directed of late to a consideration of the word of God, and, notwithstanding the good-natured parries of Tom, a brother next older than herself, about her being an "old sobersides," she had, with the aid of various text-books, commentaries, etc., steadfastly pursued her investigations of the sacred writings.

Several mornings before there had called at their door a mild-mannered, pleasant-faced gentleman, who stated that he was engaged in the circulation of a handsomely illustrated work, in which the various subjects of the Bible had been carefully gotten together by various authors and Bible students. While the book was sold on subscription, to be delivered at a specified time in the future, Mabel manifested so great a desire to secure a copy of the work without delay that an extra copy, which the gentleman happened to have in his possession, was left in her hands. She had been poring over its contents almost constantly ever since, even along into the still hours of the night, and now it was the first thing in her hand at the time our story opens.

"Father," she said to Mr. Brewer, a staid business man of the place, who laid down his evening paper, and looked over his spectacles to hear what she had to say, "do you know, father, that the Bible contradicts the idea we have always held that when we die, if we have been real good, we go right up to heaven the first thing, and live there forever in happiness, and if we have been bad, why, we go to that awful hot place, and live there just as long in eternal, conscious misery?"

"I know, my daughter," responded the father, "that such a doctrine has been taught, and, while I could see no particular objection to the first, or pleasant part of it, I could but think that the latter view must be in some way erroneous. I believe that horrible doctrine of an ever-punishing God has made more infidels than Christians. But what have you found, my dear, which tends to refute that idea?"

"Why, here it is, pa, in the ninth chapter of Ecclesiastes, the fifth and sixth verses, which

say in substance that while those who are living are aware that they will sooner or later die, those who are dead do not know the first thing, also that they realize nothing of love, hatred, nor envy."

"Does the Bible say that, Mabel?" asked her mother, a sweet-faced woman, looking up from a perusal of the latest number of the *Ladies' Home Journal*. "Why," she continued, as she took up the family Bible from the table near which she sat, and opened to the place indicated, "I declare it does! How strange that in all my study of God's word I never had my attention called to that before!"

"And did you know, pa," said Mabel, "that if you should die, and Tom and Willies should be bad boys, and get into some trouble, you would not have to mourn and worry over it? The Bible teaches, in the twenty-first verse of the fourteenth chapter of Job, that a dead man's sons may come to honor or are brought low and he knows nothing about it. See if it does not, father."

Mr. Brewer took his Bible, looked up the passage, and said it would be a comfort to know that when he came to die, in case either of his dear, manly boys should turn their feet into by and forbidden paths.

"I am obliged to admit," said Mr. Brewer, "that I did not know there was such a text, either, though I have not made the study of the Bible much of a life work, not as much, perhaps, as I should have done."

"I fear none of us have studied it as much as its importance demands," said Mabel, "but I, for one, intend to know what it really does teach, and to make it hereafter 'the man of my counsel.' I have always supposed that when a man dies he goes away off to heaven, somewhere, and comes back home once in a while to comfort his folks, but I find this is not the case, for it says in the tenth verse of the seventh chapter of Job that when a man dies he does *not* return to his house."

"Let me read that," said Tom, "and see if it does really say so."

After Tom had rummaged all around through the New Testament in his search for Job, his sister smilingly told him that he would find that book in the Old Testament, just between Esther and Psalms. He found the place at last, and read the passage aloud.

"That is certainly straight," said Tom, "and to my mind it knocks Spiritualism out."

"Yes, Tommy, and here is more proof. You will find it in the fourth verse of the one hundred and forty-sixth psalm, where it says that when a man dies, and is put into the earth, every thought he ever had has perished."

"The reason he don't have any thoughts is because his brain has ceased work, and a man can't do much thinking without any brains, can he?" queried Willie.

"There is surely no other conclusion at which to arrive," his good mother thoughtfully replied, "but it all seems so strange after all we have heard and read to the contrary."

"I have often wondered," said Mr. Brewer, "what could be the object of our Lord's return to this earth for his people, as the Bible seems to imply, if they all go to their reward immediately after death. I never could see the least consistency in such an arrangement."

"They do not go there then, I am sure," said Mabel, "for their chief employ would be in praising the Lord, and I learn from his word, which cites me to Ps. 115:17, that dead people do not praise the Lord."

"Well, Mabel, if we do not go to heaven as soon as we die, when do we go there?" meekly inquired her aunt, Mrs. Westmore, a widowed sister of Mrs. Brewer's and a member of the family.

"I think," Mabel said, "that we shall find out how that is by turning to the fifth chapter of John, and reading the twenty-eighth and twenty-ninth verses, where it says that there is an hour coming when all who are in their graves shall hear his (Christ's) voice, and shall arise, and come forth, some of them to the resurrection of life eternal, and some to the resurrection of eternal death."

"That is surely what it says," Mrs. Westmore said, as she thoughtfully closed her Bible.

"Now turn," Mabel continued, "to the last verse but one of the sixteenth chapter of Matthew, and you will see that when our Saviour comes, with all his holy angels, *then* is the time when every man will receive whatever reward he may be entitled to."

"That is just what it says," said Tom.

"How interesting this is!" said Mrs. Brewer and her sister in chorus. "Is it not singular that we never understood this question before?"

"These readings have given me something to think of," said Mr. Brewer, "and I think I will ask some of those preachers down town to rise and explain, next time I meet them."

"I will call your attention to only three more passages," said Mabel, "and then we will retire, perhaps with as much as we can at present digest. In the fourth chapter of the first book of Thessalonians, the sixteenth and seventeenth verses, you will find it stated that when Jesus himself comes down from heaven with a shout, with the voice of the archangel and the trump of God, those who shall arise first are the dead in Christ. Then all those who are alive, and who have lived godly lives, will be taken up with them to meet the Lord in the air. Again, by reference to Matt. 16:27, we find that when Christ comes in the glory of his Father, with all his holy angels, *then* is the time the rewards are to be bestowed. This is further emphasized in the twelfth verse of the twenty-second chapter of Revelation, which represents the Lord as saying that he is to come quickly with his reward to every man as his work has been."

"If that is the way it is to be I want to know it," said Mrs. Brewer, as she readjusted her spectacles.

Mabel found the place for her, and she read it aloud, every member of the family giving earnest and respectful attention. When she had finished reading, each face seemed to take on the expression of an astonished exclamation point.

"I move," said Tom, "that we now adjourn for one week."

"Hold on," said Mr. Brewer, "before you put that motion. We have found out what the reward of the *righteous* is to be, and when it is to be given. Now I am a little anxious to know what becomes of the *other* fellows. Won't you look that up, Mabel, and let us know a week from to-night what is done with them?"

"I will gladly do 'so," said Mabel, and the meeting adjourned for one week, each one present declaring this had been the most interesting evening they had spent together for a long time.

"It beats anything I have struck down town," said Tom, "and you can count on my being present every time."

TRUE TO NAME.

BY H. E. GIDDINGS.

WE often hear the listless expression, "What's in a name?" There is much in a name. Some names, invented for sound or oddity, may signify nothing, but there is a large class of expressive names which either tell the truth or a falsehood whenever employed. These names grow out and are indicative of some great truth or principle, to which they always direct the mind. To illustrate, Jacob was named Israel because of his steadfastness of purpose to prevail with God and earnestly seek his face until he secured the needed blessing. That is what Israel signifies, prevailing faith with God; "and so all Israel shall be saved."

When one bears the name Israel, he is either true to the name or the name is misleading. Paul said (Rom. 9:6), "They are not all Israel, which are of Israel." And when the Jews were boasting that they were the children of Abraham, Christ rebuked them, and laid down the principle that a significant name is, in its use, a wisely applied truth or a hypocritical lie. John 8:39-45. He said that if they were Abraham's children they would do the works of Abraham, and live as he did. But because they cherished Satan's spirit, they by right were entitled to and should bear his name. As they entertained murder, Christ said they were the children of the devil, and they would work on the same line as he did.

When Jesus Christ brought the light of God's character and purpose to earth, it was called the gospel. It was the good news that God purposed to use his infinite power to save sinners. Rom. 1:16. The way men were to act to secure this power, and live with its help, was called Christianity, because it was Christ's way of living. When a lost sinner learns of this salvation, and accepts it as his mode of life, he is properly a Christian, because he lives the life of Christ. Gal. 2:20; 1 John 2:6.

In Rom. 8:9 we are told that "if any man have not the Spirit of Christ, he is none of his." When a man has that Spirit from God, and lives that kind of life, he is a Christian true to name, but if a man outwardly appears to be righteous, and professionally takes the name Christian, while his heart is full of evil plans, and his secret life is in harmony with the devil, the name of Christ is a lie in its use, for he has no right to it, and it is intended to mislead and deceive.

When the mystery of iniquity began to develop "antichrist" in the apostolic days (2 Thess. 2:4-7), it was only the beginning of the Papacy, or Catholic power, which was to adopt Satan's own plans and do his work in the earth. It would exalt itself above God. Verse 4. Satan did the same. Isa. 14:13. Back of this mystery of iniquity was Satan, who aided it on to consummation.

Rev. 12:9 states that the dragon is the devil and Satan, and chapter 13, verse 2, shows that this adversary gave a seat, power, and authority to an earthly organization, and that those composing it would worship him (verse 4), thus assimilating his spirit, who was a murderer from the beginning. John 8:44.

Those possessing his spirit would murder also; and Rev. 12:7 shows that the works of their father they did do. The long and bloody history of murder, in the name of Christ, shows that the papal hierarchy is the power specified. While they claim to be the true people of God, the work they have done, and the principle they maintain, show who is their father, and whose spirit they are cherishing.

The Papacy as an organization is founded on certain principles and adopted certain fundamental doctrines.

Prominent among these is the claim that she is endowed with infallibility and must therefore be absolutely right in all her conclusions concerning faith and morals.

This being true she argues that it is her duty to compel all men to conform to her standard of right. This is antichristian, for Christ said (John 12:47), "If any man hear my words, and believe not, I judge him not." "The word that I have spoken, the same shall judge him in the last day." Verse 48. "Therefore judge nothing before the time, until the Lord come." 1 Cor. 4:5.

The Papacy claims that the State exists in part, at least, to execute the decrees of the infallible church, to keep the peace by putting down heresy—everything distasteful to the church.

Protestantism, according to the Protest of Spire, 1529, condemned the two abuses, the arbitrary authority of the church, and the right of the civil magistrate to adjudge differences of belief. Those who adhere to the principles of this protest are Protestants, and those who advocate the fundamental dogmas of the Papacy are papal. It matters not what name they bear outwardly, whether they are true to name or not, their works determine what name would tell the truth. Where professed Protestants advocate the devil-born doctrines of the Papacy, do they not forfeit the name Protestant? The name, then, becomes a lie. They are not true to name unless they firmly adhere to the principles.

The so-called Protestant ministers, and a large per cent of their churches, are loudly claiming that they are so certainly right and positively infallible, because of their numbers and intelligence, that it is proper for them to demand that all other people be compelled to act as they do in the matter of Sunday observance. They are really frantic in their efforts to get the civil power to interfere in their behalf, and suppress the liberty of all who oppose them or hold different views. Will they be true to name, and when they leave the Protestant principle, lay off the name, and, adopting the papal dogmas, be honest and adopt the name, and manfully profess to be just what they are? If not they certainly wish to cover their design by wearing the sacred mantle of true Protestant Christianity, while doing the Satanic work of the Papacy.

Christ warned against such in Matt. 7:15,—ravens wolves in sheep's clothing. The Holy Spirit described the work of Satan's ministers, and said they would appear as the ministers of righteousness. 2 Cor. 11:13-15. By their works ye shall know them.

Gunn City, Mo.

We want not time to serve God, but zeal; we have not too much business, but too little grace.—Hamilton.

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.

"IT HAS AYE DONE SO HITHERTO."

BY PHILIP B. STRONG.

THAT was an answer full of wisdom
The master's Scottish servant made,
When asked if he supposed the heaven,
Which had for days all cloudy stayed,
Would ever clear and show the blue,
"It has aye done so hitherto."

Ah, pain must pass; and not forever
Can anguish last the heart to rend!
Though long the sun of hope be hidden,
Its healing rays shall yet descend
And fill with light the life anew;
"It has aye done so hitherto."

And, waiting one, with cry unanswered
Till trust in God has almost died,
Doubt not, although thy prayers at present
Seem all unheard or all denied:
Faith yet shall find each promise true;
"It has aye done so hitherto."

When burdens sore the breast is bearing,
When bitter woes the soul assail,
'Twill help endure with firmer patience
To know the future cannot fail
Some joy to give in sorrow's lieu;
"It has aye done so hitherto."

—Demorest's Monthly.

PROVERBS 25:17.

BY HELEN STEINHAEUER.

"WITHDRAW thy foot from thy neighbor's house;
lest he weary of thee, and so hate thee."

"Once upon a time"—we won't say how many ages ago—there was an old lady, poor, feeble, and lonely. She had, as the saying is, "seen better days," and doubtless her memory lived in them more than people knew.

Right across the road from her stood a trim little cottage, with a neat, well-kept garden, stocked with vines and fruit trees, as well as vegetables and flowers. At the back of the house there was a choice well of excellent water, around which played bright, sweet-faced children, within the reach of their mother's call. The mistress of this home had not merely her little ones to keep up cheer and sunshine in her heart, but a loving, faithful husband, to whom she was as closely united as is the bark to the tree; these objects filled and satisfied her heart's cravings. These four needed no more.

Still the lonely woman was kindly welcomed to this spot of pleasantness; and many happy hours were passed by her beneath the lowly roof, for the "house-mother" (*hausmutter*) was intelligent, and a Christian; and the elder woman was pleased to share with her the outgrowth of her varied past, as well as to talk with her about home interests, and present world-wide happenings.

For a time all went well; and the tendrils of the solitary heart twined themselves around these objects of its affection, till there was nothing that she would not have done or suffered to promote their welfare or increase their happiness.

But love does not always "beget love," and natures differ as much as faces. Perhaps this is why by and by her visits were felt to be too frequent, and she was plainly shown that she was no longer welcome in that home.

So she meekly "withdrew her feet from her neighbor's house," thinking that if she but

gave them a rest they would miss and so seek her, and relations be renewed on a more guarded basis on her side.

But in this she was mistaken; where natures differ so widely it is folly to judge others by one's self. Their lives were so crowded with individual interests that they did not miss her at all—except agreeably—and they never even found out that she had been made ill by what to them was but an exercise of choice and privilege, but to her a painful happening, casting still darker shade on her shadowed pathway, and robbing her life of one of its few pleasures.

This is no fancy sketch; it came under my observation not so very many years ago. Doubtless this incident is only one of a thousand, for in this busy, selfish world there are too few hearts "at leisure from themselves;" and many, even among Christians, *pride* themselves upon this very thing, failing to see that it is but a refined form of selfishness, which cannot be pleasing in the eyes of the Master.

But I will only speak to the torn and bruised hearts that need binding up, leaving the others to be dealt with by the great Counselor. May he enable me to comfort these by the comfort wherewith I have been comforted of him, than whom I have none nearer, in many sore trials and afflictions.

Remember, lonely ones, that there is a Friend who sticketh closer than a brother, who is more faithfully kind than the neighbor at hand. Let such experiences as these but drive you the closer to him. It is your privilege by faith to lay your head upon that sympathizing breast, even as did the beloved disciple. Let your communication with the Master be the more frequent and intimate for each such experience. "Go and tell Jesus," who never wearies—no matter who or what you may be—never forgetting that the strength of your claim is proportioned to the greatness of your need.

A REAL LIVE MISSIONARY.

WE knew a whole week beforehand that she was coming, and that my mamma was going to invite all the ladies to our house to hear her talk. We were going to have ice cream and cake, and mamma said that I and Mamie Webster—she's my most intimate friend—and Daisy—she's my little sister—might help pass the things, only Daisy was so little she couldn't pass anything around but the napkins.

I used to wish sometimes that Daisy could have stayed a baby, for she wasn't any trouble then. She just took naps all day, and mamma took care of her, and she was cunning to play with when I felt like it; but now she is old enough to want to do everything that Mamie and I do, and I have to look after her, and yet she's too little for our plays. Mamie says she's real sorry for me sometimes. She hasn't any little sister, only a brother Chris. Anyhow, she did not care about seeing the live missionary from China as we did, and Mamie and I used to sit on the steps and wonder what she'd look like. Chris said she'd have little feet no bigger than Daisy's, so she would waddle instead of walk, and she would have eyes cut bias, and look like the bunched ladies on the fans, and that she would want us to fire firecrackers, like the Fourth of July. I knew mamma wouldn't have firecrackers, but we were wild to see her, and, anyway, it would be fun to help pass the cake and things. We were going to wear our best white dresses, and I lent Mamie my bangle, and she lent me her beads, because all the girls at school who were intimate friends like Mamie and me lent each other things to wear.

The ladies were getting ready a box of things and some money for the missionary to take back with her, but Mamie and I had

been saving up for ever so long to buy a lawn tennis set; still we said we'd each give a quarter. That was more than the other girls did, but then they were not going to see a real missionary. I was having a real good time that morning helping mamma in the kitchen, but just at the most interesting moment, when we were sticking the bits of citron in the pound cakes, what must Daisy do but upset the egg basket, and three rolled on the floor and were smashed. So of course mamma made me take her outdoors to amuse her. I felt real cross, but I took her around to the front door, for I hoped Mamie would come over and we could talk; but she didn't, and Daisy was just as quiet playing with some pebbles, and then I felt crosser than ever. But Mamie came over early in the afternoon all dressed, and we sat down on the steps to watch for the missionary. We thought if we were there we could see her feet as she came up the steps. Ever so many ladies came, and most all spoke to us. At last our minister's wife came with some strange ladies. She kissed me, and said: "Why do you stay out here, dear? Don't you want to come in and hear about little girls in China?"

"Yes'm," said I, "but we're waiting for the missionary from China to come. We want to see her feet first."

"Yes," said Mamie, "we want to watch her waddle up the steps."

They all laughed at that, and one of the ladies said pleasantly: "I am the missionary, dear, and, see, my feet are really big. But do come, and I'll tell you about the poor little feet that are so tied up they can never grow like yours."

Mamie and I felt queer when they laughed, and we did not want to follow them in.

"Isn't it a shame?" said Mamie. "She's just like anyone else, and her dress isn't funny at all."

After a while we heard them singing, and it was just like evening meeting, not a bit like what Chris said they did in China—no "tom-tom" or anything. It was very disappointing, but we thought we would go in so as to be in time for the ice cream. Besides, it was sunny on the steps.

The missionary was sitting in a big chair, and Daisy was close beside her on a little stool, looking ever so cute. Well, she talked a long time, and told us ever so many stories, and sometimes everybody laughed, and sometimes they cried, and then she took Daisy on her lap, and took off her little slipper, and showed us how they tied up the babies' feet to keep them small. It must hurt awfully. She kept Daisy on her lap and told about one poor little girl who was sick and her mother ran away and left her, and of how she cried to herself till the missionary found her; and then how she began to save part of the food they gave her for her mother, and how sweet and unselfish she grew. It made a queer kind of lump come in my throat, and I saw that Mamie was winking like anything. Then she began to talk about Jesus, and doing things for his sake. Daisy slid off her knee and ran out of the room, and I leaned over and whispered to Mamie that I meant to give fifty cents.

"So do I," said Mamie, "and I'm going to ask Chris to give some too."

I began to think whom I could ask, for I did not want Mamie to get ahead of me, but mamma and papa always gave for themselves, and Daisy hadn't any money, because she was too little, when the door opened and she came slowly in; and what do you think that little thing had done?

She had her big dolly—the one she loved best, with real-for-sure hair—under one arm, and the other was around the neck of our old cat, its poor legs and tail dragging along on the ground.

She looked real sweet and earnest when

she came in, and pushed the cat and the dolly both into the missionary's lap, and said:—

"You may take them to that poor little girl."

Then she turned to go away, but the cat looked at her and gave a sad little mew. Daisy's lips began to quiver; she stood still for a moment, then all at once she ran to mamma, and hid her face in her lap, and began to cry quietly to herself.

Oh, I did feel so mean and so ashamed of myself! I had thought I was so much better than Daisy, and here she had given away her two very dearest things. I was so sorry I had ever been cross to the dear little thing. Most everyone cried a little, and the missionary said something about Jesus calling a little child and setting him in the midst. I didn't listen much, for I was thinking I would ask mamma to let me give my five-dollar gold piece.

Well, we had the ice cream and cake, and then the ladies went away; but the missionary stayed a little longer, and talked to just us children. She explained to Daisy that she could not possibly take the poor old cat to China, but that Jesus knew she was willing to give him all she could, and he would thank her. Daisy wanted her to take the dolly, and she said she would, and would give it to the little sick girl in China. And then she talked to Mamie and me about our giving, till somehow it seemed as if we were just putting our money into Jesus' own hands, and that he was loving us for it. Mamie and I think real live missionaries are ever so nice.—*S. S. Times.*

"PASS IT ON."

ONCE when I was a schoolboy going home for the holidays I had a long way to go to reach the far-away little town in which I dwelt. I arrived at Bristol, and got on board the steamer with just money enough to pay my fare, and, that being settled, I thought in my innocence I had paid for everything I needed in the way of meals. I had what I wanted as long as we were in smooth water; then came the rough Atlantic, and the need of nothing more. I had been lying in my berth for hours wretchedly ill, and past caring for anything, when there came the steward, and stood beside me.

"Your bill, sir," said he, holding out a piece of paper.

"I have no money," I said in my wretchedness.

"Then I shall keep your luggage. What is your name and address?"

I told him. Immediately he took off the cap he wore, with a gilt band about it, and held out his hand.

"I should like to shake hands with you," he said.

I gave him my hand, and shook him as well as I could. Then came the explanation that some years before some little kindness had been shown his mother by my father in the sorrow of her widowhood.

"I never thought the chance would come for me to repay it," said he pleasantly, "but I am glad it has."

"So am I," said I.

As soon as I got ashore, I told my father what had happened.

"Ah," said he, "see how a bit of kindness lives! Now he has passed it on to you. Remember, if you meet anybody who needs a friendly hand, you must pass it on to him."

Years had gone by; I had grown up, and quite forgotten it all, until one day I had to go to the station of one of our main lines. I was just going to take my ticket when I saw a little lad crying—a thorough gentleman he was, trying to keep back the troublesome tears, as he pleaded with the booking clerk.

"What is the matter, my lad?" I asked.

"If you please, sir, I haven't enough money to pay my fare. I have all I want but a few pence, and I tell the clerk if he will trust me I will be sure to pay him."

Instantly flashed upon me the forgotten story of long ago. Here, then, was my chance to pass it on: I gave him the sum needed, and then got into the carriage with him.

Then I told the little fellow the story of long ago, and of the steward's kindness to me.

"Now, to-day," I said, "I pass it on to you; and remember that if you meet anyone who needs a kindly hand, you must pass it on to him."

"I will, sir, I will," cried the lad, as he took my hand, and his eyes flashed with earnestness.

"I am sure you will," I answered.

I reached my destination, and left my little friend. The last sign I had of him was the handkerchief fluttering from the window of the carriage, as if to say, "It is all right, sir; I will pass it on."—*Home and School Visitor.*

DON'T FORGET TO REMEMBER

THAT slander, like mud, dries and falls off. That to wait and be patient soothes many a pang.

That correction is good when administered in season.

That it takes a great deal of grace to be able to bear praise.

That you will never have a friend if you must have one without failings.

That to have what we want is riches, but to be able to do without it is power.

That there is no limit to the age at which a man may make a fool of himself.

That a man who cannot mind his own business is not to be trusted with the business of others.

That the roses of pleasure seldom last long enough to adorn the brow of those who pluck them.

That the highest exercise of charity is charity toward the uncharitable.

That a man lives by believing something, not by debating and arguing about many things.—*Selected.*

A "BED DAY" FOR CHILDREN.

ABOUT once a month, says a correspondent, I noticed that my two strong, active children grew what was called "cross." I determined to watch for the cause, and discovered that even the infant boy can only stand a certain amount of exercise without becoming "worn out." When, therefore, at night I found one or the other particularly "cranky," I would say to myself: "It is time this child was rested. To-morrow must be a 'bed day.'"

The children understood that this was in nowise a punishment, but a simple sanitary measure. Playthings there were in plenty, but no getting out of bed. How that room did look sometimes! Cut papers, toys, everything in every direction, but I knew that the little legs and bodies were obtaining a much-needed rest, and what did a little clutter more or less amount to?

The next day they would be as bright and "chipper" as young robins. I firmly believe that by this plan I have warded off many a little attack of illness by building up the physical strength so that sickness could not take a hold. This plan I believe to be original with me, but I am not only willing to give it away to mothers, but to send as well hearty good wishes with it.—*Selected.*

"MEN are not rich or poor according to what they possess, but to what they desire. The only rich man is he that with content enjoys a competency."

Mission Fields.

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

THE DAY'S WORK.

Do thy day's work, my dear,
Though fast and dark the clouds are drifting near,
Though time has little left for hope and very much
for fear.

Do thy day's work, though now
The hand must falter, and the head must bow,
And far above the falling foot shows the bold moun-
tain brow.

Yet there is left for us
Who on the valley's verge stand trembling thus,
A light that lies far in the West—soft, faint, but
luminous.

We can give kindly speech
And ready, helping hand to all and each,
And patience to the young around by smiling
silence teach.

We can give gentle thought,
And charity by life's long lesson taught,
And wisdom from old faults lived down, by toil and
failure wrought.

We can give love, unmarred
By selfish snatch of happiness, unjarred
By the keen aims of power or joy that make youth
cold and hard.

And if gay hearts reject
The gifts we hold—would fain fare on, unchecked,
On the bright roads that scarcely yield all that
young eyes expect,

Why, do thy day's work still;
The calm, deep founts of love are slow to chill,
And heaven may yet the harvest yield, the work-
worn hands to fill.

—All the Year Round.

THE GOSPEL AND LACE MAKING.

BY MRS. GEORGE S. HAYS.

[Missionary of the Presbyterian Board.]

"Doesn't your mother-in-law abuse you?"

"She is not living," I replied.

"Doesn't your husband smoke opium?"

"No."

"And doesn't he get drunk?"

"No."

"And doesn't he beat you?"

"No," said I gently—for I saw what was in the poor Chinese woman's heart—"no, he never struck me a blow in his life."

Mrs. Chang looked from me to my Bible woman, as if she could not believe she had heard aright, then turned to me again and said bitterly: "You have been talking to me about heaven and hell in the world to come. Your life now compared with mine is as heaven and hell."

"You have enough to eat and to wear?" asked a woman at another time.

"Yes," I answered, feeling rather ashamed of it.

"And I'll venture to say your children have warm flannels in winter?" she continued.

"Yes, they are comfortably clothed," said I.

"Ah, she has a stove that keeps the whole room warm," broke in a woman who had probably been in a foreign house; "she has a happy life."

The crowd of poorly dressed women looked at me enviously.

"All you say is perfectly true," commented an old man, as he listened to me as I talked to his wife. "I believe your doctrine. I believed it years ago, when I first heard your father preach."

"Then why don't you live the gospel?" I gravely inquired.

"We are too poor," he answered. "We have no time to keep the Sabbath."

"I work from morning until night to get enough to keep me from starving," said a woman on another occasion. "I have no heart left to think about the world to come."

Remarks like these, with constant applications for work which I could not give, and the continual sight of grinding poverty which I could not relieve, naturally led me to think very seriously whether I could help these women in their material as well as spiritual life.

My object was to introduce an industry easily learned, and of such a nature that women could work at it in their own homes, and of reliable market value, and thus provide a modest competence to any woman striving to lead an independent Christian life, giving her a chance to keep the Sabbath, and time to learn the truth herself and to teach it to her children and neighbors. Such seekers after work cannot justly be called "rice Christians," for they will only be paid for hard work, well done, and will be required to buy for themselves the instruments used in their work. There will be no undue pressure brought to bear upon them, for, though the gospel will be taught them, the free acceptance or refusal will be left to each individual heart.

From an English lady living in Chefoo I learned last summer to make real torchon lace and insertion. Silk lace is made, as silk thread of any color can be bought from the Chinese much more easily and cheaply than linen thread can be imported from a foreign country.

In the early spring two women from the country came to me for two weeks' lessons. One is the daughter-in-law of an old teacher my husband received into the church about four years ago. Mr. Wang was very anxious that this daughter-in-law should come, as she and her husband (Mr. Wang's eldest son) were at first bitterly opposed to Christianity, and had been a great deal of trouble to him since he became a Christian.

"My youngest daughter-in-law believes the gospel," he said; "but this one does not. If she comes to you, and is under your teaching for a couple of weeks, I hope it will make a great change in her."

I promised to do what I could, and, contrary to my expectations, she proved to be willing and even anxious to learn the truth, and developed wonderfully during her short stay. It was interesting to watch her progress. At first she could only pray for herself, using the few sentences I had taught her when I visited her home the year before. Then she began to pray for the baby son she had left behind her, "that he might not cry for his mamma." Before she left she had extended her prayers to the whole world, and was asking for blessings upon the heathen.

While here she learned two patterns of lace, one for herself and one for teaching her sister-in-law at home, and went away as happy and grateful a woman as I have ever seen.

"My neighbors laughed at me and said I had gone clear crazy to come to you; but when they see my lace they will change their tune," she said triumphantly, as she packed up her lace cushions.

Not long ago her husband brought me several yards of lace which she had made, and I asked him if his wife keeps the Sabbath.

"Yes, she does," he assured me.

"And does she preach the gospel to the women who come to see her make lace?" I inquired.

"Yes," he answered, smiling. "To the women who are willing to hear, she preaches, and to the women who are not willing to hear, she also preaches."

What more could one ask?

The other woman who came to me is the

daughter of a man who became a Christian about two years ago. This man for many years was very widely known as a successful fortune teller, and both respected and feared as a powerful adviser in lawsuits. His change of life and testimony in favor of Christianity has very great weight. He is a fearless expounder of the truth; his manner of explaining the gospel is very attractive to the Chinese.

The daughter of such a father was well taught; she could read the Bible fluently, and could repeat many portions of it. There could have been no better proof of Mr. Kao's sincerity and consistent Christian life in his own home than this daughter's knowledge of the gospel.

She also learned two patterns of lace, and took them home with her. Her mother used to be very much opposed to Christianity, and last week I asked Mr. Kao about her. He said she had thrown away all doubts about the gospel a long time ago, but she was getting old and could not read.

"That does not matter," I said, "if she really believes. She can learn a great deal of the truth from your daughters and from you, even though she may never learn the characters."

"Oh, yes," he answered, "her daughter teaches her a great deal. That is all they have to talk about, you know. While they are sitting quietly making lace, they talk together about Jesus."—*N. Y. Independent*.

In California six young people's societies are each supporting a native preacher or student in foreign lands. The Alameda church, of 131 members, is distinguished for its generous contributions to missions. It is reported to have given \$400 to foreign missions the last year, and the same amount to State work. One of the ladies supports a native preacher in Burma, and the Baptist Young People's Union has supported for two years past a native preacher in China.—*Helping Hand*.

DR. PIERSON mentions a missionary who, when asked what led her to go to China, replied: "I had known Jesus as Saviour and Redeemer and Friend, but as soon as I knew him as Master and Lord, he said to me, 'Am I thy Master?—then go to China.'" Some of us are afraid to say to Christ with a whole heart, "Master," lest he should say, "Go to China." Yet we never can go as far for him in missionary work as he came for us,—from the throne of heaven to the cross on Calvary.

It is said that the Christians of Ceylon have four methods for giving to the support of the gospel: First, the tithes of their earnings; second, the offering of the trees—the setting apart by each of a cocoanut tree the produce of which they sacredly devote to benevolent purposes; third, offering of labor—devoting a certain amount of time to the interest of the church; fourth, they reserve a handful of rice from every day's meal.—*Our Home Field*.

THE *Missionary Review of Reviews* mentions some "hindrances to missions found in the working force," and specifies secularism, sensationalism, indifferentism, and rationalism as "tendencies which threaten the life of the church." It might mention as the greatest of all "hindrances" the "teaching for doctrine the commandments of men," in other words, making void the law through their traditions.

In speaking of Japan Miss Kidder, a Baptist missionary, says: "Japan, with all the surface refinement that travelers see in a few of the coast places, is heathen down deep, and Christ and his cross are not what they desire. The depths of sin here are appalling."

Our Work and Workers.

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

"THE FIELD IS THE WORLD."

"Wait till our own the gospel have received,
For with our own we surely must begin."
"Begin and finish?" "Well, that work achieved,
We shall have leisure to call others in.
'Go to all nations'—somewhen we allow—
'Beginning at Jerusalem,' means now."

"And yet, methinks, the two commissions blend
With one another, in distinctive force.
'Go to all nations' was the appointed end,
'Beginning' only pointed out the course.
Beginning only, if we wait to show
One work completed, we shall never go."

And this, then, is our lesson. Every day
We find some work which we must not refuse,
And we must do such work as best we may;
Yet must we never quote it to excuse
Our cold neglect of Christ's supreme command,
"Go forth and preach my name in every land."
—Selected.

TEACH THE PRINCIPLES OF TRUTH.

THERE are many workers who are content to teach truth in detail, rarely touching its great principles. Their labor is confined to individual duties. They tell persons, "You ought to keep the Sabbath." "You ought to pay tithes." "You ought to dress plainly, and put off the wearing of gold." "You ought not to eat certain foods," etc., etc. Now all these things ought doubtless to be taught at proper times and in proper ways; but they ought not to be taught as the primary things. A person may refrain from work on the Sabbath, may pay a tithe of his income into the treasury of the Lord, may dress with the utmost simplicity, may be a strict health reformer, and yet may be eternally lost at last. All these things may be outward show, such as would lead one to think, as said the Pharisee of old, "God, I thank thee that I am not as other men."

Back of all these duties lie the great principles of faith in God, of submission to God's will, and, more than all else, of God's wondrous love to us in asking us to do these things, in giving us the inexpressible privilege of cooperating with him in his work of saving souls. And the heart which possesses true faith, which is wholly submitted to God's will, which is responsive to God's love, will do all Christian duties when instructed in them. The great principles when fully grasped will hold the soul amid the perils and storms of life, when a few surface facts will have but little influence on the life. Plow deeply, and sow unto righteousness. Let "the great big truths of God's word," the great underlying principles, be preached, have free course, and be glorified.

FROM PITCAIRN ISLAND.

ON the 9th inst. mail was received in this city from Pitcairn Island, brought by the British ship *Helensburgh*, Captain Jefferson, from Newcastle, Australia. The missionary brig *Pitcairn* arrived at the island July 17, just thirty days from her departure from San Francisco Harbor. The voyage was a prosperous one, with the exception that most of the passengers were seasick much of the time,

and were considerably weakened on their arrival at the island. There was difficulty in landing at Pitcairn, on account of the rough sea, and it was found necessary to land on the leeward side and climb over the rocky steep of the highest portion of the island, some of the weaker ones being unable to make the ascent unaided. Some of them had to be carried up the hill. Brother Buckner and Sister Wellman are especially mentioned as being very much enfeebled by continued seasickness, from which, no doubt, they will rapidly recover. In getting the freight ashore one boat was considerably injured on the rocks, and another completely destroyed. The *Pitcairn*, at the time the mail left, was on a trip to Oeno Island, to bring away a lot of valuable material taken from the wrecked vessel which brought the terrible scourge of typhus fever to the island some time ago. On her return the voyage will be continued to Tahiti, Raiatea, and other points, for the location of missionaries.

Of the condition of the work at Pitcairn, Sister Rosa Young writes: "Our missionary meetings here are always well attended, and as so many of our members take part in the different gatherings, this helps to keep the really good interest sustained. Fresh tidings from you as to how the cause is progressing will be intensely welcome, as we need them in our meetings. Elder Gates and his wife have been a source of real blessing to us, and their good influence will, I trust, always remain. Sister Hattie Andre also continues the good work here; and we have so much for which to bless God."

FIELD NOTES.

THE Oklahoma mission field has been organized into a local Conference, comprising sixteen churches.

WHEN this paper reaches its readers, camp meetings will be in session at Wadsworth, Nev., and at Delevan, N. Y.

ELDER J. W. COLLIE, of Florida Conference, is on a tour to the North and Northwest, going as far as Minnesota, but stopping at various points on the way.

ELDER J. F. HANSEN, who has been conducting tent meetings for the benefit of the Scandinavians of Perth Amboy, N. J., has removed to Brooklyn, N. Y.

IN Portland, Oregon, a Chinese youth of 16 years, who was baptized last spring, is said to be developing into a useful worker among his countrymen, being a quite forcible speaker in his native tongue.

ELDER N. P. NELSON, president of South Dakota Conference, reports the baptism of ten persons at Jefferson. Also the addition of six members to each of the churches at Elk Point and Parker.

ELDER S. B. HORTON reports a stirring interest to hear the truth being proclaimed in Middletown, Del. He says, "Jew and Catholic attend the meetings, and are investigating the truth as seriously as others."

AT Sussex, N. B., where Elder F. I. Richardson and Brother George E. Price have been holding meetings, six are reported to have taken a decided stand for the truth, with a good interest on the part of others.

ELDER M. WOOD, who had the free use of a "union" chapel at Fair Haven, Mass., until he worsted a first-day champion in a discussion, finally became the victim of a lockout, receiving the following note from the persons in charge of the building: "We take pleasure in stating that the character and general deportment of Elder Minard Wood, since coming to this place, are irreproachable, but his doctrine we do not indorse; consequently we cannot allow him the use of our chapel."

WE learn from Elder A. J. Breed's report to the *Review* concerning the Texas camp meeting that Elder W. S. Greer was reelected president of that Conference, and that Brother J. A. Holbrook was ordained to the gospel ministry.

THE war between China and Japan has caused some falling off in our Japanese-English school in San Francisco. The Japanese are very patriotic, and stand ready to go home at the first opportunity, in order to defend their country.

THE statute of Charles II., of Great Britain, under which some of our brethren in Canada and Australia have been prosecuted for Sunday labor, has been declared by the High Court of Appeals at Toronto to be inoperative against farmers.

A LETTER to the *Echo* from Elder J. H. Cook says that he and Elder John Fulton are rusticated in the mountains of Colorado, 8,000 feet above sea level, living in tents, endeavoring to regain their health. Brother Cook reports a marked improvement in his own case, and says that Elder Fulton is improving slowly.

ELEVEN adult converts are the visible result of tent meetings but recently closed in Providence, R. I. There was strong opposition to the tent. Some wealthy property owners in the vicinity threatened to have it declared a nuisance if it were not removed, and a petition was sent to the city authorities to that effect, but no notice was taken of it. Other methods were adopted to drive the laborers away, but all proved unavailing. The police gave ample protection, and the newspapers gave favorable notices.

IT appears that our publishing house at Basel, Switzerland, is again embarrassed by the arrest of the manager, Elder H. P. Holser, for Sunday labor. A fine of 200 francs, with three weeks' imprisonment, has been imposed upon him, and in case the fine is not paid, sixty-one days in prison will be the penalty. It has been decided to close their pressroom entirely, and hire the printing done on the outside, pending appeal to a higher court. It is said that public sentiment, and even the Police Court, favors the appeal.

FOUR discourses were delivered simultaneously, at Altoona, Pa., August 12, against the tent work in progress there, under the labors of Elder K. C. Russell and Brethren Charles Baierle and W. H. Smith. The expression of one minister that "the Church and the State should embrace each other," afforded a good subject for a reply, which was listened to by a large audience. There are now thirty Sabbath keepers in Altoona, with a Sabbath school that is well attended by others interested in the truth. The matter of erecting a house of worship is under consideration.

ELDER GEORGE I. BUTLER gives an encouraging account of the work in Asheville, N. C. As the result of tent meetings held there, fifteen had commenced to keep the Sabbath, and others were much interested. He further says: "A general meeting held by Elder Kilgore was a real help to the work, as it was blessed by the Spirit of the Lord. Among those who have accepted the truth are the pastor of the Second Baptist Church of this city, and his wife. He is a man much respected in the city, and was for three years a missionary to Japan. He is a young man of talent, well educated, earnest, and devoted. He is now laboring as one of our tent company, and is fully with us. His acceptance of the 'present truth' has caused much comment and inquiry in a large section of this Southern country, as he is well known in the Baptist denomination. We hope he will do much good. We closed with a baptism of ten, and an excellent farewell meeting, and with many friends."

ELDER H. E. ROBINSON, president of Atlantic Conference, reports through the *Union Record* that "the Jersey City tent is still in operation, and the interest and attendance continue good. It looks favorable for quite a strong company to be gathered at that place. They are so far from the meetinghouse that separate services will be held with them on the Sabbath. Elder Franke will now devote all his time and ability to this new effort, and Elder C. P. Bollman will take the oversight of the Jersey City church. Elder A. F. Ballenger, who is now connected with the *American Sentinel* work in New York City, will lead the Sabbath meetings for the Brooklyn church." Elder Franke baptized seven candidates at Jersey City on the 25th ult.

CAMP MEETINGS FOR 1894.

DISTRICT NUMBER TWO.	
Florida, Tampa.....	Nov. 8-18
DISTRICT NUMBER THREE.	
*Michigan (State) Lansing.....	Sept. 19 to Oct. 1
DISTRICT NUMBER FOUR.	
Wisconsin, Nielsville.....	Sept. 18-24
Viroqua.....	Oct. 2-8
DISTRICT NUMBER FIVE.	
Missouri, Warrensburg (Pertle Springs),	
Sept. 19 to Oct. 1	
Colorado, Delta.....	Oct. 3-8
Arkansas (Southern), Nashville.....	Oct. 19-29
DISTRICT NUMBER SIX.	
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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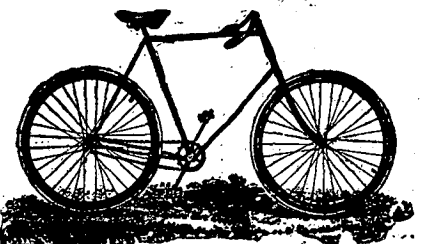
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"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."
—Neh. 8:8

LESSON XIV.—SUNDAY, SEPTEMBER 30, 1894.

REVIEW.

[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.]

Golden Text: "The kingdom of heaven is at hand; repent ye, and believe the gospel."

LESSON 1.—The Birth of Jesus. Luke 2:1-16. **Golden Text:** "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:11. The principal events of this lesson are: (1) The time, the days of Cæsar Augustus; (2) the marriage between Joseph and Mary; (3) the angel's visit to the shepherds; (4) the birth of Jesus.

LESSON 2.—Presentation in the Temple. Luke 2:25-38. **Golden Text:** "A light to lighten the Gentiles, and the glory of thy people Israel." The two important things in this lesson are the prophecies of Simeon and Anna concerning Jesus. They show that God in his providence had revealed to these holy persons the time of Christ's first coming into the world.

LESSON 3.—Visit of the Wise Men. Matt. 2:1-12. **Golden Text:** "They saw the young child with Mary his mother; and fell down, and worshiped him." Verse 11. The chief events of this lesson are the visit of the men to Jerusalem, guided by the star, and from thence, after their inquiry for Christ, to Bethlehem, where they find Jesus, and there bestow upon him their gifts, returning to their own country another way, through the warning which God gives.

LESSON 4.—Flight into Egypt. Matt. 2:13-23. **Golden Text:** "The Lord shall preserve thy going out and thy coming in." Ps. 121:8. The principal lesson of this scripture is God's preserving care. All the world may plot against the purposes of God, but they cannot defeat them. Just the same as the Lord cared for the infant Jesus and protected him from all danger, just so he will protect everyone who makes Christ his refuge.

LESSON 5.—The Youth of Jesus. Luke 2:40-52. **Golden Text:** "And Jesus increased in wisdom and stature, and in favor with God and man." Verse 52. The event of this lesson, around which all others cluster, is the visit of Jesus to the temple at the age of twelve years. The valuable lesson of the scripture is subjection and obedience to parents (an example for every youth), together with his increase in wisdom. The truest way to progress and true wisdom is submission to God.

LESSON 6.—The Baptism of Jesus. Mark 1:1-11. **Golden Text:** "Thou art my beloved Son, in whom I am well pleased." Verse 11. This lesson involves the ministry of John the Baptist, the baptism of our Lord, and the testimony of the Father to Christ's divine sanction.

LESSON 7.—Temptations of Jesus. Matt. 4:1-11. **Golden Text:** "In all points tempted like as we are, yet without sin." Heb. 4:15. The lesson of this scripture is the lesson learned by our Lord Jesus Christ. There is presented all the temptations which the enemy of all righteousness brings, under three heads, and how our Lord met them successfully by simple faith in the word of God. In this same way, by the power of the word of God as it is in Christ Jesus, or, in other words, by laying hold of the victory which our Saviour obtained, must every soul meet the temptations which Satan brings against them. As Christ met them by having God's word in his heart, even so should we lay up the word of God in our heart, that we may not sin against him. Ps. 119:11.

LESSON 8.—The First Disciples of Jesus. John 1:35-49. **Golden Text:** "We have found the Messiah, which is, being interpreted, the Christ." Verse 41. This lesson brings before us John's witness to Christ; and the first disciples of Jesus, who followed him because of the witness which John bore. These first

disciples were Andrew and Peter, Philip and Nathaniel. In this lesson we are shown the true Spirit of Christ. He who finds Christ will desire to tell others.

LESSON 9.—The First Miracle of Jesus. John 2:1-11. **Golden Text:** "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." Verse 11. We are taught in this lesson Christ's regard for the institution of marriage,—sanctifying it by his own presence,—and how he manifested forth his glory—his character—in supplying the wants of his creatures, from which he would have us learn that, as he used creative power to supply the temporal wants, comparatively unimportant, how much more will he use it to supply our spiritual needs.

LESSON 10.—Jesus Closing the Temple. John 2:13-25. **Golden Text:** "Make not my Father's house a house of merchandise." Verse 16. The lesson which ought to be learned from this scripture is not to mingle the holy and profane. God's service demands all our heart, absolute and willing submission to his holy law, and a cheerful carrying out of all the directions and instructions which he has given. The Jews, very particular in their traditions, had utterly lost sight of these. Even so it is at the present time; many are very particular in regard to the traditions of man, but have counted as common those things which God has made holy. A wonderful example of this we have in the Sabbath question (see Eze. 22:25, 26), and in the desecration by fairs and festivals of the churches which have been set apart for God's service.

LESSON 11.—Jesus and Nicodemus. John 3:1-16. **Golden Text:** "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Verse 16. The great lesson in this scripture is the one which Jesus sought to teach Nicodemus,—except a man be born again he cannot see the kingdom of God. This is also a lesson which we cannot learn by our own reason, nor accomplish by our own power. It must be learned by simple faith in the power of God's word.

LESSON 12.—Jesus at Jacob's Well. John 4:4-26. **Golden Text:** "Whosoever drinketh of the water that I shall give him shall never thirst." Verse 14. Apart from the great truth which is set forth in the golden text, that salvation comes through our Lord Jesus Christ, we may also learn two other lessons: First, we must be willing, as did the woman of Samaria, to receive the truth of God through whatever source he may send it to us; and, second, to acceptably worship God we must worship him in spirit and truth. Both of these principles are set at naught in these days. Some of the most precious truths of God's word are set aside and called Jewish, simply because God gave them through the Jews. But Jesus says, "Salvation is of the Jews;" and, again, many times we are taught that it does not matter so much what we believe, if we only have the right spirit. But the right spirit always has respect to the truth; and he who worships in the Spirit of God will be continually learning of the truth of God.

THESE twelve lessons take in the life of our Lord Jesus Christ from his birth up to the close of his first year's ministry. They are a most interesting study, not only as regards the lessons themselves, but as regards the history of the times to which they pertain. In and through it all may be seen the working out of God's plan for the salvation of the race.

LESSON XIII.—SABBATH, SEPTEMBER 29, 1894.

TRIUMPHANT ENTRY INTO JERUSALEM.

Lesson Scripture, Luke 19:28-48.

28. And when he had thus spoken, he went on before, going up to Jerusalem.
29. And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called the Mount of Olives, he sent two of the disciples,
30. Saying, "Go your way into the village over against you; in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him."
31. And if anyone ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him.
32. And they that were sent went away, and found even as he had said unto them.
33. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?
34. And they said, The Lord hath need of him.
35. And they brought him to Jesus; and they threw their garments upon the colt, and set Jesus thereon.

36. And as he went, they spread their garments in the way.
37. And as he was now drawing nigh, even at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen;

38. Saying, Blessed is the King that cometh in the name of the Lord; peace in heaven, and glory in the highest.

39. And some of the Pharisees from the multitude said unto him, Master, rebuke thy disciples.

40. And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

41. And when he drew nigh, he saw the city and wept over it,

42. Saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes.

43. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side,

44. And shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45. And he entered into the temple, and began to cast out them that sold.

46. Saying unto them, It is written, And my house shall be a house of prayer; but ye have made it a den of robbers.

47. And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him;

48. And they could not find what they might do; for the people all hung upon him, listening.

Do not fail to notice how few subjects are embraced in this chapter, and how easily it may be held in mind. Of course no one will fail to note that what is done with the chapters in this study may be done with any other portions of the Bible, and you have doubtless been applying it in your reading and study elsewhere. Of course the Epistles and some chapters of instruction in the gospels are more difficult of analysis than simple narrative. Yet a little observation and close thought will enable you to recall at will the location of many things in the Bible with which you are familiar in a general way, but the benefit of which you have largely lost because you could not tell where they are, or turn to them without the aid of a concordance.

1. When Jesus had spoken the parable recorded in the preceding lesson, toward what place did he go?

2. When he reached the Mount of Olives, what did he do?

3. What commission did he give the two disciples?

4. What did they do with the colt when they had brought it to him?

5. What did they do as they went?

6. What took place when they came to the brow of the mountain?

7. In what words did the multitude praise the Lord?

8. What did some of the Pharisees say to Jesus?

9. What did Jesus reply?

10. What did Jesus do when he came near the city?

11. What was the cause of his weeping?

12. What did he say would come upon Jerusalem?

13. How complete did he say the destruction of it would be?

14. Why was all this to come upon it?

15. When Jesus came to the temple, what did he do?

16. What did he say to the buyers and sellers?

17. What did he continue doing in the temple?

18. What did the chief priests and others seek to do?

19. Why did they not effect their purpose?

NOTES.

1. It would be a good thing to take a few moments of the class time in an outline review of the lessons of the quarter. If the lessons have been well studied, it need not take more than five minutes to give the main topics of chapters 12-19. Perhaps someone will give a complete outline of them. One pupil may be asked to give the subject or subjects of one chapter, and another of another. A good drill, also, will be to take up the chapters promiscuously, going backwards and forwards; or a certain event or parable may be named and the pupils asked to tell where it is found. But do not let this exercise, necessary as it is, draw the mind away from the important lesson under consideration. The student may give himself this test at home.

2. "I TELL you if these should hold their peace, the stones would immediately cry out." Why would this be?—Because, long before, this thing had been foretold in prophecy. See Zech. 9:9. God's word cannot fail. If men will not act the part assigned them, the very stones will do their work. God's word is so full of life that it can animate the stones. Compare Matt. 3:9.

News and Notes.

FOR THE WEEK ENDING SEPTEMBER 10.

RELIGIOUS.

—The American Tract Society is erecting a new building in New York City covering a ground space of 100 feet 7 inches by 94 feet 6 inches, and twenty stories in height.

—Rev. Walter Clayton Clapp, a High Church Episcopal minister, and formerly a professor in the theological seminary at Nashotah, Wis., has gone over to the Roman Catholic Church, and is studying with the Paulist fathers in New York City for the priesthood.

—Under the auspices of the American Sunday School Union, a combination car has been fitted out for service in the Northwest. It is named the Good News, is the pioneer in this special line of work, and is under the direction of Mr. E. B. Stevenson, of Cedar Rapids, Iowa. It cost \$8,000.

—The London *Chronicle's* Rome correspondent says: "The pope has sent a circular letter to the Italian bishops requesting them to instruct the clergy to refrain from secular subjects in their sermons. The occasion for the letter arose from the preaching of political reforms by some priests."

—On the 30th ult. there was celebrated the 113th anniversary of the Episcopal Church at Rehoboth, Md. The old church walls are of brick, and said to be in a good state of preservation, although the woodwork is considerably dilapidated. It is one of the few remaining churches built in colonial times.

—The *Catholic Review* suggests that if a second operation for cataract on Mr. Gladstone's eyes should result in total blindness, "the great Father may be forcing him to inaction, meditation, and solitude before summoning him to judgment," that his "illustrious career may be crowned with conversion to the Faith." But it is not blindness of eyes that produces that kind of conversion.

—Dr. E. Winchester Donald, successor of Phillips Brooks, in Trinity Church, Boston, criticises those "small-souled Episcopalians who report large gains when they have only gathered into their folds a number of Methodists, Baptists, Presbyterians, and members of other denominations." He says that "this is no increase of the army; it is only a shifting of the troops." This is the extreme of "Low Church" Episcopalian sentiment.

—Another pretty Chinese girl of 16 years, who had been sold by her stepparents to a San Francisco highbinder "husband," escaped from her prison "boarding house" one night recently and found a guide to the Presbyterian Chinese Mission. Her sellers and buyer sought through the court to recover their victim, but the judge, being satisfied of the sinister purpose of the transaction, placed her under the protection of the mission.

—The American Bible Society publishes the Bible and parts thereof in the following languages: English, German, French, Welsh, Spanish, Portuguese, Danish, Swedish, Italian, Dutch, Croatian, Hebrew, Icelandic, Lithuanian, Syriac, Arabic, Russian, Bohemian, Hungarian, Polish, Gaelic, Irish, Finnish, in various African native languages, in the languages of the natives of the South Sea islands, in Armenian, Slavonic, Turkish, Chinese, Japanese, and a variety of Indian tongues.

—The New York *Independent* says: "For some time there has been in some of the Roman Catholic dioceses the custom of receiving priests from Irish theological schools, and it is said that at a recent ordination in Ireland clergymen were ordained for the Pittsburg, Sacramento, and St. Paul episcopates. The number of such, however, is rapidly decreasing, and before long it is believed that the United States will furnish the American Church with all the missionaries it needs."

—Even the New York *Voice*, notwithstanding its usual sagacity, endeavors to make the Catholic people believe that the temperance utterances of their church, through its "holy father" and "plenary councils," really mean something more than expediency. It even tries to make them believe that logically they should vote the Prohibition ticket, notwithstanding the plain declaration of an authorized spokesman that the church's use of fermented wine in the eucharist forbids the idea of prohibition. The *Voice* makes the mistake of attributing to Bishop Watterson, of Columbus, Ohio, the prohibition of liquor dealers from membership in Catholic societies, whereas his decree was simply that saloon keepers should not be officers in such societies. And herein is the utter inconsistency of the decree; for if a saloon keeper may be a member of the church and a member of a society recognized by the church, why not an officer in the society? Such temperance doctrine is as deceptive as the glittering religious liberty baubles which the "corrector of heretics" has been throwing out for the admiration of the American people of late. The indorsement of the bishop's position by Satolli is also held up as a commitment of the church to ultra temperance principles; but Archbishop Corrigan, of New York, speaking

for his archdiocese, says the admission of a principle is one thing, and the practical application of it at all times is quite another thing. And this is Roman Catholic policy all the time and everywhere.

SECULAR.

—Governor Waite, of Colorado, has been renominated by the Populist party.

—At Union City, Ind., on the 4th inst., fire destroyed property to the value of \$150,000.

—Preparations are being made for a great industrial exhibition at Stockholm, Sweden, in 1897.

—It is reported in Yokohama that fifty Japanese camphor makers in Formosa have been massacred by Chinese.

—A young lawyer of Louisville, Ky., only 24 years of age, has become violently insane, it is said, through the use of tobacco.

—The seizure of two vessels being built in British waters for use in the war between China and Japan has been ordered by the government.

—There is revolution in Venezuela, and a sanguine battle between 800 rebels and 900 government troops resulted in victory for the government.

—Several citizens of Portland, Oregon, have formed a corporation, with a capital stock of \$1,000,000, for the purpose of building beet-sugar factories in that State.

—Late advices by steamer from Australia state that influenza is prevalent in many parts, and medical men think the disease will be carried to America.

—The Turkish Government has decided to rebuild Solomon's water conduits, at Jerusalem, and join them to the ancient Arab aqueducts. The cost is estimated at \$400,000.

—A Berlin dispatch says that Great Britain is bartering with Turkey for the island of Cyprus, in the Mediterranean Sea. The proposition is to give the island of Crete and \$12,000,000 for Cyprus.

—The commission appointed by President Cleveland to inquire into the causes of the recent strike of railway employes has adjourned, to meet at Washington City, on the 26th inst., and formulate a report.

—The grand jury of New Orleans has unearthed a mine of crookedness on the part of city officials, and indictments have been reported against eleven councilmen, including the president and the city engineer.

—The Russian Government is said to be seriously considering the project of connecting the Baltic Sea and the Black Sea by a waterway, which can be done by constructing a canal between the Dnieper and Dwina Rivers.

—A press correspondent in Battleford, N. W. T., Canada, says that region is in danger of a general Indian uprising. They had already seized all the arms, ammunition, and horses belonging to the settlers in that neighborhood.

—The officers of the steamer *Peru*, which arrived in San Francisco from the Orient last week, report that in entering and leaving the port of Yokohama the steamer was piloted through the torpedo gauntlet by a Japanese war vessel.

—Cuban advices report rioting at Villafranca, near Havana, owing to the opposition of the people to the sale of the common land. Attacks were made upon the property of purchasers, and troops were sent to quell the disturbance.

—Great excitement is said to prevail in the Coolgardie mines, Australia, over the finding of a \$30,000 nugget of gold. Mining laborers immediately struck for higher wages, arming themselves to prevent others from taking their places.

—A law recently enacted in Louisiana provides as follows: "Marriage between white persons and persons of color is prohibited, and the celebration of such marriages is forbidden; and such celebration carries with it no effect, and is null and void."

—Dr. Walter Lindley, founder and superintendent of the Whittier State School (a reform institution) at Whittier, Cal., has resigned, and will resume the practice of medicine at Los Angeles. Mr. John E. Coffin has been appointed to the superintendency.

—Under the auspices of the W. C. T. U., the women of San Bernardino County, Cal., are to hold an experimental election on the day of the regular State and county election, November 6. Ballot boxes are to be placed at each polling place in the county, and every detail of an election carried out. The object is to demonstrate that women will vote if given an opportunity.

—General George Stoneman died at Buffalo, N. Y., on the 5th inst. Aside from a long military career, he served California as railroad commissioner and as governor. He was elected governor at a time when the repeal of the Sunday law was a live issue. One of the first acts of the Legislature elected during the campaign of 1882, which convened January 1, 1883, simultaneously with Governor Stoneman's induction into office, was to repeal the Sunday law, and the repealing act was promptly signed by the governor.

—The Supreme Court of Oklahoma has nullified a number of divorce decrees recently obtained in that Territory, thereby seriously embarrassing some prominent people who were divorced and afterward married. Some wealthy Boston victims are specially mentioned.

—A Berlin dispatch says that at Appalovates, Servia, a mob attacked a railway carriage in which King Alexander was riding, and the king and his suite narrowly escaped injury from the stones and other missiles that were thrown at them. And no arrests were made.

—A new industry has arisen in the transportation of the bitumen which constantly rises to the surface and floats about on the Dead Sea. The British consul at Jerusalem suggests that a steam launch and several lighters be placed on the sea for the purpose of furthering the industry.

—The Union Pacific Railroad Company has notified its employes that hereafter they must keep out of politics—must not even discuss political subjects. All who are not willing to forego this privilege of all nominally free men are requested to resign. That is worse than military discipline.

—It is now asserted that, after five years' suspension, work will be resumed next month on the deserted Panama inter-ocean canal. It is said that a combination of French and American capitalists will resume the gigantic enterprise. The estimated cost of completion is about \$100,000,000.

—Great excitement is reported in the Yucan River region, Alaska, on account of the discovery of rich placer gold mines. More than 1,000 men are said to be engaged in mining, and have obtained large quantities of the precious metal. Late advices from Juneau report \$100,000 at that place waiting shipment to San Francisco.

—It is reported that the leader of the American Railway Union at Pullman, Ill., endeavored to turn all the public charities sent there for the suffering poor into the hands of members of the order, to the exclusion of other sufferers. But as most of the relief work is in the hands of the Salvation Army, an impartial distribution is maintained.

—The Mexican Government has determined to discourage an influx of Anarchists to that country. Nine of that class who arrived in Vera Cruz from Barcelona, Spain, were promptly arrested. The Free Masons of the City of Mexico have issued a call to the fraternity to cooperate in the pursuit of Anarchists landing at Mexican ports.

—General Alger, of Detroit, Mich., says that he will not run for United States Senator, because it means the expenditure of \$250,000. The salary for six years would aggregate but \$30,000. Therefore, the man who seeks the office must do so merely for the honor, or as an investment in the chances of large perquisites outside of the salary.

—An indication of the direction of popular interest in these days is seen in the fact that in Melbourne, Australia, a funeral procession two and a half miles long followed a deceased horse jockey to his grave. Ordinary traffic was suspended; royalty and the most prominent men in Australia contributed wreaths, while cables of condolence were received from all over the world.

—The outside world is beginning to find out that the extent of the cholera plague in some parts of Russia has been kept in the dark. It has just come to light that at Nijni Nongorod, a business center of many provinces, the disease has been prevalent and is increasing. In Russian Poland, noted as the dirtiest part of Europe, the weekly average of cases is reported to be 5,000, half of which prove fatal.

—The Comte de Paris died on the 8th inst., at his residence in London. He served on the staff of General McClellan in the Army of the Potomac. In 1886 the count, with his son, and all direct descendants of any royal line, were exiled from France; but he never abandoned his pretense of being the rightful ruler of the French. His son, the Duke of Orleans, now in his 26th year, will carry on the pretense.

—At the International Hygienic Congress, recently held in Buda-Pesth, Dr. Harts read an elaborate paper, in which he argued that cholera is engendered and spread broadcast by the extensive religious pilgrimages to Mecca and other eastern points. He said it came largely from the valley of the Ganges, where there is utter disregard of sanitary precautions, and where the people habitually drink polluted water. The duty of watching these pilgrimages and places of ignorant and superstitious resort was urged upon the governments immediately concerned.

—It is now pretty well settled that the king of Corea is in sympathy with Japan in her contest with China over the control of the little kingdom. It seems to have been shown conclusively that Japan does not desire to acquire Corea, but to free her from Chinese control. So far that object has been successful, the king having, under Japanese support, dismissed the tyrannical Ming counselors. He has also been presented with a new national flag by the Japanese Government. It is claimed that the Chinese are sending out exaggerated reports of successes and of fictitious victories.

Signs of the Times

OAKLAND, CAL., MONDAY, SEPTEMBER 10, 1894.

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

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

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A BAPTIST paper in the South says, "Watch the Catholics," which is good enough advice in its way; but if we would not be deceived by Rome, we must set our eyes and hearts upon God's word as it is in Christ Jesus. He who hopes to escape from the evils which lie before, and to understand them by observing some of their principal agencies, will find himself surely deceived. God's "more sure word of prophecy" is given for this very thing.

EVERY false religion which has ever made its mark in the world, or which may in time to come, may be known by one principle, that of self, or selfishness. It manifests itself in the devising of schemes by which man becomes in some way his own Saviour. It is the development of this principle which has made the Papacy. Its working out is the mystery of iniquity. Its finished fruit is "the man of sin," "that Wicked," to be destroyed at Christ's coming. The same principle is the germ of Ancient Necromancy, Modern Spiritualism, Buddhism, and Christian Science. For instance, the definition given of "prayer" in one "Christian Science" publication is, "The religion of the soul; its search light after truth; its ceaseless longings for its own divinity." "The sacrament; self-conscious communion with the Father—our own spiritual ego." When man by himself and of himself can evolve himself from himself, eternity will have ended. Yet this is the task set it by every false religion.

SOME of the Protestant papers are beginning to see that they gushed rather freely over the much-lauded "temperance" decision of Papal Delegate Satolli. Bishop Watterson, of the diocese of Columbus, Ohio, who is an enthusiastic temperance advocate, decreed against the election of saloon keepers as officers in Catholic societies. From this decree an appeal was taken to Satolli, who promptly sustained the bishop. This action was hailed by many Protestants and Protestant journals as a great stride toward temperance and a powerful blow at the liquor traffic on the part of the Catholic Church. Those who were not blinded by the growing Protestant infatuation with Rome could plainly see that the decision was merely the upholding of the bishop's authority in his diocese, although couched in language calculated to tickle the temperance element in this country—which it did. But, to keep the matter from going too far that way, the apostolic delegate's decision has been explained for him by Monsignor Schroeder, of the Catholic University

at Washington. Speaking for Satolli, he says that the apostolic delegate did not promulgate a fundamental declaration concerning the manufacture, sale, or use of spirituous liquors, temperance, total abstinence, or prohibition. All that these letters contained, or were designed to contain, was a refusal to pronounce null and void a regulation of the bishop of Columbus promulgated for his own diocese alone. This was the precise object of the letters. They had no application to other dioceses, and, as Professor Schroeder points out, under church law could have no such application, and any other construction would be a distortion of Monsignor Satolli's words. He was defending the bishop's authority, and this was the full scope and extent of his utterances. As before stated, some of the Protestant journals are reluctantly admitting the situation, but with the faint hope that much may yet be done for the temperance cause by the Catholic Church. It is fair to assume that she will do nothing for temperance, or for any other cause, of which Protestants will have legitimate reason to boast.

An Encouragement.—A subscriber in the old Buckeye State sends us a remittance for a subscription for six months, reaching us a little late, so as to make a break in her year's numbers. But this dear soul, ill physically, is realizing the "hard times" in her experience. She writes, "I have stood at the washtub till 12 and 1 o'clock at night so that I could get my papers." She wishes the back numbers, as she does not wish to miss one, reading them herself and then passing them on to others. Her words of appreciation and earnest effort to obtain the truth are encouragement to us here. May God bless our subscribers and readers throughout the entire field for their self-denial for his sake, for their coöperation with us, and for their words of encouragement. The truth is the Lord's, and his the glory of its success, which he gives us the privilege of sharing.

DID MARTIN LUTHER HANG HIMSELF?

THE *Catholic News* and some other Catholic papers say that he did. It is an old falsehood, which some Catholic editors are honest enough to seem willing to admit. The following from the *Independent* of August 16 is to the point:—

"The Michigan *Catholic* gives its readers, as if it were abundantly verified, the ridiculous story of the horrible death of Martin Luther by suicide after a drunken debauch. We should think it would know better. . . . Special credit is due to the *Pittsburg Catholic*, which warns its readers as follows:—

"A story is going the round of the Catholic press that the arch apostate, Luther, met the fate of Judas—that in a drunken stupor he hanged himself from a bedpost. It is the revival of an old story, and is not well substantiated in history.

"The same paper says that certain Catholic papers are publishing a sketch in reference to 'the apostate priest Hyacinthe's courtship and marriage,' which 'could not be further from the exact truth if the party purposely designed it.' An editor deserves praise who will not 'take up a report against his neighbor' or his enemy."

The Poor Flock.—Here is a specimen of the religious wisdom which is doled out to its readers by a religious paper [*Free Methodist*, Chicago, May 23]:—

"The Bible plainly teaches that the heathen can be saved without the gospel. It as plainly teaches that the Jew may be saved without the gospel."

How is this done? Why:—

"In regard to the heathen, Paul, in Rom. 2:13-15, says, 'When the Gentiles, which have not the law, do by nature the things contained in the law,' such 'are a law unto themselves.'"

Of the Jew it is said that he has

"A revelation of the law—the moral law that points out the path of duty—and a system of religious forms and ceremonies by which to make atonement for disobedience. These were divinely given and were therefore a ground for justification."

The word of God declares that God's gospel is in all his works. Compare Ps. 19:1-4 with Rom. 10:18. But in the created works of God is "Christ the power of God, and the wisdom of God" revealed, (Rom. 1:20; Col. 1:16), for it was through Christ that all the work was wrought. He is "the true Light,

which lighteth every man that cometh into the world." "For there is none other name under heaven given among men, whereby we must be saved." The poor heathen who comes to any knowledge of God and receives it with all his heart, even though he may never have heard the name "Jesus," is as truly saved by the gospel of Jesus Christ as is the nineteenth-century Christian. And because of this will all the redeemed throng ascribe to the Lamb "blessing and honor and glory and power" "forever and ever." Praise God for the all-sufficient Saviour and the universal gospel. "What is the chaff to the wheat?"

It is going the rounds of the papers that "the ruins of the tower of Babel have been made to serve as a pedestal for a statue of the Blessed Virgin. The ruins form a hill, at the highest point of which a portion of the ancient wall still remains standing, having resisted up to this all the ravages of time. The Superior of the Carmelite missionaries of Bagdad, after offering the Holy Sacrifice of the Mass, placed the statue on the highest point of the wall." It is eminently appropriate. Babel was to the ancient world a monument of man's folly in trying to save himself, an effort which resulted in confusion. The system of the Papacy is the modern monument of the same folly. It has resulted in confusion, and it will at last go down to utter wreck, confusion worse confounded. The infidelity of France, the confusion of the Protestant world to-day, are the result of the system of the Papacy. It is not the people against which we bring the charge, it is against the system of human devising, human works, and human power in the salvation of men.

Catholics and Divorce.—We clip the following from the *Independent*: "The other day a Congressman's divorced wife was married at Sioux Falls, S. D., the Catholic Bishop Marty officiating. It has been generally supposed that the Catholic Church is very stringent about forbidding the remarriage of divorced people, and when the bishop was written to asking for an explanation, he replied very briefly: 'REVEREND DEAR SIR: Mrs. Dunham was not baptized.' That is, because she was not baptized, her first union was null and void. An unbaptized person cannot receive a sacrament like marriage. She stood in the position of a woman who had lived with a man without marriage and therefore was free to marry. If that is Catholic doctrine, it is none the less outrageous."

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