

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.

The Righteousness of God.—The righteousness of God is in his law; for "sin is the transgression of the law" (1 John 3:4), and "all unrighteousness is sin" (1 John 5:17). It therefore follows that the law which prohibits or forbids all sin or unrighteousness embraces in itself all righteousness.

The Law Is Righteousness.—But that God's law is righteousness is expressly stated in his word. Says the Psalmist, "My tongue shall speak of thy word; for all thy commandments are righteousness." Ps. 119:172. Again: "Thy righteousness is an everlasting righteousness, and thy law is the truth." "The righteousness of thy testimonies is everlasting." Verses 142, 144. Says the Lord through the prophet, "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:7. The law of God, his commandments, and his righteousness are synonymous terms. That people know righteousness who have God's law written in their hearts.

It Shall Not Be Abolished.—This righteousness, which is synonymous with his law, the Lord declares "shall not be abolished." Isa. 51:6. Jesus emphasized the same thing by saying one jot or tittle should not pass from the law till heaven and earth passed. See Matt. 5:17-20. On another occasion he declared that "it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. The same thing is taught all through the New Testament. In the Epistle to the Romans the law of God is made the basic truth of the plan of salvation. All are subject to the law (3:19); all have sinned, or transgressed the law (3:20). Hence the necessity of the death of Jesus Christ and the gospel of the grace of God. This law, the value, the universality, and the holiness of which is so emphasized, is the will of God, and the Jews, who did not know its deeper meanings, but only its outward form, had in what they did know "the form of knowledge and of the truth." See Rom. 2:17-20.

The law can no more be abolished than can the government of God.

God's Character in His Law—The law is the expression of God's character. As before stated by the scriptures quoted, it is God's righteousness. In fact, whatever is said of the moral attributes of God is said also of his law. God is said to be righteous, holy, just, true, sure, faithful, pure, wise, spiritual, perfect, merciful, everlasting, loving, etc. These adjectives, or their equivalent nouns, are spoken of God over and over again, but not more emphatically than of his law, either directly or impliedly. Read the whole of Psalms 119, where nearly all of the above qualities are spoken of God's law, under the various terms applied to it, such as law, commandments, statutes, testimonies, precepts, judgments, ways, words. Read also Ps. 19:7-9, where the terms "perfect," "sure," "right," "pure," "clean," "true and righteous," are all applied to the precepts of God. They are said to convert, make wise, rejoice, enlighten, endure, and warn. Love is the law's fulfilling; he who loves keeps it. 1 John 5:3. Judgment, mercy, faith, and the love of God (Matt. 23:23; Luke 11:42) are all component parts of the great reflect of God's character; and that law demands of every responsible soul all these things, and condemns those who do not meet its claims, as coming short of God's glory, or goodness of character. Rom. 3:20; Ex. 33:18, 19.

Man Unrighteous—Man is a sinner. Not only has he sinned in the past, but it is his nature to sin. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh [carnally minded] cannot please God." Rom. 8:7, 8. Man has no righteousness in himself; he cannot get it out of the law. In fact, man cannot of himself get righteousness from any source. In his natural condition, following his natural desires, he does not want righteousness. And even though he desired to do God's will, he could not do it, for God's law is of one nature, he of another. Therefore, while God's righteousness is in his law, man cannot get it from thence, because his very nature is against the law, antagonistic to its principles. He thus stands condemned by the law. And the law cannot impart to man its character, because man's fleshly nature is against it. Rom. 8:3.

Righteousness by Faith—But man's case is not hopeless. The sinless Son of God took man's sinful flesh and overcame sin in the

flesh. He kept all God's commandments in all their perfection while in the flesh. He demonstrated God's character in the flesh. He changed it from what might be called an abstraction of law, the way it presented itself to man apart from God, and incarnated it in mortal flesh, that by union with Christ the law or character of God might be triumphantly manifest in the mortal flesh of every soul who wanted it. How all this is done, how God does it all, we need not now inquire, nor could we comprehend the working of infinite power. But we may apprehend, or lay hold, of the righteousness of God. All that God asks on our part is to choose his way, to yield up our way, to renounce sin in both deed and nature, to admit our demonstrated and condemned condition, and to accept of the death of Christ for the death of which we were worthy, the life of Christ for our life, the character of Christ for our character. That is all. What a glorious exchange, the poverty and wretchedness of sin for the eternal riches and joy of righteousness! This is the gospel, which brings the righteousness of God upon all and into all who believe. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; . . . for therein [in the gospel] is the righteousness of God revealed from faith to faith." Rom. 1:16, 17. That righteousness comes to every man who will renounce all of self, and accept Christ for what he has revealed himself; and the law comes in as a blessed witness to show that the righteousness is the same that before condemned the sinner. Rom. 3:21.

The Righteous Man Keeps the Law.—The righteous man, the one whom God has made righteous, keeps God's law. The righteousness of God's law in Christ Jesus has been placed within and upon the man who has accepted Christ, and the righteousness within the heart recognizes the righteousness within the law, and by the same faith in Jesus Christ fulfills it. This is what the apostle states: "There is therefore now no condemnation to them which are in Christ Jesus. . . . For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God [did by] sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:1-4. He who hates God's law knows not Christ as Saviour. He who knows Christ, loves God's law, the blessed witness of the character of God, which is in him.

"Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

"PREPARE WAR."

SOME writers and speakers on religious topics are careful to say that they "are not alarmists." We suppose that some of them mean by this that they are not giving a false alarm, while others do not wish to be understood for a moment as looking for evil to come out of this "glorious civilization;" "no, no; the days may be evil, the times ominous, but out of it all comes human peace, prosperity, and glory!"

The true watchman of God, in these days, is an "alarmist." There are dangers that threaten the church and the world. God has pointed out these dangers in the "more sure word of prophecy." He has bidden his messengers to "cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1. Again he says: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. These are among the messages of alarm which God has given, and the faithful man of God will herald them to the world.

The cry of "peace" has ever been a popular one. The false prophets cried it in the times of Jeremiah and of Christ, but destruction came, nevertheless. God, who kens the future as the present, declared that the false prophets would cry, "Peace, peace," in the last days, and the cry is resounding from pulpit, platform, and press, as predicted. It requires no little daring and courage on the part of a popular minister to preach the truth; therefore, the majority preach the peace not of God. They might see the sword coming, and warn the people; but it is easier to close the eyes to the dangers that menace the world, and to preach the cry of peace, which lulls to slumber.

Never were the nations of earth so well prepared for war; and never were men more assiduously preaching, not the peace of the gospel of Christ, but a universal peace among the nations. Rev. T. DeWitt Talmage voiced this sentiment in a Memorial day oration at the Midwinter Fair, San Francisco. He said:—

There never will be another great war on the earth. Arbitration will take the place of war—glory to God and peace.

Upon this, one of the noted writers of today, a keen observer of men and nations, and one well versed in the history of war, remarks in the *Examiner* of June 3:—

This is the language of fools. Preparations for war have never—in so far as history can inform us—been made on so gigantic a scale as now. Never, in historical countries and historical times, have so many men been kept under arms, at so great a cost; never have weapons of war engaged in their invention and production so earnest and wide attention, and held so large a place in the industries; never have so great and expensive war ships been built and launched; never, in time of peace, in short, have men so sedulously prepared for war. It may seem to the clerical intelligence that all this is with-

out significance,—that it is done for fun,—men of sense take another and more sober view of it. Within the last forty years Europe has had no fewer than five great wars, and America one; and there have been a score of others as fierce, if not so destructive. Indeed, the last forty years have been the bloodiest forty years of the bloodiest century known to history. For only seventeen years has Europe been spared the spectacle of two or more powerful Christian nations tugging at one another's throats. Seventeen years is a long time in the life of Dr. Talmage; it impresses him. In the life of civilization it is hardly a pulse beat. Perhaps Europe and America will be ready seriously to "hail the dawn" of universal peace when they shall have had time to get their breath and bind up the worst of their wounds. In the meantime, whatever attention they can spare from their lungs and lesions they give to reloading.

The criticism is its own defense. It bears in itself sufficient evidence of its good sense, to every intelligent, candid man. And what we wish to point out is this: the very facts stated concerning the preparations for war were predicted by the prophet of God more than twenty-five centuries ago. Says the prophet Joel (3:9-14):—

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision."

The above scripture declares the time of the application of this prophecy. It is at "the harvest," the end of the world, or age (Matt. 13:39), the second coming of Christ (Rev. 14:14, 15), the time when the great day of the Lord's wrath is near (2 Peter 3:10). At that time the multitudes of earth, agitated as never before, are in the valley of decision as never before. Then it will be that the earth will be prepared for war, and the great battle of Armageddon will be fought. See Jer. 25:15-33; Rev. 16:16-21. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?" Amos 3:7, 8. "When they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5:3.

JOHN J. OBRIEN has an article in the *Catholic Mirror* advising that the cardinals of the Catholic Church be appointed from all parts of the world, with some degree of proportion to the number of Catholics, or to the number of the clergy. He thinks that the present method was the best possible when it was adopted, but the needs of the church seem now to demand a different method, and suggests a petition to the "Holy Father," signed by the clergy who favor such a method, "and then present it to the Holy Father for his approbation, if he considers it wise to do." We do not believe that it will be considered wise. Italy will have something to say.

WEAK faith makes weak men.—*W. Baxendale.*

General Articles.

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

THE STRANGER AND HIS FRIEND.

(Matt. 25:35-40.)

A poor, wayfaring man of grief
Hath often crossed me on my way,
Who sued so humbly for relief
That I could never answer nay;
I had not power to ask his name,
Whither he went, or whence he came,
Yet there was something in his eye
That won my love, I knew not why.

Once, when my scanty meal was spread,
He enter'd; not a word he spake—
Just perishing for want of bread—
I gave him all; he blessed it, brake,
And ate, but gave me part again;
Mine was an angel's portion then,
For while I fed with eager haste,
The crust was manna to my taste.

I spied him where a fountain burst
Clear from the rock; his strength was gone;
The heedless water mock'd his thirst;
He heard it, saw it hurrying on;
I ran and raised the sufferer up;
Thrice from the stream he drained my cup,
Dipt, and returned it running o'er;
I drank, and never thirsted more.

'Twas night; the floods were out; it blew
A winter hurricane aloof.
I heard his voice abroad, and flew
To bid him welcome to my roof;
I warm'd, I cloth'd, I cheer'd my guest,
Laid him on my own couch to rest,
Then made the earth my bed. It seem'd
An Eden's garden while I dreamed.

Stript, wounded, beaten, nigh to death,
I found him by the highway side;
I roused his pulse, brought back his breath,
Reviv'd his spirit, and supplied
Wine, oil, refreshment; he was heal'd.
I had myself a wound conceal'd,
But from that hour forgot the smart,
And peace bound up my broken heart.

In prison I saw him next, condemned
To meet a traitor's doom at morn;
The tide of lying tongues I stemm'd,
And honor'd him midst shame and scorn.
My friendship's utmost zeal to try,
He ask'd if I for him would die.
The flesh was weak; my blood ran chill;
But the free spirit cried, "I will."

Then in a moment, to my view,
The stranger darted from disguise;
The tokens in his hands I knew;
My Saviour stood before mine eyes.
He spake, and my poor name he nam'd:
"Of me thou hast not been ashamed;
These deeds shall thy memorial be;
Fear not, thou didst them unto me."

—James Montgomery.

CHRISTIAN EDUCATION.*

THERE is only one purpose worthy to occupy our time and our efforts, and that is to know God. God is love; all that he does is in love; everything that he does or says is but a revelation of that love of God; and the whole purpose of our lives ought to be to become acquainted with God, and to teach to others the knowledge of God. All that we know concerning God is revealed to us in and through Jesus Christ, and so the whole purpose of life ought to be to become acquainted with God as revealed to us in Jesus Christ, and to be able to give to others the knowledge of God as thus revealed.

When we speak of the subject of education, it is not a subject separate from the other ex-

*A stenographical report of a lecture, or talk, by Prof. W. W. Prescott, of Battle Creek College, Mich., at the Oakland camp meeting, May 14, 1894.

periences of the Christian. Christian education is simply a part, and a very important part, of the Christian experience. And just as when we try to instruct concerning Christian experience, it is impossible to put it all into one lesson, so when we come to speak on the subject of education, all we can do is to take one phase of it, or one thought connected with it, and dwell upon that. The subject is too large to attempt to cover it in any other way; and I thought that this morning, in the brief hour that we have, we would consider this special line,—how God reveals himself to us, and how we may become acquainted with God, and what relation this has, or ought to have, to our system and plan of education.

ONE PURPOSE.

You know in the general scheme of education, as followed at the present time, a course of study usually includes the sciences, mathematics, language, history, philosophy; and after pursuing for a given time a course of study in which each line of work is supposed to have its appropriate place, one is said to be educated. Now, I have no objection whatever to pursuing these studies; it is not that; they are all essential; but there should be one thought and purpose in it all; and one thought, one principle, should control in the arrangement of such courses of study, and in following them out, and that is to become acquainted with God, to learn of God.

HOW GOD IS REVEALED.

Now there are three ways in which God especially reveals himself. He reveals himself to us in his works. All true science is but the interpretation of the handwriting of God in the material universe, and all the study of the sciences as related to the works of God should be for that purpose, to see God in his works, and to learn how to read that which he has himself written in his works. Have you thought of this, that for more than two thousand years after man was created he had no written revelation of God, but that his text-book was nature, and that he was able to read God on every leaf of the trees, on every cloud that passed over the sky, and on every object in nature, and not simply as a theory, as an idea that there was a God that existed, but he was able to read in the works of God the love, the wisdom, and the righteousness of God. So clearly has God made this handwriting that if there had been a written revelation of God, man would have been without excuse if he did not know and obey God. The Scripture expresses it in this way: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." The eternal power and Godhead, or divinity, of God were so clearly written in the creation, and his attributes so clearly written upon the face of nature, that man would have been without excuse if God had given him no written revelation of himself; and for more than two thousand years there was no revelation; and yet God was seen in everything. That is, before sin had darkened and debased the mind so that it could not read the handwriting of God—closed the eye, as it were—man could read God in everything, and he could draw from the works of God those lessons of faith, of love, of wisdom, and of righteousness, that were necessary for him to

learn in order to live in perfect harmony with the Creator.

It is a significant fact to me that before sin entered into the world, with the face of nature as a text-book, with the works of God before the eye continually in which to read God,

THE SABBATH WAS THE ONLY OUTWARD OBSERVANCE

necessary to remind man of God. Before sin entered, the weekly requirement of the Sabbath, that sign, that memorial, that the God whom they worshiped was the God who made the heavens and the earth and all things that are in them, was the only outward thing, the only outward observance, necessary to turn the mind of man toward God; and that was to remind him that the living God, whom he worshiped, was the one whom he read in nature. But after sin entered, and thus debased the mind of man, then it became necessary that there should be more things to remind him of God. His spiritual vision began to grow dim, and his ability to read God in nature as the God of love, wisdom, and righteousness, to whom his worship was due, became less and less; and it became more and more necessary that God should supplement this with an explanation of what was clear before, and that man should be reminded again and again, and taught again and again, that the God who created these things was a God of love, wisdom, and righteousness, and that his service and homage were due to him as the Creator of all these things.

Then as sin increased, and man went lower and lower, his ability to read God in the face of nature became less and less, and more and more it became necessary to point out to him the lessons that were in nature. That is, I suppose, it was simply like this, that in early times, before man lost his power to read God in nature, the leaf that he looked upon taught him just as clearly of the wisdom, the love, and goodness of God, of his righteousness and holiness, as does this leaf to-day [displaying Bible]; and that just as upon this leaf is printed the statement that he is love, that he is righteousness, that he is wisdom, that he is the Creator and the Redeemer, so upon every leaf like this [displaying leaf] those same things were written. And just as you and I can open this book, and on this page we can read these statements concerning God, and thus become acquainted with him, just so they could look upon the leaves that were open before them all the time, the page of nature that was spread before them continually, and just as plainly they could read of the wisdom, goodness, and love of God, that he was the Creator, and that he was the Redeemer. Let me read a word upon that point:—

"The holy pair [Adam and Eve] were not only children under the fatherly care of God, but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between. They were full of vigor imparted by the tree of life, and their intellectual power was but little less than that of angels. The mysteries of the visible universe, the wondrous works of Him who is perfect in knowledge, afforded them inexhaustible sources of instruction and delight. The laws and operations in nature which have engaged men's study for six thousand years were opened to their minds by the infinite Framer and Upholder of all. They held communion with leaf and flower and tree, gathering from each the secrets of its life. With every living creature, from the mighty leviathan that playeth among the waters, to the insect

mote that floats in the sunbeam, Adam was familiar. He had given to each its name, and he was acquainted with the nature and habits of all. God's glory in the heavens, the innumerable worlds in their orderly revolutions, 'the balancing of the clouds,' the mysteries of light and sound, of day and night,—all were open to the study of our first parents. On every leaf of the forest or stone of the mountains, in every shining star, in earth and air and sky, God's name was written. The order and harmony of creation spoke to them of infinite wisdom and power. They were ever discovering some attraction that filled their hearts with deeper love, and called forth fresh expressions of gratitude."—*Patriarchs and Prophets*.

CLEARER REVELATIONS.

Now after man had lost the ability to read thus clearly the attributes of God in the face of nature, and to see him as his Redeemer, then God began to make clearer revelations to him, to meet him where he was; and as he went downward in the road of sin, God followed him with clearer and still clearer revelations; and when Christ came, he came as the great Teacher, to present in a still clearer light these same truths that were taught from the beginning in the face of nature. And you remember that Christ's teaching consisted very largely in calling attention to the lessons that were taught by nature, and in pointing out the instruction, and in getting connected in man's mind the thoughts, of God with the things of nature. You can readily recall the many lessons that are linked with the things which we see about us every day. "Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Now it is God's desire that every time we see the grass of the field and the flowers, we shall think of that. He says, "Consider the lilies of the field, how they grow; they toil not, neither do they spin." Every time we see the lilies, God would have us consider the lesson of their growth as applied to our spiritual growth. And you will find it difficult to think of any object in nature with which there is not a lesson connected in the Scripture. I was speaking of this point before our students one day, and afterwards one of them handed me a list of eighty-two different objects in nature with which lessons were connected in the Scripture, and gave me the reference to chapter and verse.

Now, when one is taught that way, do you not see that he cannot open his eyes upon the face of nature without it speaking to him all the time through the Scripture? The tree—"They shall be trees of righteousness." Does the sun shine?—"The Sun of Righteousness shall rise with healing in his wings." Are there clouds?—"He shall be a cloud by day." Is there rain?—"He shall rain righteousness upon you." We should connect these things of nature with God as he would have us. He has done it so that in every experience of life we should be reminded of him, and that we shall not forget God in any experience of life. "As the mountains are round about Jerusalem, so the Lord is round about his people." So in everything you may think of you will find a lesson connected with it.

(To be continued.)

It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle and learned and logical, but it may be ours to be noble and sweet and pure.—*Canon Farrar*.

HARMONY WITH APOSTATE POWERS A SIGN OF ENMITY TO GOD.

BY MRS. E. G. WHITE.

(Concluded.)

God has made provision in Jesus Christ that we shall keep the commandments of God. In this age of the world the powers of apostasy are seeking in every way to entice men into disobedience. The very work that Satan did in Eden he is doing to-day. He persuaded Adam and Eve that God had withheld some great good from them, and, while insinuating that God had not their welfare at heart, he pretended to have a deep interest in their advancement. Satan's falsehood prevailed; he succeeded in winning their confidence through promising them a greater breadth of knowledge than they had yet attained, even declaring that they should be as gods. God had placed upon them a very slight test. They were simply prohibited from partaking of one tree in the midst of the garden. Yet a violation of this one slight prohibition resulted in the fall of the human race. Though the action might be accounted small, yet it was disobedience and transgression; and, when weighed in God's balances, it was seen to be a most heinous sin. Adam's disobedience to God was the result of unbelief and ingratitude, and led him to take his position on the side of the great apostate, in giving credence to Satan's statements rather than to the word of God.

The history of Adam's transgression is before the human family, and is written for our admonition and warning, that we may realize how terrible is the sin of violating the least commandment of God.

We have full light upon the fact of how the Lord regarded Adam's transgression, and yet men presume to violate the fourth commandment. After the Lord created the world in six days, he rested on the seventh day, and sanctified the day of his rest, and bade men observe the day of rest throughout all generations. And yet men are repeating Adam's transgression, and are entering into a confederacy with Satan to war against God, in trampling upon the Sabbath institution. The church and the world are choosing Satan for their god and sovereign, and setting aside the God that made heaven and earth and all things that are therein.

Man lost his righteousness through transgression, and "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Through the righteousness of Christ, our substitute and surety, our obedience to God's commandments is made acceptable. Christ clothed his divinity with humanity, and endured the test upon the point of appetite, ambition, and love of the world, thus making it possible for man to keep the commandments of God through his imputed righteousness. Through faith in Christ, man becomes partaker of the divine nature, and is complete in him, as long as he walks in the light. But when light has come to a soul that has been in darkness in regard to the binding claims of the law of God, and the transgressor refuses to walk in the light, he is guilty before God, and is charged with apostasy. He chooses that sin shall have dominion over him, and therefore the penalty of the law is upon him. By his continued transgression he reveals the fact that he is at enmity with God, that his heart is carnal, and

not subject to the law of God. He repeats the transgression of Adam, accepts the insinuations of the fallen foe, takes his place on the side of the man of sin, and exalts Satan above God. In refusing the light, he becomes one with the ranks of apostasy, and chooses to act with the confederacy of Satan.

It was necessary that Christ should take upon him our nature, in order to prove the falsity of Satan's statements. The apostate cast contempt upon the law of God, and declared that it was impossible for men to keep God's commandment, which had been pre-ordained in the counsels of heaven. Therefore Christ became man's representative and surety, thus demonstrating to heavenly intelligences, to unfallen worlds, and to the human race, that, through coöperation with divine agencies, humanity could be pure and holy. By partaking of the divine nature they could meet the demand of a perfect and holy law. Of Christ it is written: "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

Adam failed to obey the commandments of God. Shall the sons and daughters of Adam continue in transgression, and also fail to obey? No one can enter into life who persists in disloyalty, since Christ was given to our world that he might save his people from their sins. When the young man came to Christ, saying, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus said to him, "If thou wilt enter into life, keep the commandments." It was not possible for the young man, or for anyone, to keep the commandments of God except through the merit of Jesus Christ. Without the shedding of the blood of Christ there could be no remission of sin, no imputation of the righteousness of Christ to the believing sinner. Christ endured the penalty of sin in his own body on the cross, and fulfilled all righteousness. The merit of the righteousness of Christ is the only ground upon which the sinner may hope for a title to eternal life; for Christ hath given himself for us, an offering and sacrifice to God, as a sweet-smelling savor. An infinite price was paid for man's redemption, not that he might be saved in his sins; not to make void the law of God. Paul says: "Do we then make void the law of God through faith? God forbid; yea, we establish the law." For though "by the deeds of the law there shall no flesh be justified in his sight," yet the righteousness of God, which is by faith of Jesus Christ, is witnessed by the law and the prophets.

How strange it is that the church and the world are joined together in a confederacy to do a work that God has especially prohibited! They disobey the commandments of God with impunity. The prohibition of God in the Garden of Eden was disregarded by Adam and Eve, and the most terrible consequences resulted. The Lord is placing the same test upon the human family to-day, and proving them by bringing to their attention the Sabbath, which is a memorial of God's creative power. In this memorial God testifies to the world and to heavenly intelligences that he made the world in six days, and rested—on the first day?—No, but on the seventh day. The same instruction comes to us to-day as when the Lord spoke to the children of Israel,

saying, "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations."

The Lord sends messengers of truth to the people; but when he brings words of stern truth to bear upon their consciences, there are many who are in no way pleased or grateful. The message of truth disturbs them in their ease-loving service of God, and they do not like the rugged, thorny path that is pointed out to them. They do not wish to separate from the world, to practice self-denial and self-sacrifice, and to attain unto the likeness of Christ. They desire to live at peace, and glorify self, and do not wish to identify their interest with that of Jesus Christ. They count that separation from the pleasures of the world, separation from the world's careless neglect of piety and devotion, is too heavy a cross for them to bear.

In rejection of light the hearts of men are hardened, and they finally unite with the agencies of apostasy in a work of compelling the conscience of those who do not agree with them, in persecuting and putting to death those who love God and keep his commandments. But the Lord says to his chosen people: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. . . . And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. . . . Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

The remnant people of God are to endure persecutions. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." They are to give the warning message against the power represented by "the beast." The prophet says of this power, which represents the Papacy: "There was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." The remnant church of God are to give the warning of the third angel to the world: "If any man worship the beast and his image, and receive his mark in his forehead, or in his

hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."

The church of God, despised and persecuted by the world, are educated and disciplined in the school of Christ. They walk in narrow paths on earth; they are purified in the furnace of afflictions. For Jesus' sake they endure opposition, hatred, calumny. They follow Christ through sore conflicts; they endure self-denial, and experience bitter disappointments; but their painful experience teaches them the guilt and woe of sin, and they look upon it with abhorrence. Being partakers of Christ's sufferings, they are destined to be partakers of his glory. In holy vision the prophet saw the triumph of the people of God. He says: "I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

PRIMITIVE PERSECUTIONS.

BY ELDER I. E. KIMBALL.

[This is article 7 in the series on the Early Apostasy. It is of interest studied by itself.]

Conversion of Constantine.

THE church, weakened, almost subdued, by apostasy, was also beset by the Roman sword, with the avowed design of her enemies to wholly break her allegiance to God and sweep her out of existence, as though Satan with dire malignity would cast down to the ground and stamp out the hated followers of Christ.

The first onslaught, under Nero, A.D. 64, is described by Tacitus, a heathen historian: "Vast multitudes were convicted, not so much on the charge of making the conflagration [the burning of Rome] as of hating the human race." Persecutions followed under Domitian, A.D. 95, Trajan, 98-117, Hadrian, 117-138, Marcus Aurelius, 161-180. In this emperor's reign wars, earthquakes, and inundations, famine and pestilence, so swept the empire that it never recovered, well fulfilling Christ's word in Matt. 24: 6-8. The hated Christians, for impiety in not rendering allegiance to the gods, were held to be the cause of the great disasters.

Under Septimius Severus there was persecution, A.D. 193-211, also in the reigns of Caracalla and Decius. In the reign of Maximinus, 235-238, earthquakes and calamities were rife, and, as usual, set down to the Christians' account. Then followed Decius, 249-251, when all Christians were required to appear before the magistrate in a given time and abjure Christ and sacrifice. He would, if it were possible, have extirpated Christianity. Again, under Gallus, 251-253, pestilence, drought, and famine were experienced. As usual, the cry was raised, "The Christians to the lions." Persecution continued under Valerian, 253-260, Aurelian, 274, and Diocletian. Maximian was after a time associated in the government, and became a fiery persecutor, when thousands upon thousands were put to death.

We have in the times of Diocletian and his associates in the government, Maximian and Galerius, the period known as the Era of

the Martyrs. In his time a learned French writer, Monsieur Godeau, computes the number put to death in one month as seventeen thousand, and that during the continuance of it, in the one province of Egypt, not less than one hundred and fifty thousand died by the violence of their persecutors, and five times that number through the fatigues of banishment and working the public mines, to which they were condemned. How many the lives sacrificed over the entire empire we cannot conceive.

But Christianity would not down in this way; it rather revived the church than otherwise. Satan now offers the kingdom of this world, upon the same condition as once before, to Christ in the wilderness. Soon the church, which asserted her liberty before the drawn sword, became a servile taskmaster to her vices and lordly paramours.

The conversion of Constantine marks a decided era in Catholicism. An edict, signed by Galerius, Constantine, and Licinius, A.D. 311, proclaimed toleration in matters of religion. Again, the edict of Milan, 312, gave unrestricted liberty. The sacred rights of conscience are herein asserted as the reason for such liberty.

Constantine marched down from France to Italy against Maxentius. The expedition involved all his future destiny. In extreme anxiety he earnestly meditated the aid of deity, and sought by the patronage of the gods to make his expedition successful. He had ever claimed the sun for his invincible deity. Now, above the blazing sun of noon, while standing before his army, as he told Eusebius, he sees a luminous cross, and over it written, "*In hoc signo vinces*," "In this sign thou shalt conquer." Policy, conquest, and universal dominion filled his thoughts. He was by turn boor, robber, murderer, and madman during his whole life. We cannot for a moment allow that God thus visited him to stimulate for conquest and glut his reeking sword. He bowed the knee for aid to the Christian's God. It is asserted that his conflict with Licinius assumed a religious phase as a struggle between the rival religions, Paganism and Catholicism. Fifty men eminent for piety carried the Labarum, or Standard of the Cross, and a multitude of priests thronged his train. Out of the blood and dust of battle Constantine came forth victorious, A.D. 323. And this is generally specified as the final step in his conversion. The great sword of Constantine achieved the final conquest of the Roman Empire to the church Catholic.

The briefest possible summary of the times shows Constantine "bishop in externals;" the clergy now the principal disturbers of the empire; orthodoxy and heterodoxy now settled by fathers and councils; bishops exalted as "ruler and governor, . . . your king and potentate, and . . . earthly god;" "*Chorepiscopi*," or country bishops, subjected to the metropolitans.

The laity were unwarrantably divided into the Faithful, the Catechumens, Kneelers, and Hearers. Sermons, if acceptable to the Hearers, were applauded vociferously. Bishops were empowered by the government to hear and decide all ecclesiastical, and, according to Eusebius and Sozomen, civil cases of adjudication. If before the civil magistrate either party deferred to the bishop, or desired him instead, thus it must be, and this must be final,

without the appeal that otherwise would bring it before the emperor.

At the first Constantine forbade the heathen to interfere with the Christians. Soon his edicts began to interfere with the heathen. Private sacrifices were forbidden. Some of the heathen temples were demolished. All his decrees favoring Christianity were restricted to the Catholic Church. According to Eusebius, he prohibited the worshiping of idols in cities and towns, commanded that no statues of the gods be erected, or sacrifices offered. Thus he prohibited religious opinions and punished the abettors. None can conceive how Constantine's edicts were in any sense more equitable than the heathen emperors before him had been, for if he had the right to erect a standard and make heathen, Christian, and Jew bow thereto, the former emperors had the same privilege, and were justified in erecting their standard and interfering with the Christians. In his views the religious opinions of heathen, Jew, and certain Christians were erroneous; but Diocletian believed, on the other hand, the Christian to be in the wrong. Each had a right to his opinion, but neither had the right to enforce his religious dictum upon anybody else. Thus Constantine no more sanctioned religious liberty than did his predecessors.

In a letter to Mithridates, bishop of Rome, he said he had so great reverence for the Catholic Church that he would not have him suffer in any place any schism or difference to exist. "The privileges granted on religious grounds [said he] are to be conferred only on followers of the Catholic law. It is our pleasure that heretics and schismatics be not merely debarred from the aforesaid privileges, but, furthermore, bound and subject to diverse charges."

The Jew even more than the heathen suffered the full blunt of imperial censure. A council, about the time of his accession, solemnly prohibited clergy and laity from eating with the Jews.

Lastly, the imperious sovereign opened his quiver against heretical Christians. Thus begins an edict:—

Hear ye now, O ye Novatians, Valentinians, Marcionites, and Montanists! Hear ye all who have embraced heresies of your own, . . . O ye enemies of truth! Ye adversaries of life! Ye counselors of destruction! Inasmuch as it is no longer possible to endure the pest of your destructiveness, we make proclamation by this edict that no one of you venture to take part in your wonted assemblies. To this end we command all your edifices wherein ye hold your meetings to be confiscated. And this determination of ours proceeds to such a length that we forbid not only your public assemblages, but your private gatherings, whether they be in houses or in any other place in your possession. As many of you as seek a true and spiritual worship, do ye come to the Catholic Church and obtain communion with its holiness, and to the Catholic Church we have directed your chapels, if chapels they can be called, to be delivered without delay. And all other places to you belonging we have commanded to be appropriated to the public treasury.—*Ap. Eps., VII. Const., III, 64, 65.*

Thus Constantine, still Pontifex Maximus to the heathen, became lord also of the Church catholic, a fitting prototype of the pontiffs of after times.

THE burden of suffering seems a tombstone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.—*Richter.*

HAS THE CHURCH OF ENGLAND PERSECUTED?

(Concluded.)

BY PERCY T. MAGAN.

[This article is No. 26 in the series entitled "A Review of Sunday Legislation in Century Nineteen," but it will be of equal interest to those who have not read preceding numbers. —Ed. S. of T.]

Now JAMES II. was followed by William of Orange and Queen Mary. This William proved himself no great admirer of ecclesiastical establishments. He belonged to the school of William the Silent—Holland's great champion of religious freedom and equality of all sects before the law. William of Orange abolished episcopacy in Scotland.

When the clergy of the Church of England saw how William viewed these things they reverted to James II., who had stolen away from his kingdom as a thief in the night. They refused to take the oath of allegiance to the new government, although this course was clearly inconsistent with their doctrine of "Divine Right and Passive Obedience." But William held them to their own doctrine; and because they refused to take the oath of allegiance to the crown, he proceeded to eject them from their sees. Since these sees had always been subject to the crown, and in a certain sense were crown property, his action cannot be criticised. Then the bishops denied the right of the Legislature to pass a law against their order, and they boldly declared that the sovereign had no authority to put such a measure into execution. All of this by advocates of the "Divine Right of Kings and Passive Obedience"! They next proceeded to elect bishops themselves. "In several instances, the unseemly spectacle was exhibited of two bishops for the same place, one nominated by the spiritual power, the other nominated by the temporal power.

There was another piece of chicanery of which these gentle shepherds were guilty. Many of them still retained their affection for James, but they had not enough of the true martyr spirit to face the anger of the government, or to risk the loss of their benefices. So they availed themselves of a "supposed distinction between a *king by right* and a king in possession." This was the old absurdity of *de facto* and *de jure*; as if any man could retain a right to a throne which his subjects prohibited him from occupying. The consequence was that while with their lips they took an oath of allegiance to William, they in their hearts paid homage to James. This was a wretched subterfuge. By it "a large body of the clergy were at once turned into concealed rebels." Writing in 1715, Leslie, by far one of the ablest of them, thus states their position:—

You are now driven to this dilemma,—swear, or swear not; if you swear, you kill the soul; and if you swear not, you kill the body, in the loss of your bread.¹

Nevertheless these disgraceful proceedings were productive of good—they caused both government and people to lose confidence in the *established system*. In century sixteen the tide began to turn against it. Since the next century no ecclesiastic has held the office of Lord Chancellor. Says Buckle:—

Since the beginning of the eighteenth century, there has been no instance [in England] of [an ecclesiastic] receiving any important diplomatic appointment, or, indeed, holding any important office in the State. Nor has this increasing ascendancy of laymen been confined to the executive government. On the contrary, we find in both Houses of

Parliament the same principle at work. In the early and barbarous periods of our history one-half of the House of Lords consisted of temporal peers; the other half of spiritual ones. By the beginning of the eighteenth century, the spiritual peers, instead of forming one-half of the Upper House, had dwindled away to one-eighth; and in the middle of the nineteenth century they have further shrunk to one-fourteenth. . . . Precisely in the same way, more than fifty years have elapsed since any clergyman has been able to take his seat as a representative of the people, the House of Commons having, in 1801, formerly closed their doors against a profession which, in the olden time, would have been gladly admitted, even by the proudest and most exclusive assembly.²

Even in later days has the Church of England persecuted. The great King William III. was followed upon the throne by a "foolish and ignorant woman, whose love for the clergy would, in a more superstitious age, have led to dangerous results." I refer, of course, to Anne, who became queen in 1702. New edicts of persecution were issued against dissenters. Hallam says:—

It is impossible to doubt for an instant that if the queen's life had preserved the Tory government for a few years, every vestige of the toleration would have been effaced.³

Moreover, soon after the accession of Anne there was a proposal to "debar dissenters of their votes in elections."⁴ And in "Ivimey's History of the Baptists," it is said that the death of Anne was an "answer to the dissenters' prayers."

George III. was one of the most despotic monarchs ever occupying the British throne. This is a fact that no American at least can gainsay. There was not a liberal sentiment in his whole make-up. Everything in the line of reform was an abomination to that narrow and ignorant prince. Says Fiske:—

It was the third George's ambition to become a real king, like the king of France or the king of Spain. From earliest boyhood his mother had forever been impressing upon him the precept, "George, be king!" and this simple lesson had constituted pretty much the whole of his education. Popular tradition regards him as the most ignorant king that ever sat upon the English throne. . . . He used to wonder what people could find to admire in such a wretched driveler as Shakespeare, and he never was capable of understanding any problem which required the slightest trace of imagination or of generalizing power.⁵

Nevertheless he was the darling of the clergy of the Church of England. His praises were sounded from every pulpit. The doctrine of "Divine Right" was exhumed and heralded on every side. All of this by the bishops of the Church of England, in behalf of the oppressor of the American people. It was indeed the king, and not the English people, who was anxious to enslave the colonists. Indeed, the American Revolution was known as the "king's war." Said Lord Rockingham in the House of Lords:—

Instead of calling the war, the war of Parliament, or of the people, it was called the king's war, his majesty's favorite war.⁶

And yet in all this great wickedness the clergy upheld him.

Nor in the elder day, did the Church of England behave very well in America. I take for example its doings in Virginia.

This church had taken deep root in Virginia. The early settlers of that colony were

¹Buckle, "History of Civilization in England," vol. 1, chap. 7, par. 42.

²Hallam, "Constitutional History of England," vol. 2, pp. 396-7. London edition, 1842.

³Vernon, "Correspondence," vol. 3, p. 223, London edition, 1841.

⁴Fiske, "The American Revolution," vol. 1, p. 38.

⁵"Parliamentary History of England," to 1803. London, vol. 19, p. 357.

cavaliers, and the cavaliers were Church of England communicants to a man.

About the time of the Revolution, however, the Episcopal clergy were falling into discredit.

Many of them were appointed by the British Government, and ordained by the bishop of London, and they were affected by the irreligious listlessness and low moral tone of the English Church in the eighteenth century. The Virginia Legislature thought it necessary to pass special laws prohibiting these clergymen from drunkenness and riotous living. It was said that they spent more time in hunting foxes and betting on race horses than in conducting religious services or visiting the sick. . . .

On the whole the system was such as to illustrate all the worst vices of a church supported by the temporal power. The Revolution achieved the discomfiture of a clergy already thus deservedly discredited. *The parsons mostly embraced the cause of the crown*, but failed to carry their congregations with them, and thus they found themselves arrayed in hopeless antagonism to popular sentiment in a State which contained perhaps fewer Tories in proportion to its population than any other of the thirteen.

At the same time the Episcopal Church itself had gradually come to be a minority in the commonwealth. For more than half a century Scotch and Welsh Presbyterians, German Lutherans, English Quakers, and Baptists had been working their way southward from Pennsylvania and New Jersey, and had settled in the fertile country west of the Blue Ridge. Daniel Morgan, who had won the most brilliant battles of the Revolution, was one of those men, and sturdiness was a chief characteristic of most of them. So long as these frontier settlers served as a much needed bulwark against the Indians, the [English] church saw fit to ignore them and let them build meetinghouses and carry on religious services as they pleased. But when the peril of Indian attacks had been thrust westward into the Ohio Valley, and these dissenting communities had waxed strong and prosperous, the ecclesiastical [Church of England] party in the State undertook to lay taxes on them for the support of the Church of England, and to compel them to receive Episcopal clergymen to preach for them, to bless them in marriage, and to bury their dead. The immediate consequence was a revolt which not only overthrew the established church [the Church of England] in Virginia, but nearly effected its ruin. The troubles began in 1768, when the Baptists had made their way into the center of the State, and three of their preachers were arrested by the sheriff of Spotsylvania. As the indictment was read against these men for "preaching the gospel contrary to law," a deep and solemn voice interrupted the proceedings. Patrick Henry had come on horseback many a mile over roughest roads to listen to the trial, and this phrase, which savored of the religious despotism of old, was quite too much for him. "May it please your worships," he exclaimed, "what did I hear? Did I hear an expression that these men, whom your worships are about to try for misdemeanor, are charged with preaching the gospel of the Son of God?" The shamefaced silence and confusion which ensued was of ill omen for the success of an undertaking so unwelcome to the growing liberalism of the time.⁷

But perhaps I have said enough. At any rate I have said all that I care to say in regard to the wrongs perpetrated upon humanity by the Church of England. We possess not the slightest affinity to a desire to blackmail the name and record of this institution, hoary with the frosts of time. But we are writing history now, and historians must deal with facts—hard, cold, pitiless facts, but facts none the less because they fall with a grating sound upon the ear of the Church of England votary. And a historian who will garble facts in order to palliate the guilt attachable to crimes perpetrated in the name of religion, is himself unworthy of his office, and is deserving of the bitterest execration which his injured fellow-beings and the unborn generations can heap upon him.

⁷Fiske, "Critical Period of American History," pp. 78-81. Houghton, Mifflin & Co., Boston, 1892.

¹Somers' Tracts, vol. 13, p. 686. London edition, 1809-15, edited by Sir W. Scott.

In conclusion we can only say that if Justice Brewer, in his famous decision which we are reviewing, intended to prove that "this is a Christian nation" by virtue of the historic place which the Church of England has occupied in it, we must again aver that should she be clothed again with governmental power, persecution would again be rife in the land. If not, then history itself is a meaningless fable. The Church of England has persecuted in the past. Clothe her with political power in America, with all its "dissenting" sects, and we can only sum up the result in the words of the ancients, *vae victis*—woe to the vanquished.

THE LORD'S DAY.

BY ELDER MATTHEW LARSON.

"I WAS in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Rev. 1:10.

If there is to be a reformation in the last days, in respect to the observance of the Sabbath, as we have already shown that there will be, it becomes at once a matter of no little interest and importance to us to know, not only *how* we should observe it, but, also, *which* day should be observed. That there is, and should be, such an observance in the present dispensation is quite generally and freely admitted; but, unfortunately, there seems to be considerable difference and controversy as to the particular day. That the Lord has such a day in this dispensation, however, is clearly proven by our text, Rev. 1:10.

Now, here is a day plainly recognized, as late as A. D. 96, as the Lord's day. "I was in the Spirit on the Lord's day," says John. But our text does not inform us which particular day of the week is here referred to, the *first* or the *last*, the second, third, fourth, or fifth. The day is simply referred to and mentioned as a well-known institution, in need of no further explanation. Hence, we must go elsewhere in order to determine which particular day is intended. But where shall we go?—To the Bible, of course, for it is the only source to which we may go, and from which we may expect to obtain any reliable or authoritative information upon any question of this nature. If it does not furnish this information, then everyone must be left to decide the matter for himself as he may see fit.

Since "the Lord's day" is a new term, it is sometimes urged that it must, therefore, be used to designate a new institution, the first day of the week. But where does the Bible tell us that it is the first day of the week? Certainly our text contains no such information; and we challenge anyone to find any other text, either in the Old or in the New Testaments, that affirms or teaches any such thing. The first day of the week is never once mentioned in any of the inspired writings as a sacred day, or by any sacred title whatsoever. Whenever and wherever they speak of it, it is invariably spoken of as a common day, by its common title. *Nowhere* is it ever said to have been *blessed* or *sanctified*. Not even *once* is anyone ever said to have been blessed for keeping it, or condemned for its non-observance. *Nowhere* do we find any law or command, either by Christ or any of his apostles, for its sacred observance, nor where it is said that anyone ever did so observe it. And Paul says, "Where no law

is, there is no transgression." Rom. 4:15. Hence, in the very nature of things, its observance is not, and cannot be, a Christian obligation. Sunday, therefore, is not, and cannot be, the "Lord's day."

On *one* occasion, and *only* one, do we find mention of any religious meeting being held on the first day of the week, and that was only a *night* meeting, when it is said the disciples had come together to break bread. Acts 20:7-14. But here it is not even *once* hinted, or intimated, that they had ever met on that day *before*, or that they ever would *afterward*. It was a farewell meeting. Paul was on his way up to Jerusalem, where he expected to be taken and put to death (verse 38), and did not know that he should ever see their faces again; and hence this meeting. He had remained with them over the Sabbath, and just as soon as the Sabbath was past and the first day of the week had come, he sent his fellow-laborers,—Luke, Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus,—who were accompanying him on their way into Asia (Acts 20:5), down to the seashore, to sail on around to Assos, a distance of about forty-five miles by water, to meet him the next day, while he himself would remain overnight, hold this farewell meeting with the brethren at Troas, and attend to the breaking of bread. Thus, while Paul and the brethren were holding this meeting, his companions in the ministry were, by Paul's express appointment (verse 13), toiling all night on their way to Assos. And early Sunday morning, just as soon as "break of day" came, Paul resumed his journey, going on foot a distance of nearly twenty miles. A strange proceeding on his part, to say the least, if he had considered that day to be the "Lord's day," or the "Christian Sabbath"! That we are correct in this conclusion as to the traveling of Paul and his companions having taken place on Sunday, there can be no doubt, since it is a well-known fact that the Bible reckoning invariably begins the day with sunset. Thus, this being a night meeting, held on the first day of the week, would put it on what we now call Saturday night, and the "break of day" would be Sunday morning. See Lev. 23:32; Deut. 16:6; Josh. 8:29. Professor McGarvey, of the Disciple Church, says:—

I conclude, therefore, that the brethren met on the night after the Jewish Sabbath, . . . and, considering this the beginning of the first day of the week, spent it in the manner above described. On Sunday morning Paul and his companions resumed their journey.—*Com. on Acts*. See also Prof. H. B. Hackett, "Life of Paul," by Conybeare and Howson, *et al.*

"But," it is argued, "Christ, after his resurrection, invariably met with his disciples on the first day of the week, and thus by his example he designed to teach us that we shall observe it." This, however, we deny. Christ *never*, so far as the record goes, met with his disciples on but *one* first day,—the day of his resurrection (Matt. 28:1; Mark 16:1-14; Luke 23:54-56; 24:1; John 20:1-19),—and in nearly every instance where mention is made of this day we notice that inspiration has taken the precaution of plainly informing us that the day preceding it, the seventh day, was the Sabbath, and that, too, by expressly calling it so.

We are now prepared to consider which day is meant by our text in Rev. 1:10. It is generally admitted that John wrote his gospel after he wrote the book of Revelation.

Now if the apostle had intended the first day of the week by the term "Lord's day" in Rev. 1:10, is it not strange that, when he came to writing his gospel a little later, he should so ignore the day as to again call it simply by its *secular* name, the "first day of the week," thus indicating it to be just a common work day?

Which day, then, is the Lord's day? Which day does the Lord claim as his day? What saith the Scriptures? Of which day does John speak when he calls it the "Lord's day"? As already remarked, the text, Rev. 1:10, does not tell us which particular day of the week is referred to, but simply mentions it as a *well-known* institution, needing no further explanation. Had he meant to designate a new institution, such as the first-day sabbath would have been, the very nature of the case would have been such as to have called for and demanded an explanation. No such explanation being given, however, we are forced to the conclusion that he had in mind an *old* institution. And the *only* institution that had existed of the kind was the Sabbath, the seventh day of the week, and, hence, that must be the institution referred to.

The Greek term *kuriakē*, here rendered "Lord's," is defined by Donnegan in his Greek lexicon as follows: "*Adj.* pertaining to or relating to a master,—in ecclesiastical authors relating to God or to Christ." Hence, "*hē kuriakē hēmera*," "the Lord's day," a day relating to or belonging to God or to Christ. It may belong to either or to both. The Greek term "*kurios*" (Lord), from which the adjective *kuriakē* (Lord's) is derived, is applied in the New Testament both to God and to Christ. In proof of which see Luke 2:22, 26; Acts 2:34; 3:19, 20; Rev. 11:15.

The Bible expressly tells us which day Jehovah claims, which day belongs to him, namely, the seventh day of the week. He says of it, "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. God says it is "my holy day" (Isa. 58:13), *i. e.*, it is the "Lord's day."

This settles the question so far as Jehovah is concerned. But does it belong to Christ also? Is he Lord also of the same day?—"The Son of Man is Lord *also* of the Sabbath." Luke 6:5. See also Matt. 12:8; Mark 2:28. Then it is his day *also*,—the "Lord Jesus Christ's day." We have Christ's own words for it. Will anyone dare deny him by saying it is not, or that it must be some other day? Christ says, "All things that the Father hath are mine." John 16:15. "And all mine are thine, and thine are mine." John 17:10. Hence, the Sabbath belonging to Jehovah, it belongs to Christ also.

But how does it come to belong to Christ? What right has he to claim it? *Answer*—Because it was he who made it. "For by *him* [Christ]," says Paul, "were *all things created*, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created *by him*, and *for him*."

Who, then, was the active agent in creation?—Christ. Who was it that worked during the six days of creation?—Christ, the Son of God. And who was it, then, that *rested* on the seventh day and "blessed" and "sanctified" it?—The same being who labored during the six days of creation, of course, Christ. "All things were created *by him*, and *for him*." Hence, it was *he* who *blessed* and *sanctified*

the day, *i. e.*, he made it, and, hence, it is his day—the Lord Jesus Christ's day.

"But," says the objector, "the record says it was God who blessed and sanctified the day." True, and is not Christ declared to be God?

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, *The mighty God*, The everlasting Father, The Prince of Peace." Isa. 9: 6.

"He was in the world, and the world was made by him, and the world knew him not." "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. *All things were made by him; and without him was not anything made that was made.*" John 1: 10, 1-3.

And was the Sabbath made? Christ says it was. "And he said unto them, The Sabbath was made for man." Mark 2: 27. Who made it, then?—Christ, for "*all things were made by him.*" This settles the question beyond dispute. We learn, then, that the Sabbath belongs to Christ in a most specific sense, for not only has he declared himself to be Lord of that day, thus claiming the day as his, but that he was its author, having made it the Sabbath by resting, or Sabbathizing, on that day, and then *blessing and sanctifying it*. How very proper, then, that it should be called the "Lord's day." "I was in the Spirit on the Lord's day," says John. He has a day, and that day is the seventh day of the week, as we have abundantly proven. And its observance is obligatory upon every follower of Christ, for he has said, "If ye love me, keep my commandments." John 14: 15.

Ruthven, Inva.

THE LORD IS HIS HELPER.

A MERCHANT in New York pledged to the Lord a certain portion of his business receipts as fast as they were collected. He called this the Lord's insurance money, for, said he: "So long as I give, so long will the Lord help and bless me, and in some way he will give me the means to give. It is a blessing to my heart to keep it open in gratitude, a blessing to dispose it to gladden other hearts, and the surest way to keep the Lord's favor with me."

The results of his experience were blessed indeed, as he said: "I never realized before how he helps me in all my business plans. Things happen daily which show me that someone who knows more than I is protecting me. Bad debts have been paid which I did not expect. Errand boys just getting into sly and bad habits have been discovered ere their thefts had proceeded far. As I needed competent help in my business, it has come just as it was wanted.

"When customers were about to fail, somehow their debts to me were paid, although they failed to pay others.

"A severe fire came to my office and seemed to have swept all my valuables away. But it was stopped at just the right moment, and not one thing valuable was lost. The insurance companies paid me enough to replace every damage, and the office was renewed better than before. The Lord sends me business enough to pay my debts, while others are dull.

"I cannot tell why it is, except that I always pray for my business, and ask the Lord to bless it, for the good of others, and that the means which come from it may be used for his cause.

"When I stop giving, business stops coming. When I stop praying for it, perplexities arise. As long as I pray for it, all moves easily, and I have no care or trouble.

"The Lord is my banker, my insurer, my deliverer, my patron, and my blessed guardian of temporal things as well as spiritual."—*The Wonders of Prayer*.

THE STANDARD.

IS THE Bible our standard of faith and practice? Are we to judge of our religious state from the correspondence of our experience and practice with its teachings? So says the whole Protestant church. Whatever they divide upon, they are united in this, that the word of God is the supreme law of human action. Here they meet upon common ground. And this is the true view of the case. If the Bible is of any authority, it is of the highest authority. By this word we must be judged at the last day, and by this word we should prove ourselves. The great tendency is to ignore the teaching of the Bible. And it requires watchfulness and energy to resist the common tendency. In a rapid stream he who would not be borne down by the current must row hard and constantly. Preaching by explaining and enforcing the word of God has well nigh gone out of fashion. The text is generally taken from the Bible, though some modern pulpit orators base their Sunday-evening discourses upon popular proverbs, slang phrases, or quotations from Shakespeare. But from whatever source the text is taken, the body of the sermon is made from the sayings of men, or from the periodical literature of the day. We have a great deal of preaching for the times; we need preaching for eternity. Preachers are demanded who can "*speak with authority*, and not as the scribes," who read smooth essays that lull their hearers into a feeling of false security.—*Earnest Christian*.

LOWELL ON CHRISTIANITY.

JAMES RUSSELL LOWELL, some years ago, in an after-dinner speech in London, referring to a sneerer at religion, said: "When the microscopic search of skepticism which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and found a place on this planet where a man can live in decency, comfort, and security, supporting and educating his children, unspoiled and unpolluted; a place where age is revered, infancy respected, womanhood honored, and human life held in due regard; when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone and cleared the way and laid the foundation and made decency and security possible, it will then be in order for the skeptical *literati* to move thither and ventilate their views. But so long as these very men are dependent upon the religion they discard for every privilege they enjoy, they may as well hesitate a little longer before they seek to rob the Christian of his hope, and humanity of its faith in the Saviour, who alone has given men that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."—*Selected*.

FIVE words cost Zacharias forty weeks' silence.—*Fuller*.

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*.

PITCAIRN.

[The following poem was written by a lady, a relative of Elder E. H. Gates. The little girl whose presence on these shores was the inspiration of the pretty lines, is a granddaughter of Brother J. R. McCoy, but adopted by Elder Gates as his own. We know that our readers will be pleased to read the poem.]

INNOCENT and tender eyed
Darling, all the world beside
Hath not sweeter face than thine.
Tropic tree and tropic vine
Lent their winning grace to thee,
And their beauty strange and free.

Where the breakers' fleecy foam
Breaks about thine island home,
And the cliffs above them rise
'Neath the sunny tropic skies,
Thou hast grown in grace and truth
And the beauty of thy youth,
Far from evil, taught and blest
By the lessons which are best.

Dainty-featured, darling girl,
How thy dusky lashes curl
Over dark blue, English eyes,
Mirror of thy native skies,
And thine olive-tinted cheek
Seems deliciously to speak
Of the sunny, Southern days,
Clearly bright, without a haze.

Thine is not like coral isles,
Ringed about the lovely miles
Of the smooth and wide lagoon,
Burning in the summer noon,
Never length of shelly strand,
Never breadth of shining sand,
But the waves with heavy shocks
Break against the beetling rocks,
For thine island, grand and free,
Is a mountain in the sea.

Half way up the mountain spreads
Level space, and o'er the heads
Of the dwellers there we see
Tropic palm and banyan tree,
Hill and vale diversified,
Far above the rushing tide.

Never taint of salty sea
In the sparkling purity
Of the precious upland spring;
Never fear of famishing
In the days when all the South
Faints beneath the touch of drought;
Still the water springeth pure,
Never-failing fountain, sure,
Through the days when leaves of palm
Droop in stirless, sultry calm.

We repeat and emphasize
All this scene, while sunny skies
Bend above protectingly,
And the shining of the sea
Sends no glare to this calm height,
And the flowers blossom bright;
Garden fair and fruitful field
All their varied produce yield.

When the breezes seek the height,
How refreshing the delight
Of the pure, health-giving air,
For the salty vapors sink
Ere they reach the lofty brink
Of the lifted island fair.

Pausing for a pleasant space,
Then the mountain's lofty grace
Lifts above the plateau wide;
On the rugged mountain side
Creeping green each path enshrouds
To the summit in the clouds,
Far above the ceaseless flow
Of the tide, that sweeps below,
So far lifted as to hush
All the din of thund'rous rush
Rising from the frantic swirl
Of the breakers when they hurl

All their strength in useless war;
For the strong foundations are
Built of rock, which shall not stir
Till the sea shall pass away.

Oh, the lifted island height
That may teach example bright,
For the world is like a sea,
And the lifted Cross the height
That can reach above the care
And the sorrow everywhere,
Lift our hopes, and bless each life,
Triumph over sin and strife!

Love the truth, my darling child;
Grasp its treasures undefiled;
And its saving strength shall be
Best of all God giveth thee.

THE HEARTHSTONE.

MAN IN THE HOME.

A MAN'S real character will always be more visible in his household than anywhere else; and his practical wisdom will be better exhibited by the manner in which he bears rule there than even in the large affairs of business or public life. His whole mind may be in his business; but, if he would be happy, his whole heart must be in his home. It is there that his genuine qualities most surely display themselves,—there that he shows his truthfulness, his love, his sympathy, his consideration for others, his uprightness, his manliness,—in a word, his character. If affection be not the governing principle in a household, domestic life may be the most intolerable of despotisms. Without justice, also, there can be neither love, confidence, nor respect, on which all true domestic rule is founded. Erasmus speaks of Sir Thomas More's home as "a school and exercise of the Christian religion." "No wrangling, no angry word was heard in it; no one was idle; everyone did his duty with alacrity, and not without a temperate cheerfulness." Sir Thomas won all hearts to obedience by his gentleness. He was a man clothed in household goodness; and he ruled so gently and wisely that his home was pervaded with an atmosphere of love and duty. He himself spoke of the hourly interchange of the smaller acts of kindness with the several members of his family as having a claim upon his time as strong as those other public occupations of his life which seemed to others so much more serious and important.

MAN AND HIS WIFE.

For a man to enjoy true repose and happiness in marriage, he must have in his wife a soul-mate as well as a help-mate. But it is not requisite that she should be merely a pale copy of himself. A man no more desires in his wife a manly woman than the woman desires in her husband a feminine man. A woman's best qualities do not reside in her intellect, but in her affections. She gives refreshment by her sympathies, rather than by her knowledge. "The brain women," says Oliver Wendell Holmes, "never interest us like the heart women." Men are so often wearied with themselves that they are rather predisposed to admire qualities and tastes in others different from their own. "If I were suddenly asked," says Mr. Helps, "to give proof of the goodness of God to us, I think I should say that it is most manifest in the exquisite difference he has made between the souls of men and women, so as to create the possibility of the most comforting and charming companionship that the mind of man can imagine." But though no man may love a woman for her understanding, it is not the less necessary for her to cultivate it on that account. There may be difference in character, but there must be harmony of mind and sentiment,—two intelligent souls as well as two loving minds:—

"Two heads in council, two, beside the hearth,
Two in the tangled business of the world,
Two in the liberal offices of life."

DISAPPOINTMENT IN MARRIAGE.

Some persons are disappointed in marriage because they expect too much from it, but many more, because they do not bring into copartnership their fair share of cheerfulness, kindness, forbearance, and common sense. Their imagination has perhaps pictured a condition never experienced on this side of heaven; and when real life comes, with its troubles and cares, there is a sudden waking up as from a dream. Or they look for something approaching perfection in their chosen companion, and discover by experience that the fairest of characters have their weaknesses. Yet it is often the very imperfection of human nature, rather than its perfection, that makes the strongest claims on the forbearance and sympathy of others, and, in affectionate and sensible natures, tends to produce the closest unions. The golden rule of married life is "Bear and forbear." Marriage, like government, is a series of compromises. One must give and take, refrain and restrain, endure and be patient. One may not be blind to another's failings, but they may at least be borne with good-natured forbearance. Of all qualities, good temper is one that wears and works the best in married life. Conjoined with self-control, it gives patience,—the patience to bear and forbear, to listen without retort, to refrain until the angry flash has passed. How true it is in marriage that "the soft answer turneth away wrath!"

MORAL INFLUENCE OF A WIFE.

There are few men strong enough to resist the influence of a lower character in a wife. If she does not sustain and elevate what is highest in his nature, she will speedily reduce him to her own level. Thus a wife may be the making or the unmaking of the best of men. An illustration of this power is furnished in the life of Bunyan. The profligate tinker had the fortune to marry, in early life, a worthy young woman of good parentage. "My mercy," he himself says, "was to light upon a wife whose father and mother were accounted godly. This woman and I, though we came together as poor as poor might be (not having so much household stuff as a dish or a spoon betwixt us both), yet she had for her part 'The Plain Man's Pathway to Heaven' and 'The Practice of Piety,' which her father had left her when he died." And by reading these and other good books, helped by the kindly influence of his wife, Bunyan was gradually reclaimed from his evil ways, and led gently into the paths of peace.—*Selected.*

GIVE THE CHILDREN YOUR COMPANIONSHIP.

PARENTS do not, as a rule, sufficiently appreciate the value of their own personal companionship as a factor in the bringing up of their growing girls and boys. A parent is apt, while giving his children a great deal of many other things, to give them but little of himself. But the little girl who is so favored through the years as to have her mamma for friend, playmate, and companion, rarely, if ever, goes wrong when she grows up. And the boy feeling the subtle tie of the camaraderie between his parents and himself is "grappled" to home, and its pure and ennobling associations, as with "hooks of steel."

John Habberton, in a late article, relates the following incident of a preacher, who, when consulted by a father about a bad son over whom he had expended great agonies of prayer, but whom otherwise he had left to his own devices, said: "My friend, your prayers won't do that boy any good unless you give him a good bit of your own companionship. Make yourself actively his friend, taking an interest in all his affairs, and he won't ask for bad company."—*Annals of Hygiene.*

THE LEAST OF THESE.

SHE had little of earthly beauty,
She had less of earthly lore;
She climbed by a path so narrow,
Such wearisome burdens bore!
And she came, with heart a-tremble,
To the warder at heaven's door,

And said, "There were hearts of heroes;"
She said, "There were hands of might;
I had only my little children,
That called to me day and night;
I could only soothe their sorrows,
Their childish hearts make light."

And she bowed her head in silence,
She hid her face in shame,
When, out from a blaze of glory,
A form majestic came,
And, sweeter than all heaven's music,
Lo, someone called her name!

"Dear heart that hath self forgotten,
That never its own hath sought,
Who keepeth the weak from falling,
To the King hath jewels brought.
Lo, what thou hast done for the children,
For the Lord himself hast wrought!"

—*Woman's Journal.*

HOUSEHOLD RELIGION.

SURELY this is the only kind worth mentioning; that is, the religion which is not felt in the household from day to day, the religion which confines itself to the church and to Sunday, or to a certain round of outward observances, must be spurious. It certainly will not pass muster as genuine Christianity.

The sort of piety on which Christ puts his stamp studies the comfort of all around. It is full of sympathy, brotherly kindness, and friendly aid. It is considerate for other's feelings, and scrupulous about other's rights. It carries a cheerful countenance, speaks pleasant words, and abounds in little deeds of love. It does not forget that happiness is made up mainly of trifles, being not a single magnificent gem, but a mosaic composed of a thousand pieces; and it resolves to enroll itself in the number of happiness makers, burden bearers, who scatter flowers, diffuse sunshine, and take all possible pains to give pleasure.

Of what vital importance it is to every household that it be a shrine of this religion! How otherwise can the children grow up good? Of what use is right instruction by the preacher one day in the week if it be offset by bad example at home six days? What avails a formal lecture from the parent now and then if it be not emphasized by a consistent life?

Blessed are the children of true Christian parents, day by day drinking in wholesome spiritual food and strengthening moral nutriment. Blessed are the parents of Christian children, sending forth into the future prolonged influences for good, permanently represented on the earth by intelligence and virtue long years after they themselves have passed away. How miserable the estate of those whose names must go down to posterity linked with creatures of wretchedness, vice, and crime! Too late for repentance do such behold the legitimate outcome of the absence of household religion.

Some have we seen whose own parents had left in their hearts and lives a precious legacy of Christian faith and love divine. Yet they themselves were not pious, and so were making a break in the chain, and defrauding their children of that boon which should have passed on without diminution. Those children had no godly influences around them, and hence in the hour of temptation would have no sweet memories to hold them fast, and in the stress of the world's conflicts they would be almost sure to deteriorate. An impaired vitality of virtue would probably be

passed on in turn to their children, and so the stock would degenerate. How sad!

Let every man that is a man, every woman that is a woman, reflect very seriously on these things, and in some moment of sacred silence answer honestly one or two questions: Will your children have as good a chance as you had, not merely in temporal but in spiritual matters? or will they reproach you some day, and say that they have been robbed of the best part of what should have been theirs? Are you doing by them as you would wish to be done by? They have a right to receive from you an example of positive piety. It will be worth to them more than lands and gold.

Household religion, something that shall brighten the eye, sweeten the voice, check the hasty word, alter the impatient tone, make the brow smoother, the heart happier, and the home a paradise—this is what we need. May it grow and prevail mightily throughout the land in this year of our Lord 1894.—*Indian Witness.*

THE CHILD CHARACTER.

THE first character of right childhood is that it is modest. A well-bred child does not think it can teach its parents, or that it knows everything. It may think that its father and mother know everything—perhaps that all grown-up people know everything—very certainly it is sure that it does not. And it is always asking questions and wanting to know more.

A second character of right childhood is to be faithful. Perceiving that its father knows best what is good for it, a noble child trusts him wholly, gives him its hand, and will walk blindfolded with him if he bids it.

A third character of right childhood is to be loving and generous. Give a little love to a child and you get a great deal back. It loves everything near it when it is a right kind of a child, would always give the best it has away if you need it, does not lay plans for getting everything in the house for itself, and delights in helping people. You cannot please it so much as by giving it a chance of being useful in ever so little a way. And because of all these characters it is cheerful.

Putting its trust in its father, it is careful for nothing; being full of love to every creature, it is happy always, whether in its play or its duty.

So, then, you have the child's character in these four things,—humility, faith, charity, and cheerfulness.—*Ruskin.*

"WHERE'S MOTHER?"

WHEN the tired father returns home at night from the office or shop, when the children come home from school, the first question is always—unless she stands in the very hall before their eyes—"Where's mother?" It is often said that the mother is the home. This question is one of the many proofs of the truth of this proverb. Unless the mother is in the house, the vital principle of the home seems to be lacking. She comes, and comfort, love, and joy seem to enter with her. She goes, and there is a sort of breathless and uneasy waiting time until she comes back again.

To the true mother the knowledge that she is thus indispensable to the loved ones should be one of the choicest possessions. It is only by cherishing the spirit which prompts the question, "Where's mother?" that she can properly instill into the hearts of her children that "passion for home" which one of our great writers has called the "first characteristic of manly natures." And yet, not infrequently, a tired mother will exclaim impatiently, "I wish I could stir without hav-

ing an outcry, 'Where's mother?'" To one who sets true value upon life and its duties and pleasures, such words come with an awful shock. Pearls seem to have been cast wastefully before the feet of such a woman.

But even if a mother hold most dear this precious tribute of love, how many are there who take pains to be at home when the children come, or, if she must be absent, to leave word for them, or to tell them before they go in the morning or at noon that she expects to be gone when they return, with the reasons and regrets? It is only by mutual thoughtfulness in these so-called trifles that the harmony of the home life can be preserved; and woe to her who does not appreciate them at their true value. It is impossible that the busy mother of a family, with shopping to do, calls to make, and meetings of various kinds to attend, should always be in when the children come home from school. It would show an undue regard for sentiment if she were to shut herself away from the outside life which every woman needs so much, and which she needs especially for the benefit of her family. But by following this rule, to tell the children in the morning, whenever she can, just where she is to be, and how soon she will be at home, she may keep alive, and still foster, though she is absent, the sacred flame which she so prizes.—*Selected.*

THE BAR.

YOUNG man, has not your eye been frequently attracted to a sign having the following common word on it, "Bar"? Avoid the place; it is no misnomer. The experience of thousands have proved it to be:—

A bar to respectability;
A bar to honor;
A bar to fame;
A bar to happiness;
A bar to home felicity;
A bar to heaven.

Every day proves it to be:—

The road to degradation;
The road to vice;
The road to the gambler's hell;
The road to the brothel;
The road to poverty;
The road to wretchedness;
The road to want;
The road to robbery;
The road to murder;
The road to prison;
The road to the gallows;
The road to the drunkard's grave;
The road to hell.

—*Selected.*

LAUGH.

LEARN to laugh. A good laugh is better than medicine. Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick room. Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows. Learn to stop croaking. If you cannot see any good in the world, keep the bad to yourself. Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache, or rheumatism. Don't cry. Tears do well enough in novels, but they are out of place in real life. Learn to meet your friends with a smile. The good-humored man or woman is always welcome, but the dyspeptic or hypochondriac is not wanted anywhere, and is a nuisance as well.—*Annals of Hygiene.*

EVERYTHING exists for some end—a horse, a vine. Why dost thou wonder? For what purpose, then, art thou? To enjoy pleasure? See if common sense allows this.—*Marcus Aurelius Antoninus.*

Mission Fields.

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

HAVE SOMETHING.

HAVE a tear for the wretched,
A smile for the glad,
For the worthy, applause,
An excuse for the bad,

Some help for the needy,
Some pity for those
Who stray from the path
Where true happiness flows.

Have a hope in thy sorrow,
A calm in thy joy;
Have a work that is worthy
Thy life to employ.

And, oh! above all things
On this side the sod,
Have peace with thy conscience,
Find peace with thy God.

—*Selected.*

PROTESTANT MISSIONS IN MEXICO.

BY ELDER D. T. JONES.

IN 1821 Mexico became an independent nation, after having been a Spanish province for just three hundred years. But to be independent of Spain was not to throw off at once the effects of three hundred years of spiritual bondage, nor, indeed, to become independent of papal rule. The Declaration of Independence was called the "Constitution of the Three Guarantees." These guarantees were religion, independence, and union. The guarantee of religion provided that the nation should be Roman Catholic, without toleration of any other faith. This guarantee continued in effect, practically, till the laws of reform, referred to in a previous article, were enforced, after the overthrow of Maximilian, in 1867. But a circumstance which the Mexican Government could not control, had, ere this, awakened an interest in the minds of many to hear the pure apostolic gospel. Sometimes blessings come in disguise, and so it was in this instance.

In 1847, when the American army penetrated the country to the capital, representatives of the American Bible Society accompanied this army and distributed Bibles in the Spanish language to all who would accept them. The Bible was an unknown book to the people; it was like a new revelation. Many devoured it eagerly, and the seeds thus sown afterwards bore fruit. But as yet for nearly twenty years no missionary dared to enter the country.

About the year 1850 Miss Matilda Rankin went from Bloomington, Illinois, to Brownsville, Texas, and, establishing herself there on the north bank of the Rio Grande, improved every opportunity to send Bibles into Mexico, or to otherwise introduce the gospel into that country. Since the experiment of sending Bible agents with the army of General Scott, and in that way learning of the desire on the part of many to possess a copy of the word of God, the American Bible Society felt a deep interest in Mexico, and only awaited an opportunity to send their colporters into the country. In 1860 Mr. Thompson, an agent of the society, was stationed on the border with instructions to improve every opportunity to send Bibles across the Rio Grande. About this time the political kaleidoscope was given another turn.

As we have already stated, the Laws of Reform were enacted in 1857, and directly following this a new constitution was adopted, providing for the fullest religious liberty, and the freedom of the press. The following year

Benito Juarez, the author of the "Laws of Reform," and a principal mover in the adoption of the new constitution, was elected president of the republic. The country was in a disturbed condition. For almost forty years insurrections and revolutions had followed each other in rapid succession; and, with the church party in bitter antagonism to his policy, it was not an easy matter to reduce the country to a state of tranquillity, and quietly enforce the constitution and laws. But Juarez was rapidly bringing order out of confusion when an unexpected obstacle suddenly presented itself. It was at this juncture that what is known in the history of Mexico as the French Intervention occurred. At first France, England, and Spain united and sent their ambassadors to Mexico to demand the satisfaction of claims which certain of their respective subjects held against the government. Finally England and Spain withdrew, but France, violating her plighted faith, marched her army to the capital and took forcible possession of the government. It was now apparent that the intervention on the part of Napoleon III. was only the first step in a plan to overthrow the republic and establish an empire on its ruins. The church party, encouraged by Napoleon III. and the pope, made one more grand effort to get possession of the government. They saw clearly that the republic must be overthrown, or their own power in civil matters must cease. It was decided to establish an empire, and, in order to secure foreign sympathy and support, it was further decided to offer the throne to a foreigner. Napoleon III. was authorized to nominate the candidate, and he offered the glittering prize to Maximilian, archduke of Austria. Maximilian accepted it, and after visiting Rome to receive the pope's blessing, which was given, with the further assurance that heaven approved the enterprise and would bring it to a successful issue, he set out for his new dominions, arriving in Mexico in May, 1864.

He was received with great demonstrations of joy by the church party, and repaired at once to the capital, amid every demonstration of royalty. President Juarez and his cabinet were driven from place to place, till they reached the little village opposite El Paso, Texas, which has since been named Juarez City. Here they kept up the form of government and directed the war against the imperialists. In December, 1865, Mr. Seward, then Secretary of State of the United States, notified the French Government that his government requested the withdrawal of the French troops from Mexico "within some convenient and reasonable time, . . . and thus leave the people of that country to the free enjoyment of the system of republican government they have established for themselves, and of their adhesion to which they have given what seems to the United States to be decisive and conclusive, as well as touching, proofs." This encouraged the Mexican patriots, and, after the withdrawal of the French troops, they steadily gained ground. The armies of the republic already held the northern part of the country, and this gave the Bible Society and the missionaries some opportunities for prosecuting their work. In 1866 Miss Rankin advanced to Monterey, and established a school, and a little later Mr. Thompson advanced to San Luis Potosi. In May, 1867, Maximilian, with two of his leading generals and the larger part of the imperial army, was captured at Queretaro, and a few days later Maximilian and his two generals, Mirimon and Mejia, were executed.

Thus ended the last struggle for Catholic supremacy in Mexico. From that time the republic was thoroughly established. The political power of the Church of Rome was broken. The only thing that now stood in the way of executing the Laws of Reform, and enforcing the provisions of the constitu-

tion, was the spiritual power which the Roman Church wielded over the masses of the ignorant people, through her numerous clergy and the confessional. But the special provisions which were made by the republic for free schools, and the protection of Protestants as far as possible from all mob violence, has gradually broken down prejudice, and opened up the country to the Protestant missionaries.

The various missionary societies began at once to lay plans for occupying this new field. The first plan adopted was for a union and undenominational work. In 1869 a minister was sent to Mexico City, and found the field already fully ripe. Two able priests had renounced the Catholic faith, and were preaching the gospel with power. The minister began his work under very flattering auspices; the best people of the city crowded to his meetings; many renounced the Catholic faith and became Protestants. It almost seemed that Protestantism was to make a rapid and easy conquest of the capital, but the preacher, intoxicated by his apparent success, made mistakes that disgraced the cause which he represented, and cast a cloud over its influence. The union effort was abandoned, and each society commenced work along its own lines. For a time the work moved slowly. In many places the missionaries could neither rent houses to live in nor buy food or clothing. In some places they were beset by mobs. Some were killed. In all 58 persons, of whom only one was a foreigner, sacrificed their lives in the interest of Protestant missions in Mexico—an average of one for every three months from 1873 to 1878.

There are at present not less than ten societies operating in Mexico, with a total of 177 foreign workers, 512 native workers, 385 churches, and 16,250 communicants. There are 11 religious periodicals published in the country and 4,000 pupils in Protestant schools. Every State, and almost every important city and town in the country, has been entered by the missionary. Catholic superstitions and prejudices are gradually giving way, and the civil and religious liberty which Protestantism inculcates is beginning to be recognized by the better class of people in the republic, as a needed and desirable reform. Juarez, the Washington of Mexico, though a descendant of the Aztecs, without a strain of foreign blood, no less a statesman than a patriot, in considering the influence which religion must exert on the commonwealth, said, "Upon the development of Protestantism largely depends the future happiness of our country." The rapid improvement of the country in business enterprise, education, and morality, as Protestant influence increases and the abuses of Catholicism are checked, shows the wisdom of this observation.

TEMPERANCE AND THE CHURCH.

ONE of the strangest things in modern so-called Christianity is the idea that the church in its church capacity is not a temperance society; that it needs a temperance organization within its church organization, to inculcate the principles of temperance. A church that does not include temperance in all things (1 Cor. 9: 25), in its precept and example, is not worthy the name of a Christian church. The following letter illustrates the thought. It is from Rev. A. Jeffery, a missionary at Ceres, South Africa, and is taken from the *Mission Field*. The village referred to is Prince Alfred's Hamlet, in the diocese of Cape Town.

"A fairly good and promising work is being carried on by a female native teacher in charge of the station. This village, before we started a lodge in it, was renowned for the insobriety of the inhabitants, which evil was by no means confined to the native races.

The population consists of about 200 white people, all of whom belong to the Dutch Reformed Church, and a mixed population of 150 persons, representing Bushmen, Hottentots, Fingoes, and Kaffirs, nearly all of whom belong to us and are baptized, many of the adults being confirmed and communicants. Since our temperance lodge has been opened, in 1891, there has been, I rejoice to say, a very visible improvement in the morals both of white and native races.

"There have been a good many failures, which I suppose one must reasonably expect, considering the temptation to which these people are exposed in a wine-growing district; but the fact of a temperance lodge doing its steady and persistent work amongst them has had the very desirable effect of checking an evil which threatened at one time to completely undermine our mission work."

Mrs. NAYLOR, a Presbyterian missionary to Japan, after a brief visit to America, was in San Francisco, recently, on the return trip to her field of labor at Kanazawa. Of missionary work in that country she says: "Missionaries can only enter Japan as teachers, and must have a passport before entering any city. These passports are given for five years or less, and must be renewed when they expire. All this renders itinerant work difficult. Yet these and even greater obstacles are met by the teachers, and the word is taken into towns and villages often sixty miles distant from the missionary station."

THE *Congregationalist* notes the reopening of the mission station of the American Missionary Association at Cape Prince of Wales, Alaska. Mr. and Mrs. Lapp, who were formerly stationed there, were, at the solicitation of the government, transferred to Port Clarence, and placed in charge of the Reindeer Station. Now, however, they return to Cape Prince of Wales with the approval of Dr. Sheldon Jackson, the government official.

The history of many of the interesting island groups of the Pacific are comparatively unknown to ordinary readers except through the writings of missionaries. When international complications arise, as a year ago at Samoa, or, more lately, at Ponape, so little is known of the locality or the people that it is like showing pictures to the blind. This little volume gives something of the history of the Tongas, the Hervey group, and the Marquesas Islands, before they were visited by the missionaries, and indeed were hardly known to the first navigators of those seas. The habits of the people, their government, the vegetable wonders on shore, and the great wonders of the sea about them, are graphically told in a manner that cannot fail to entertain and instruct young readers.—*The Christian Cynosure*.

THE TONGA ISLANDS

This is the second in a series of "Jottings from the Pacific." The author has produced a series of picturesque, descriptive articles written from a missionary point of view and tending to excite interest in these Pacific islands and people, to show how promising the field is for evangelical work, what has been done, and what may be done.—*The Independent*.

This book is one volume of the *Young People's Library* series. It contains 160 pages, is fully illustrated, and will be sent *postpaid for 60 cents*. Send for circular giving complete list of books published in the *Library* with press notices and description of each book. Address, **Pacific Press Pub. Co., OAKLAND, CAL., OR 43 BOND ST., N. Y.**

BAPTISM: Its Significance, Its Nature, and the Necessity for It. By E. J. Waggoner. *Bible Students' Library*, No. 79. Pacific Press Pub. Co., Oakland, Cal. 16 pp., 2 cents.

VIEWS OF NATIONAL REFORM.—*Bible Students' Library* No. 3, 13 subjects treated; price, 15 cents, postpaid. Address, Pacific Press, Oakland, Cal.

Our Work and Workers.

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

PITCAIRN MISSIONARY HYMN.

[The following hymn, written by Brother Charles M. Snow, for the occasion, was sung at the memorial service of the ship *Pitcairn*, held in Oakland S. D. A. Church, Sunday evening, June 10, a few days before the sailing of the ship on her third cruise. The tune is "Let Me Go," No. 504 of our regular hymn book.]

From the isles a plaintive pleading
Echoes o'er the sounding sea,
And the Heart of Heaven answers
In the Name of Calvary;
And that Heart that once was broken
With its load of sin and woe,
Still is yearning, still is pleading,
"I have saved you, will you go?"

CHORUS.

Oh, we know 'tis Jesus calls you
To his vineyard in the sea,
To the isles that waited for him,
To the lost ones calling thee!

What though loving ties may bind you,
Kindred dust, or weeping eyes,
Richer far will be the meeting
In the land beyond the skies.
Go then forth in heaven's keeping,
Sowing precious seeds in love;
Soon will come the glorious reaping,
Soon the rich reward above.

There'll be vacant places waiting
At the old familiar home,
There'll be eyes and hearts that follow
To whatever isle you roam.
Yet we grieve not at the parting,
Though for long and weary years;
God's reward will heal the heartache,
And his smile will dry the tears.

Speed them on, ye wings of heaven,
O'er the pathless, rolling sea.
"I'll be with thee," says the Master,
"I, thy Pilot, pilot thee."
I, who stilled the raging tempest,
I, who calmed the angry sea,
I, who tasted death to save you,
I, thy Pilot, pilot thee."

THE MEMORIAL SERVICE OF THE "PITCAIRN."

THE departure of the missionary ship *Pitcairn* on its third voyage to the South Sea islands was the subject of a farewell memorial service at the church in this city on the evening of the 10th inst. The occasion was one of profit, and the exercises were of a most interesting nature. The meeting was opened by singing, "Father, We Come to Thee," by the congregation, when Elder M. C. Wilcox read the following selections from the Scriptures: Isa. 48:1-4; Mark 4:35-41, and Matt. 28:18-20. Elder M. H. Brown offered prayer, and the song "Missionary's Farewell" was sung by the choir. An address was delivered by Brother C. H. Jones, giving a brief review of the outfitting of the vessel for former voyages and the work in the islands. Brother H. H. Winslow sang a solo entitled "Rocked in the Cradle of the Deep." Elder E. H. Gates, who went out on the first voyage and returned with the ship from her second tour, delivered a short address, partly in the nature of a charge to those going out as missionaries, laying special stress on the importance of revealing Christ to the people. Many of the islanders are already nominal Christians, but they do not know Christ. He also referred to the vast field as yet untouched by our workers, and in some parts of these fields the people are still cannibals. Yet somebody will have to go to these fields. The choir then sang "Hark! Hark! My Soul," after which remarks were made by members of the ship's company—Elder J. E. Graham, Brother W. G. Buckner, Brother J. R. McCoy,

Dr. J. E. Caldwell, and Brethren Wellman, Hicks, and Owen. At the close of these remarks the choir sang the "Pitcairn Missionary Hymn," which appears on this page. The exercises were closed by prayer by Elder Wilcox and benediction by Elder Gates.

There go out with the vessel this time twenty-seven persons, of whom nine compose the crew, fourteen are missionaries, and four are children from ten to fourteen years of age. To the names heretofore published there have been added those of Miss Maud Young, who returns to her home on Pitcairn Island, and Brother R. G. Stringer and wife, who arrived from Michigan on the 10th inst., prepared to embark on the ship. It is not expected that the *Pitcairn* will be gone longer than about six months, when she will be fitted out for a more extended voyage to entirely new fields, and carry a larger number of missionaries.

PERSONALITIES.

KEEP clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities. Personalities must sometimes be talked, because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Do not needlessly report ill of others. There are times when we are compelled to say, "I do not think Bouncer is a true and honest man." But when there is no need to express an opinion, let poor Bouncer swagger away. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing them. And as far as possible dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—*John Hall, D.D.*

AUSTRALIA AND NEW ZEALAND.

AUSTRALIA.

THUS far in 1894 the workers in Australasia have had much to encourage and prompt them to activity. Two tent companies have been at work in the suburbs of Melbourne, one at Williamstown, and one in Brighton and Auburn. A company of Sabbath keepers, which will in time be organized into a church, has been brought out at each of these places. At the same time there have been additions to the Prahran and North Fitzroy churches, so that, altogether, there are seventy-five new Sabbath keepers in Victoria since the camp meeting.

In New South Wales tent meetings have been held in Seven Hills, a fruit-growing district, about eighteen miles from Sydney, by Elder Arthur S. Hickox, assisted occasionally by Elders McCullagh and Starr. Here eighteen or twenty have accepted the message, and there is some talk of building a meetinghouse.

Our brethren in this vicinity are aroused to new activity by the recent summoning and fining of two of our brethren of the Kelleyville church, for Sunday labor. The action was taken under an old obsolete act of Charles II., which not only forbids labor but enjoins attendance at worship. Many condemn the action, and some uphold it. The agitation will bring the Sabbath question to the front.

For a year we have been planning to send laborers to Queensland, and now we hope that the time is near at hand when that colony will receive the warning message. Al-

ready there are small companies keeping the Sabbath, who plead for help. In one place there are said to be thirty Sabbath keepers, and they wait for instruction.

THE BIBLE SCHOOL.

The Bible school has been cut down somewhat, owing to the continued financial depression. Several of the canvassers who under ordinary circumstances could have earned enough in vacation to help them through the winter school, have found that, as times are so changed, this short vacation does not prepare them to enter this winter.

The permanent location of the school has received much study, and we hope that the matter will soon be settled. During the last two weeks two offers have been received, that are very encouraging, and we trust that one of these may be accepted.

NEW ZEALAND.

Elder G. T. Wilson, the president of the New Zealand Conference, has been visiting Kaeo, Auckland, Helensville, and other places in the North, and reports an excellent interest where he has been. Eight were baptized in Kaeo, and five in Helensville.

Brother Wm. Crothers, the colonial canvassing agent, who took a company of canvassers from Australia, at the close of the Melbourne meeting, reports that most of the canvassers are doing well, and he regards New Zealand as a good field.

Elder Steed, who was assigned to New Zealand by the Union Conference, but who was detained so long in Melbourne, on account of his health, has now reached his new field of labor. It is expected that he will settle in Palmerston North, which is the center of an important district, where there are many already interested in the truths of the message.

W. C. WHITE.

FIELD NOTES.

BROTHER W. H. BROWN reports the organization of a Sabbath school of twenty members at Joplin, Mo.

ELDER W. F. MARTIN reports the baptism of six persons at Ava, Perry County, Ark., and five at Ellsworth.

IN connection with the quarterly meeting at Stephenson, Mich., six were baptized and added to the church.

AFTER the close of the recent canvassers' school in Indianapolis, twelve members were added to the church there by baptism.

IN three months, ending May 4, our canvassers in Louisiana took 1,905 orders for books, notwithstanding the exceeding hard times.

ELDER S. P. HORTON is conducting tent meetings at Church Hill, Md., and states that the "rulers" are using herculean efforts to prevent attendance.

ELDER R. D. HOTEL has located in Wilmington, Del., and is conducting a series of tent meetings in that city. He reports the baptism of two sisters at Rock Hall, Md.

THE Indiana Conference Committee has placed six tents in the field for the season, beginning as follows: Fort Wayne, Connersville, Buffalo, Princeton, Lovee, and Nashville.

ELDER P. B. OSBORNE notes that the camp meeting last year at Bath, Me., left a good impression; and subsequent labor has led a goodly number to further investigation, twelve of whom had taken a stand for the truth at date of report.

UNDER the labors of Brethren J. W. Boynton and F. B. Armitage, a church of fourteen members has been organized near Goose Lake, Nebraska. The company has erected a new house of worship, and the Sabbath school membership is reported at thirty-six.

BROTHER J. E. EVANS reports a few days' labor through an interpreter of the Holland language at Fremont, Mich., when five persons started in the service of the Lord. Following this work he made a short stay at Muskegon, where four young people gave themselves to the Lord. At Baldwin a Sabbath school of sixteen members was organized, and weekly prayer meeting established.

THE Supreme Court of Tennessee has affirmed the Circuit Court in the case of Brother W. B. Capps, convicted of violation of the Sunday law by cutting corn on that day. He will now have to serve a term of imprisonment, and the State has squarely assumed the responsibility of enforcing the observance of a religious institution upon its citizens, regardless of their conscience in the matter.

ELDER ISAAC MORRISON and wife, formerly of the North Pacific Conference, have been selected by the Foreign Mission Board to go as missionaries to the Windward and Leeward Islands. This group is comprised in a British colonial government, of which the principal islands are Barbadoes, St. Vincent, Grenada, Tobago, and St. Lucia. They are also known as part of the Lesser Antilles, in the West Indies.

ELDER J. M. COLE writes encouragingly of the work on Norfolk Island. Some have commenced to keep the Sabbath of the Lord, although at the time of writing he had not preached a sermon on the subject. Of the population, he gives the number at 575; married couples, 91; widowers, 10; widows, 13; number above 21 years of age unmarried, 96; above 14 years, 77; under 14 years, 197. The island is about twenty miles in circumference.

CAMP MEETINGS FOR 1894.

DISTRICT NUMBER ONE.

- * New York.....July 26 to Aug. 6
* Virginia.....Aug. 7-14
* West Virginia.....Aug. 16-27
* Vermont, Morrisville.....Aug. 23 to Sept. 3
* New England.....Aug. 30 to Sept. 10
* Maine, Bath.....Sept. 6-17

DISTRICT NUMBER TWO.

- * Tennessee River, Bowling Green.....Aug. 27 to Sept. 7
* Florida, Seffner.....Nov. 8-18

DISTRICT NUMBER THREE.

- Ohio, Newark.....Aug. 10-20
* Indiana, Indianapolis.....Aug. 7-13
* Illinois.....Aug. 22-28
* Michigan.....Sept. 19 to Oct. 1

DISTRICT NUMBER FOUR.

- * South Dakota, Madison.....June 21-28
* Nebraska, Lincoln (Peck's Grove) Aug. 21-28

DISTRICT NUMBER FIVE.

- Texas, Cleburne.....Aug. 9-20
Arkansas, Fayetteville.....Aug. 16-27
Oklahoma, T.....Aug. 23 to Sept. 3
Colorado, Denver.....Aug. 30 to Sept. 10
Kansas, Emporia.....Sept. 6-17
Missouri, Warrensburg (Pertle Springs).....Sept. 19 to Oct. 1

DISTRICT NUMBER EIGHT.

- Sweden.....June 28 to July 8
Central Europe, Neuchâtel.....July 12-22

Appointments marked by a star will be preceded by a workers' meeting.

GEN. CONF. COM.

CHURCH SERVICES.

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

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

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

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

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

East Portland, Oregon.—Church, No. 507 East Ankeny St. 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 school 9:5 A.M. Sunday, 7:30 P.M., Bible study. Prayer meeting Friday at 7:30 P.M. All are welcome.

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.

SPECIAL REQUEST TO MEMBERS OF THE S. D. A. CHURCH AT OAKLAND, CAL.

We desire all members of the Oakland church to report to L. A. Phippeny, the clerk of the church, their present post office address, and also their street and number if they live in the city. This request pertains to both resident and non-resident members. We also request members to report to the clerk any change of post office or residence. It is certainly very desirable, and frequently a great convenience, for the pastors of the church to know where the members can be reached by a personal visit or by mail, and for this reason the above requests are made. We trust all the members will respond promptly, and it will be greatly appreciated.

Address L. A. Phippeny, Pacific Press, Oakland, Cal.

M. C. WILCOX, } Pastors.
M. H. BROWN, }

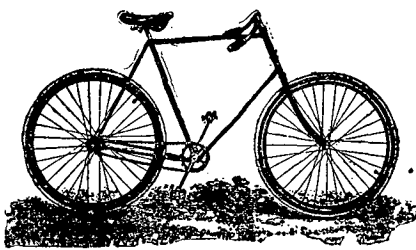
HOUSE AND FURNITURE FOR SALE.

HAVING been invited by the Pacific Press Publishing Company to labor in connection with their branch office in Kansas City, I desire to sell my residence property in Oakland, Cal., together with household goods, etc.

Lot 50 by 100 feet, with large six-room cottage, on sunny side of the street. Price, \$2,650. Terms: \$1,650 by January 1, 1895; \$500 in one year, and \$500 in two years, with interest at 8 per cent.

Also, 200 one and two-quart Mason fruit jars; all kinds of household goods and furniture for sale at very low prices, for cash.

Call on, or address, B. R. NORDYKE, 866 Milton Street, between Market and San Pablo Avenue, Oakland, Cal.



Cleveland Bicycles,

STODDARD & LEE,

306 McAllister St., San Francisco, Cal.

"Jesus Christ Our Righteousness." (Spanish.) A translation of Bible Students' Library No. 71; 8 pp.; price, 1 cent. Address, PACIFIC PRESS PUBLISHING CO., Oakland, Cal.

BIBLE QUESTIONS AND ANSWERS CONCERNING MAN. By Alonzo T. Jones. Bible Students' Library, No. 76 Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.

HEALTH AND TEMPERANCE BOOKS AND TRACTS.—Assorted Package No. 2; price, 40 cents. Fifteen subjects treated; over 100 pages. Address, Pacific Press, Oakland, Cal.

International S. S. Lessons.

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

LESSON I.—SUNDAY, JULY 1, 1894.

THE BIRTH OF JESUS.

Lesson Scripture, Luke 2:1-16.

- 1. Now it came to pass in those days, there went out a decree from Caesar Augustus, that all the world should be enrolled.
2. This was the first enrollment made when Quirinius was governor of Syria.
3. And all went to enroll themselves, everyone to his own city.
4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David;
5. To enroll himself with Mary, who was betrothed to him, being great with child.
6. And it came to pass, while they were there, the days were fulfilled that she should be delivered.
7. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.
8. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.
9. And an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they were sore afraid.
10. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people;
11. For there is born to you this day in the city of David a Saviour, which is Christ the Lord.
12. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.
13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
14. Glory to God in the highest, and on earth peace among men in whom he is well pleased.
15. And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.
16. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

Golden Text: "For there is born to you this day in the city of David a Saviour, which is Christ the Lord."

NOTE.—The time of this lesson is the autumn of B. C. 5, according to our common chronology, so that Jesus was born 1,898 years ago instead of 1,894. The calculations on which our common chronology is based were first published by Dionysius Exiguus, a monk, who published his calculations in A. D. 526. The place was Bethlehem of Judea, a village five or six miles south of Jerusalem. Its name, Beth-le-hem, signifies the house of bread. It is named after the fruitful corn fields adjacent. It was the town of Ruth and Boaz, from which sprung the family of David, and called the house of David, being the place of his birth, and where the records of his family were kept. Here it was that Jerome made the Latin translation of the Bible, called the Vulgate, A. D. 370 to 400. The city now contains about 5,000 inhabitants. The field of the shepherds was about a mile from the village. The rulers at this time were Augustus Caesar, emperor of Rome, and Herod the Great, the first of the 7 Herods mentioned in the New Testament, king of Judea. But most of the known world was subject to Rome. The population of Palestine is estimated by Hon. Selah Merrill as being at that time about 6,000,000, and of Galilee 2,000,000. Jerusalem is thought by Milman to have had a population of 2,556,000. It was at that time a city of great magnificence. The population of the Roman Empire was, according to the best statistics available, 120,000,000, of which 60,000,000 were slaves, 40,000,000 were tributaries or freedmen, and only 20,000,000 full citizens. The army numbered about 400,000 and the navy about 50,000. The population of Rome was said to be about 6,000,000. The section of history included in this lesson, according to the international plan, takes in John 1:1-18; Luke 1:1-80, and Matt. 1:1-25. Let the student read these scriptures carefully.

SUGGESTIVE QUESTIONS.

- 1. Who was Jesus before he came? Note 1.
2. What was the condition of the world at that time? Note 2.
3. What came to pass in those days? Verse 1.
4. Who only had power to tax the world or to order that the world should be enrolled?
5. When was this enrollment first made? Verse 2, note 3.
6. Under Herod where did the people go to be enrolled? Verse 3.
7. Where did Joseph go? and why? Verse 4.
8. With whom was he enrolled? Verse 5.
9. What occurred while they were at Bethlehem? Verse 6.
10. Under what conditions was her son born? Verse 7.

11. Who were in that same country? Verse 8.
12. What was manifest to them? Verse 9.
13. What message did the angel bring them in their fear? Verse 10.
14. What was the message of glad tidings? Verse 11.
15. What sign did he give them that would prove the truthfulness of his words? Verse 12.
16. Who suddenly appeared with the angel? Verse 13.
17. What song did they sing? Verse 14, note 4.
18. When the angels were gone away, what did the shepherds say? Verse 15.
19. What did they do and find? Verse 16, note 5.

NOTES.

1. JOHN 1:1-4; Heb. 1:1-3, and other passages reveal to us that Jesus was the eternal Son of God, the One by whom the worlds were created, and who dwelt in ineffable glory with the Father. He emptied himself of his glory (Phil. 2:6, Revised Version), and came down here to this world, took upon himself the form of the flesh, that he might not only redeem man, but be a merciful and faithful High Priest, a sympathizer and helper for man's every need. See Heb. 2:9-18; 4:14-16; and 5:1-9. We should consider him now, not as one who bore our human nature eighteen hundred years ago, but as One who still bears our nature in connection with the divine, and who is just as near to us now as he was when he was upon the earth. His first advent was foretold by many prophecies, as for instance Gen. 3:15; 22:18; 49:10; Isa. 9:6, 7; Dan. 9:24; Zech. 9:9, and it was immediately announced by the angel to the virgin Mary, and by John the Baptist.

2. THE world was prepared for his coming. First, it was under the control of one government, that of Rome. The Jews themselves, the people to whom God had revealed his oracles, were scattered through the various nations. The world was at peace for almost the only time, so that the gospel could have free course; and as one government only ruled the world, those who carried the gospel could have protection wherever they went. The Greek language, in which the gospel was written, was spoken everywhere, and as an aid to the gospel work, the Old Testament had, more than 200 years before, been translated into the Greek. Added to this, it was a time of great intellectual activity, when men would be naturally inquisitive to know and learn what was new.

3. ALTHOUGH this enrollment was ordered at the time of the birth of Jesus, yet it was probably not fully carried out until about ten years later, when Cyrenius was governor of Syria. Herod probably began at once to carry it out on Jewish lines, that is, registering the people according to their families and tribes. Later on this was probably regarded by the Romans unsatisfactory, so Cyrenius made a complete Roman census of the people according to the localities in which they lived. This would harmonize all difficulties, and is not at all improbable.

4. **Glory to God in the Highest, and on earth peace, good will toward men.**—This has ever been the burden of the gospel message. Glory to God is not taking glory to ourselves, but giving him credit for all goodness, all power, and all that is good. Yielding to God all the glory, is submission to his will, and brings peace. God is not at enmity with men, but the carnal heart is enmity against God. But when the heart is fully yielded to God, peace comes, and its blessed healing influences cover all unrighteousness, heal all wounds. This is the peace which the gospel brings, the inward peace from all sin and strife, peace between the soul and God. The good will towards men is God's good will, to save all, not simply the righteous, for Christ came not to call the righteous but sinners to repentance. But as all on earth have sinned, so the good will of God, or God's good pleasure, is to save all who will come to him, who will open their hearts and take of the peace which is offered in Christ Jesus our Lord. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" It is God's good will, it is God's good pleasure, to save men, and that is what the gospel is for.

5. WE should ever seek God's will just as the shepherds sought the Saviour. As soon as the angel brought to them the message, they said, "Let us now go;" and as soon they proposed to go, they "came

with haste," and they found also. If the Jewish nation had felt as did the shepherds, Christ would have been gladly welcomed by them all. Those who with energy and faithfulness seek Christ for themselves will ever find him just as God said they would, even as the shepherds found him just as the angel said. The obedience of faith always meets its rich reward.

LESSON XXVI.—SABBATH, JUNE 30, 1894.

FALSE PROFESSION REPROVED.

Lesson Scripture, Luke 11: 37-54.

37. Now as he spake, a Pharisee asketh him to dine with him; and he went in, and sat down to meat.
38. And when the Pharisee saw it, he marvelled that he had not first washed before dinner.
39. And the Lord said unto him, Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness.
40. Ye foolish ones, did not he that made the outside make the inside also?
41. Howbeit give for alms those things which are within; and behold, all things are clean unto you.
42. But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgment and the love of God; but these ought ye to have done, and not to leave the other undone.
43. Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the market places.
44. Woe unto you! for ye are as the tombs which appear not, and the men that walk over them know it not.
45. And one of the lawyers answering saith unto him, Master, in saying this thou reproachest us also.
46. And he said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.
47. Woe unto you! for ye build the tombs of the prophets, and your fathers killed them.
48. So ye are witnesses and consent unto the works of your fathers; for they killed them, and ye build their tombs.
49. Therefore also said the wisdom of God, I will send unto them prophets and apostles; and some of them they shall kill and persecute.
50. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation:
51. From the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary; yea, I say unto you, it shall be required of this generation.
52. Woe unto you lawyers! for ye took away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered.
53. And when he was come out from thence, the scribes and the Pharisees began to press upon him vehemently, and to provoke him to speak of many things;
54. Laying wait for him, to catch something out of his mouth.

THE principle of these lessons being that of continual review, it is not necessary to say anything special for the close of the quarter. Remember that you are not studying for examination, nor to make a good showing in class, but for the purpose of becoming acquainted with God's word, thereby with God himself. With this object in view you will at all times do the most faithful work possible.

The subject of this lesson is well outlined by the title. If this portion of Scripture is well learned, it will afford a key to a great deal of the Bible.

1. As Jesus was teaching, who asked him to dinner?
2. What caused the Pharisee to marvel?
3. What did Jesus say of the Pharisees?
4. What about that which is without and that which is within?
5. Then if the inside be unclean, what about the whole?
6. For what did Jesus pronounce a woe upon the Pharisees?
7. Is it wrong, or is it right, to pay tithes?
8. Then where was their sin?
9. For what course in public places did Jesus reprove the Pharisees?
10. To what did he liken them?
11. What did one of the lawyers say of Christ's talk to the Pharisees?
12. For what did Jesus then pronounce a woe upon the lawyers?
13. What did he say they built?
14. What did they thereby show?
15. What did Jesus say that they would do to the apostles and prophets?
16. What would they thereby bring on themselves?
17. With what do those who have a bitter, persecuting spirit identify themselves?
18. What did Jesus say the lawyers had taken away?
19. How had they dealt with those who would learn?
20. As Jesus said these things, what did the scribes and Pharisees begin to do?
21. Why did they do this?

1. "MAN looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:17. "As he thinketh in his heart, so is he." Prov. 23:7. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." Luke 6:45. Out of the heart are the issues of life. Prov. 4:23. What a man appears to be,—that is, what he is outwardly,—is of little consequence; his character is determined by what is within, which man cannot see. "He is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29.

2. "BUT rather give alms of such things as ye have." The Revised Version has it, "Howbeit give for alms those things which are within." The value of any man's service is determined by what he is. It is the broken and contrite spirit that makes the sacrifice a real one. Everyone must give himself. If Christ dwells within, then every act done is acceptable to God; if Christ is not formed within, the great effort, and toil, and pains are nothing. See Micah 6:6-8.

3. "THESE ought ye to have done, and not to leave the other undone." The demonstrative "these" always applies to the things nearest; "those," to things remote. The Saviour therefore said, Ye ought to do judgment and the love of God; and ye ought not to leave tithing undone. "All the tithe of the land, whether of the seed of the land, or the fruit of the tree, is the Lord's; it is holy unto the Lord." Lev. 27:30. That is all that need be said about it, except to ask, "Will a man rob God?" Mal. 3:8. We cannot give a tithe to the Lord, for it is his already; but we may rob him by retaining it. Here is a test as to a man's honesty. The man who gives to every man his due, except to one man, whom he systematically defrauds, cannot be called an honest man. God is greater than man, and to rob him is a greater sin than to rob man. Yet many men who would spurn the idea that they would rob their fellow-men, will rob God without any compunctions of conscience. Why?—Because God does not at once make requisition for that of which he has been defrauded, and they are not found out. Those who, knowing the Scriptures, rob God under such circumstances, thereby show that they would defraud their fellow-men if there were no fear of detection and immediate punishment.

4. "YE love the uppermost seats in the synagogues, and greetings in the markets." Praise and honor from men are bestowed only because of what appears outwardly, for no man can see what is within. Therefore those who love praise will pay attention only to that which is without, and to do that is sin. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John 5:44.

5. ON verses 49-51 see 2 Chron. 24:20-22. Jehoida had done great kindness to Joash. After his death Joash and the princes of Judah conspired to leave the house of the Lord, and serve idols. Zechariah, the son of Jehoida, reproved them for transgressing the commandments of the Lord, and they stoned him to death. Their murdering him was exactly of the same nature as their idolatry, and was the natural result of it. Therefore all who stubbornly transgress the commandments of the Lord have murder in their hearts. The Pharisees and lawyers were rejecting Christ himself, of whom all the prophets testified, and who was greater than all of them together. Therefore in rejecting him the blood of all the martyrs came upon them. But the same thing is true of all who reject the teaching of Christ, even though he is not visibly present.

6. THE Pharisees dogged the steps of Christ continually, to find some cause of accusation against him. On this occasion they began to overwhelm him with questions of the most exasperating nature, in hopes of provoking him to a hasty retort. But nothing of the kind could they get from his lips. The servant of Christ will often be placed in similar circumstances. Unreasonable and wicked men, who have not faith, will ask questions, not sincerely but as a trap. There is where he will need the greatest wisdom. Sometimes it may be best, although it will cost the greatest effort, to make no reply. "I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me. I was

dumb with silence; I held my peace, even from good." Ps. 39:1, 2. In all cases he will require more than human wisdom. Indeed, since no one but Christ has ever given a perfectly discreet answer to every question, it is evident that he alone can do it. Therefore the servants of Christ are warranted in expecting, not only when before governors and kings, but at all times, the fulfillment of the words, "It is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. 10:20.

News and Notes.

FOR THE WEEK ENDING JUNE 11.

RELIGIOUS.

—Senator White has received and presented three petitions from California asking for the recognition of the Deity in the Federal Constitution.

—The Reformed Presbyterian Synod, recently in session at Philadelphia, passed a resolution censuring Congress for not declaring vacant the seat of Representative Breckinridge, of Kentucky.

—As a token of appreciation of his visit to the Methodist Preachers' Meeting at Cincinnati, Commander Booth, of the Salvation Army, was presented with a Russia-bound copy of Strong's Concordance.

—The M. E. Church of California expects every member of the Conference, except such as are superannuated, to contribute at least \$5.00 to the Conference Claimants' Fund for the "sustentation of superannuates."

—A young street preacher of Washington, after three attempts to interview President Cleveland, with the avowed purpose of "converting" him, was arrested and put in prison to await examination on charge of lunacy.

—The Presbyterian General Assembly has denied the appeal of Prof. Henry Preserved Smith, of Lane Theological Seminary, Cincinnati. The appeal was from the decision of the presbytery dismissing him from the ministry on a charge of heresy.

—The following press dispatch is dated St. Joseph, Mo., June 7: "Trouble has broken out in the Polish Catholic Church here, and half a dozen of the members have been arrested. A few weeks ago Father Kryzwono resigned, and Bishop Burke appointed a new priest. Then some of the members accused the others of making life unbearable for their first pastor, and the result was a pitched battle with bricks."

—The sixteenth annual conference of the Congregational Churches of Ohio, held at Painesville in 1868, adopted the following: "The command to keep the Sabbath day holy is placed in the Decalogue, which was never a part of the Jewish ritual, but is a collection of moral precepts, and has the same binding force now as when it was delivered. Moreover, the command in the Decalogue had been previously given to the Jews themselves as a moral precept before the introduction of the ceremonial system, and it was then given, not as an original command, but as a revival of an institution that their fathers had observed, bringing us back to its original appointment, which was obviously universal in all its aspects and bearings." This being the case, why do the Congregationalists sustain a human attempt to change the Decalogue in respect to the Sabbath?

SECULAR.

—Snow fell in Carson, Nev., on the 10th inst.

—The damage to the city of Portland, Ore., by the flood is estimated at \$2,000,000.

—The French Government has decided to establish an annual fête in honor of Joan of Arc.

—It is said that the American Tobacco Trust made a profit of \$4,000,000 last year on cigarettes.

—The proposition in Congress to remove the prohibitory tax on State banks has been defeated.

—A hurricane passed over Cape Breton Island, on the 9th inst., causing considerable damage to shipping.

—President Ezeta, of Salvador, made his escape from the victorious revolutionists by taking refuge on a German war vessel.

—Bill Dalton, the last of the noted bandits known as the Dalton brothers, was killed by officers near Elk, I. T., on the 8th inst.

—Cholera is epidemic in Russian Poland, and the local authorities at Dantzig, Prussia, are much exercised over the dangerous position of that city.

—Three counterfeiters were arrested in Hamburg, Germany, on the 10th inst., and in their room were found 59,000 counterfeit American \$5.00 notes.

—A fire in the lumber yards and mills of Knapp, Stout & Co. and the Lesure Lumber Co., at Dubuque, Iowa, on the 9th inst., caused a loss of about \$400,000.

—The Superior Court of Fresno County, Cal., has awarded a boy, employed by the King's River Lumber Company, damages in the sum of \$4,000 for the loss of a hand.

—Of the "industrial army" men endeavoring to navigate the Platte River in Colorado, it is thought that at least sixteen have been drowned. Five bodies have been discovered.

—Governor Rickards, of Montana, has issued a proclamation forbidding the sun dance of the Creek Indians at Great Falls. The authorities of the county are directed to take the necessary steps to prevent it.

—The Fourth of July Committee of San Francisco are negotiating with the Midwinter Fair managers for a joint celebration at the Fair grounds, on the Fair calendar the occasion is to be designated San Francisco day.

—Fire in Kansas City, Mo., on the 10th inst., caused a property loss of \$300,000. The same day in Chicago property to the value of \$500,000 was burned; and in Pottsdam, Pa., there was a loss of \$100,000 by the fiery element.

—Kelly's "industrial army" met a cold reception at Cairo, Ill., which point they reached by way of the Mississippi River. They finally begged their way out of that neighborhood, and were taken to Paducah, Ky., on a steamboat.

—During a recent discussion of the Indian Appropriation Bill in Congress, Representative Linton, of Michigan, sharply opposed the contract school system, saying that under it the largest share of appropriations go to the Catholic Church.

—A most destructive flood is reported along the Han River in China. At Hankow over 100 persons were drowned, and at other points over 500 deaths are reported. It is said that 800 junks were destroyed, and there was much damage to other property.

—Forest fires are said to be causing great destruction of timber in the vicinity of Nestoria, Mich., fifty miles from Detroit, and two railroad bridges have been burned. The village of Sagola, containing about 400 inhabitants, has been entirely destroyed.

—According to the latest news from the Salvador revolution, the rumor of the death of Vice President General Ezeta, brother of the president, is denied. It is now stated that he, with a few followers, has sought temporary refuge on board the U. S. warship *Bennington*.

—Mayor Pingree, of Detroit, proposes to give the poor of the city an opportunity to cultivate the 5,000 acres of vacant land within the city limits, and calls upon the churches of all denominations, as well as the saloons and breweries, to raise a fund for purchasing tools and seed.

—A terrible hailstorm visited Vienna on the 7th inst. It is said the hail covered the ground to a depth of six to eight inches. Three persons were killed by the falling hailstones, and a number of accidents were occasioned by runaway horses. Over 100,000 windows were broken.

—Some miners who recently arrived in Portland, Oregon, from the mountains, report snow eighteen feet deep. They were obliged to stop work and get out on snowshoes, even women traveling in that manner. One family arrived in Portland just in time to be shut in by the flood.

—The Populists of Arkansas have resolved not to patronize the railroads in going to and from the State and county conventions. Some of the delegates to the State Populist convention in this State did the same thing, one of them coming nearly 300 miles in a buggy to avoid payment of railroad fare.

—There arrived in San Francisco, on the 5th inst., sixteen Laplanders—seven men, five women, and four children—who await the sailing of a vessel to Alaska. They have been employed by the government to instruct the people in the care and practical use of the reindeer which have been imported from Siberia.

—The business men of Fresno, Cal., are agitating the construction of a canal to navigable water on the San Joaquin River, as a means of lowering freight rates on produce to tide water. There is now no competition to the railroad, and exorbitant freight charges are ruinous to the prosperity of all classes of producers.

—This year Californians are complaining of an early drought and late rains. But there have been as yet no destructive floods. Rain injured the early cherries, but there are still enough to make the price unusually low. Early hay has been extensively damaged, but the loss is somewhat made up by increased pasturage.

—Late oriental advices say that a plague is raging among the Chinese at Hongkong, and deaths from the disease are increasing with appalling rapidity. Reports from the places most affected state that people die in the streets, and whole families who retire at night, apparently well, are found dead next morning. The disease is described as being accompanied with violent dysentery and fever. In the places where the disease is most prevalent, josses are being carried about the streets night and day in clouds of smoke from burning sandal wood.

—During the present year four sealing vessels are known to have been lost on the Japan Coast, and of these the crews of three were also lost. And a late steamer from the Orient brings news that six more vessels are missing and thought to be lost.

—The U. S. Attorney General has filed a claim for \$15,000,000 against the estate of the late Senator Stanford, that being his proportionate share of the debt of the Central Pacific Railroad Company to the government. The claim is made on the theory that the personal assets of the original members of the company are liable for the debt.

—While the steamer *Tacoma* was in Yokohama on her last voyage, a Japanese passenger for Victoria attempted to have four girls taken aboard and into his stateroom in boxes. The rough handling of one of the boxes caused the occupant to make a noise which attracted attention, and the secret was out. The girls were almost suffocated when released.

—The claims of the numerous secret societies as material aids to their members are largely nullified by the great numbers of them to be found in the ranks of the various "industrial armies," beating their way through the country. It is more and more apparent that these institutions are mediums through which political and other schemers build themselves up at the expense of credulous dupes.

—A late London dispatch gives news from China that the revolution in the provinces of Manchuria is greatly extending. The mounted banditti are armed with repeating rifles and have defeated the imperial troops in every engagement. They have occupied several important positions, including the Sarsing Arsenal, in which 100,000 rifles are stored. The situation is so alarming that Viceroy Li Hung Chang is gathering a large force to suppress the rebellion.

—The personal property list as reported by the assessor of San Francisco this year shows a falling off of nearly \$2,000,000 from last year's roll. The State controller says there will be a decrease in nearly every county in the State. There are 4,000 less employed in San Francisco manufactories than were reported last year, and the manufactured outputs have decreased in value about \$16,000,000. The amount of money in bank is \$1,401,000 less than was reported last year.

—It is announced that the British Government has succeeded in making a treaty with the Kongo State which gives the former a decided advantage over all competitors in the Dark Continent. What seems to worry France and Germany in the matter is that the treaty indicates a determination on the part of Britain to hold on to Egypt, and thus maintain an unbroken dominion from the Cape of Good Hope to the Mediterranean. Of all the flags that float over Africa, none are more favorable to the work of the Protestant missionary than that of Great Britain.

—A dispatch from Bonner's Ferry, Idaho, of the 7th inst., says: "The water of the Kootenai River continues to rise. The main street of the town is now under water from five to ten feet. Bonner's Port, where all the business houses of the town are located, has been completely deserted. The old town is all a big river, with a terrific current down the street. The freight cars standing at the depot are more than half submerged. More than twenty buildings have been washed down the river. Van Gasken's large merchandise house and the post office were washed away last night. Sharr's blacksmith shop met a similar fate. The heavy log jail was floated to the Great Northern addition, a distance of a mile, and lodged in the trees. It is not known whether any of the prisoners were drowned."

—The great strike of coal miners throughout the country is the leading topic in news circles. At Salineville, Ohio, strikers soaped the railroad track in order to stop a coal train. At Martin's Ferry the railroad bridge was blown up with dynamite. From Bridgeport four coal trains were sent out, each train under an escort of soldiers. At New Philadelphia a mob of 400 men drove away railroad guards and burned a string of trestle track. At Hazleton, Pa., an effort to put non-strikers to work resulted in a battle with strikers. Fourteen of the latter were badly wounded. At Berlin, dynamite was used by strikers to blow up mining property. At McKeesport suits have been instituted against leaders of riot and intimidation. At Uniontown a fight occurred between strikers and deputies, in which one striker was killed, two mortally wounded, and six arrested. Others were also wounded, but were helped to escape. At Ottumwa, Iowa, at the request of miners, coal operators have agreed to take back all miners except those who committed violence, at the wage scale of 1893. In West Virginia five companies of militia moved upon rioting strikers at Boggs Run. The latter retreated, but threw obstructions on the railroad track. Men, women, and boys attacked the militia with stones and bricks. The Baltimore and Ohio track is under guard for fifty miles. In Tazewell County, Ill., the supervisors directed the sheriff to notify mine owners to resume work and they would be protected. A Gatling gun was ordered from Chicago. At Pana the mayor has called upon all male citizens over 18 years of age to aid him in enforcing the laws against the mobs of strikers.

Signs of the Times

OAKLAND, CAL., MONDAY, JUNE 11, 1894.

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

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We print in our next issue an interesting article from one of the editors of the *American Sentinel*, Mr. A. F. Ballenger, on the "Christian Ideal of Civil Government."

In Our Work and Workers department will be found an account of a service held previous to the sailing of the *Pitcairn*, together with an original hymn sung at that time.

A LETTER from Brother Magan informs us that it is impossible to continue his "Review of Sunday Legislation in Century Nineteen" till the close of the college year. He finds himself overwhelmed with work. We regret the break, but it cannot be helped. The next article will be a consideration of the history of the Puritans.

AMONG the advantages of a certain place for a camp meeting the Aberdeen (Wash.) *Herald* of May 31 notes that there are "ample facilities afforded for fishing, bathing, and hunting." Is this the secular idea of the needs of a camp meeting? The second is certainly good, but the first and last, well, they might be applied in a spiritual sense.

THE *Interior*, a Presbyterian paper, tells a minister of that church that he who wishes to join the Presbyterian Church and desires to be immersed should unite with the Baptist Church, and it adds, "He will get the gospel there as pure as with us." We believe it: but if this is what the *Interior* believes, why continue its part of the Babylonian din? Why not go to the Baptist Church and help others to do likewise? This might settle some of these heresy trials?

THE *Occident* says what ought to be emphatically true: "The Protestant church knows that her strength does not rest on a priest, or pope, or any man, however great. . . . The strength of the Protestant Christian is in pure character, right living, and holy communion with God through Jesus Christ, the Saviour." But the rule of right living is not in man-made creeds. The power of right living is not in the enforcement of religious dogmas by civil law. The rule is God's holy law. The demonstration of that rule is Jesus Christ. And the power of the right living is in the gospel of his race through faith. Would that the Protestant

church really knew this. We would find just now more principle and less politics in the so-called Protestant churches.

IN Our Work and Workers department will be found an interesting report from the General Conference superintendent of the Australasian district, Elder W. C. White. Letters from friends in that field also bring cheering stories of the progress of the work under the Southern Cross.

The following we clip from the Melbourne (Australia) *Argus* of May 8. It shows the world-wide agitation on the Sabbath question:—

SYDNEY, Monday [May 7].

A curious prosecution was conducted to-day at Parramatta, when two men named Firth, who described themselves as Seventh-day Adventists, were charged under a statute of Charles II. with exercising their worldly labor on the Sabbath day. The defendants pleaded justification, owing to their religious convictions, and were fined 5s., or in default to be set publicly in the stocks for two hours.

These brethren may be cheered by the words of the apostle, who, in speaking of the devil and his persecutions, says, "Whom resist *steadfast in the faith*, knowing that the same afflictions are accomplished in your brethren that are in the world." The pillory may preach the gospel as well as the stake or the cross. "Rejoice, inasmuch as ye are partakers of Christ's sufferings."

A CORRESPONDENT endeavors to create discord where there is harmony. He quotes the following as antagonistic:—

"The wages of sin [transgression of the law] is DEATH."

"The soul that sinneth [transgresseth the law] it shall DIE."

"The law could CONDEMN but it could NOT PARDON."—E. G. W.

"There is a principle of mercy in the law that *for-gives*."

"There is some principle in the LAW requiring PARDON when the transgressor is penitent."—SIGNS OF THE TIMES.

"The fact that it was necessary for Christ to give his LIFE for the fallen race, proves that the LAW of GOD will NOT RELEASE the sinner from its claims upon him. It is demonstrated that the wages of sin is death."—E. G. W.

There is no inharmony in the above. When our critic's soul becomes attuned to the deeper, higher music of the righteousness of God, he will hear but sweeter music where he now thinks he hears discord. The law is weak to enlighten oftentimes because the flesh is weak in which it must needs operate. Let the Spirit in. For the present we commend the study of such passages as Rom. 8:1-4; Matt. 23:23, a part of the latter of which reads as follows: "Ye pay tithe of mint and anise and cummin, and have omitted the *weightier matters of the LAW, judgment, MERCY, and FAITH*." And right in this connection we would suggest the prayer of the Psalmist: "Open Thou mine eyes, that I may behold wondrous things out of thy law."

A ROMAN PRELATE ON THE PUBLIC SCHOOLS.

ARCHBISHOP RIORDAN, of San Francisco, a prelate of influence in the Roman Church, says, as reported in the *Examiner* of June 5, in speaking of our public schools:—

"Twenty years ago our schools were sufficient. Then we required only an intelligent voter. Now we want a conscientious voter—and it is often very hard to find one."

"We do not say that the schools given us are not good enough, but we require better, and when you see in the newspapers and hear in conversation that the church opposes the public schools, you read what is suggested by ignorance and by bigotry."

And the kind of education which will fit one to be a conscientious voter is, according to the archbishop's belief, the education given by the Roman Catholic Church.

"Man must be able to feel his accountability to God, and while we are anxious to spread education for all, are also anxious that it should be permeated with religion."

Of this education "permeated with religion" the prelate especially lauds the Jesuits. He says:—

"The man who in this nineteenth century asserts that the Jesuit Fathers are not the friends of science is ten hundred years behind the age. He who, seeing these great colleges existing in all parts of the globe, yet says that the Catholic Church does not favor enlightenment, doesn't know the history of his age."

All of which summed up means that, while we like the public schools for a century ago, we demand that now they shall be supplemented by religious teaching, and that Rome shall do the teaching. And this is consistent with Rome's principle. She would doubtless admit it. She is against the public schools for to-day.

"BIBLE STUDENTS' LIBRARY."

(Continued.)

READ the following and see if there is not some publication in this list which you wish to read yourself, or which may be of eternal benefit to some friend. The numbers omitted are not now published.

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No. 116. **Christ Tempted as We Are.** This is a tract of 16 pages, by Mrs. E. G. White, and is filled full of valuable instruction and encouragement to the tried and tempted ones. It shows how the Lord Jesus Christ passed through all these temptations in order that he might be able to succor us. Price, 2 cents.

No. 119. **The Kingdom of Christ, Its Nature and Subjects, When and Where Established.** This little tract of 16 pages, by C. P. Bollman, one of the editors of the *American Sentinel*, shows the fallacy of the National Reform claim concerning the political reign of Christ. It gives the nature of the kingdom of Christ, when it is set up, and how it is established. It should receive a wide circulation. Price, 2 cents.

No. 121. **The Temporal Millennium.** This tract of 24 pages gives a clear exposition of those passages of Scripture which are supposed to teach the conversion of the world, and presents in brief form the Bible doctrine of the millennium. Price, 3 cents.

The following two numbers are now in preparation, and will soon be issued.

No. 122. **The Perfection of the Law of God.** By T. H. Starbuck. This tract presents the law of God not only as his righteousness, but it shows that the law includes in its exceeding breadth God's love and mercy. It sets forth some of the wondrous things of that law. It is a reprint of the articles which have lately appeared in the SIGNS OF THE TIMES. Probable price, 3 cents.

No. 124. **The Manne of Christ's Coming.** This tract of 16 pages, by M. C. Wilcox, gives the original Greek for such words and terms as refer to what is called the "comings" of Christ. It conclusively shows that there will be no such thing as is generally called the "secret rapture," but that the second coming, or "*parousia*," of Christ will be personal and visible. Price, 2 cents.

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