

# 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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## Signs of the Times

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MILTON C. WILCOX, EDITOR.

The Great Strike—Foretold in Prophecy.—There is no movement likely to affect the world's destiny, there is no nation or government having a moulding power upon the world, there is no principle threatening the destruction of good government, causing extensive suffering in the world, or likely to corrupt the church of Christ, but that God has clearly foretold it in his word, has faithfully forewarned against its dangers, and has presented a sure antidote for its evil.

ALL this is true in the present strife between Labor and Capital. God knew that this strife would increase during this dispensation, and would be one of the paramount issues of the last days, just prior to the second coming of Christ. He knew that men would become so corrupt that there would be a great want of truth, and honor, and justice, even among those professing better things. God knew all these things, and because he knew them, and loved the children of men, he has revealed them in his holy word.

HERE is one picture written of that time just before the "Redeemer shall come to Zion" (Isa. 59:20):—

"None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice' eggs, and weave the spider's web; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works; their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their paths. . . . And Judgment is turned away backward, and Justice standeth afar off; for Truth is fallen in the street; and Equity cannot enter. Yea, Truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment." Verses 4-15.

HERE is another picture of the last days, drawn from the New Testament:—

"Go to now, ye rich men, weep and howl for your miseries that are coming upon you. Your riches

are corrupted, and your garments are moth-eaten. Your gold and silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth; and the cries of them have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts, in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you. Be patient therefore, brethren, until the coming of the Lord." James 5:1-7. Revised Version.

THE truthfulness of the above will not be denied. Men have "heaped treasure together," have laid it up "in the last days." By overreaching, by unscrupulous methods, by perversion of law, by the purchase of municipal councils, State Legislatures, national congressmen, jurors, and courts of justice, by oppression of the poor, by the reduction of wages, by the "freezing out" and crushing out of smaller merchants, tradesmen, and manufacturers, by taking advantage of the necessities of the common people, by stockjobbery, by unlawful combinations, by unholy trusts, by oppression, by fraud, by threats, by bribery, by theft, by the use of men as mere machines, heartless rich men, and great, greedy, grasping, soulless corporations have "heaped treasure together in the last days." And there are no worse corporations, no crueler foes, to the body politic, to the poor of the land, to their homes, to body, mind, and soul, to interests temporal and eternal, than the great devil-fishes of whisky rings and trusts, which are pouring their baleful poison into the homes of the world.

THERE have been plenty of places where much of this wealth—well gotten and ill gotten—could be used for the betterment of mankind, the latter first of all restored to those from whom it was wrongly taken. Thousands are constantly in need. "The poor ye have always with you." Thousands more have been in need during the last year. A few dollars have been doled out by the wealthy, but the greater part of the beneficence of the past winter has come from the poorer classes, the artisans, the farmers, the smaller tradesmen and workingmen. It looks big—the donation of a thousand loaves of bread—but to the giver it was proportionally not so much as one loaf to the poor man who gave twenty or more. A half million seems a great gift for the endowment of a university or the building of an observatory, and it is heralded all over the world as an act of wonderful beneficence, by the religious press as well as by the secular; but it does not mean

so much to the one who gave it as the amount given each and every year, for religious or charitable purposes, by many poor men whose worth is not regarded by mortal, but whose names are written in heaven. The pride of some religious people is greater for having a Rockefeller, or a Pullman, or a Stanford, than in possessing Jesus Christ, but it is all because they do not know Christ. The wealth is used, or some of it. It is used in building and furnishing marble palaces, while men who help produce it die in hovels. It is used in champagne suppers, which cost thousands, while the poor starve with the odor of the costly viands in their nostrils. It is used for gorgeous apparel, while those who make such wealth possible go in rags. Millions are thus wasted; millions more are hoarded till cankered or corroded from disuse.

LET us not be understood as condemning all the rich; some of them are honest, prudent, just, temperate, benevolent, magnanimous, generous. Some of these have during times of depression kept their business running at a loss, or absolutely at no profit, in order to give employment to their men. They have searched out the poor and needy, and have truly helped men to help themselves. But these are noble exceptions. The greater number of the rich have, during the most distressful times, "lived in pleasure upon the earth, and been wanton," responsible to God not only for the evil they have done, but for the good which they failed to do. See many other scriptures where God has plainly spoken concerning these things.

WE also learn from these scriptures that the oppressed and the lawless will rise up against the oppressor. "Go to now, ye rich men, weep and howl, for your miseries that are coming upon you." Their very prosperity and oppression breed revolution. Says another prophet, while looking forward to this same time:—

"Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people. Shall not all these [that is, those whom he has oppressed] take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay ["with wrested property," Spurrel]! Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? *Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein. Woe to him that coveteth an evil covetousness [margin, "gaineth an evil gain"] to his house, that he may set his nest on high, that he*

may be delivered from the power of evil! . . . Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!" Hab. 2:5-12.

Thus has Infinite Knowledge set before us the crimes of the rich, and the judgments which shall rise up against him from the oppressed and lawless. These times are now here. The worship of mammon has entered every avenue of life, with its corrupting, soul-destroying influences, and many of the professed worshipers of God are bowing down to the calf of gold. Against this, frequently, in blind rage, the masses have risen. They are doing it again. Verily we see fulfilled the signs of Christ's second coming, given by himself:—

"And there shall be signs . . . upon the earth, distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." Luke 21:25-27.

**The Remedy.**—But God does not excuse acts of violence or lawlessness. Trampling on the rights of men is not justifiable either in the rich or poor. Causing the innocent to suffer is as bad in the poor as in the rich. Rising up in rebellion against law and order, oppressive though those laws may be, to some extent, is not the antidote of the poison, is not the remedy for the evil, is not the cure of the disease. Lawless triumph is in the end the worst of defeat. The worst government the world ever saw is better than anarchy. God declares it, and all history proves it.

THE political remedy in a republic ought to be by peaceable means; but it is neither our province nor purpose to point that out. The eternal remedy, the remedy of God, is simple faith in our Lord Jesus Christ, and in the word of God as it is in him. That faith will lead men to break away from all sin. It will lead to obedience to all the laws of the land. It will lead men to turn from intemperance in intoxicants and narcotics, worse foes to humanity than the cruellest plutocracy which ever existed. It will lead men to regard the rights and liberties of all, whether rich or poor. That faith will lead men to do as Christ did, commit all judgment unto God, who will render to every man according to his deeds.

Do not think, reader, that you must execute God's judgment. Do not think that you cannot afford to wait his time; *that is your only safety*. A war of classes will but increase the evil and the bonds of law. Leave the hatred of the rich, or of his ways, to God; leave all the difficulties and differences which cannot be peaceably adjusted, to him. You cannot afford to do otherwise, and if you will give up all of these, all of self, and accept of Jesus Christ for what he wants to be to you,—Redeemer, Saviour, Friend, Example, King,—you will not want to do otherwise. In him is all fullness. Having him you have all—all the eternal riches of his glory, with eternal life in which to enjoy them. The wicked may seem to triumph for a little while, but it shall be short. Strength is better measured by endurance. God endures.

The trial of faith may last a little while, then Christ will come. He knows that every feeling of righteousness is outraged by the injustice we see on every side, but leave it with him. It is the Christian's work to heal by the gospel of peace and love. Leave vengeance and wrath with God. He says: "Be patient [patiently endure], brethren, unto the coming of the Lord." "The Judge standeth at the door." He will plead your cause better than you can do it. He will decide more justly, for he reads the hearts. He says:—

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not." Mal. 3:5, 6.

Do not make the mistake of losing both worlds when you may have all things in Jesus Christ. Listen to the word of the Lord:—

"Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. 17:5-8.

Reader, your decision is of eternal import. In whom is *your* trust? Whom will you serve? Will you heed the counsels of unprincipled and selfish men, who can promise life and peace, but cannot perform? or will you heed the word of the eternal God? Will you imitate the ways of the oppressor? or will you follow the Golden Rule of Jesus Christ.

#### REAPING THE WHIRLWIND.

FOR the last half century there has been growing disrespect for God's word and law among the religious teachers of our land. While nearly all Protestant creeds acknowledge the Decalogue as the great moral standard, that which points out sin, that which embraces within itself the sum total of all righteousness, and condemns all sin or lawlessness, many of the Protestant clergy have ceased not to cast reproach upon that infinite code, counting it as "obsolete," "Jewish," "abrogated," "defunct," etc.

The reason of this is that they have been faced with a mighty problem, easy of solution to the heart which is submitted to God, difficult indeed to those who have chosen their own ways in preference to the way of the Infinite. They have found themselves and their practice called in question by one of the precepts—the fourth—of that law. Questions innumerable have come to them from members of their churches. They have attempted, honestly, no doubt, to meet these questions by holding to the integrity of the law, while attempting to justify their discordant practice. But the words of the law condemn both practice and argument, and this has of late been admitted by many. Therefore, to justify themselves, instead of yielding

to God, they have declared the law abrogated, repealed, changed, done away. They have said in effect to all their hearers, God's word is not to be respected; he does not mean what he says; his law, in this one respect, at least, is subject to the desires, the exigencies, the environments, and the practices of an apostate church.

This has been the teaching of many of the Protestant clergy. Two denominations, one of no small influence, have committed themselves wholly to this position. They have in so doing struck directly at the very foundation of the government of God, and so of all governments; for men have reasoned, and logically, too, that if one precept of God's law is not to be obeyed, if God does not mean what he says in one thing, the other nine precepts of his law are valueless, and may be violated with impunity. And from such teaching and such reasoning come disrespect, disloyalty, and irreverence toward God, and general lawlessness is everywhere rampant.

Witness the socialism, the anarchy, increasingly prevalent in this land of plenty. Witness the lawless mobs of strikers in the various parts of the country during the last few months. Witness the not less lawless, or at least iniquitous, corporations, many of whose members find honored places in various churches. Witness the present lawless railway trouble, which is destroying property, driving therefrom its owners, ruining hundreds, and causing unmeasured loss and suffering upon untold thousands who are not in the remotest sense parties to the controversy in question. The lawless mobs take forcible possession of property not their own. Peaceable men are driven by threats or forced by violence from honest employment. The police and municipal authorities command these lawless hordes to disperse, and they refuse to obey. The military authorities, in order to protect property and life and uphold the peace and dignity of the State, call out their forces, and the military forces are persuaded to leave to lawlessness the field. The crowd cheers, and some of the great dailies and political parties hark them on. The tension tightens. Men and women live weeks in days. The world suffers, but lawlessness abounds, and the very machinery of government seems as powerless as the "dead" engines on the rusty and oiled track of some of our great iron thoroughfares.

We are not defending wrong. Our sympathies are with all workingmen who suffer from the oppression of the great, greedy, soulless corporations. Let these corporations answer to the people in the legitimate way. But our *principles* are with the government always when government confines itself to its own sphere of civil law and order. The worst government the world ever knew is better than anarchy. And those who are lawless now will, in their triumph, reap a bitterer harvest than in their defeat.

But we are not writing this to discuss the bone of contention between employers and employed. That is one thing. Legitimate methods of settling differences are proper.

But the repeated and various acts of lawlessness, whenever opposition is met from owners or civic officers, is quite another thing, which should alarm every lover of law, order, and true liberty. What we desire to point out in this article is that: (1) These very things are evidences of the approaching end of the age, and Christ's everlasting reign; (2) God has predicted them as such; and (3) these things are the legitimate fruit of the seed sown by the professed ministers of the word, those who should have stood most loyal to God and his government, but who, instead, have sanctioned all lawlessness by repudiating God's law and the plainest instruction of his word. Now for the proof. The fiftieth psalm opens with the following sublime declaration:—

"The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth (that he may judge his people). Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself."

In these few words are set forth the majesty of God, his coming again in Christ Jesus to execute judgment, the witnesses of heaven and earth to his judgment, and the declaration by the heavens of his righteous law, the rule of judgment (Rom. 2:12; James 2:8-12), which men have trampled underfoot, and deemed unworthy to be obeyed, albeit honored by the Lord of glory. In the latter part of the psalm God speaks of those who thus degrade his law and dishonor his government, and yet who profess to declare his statutes:—

"But unto the wicked, God saith, What hast thou to do, to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hast instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou gavest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son." Verses 16-20.

But these religious teachers may ask, How have we consented with the thief? How have we been partakers with adulterers? How have we hated instruction, or framed deceit?

In these ways: (1) The same law which said, "Thou shalt not steal," and, "Thou shalt not commit adultery," says also, "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." Now he who transgresses the fourth precept of God's law, or teaches its abrogation, thereby justifies him who transgresses the seventh or eighth precept, and can protest with little force against him who transgresses the sixth. Thus it is that the professed preacher of the gospel makes Christ the minister of sin, consents with the thief, and is a partaker with adulterers. (2) He frames deceitful arguments and theories to justify his position on God's law, and thus belies a brother in his own church, mayhap, who is framing contradictory theories, equally deceitful, for the same purpose. (3) He refuses the instruction which is shining from God's

word with reference to the true Sabbath and its restoration. And while doing these things, because of multiplied numbers, God's blessing and prosperity are claimed. This the Lord foreknew, and thus he warned:—

"These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." Verses 21, 22.

Much more might be said on this scripture, but we present another. Says our Saviour, in speaking of the end of the gospel age:—

"And because iniquity [lawlessness] shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24:12, 13.

The apostle Paul thus writes of the last days:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, . . . trucebreakers, false accusers, incontinent, fierce, . . . traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5.

It will be noted that these sins exist among those who profess godliness—who affect its form, but in their lives deny its power. Do we not see these things now? and are they not signs of the last days? Again the Lord says:—

"Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation. There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane [common], neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them." Eze. 22:24-26.

"O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel, to stand in the battle in the day of the Lord. They have seen vanity and lying divination, saying, The Lord saith, and the Lord hath not sent them; and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken? . . . Because with lies ye have made the heart of the righteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Eze. 13:4-22.

These are only a part of what God has said in his word of these times and of the responsibility which rests upon religious teachers. Here are the words of God; here are the conditions predicted. Are they not counterparts, the one the prediction, the other the fulfillment?

Disrespect, irreverence, disobedience of God and his law, beget disrespect and disobedience of parental authority, and governmental authority, and surely breed disorder, treason, anarchy, and destruction.

Of course these results were not designed by the teachers and leaders. The crop is not expected when the young man sows his wild oats nor takes his first drink, but it surely comes. As is the sowing so the reaping. These men who claimed to be the voice of God "have sown the wind;" they are already beginning the reaping of the whirlwind. Is

it not time?—Yea, "it is time to seek the Lord, till he come and rain righteousness upon you."

**A Terrible Monster.**—Have you heard of it? "Christian" men in a "Christian" paper declare that it "compels an army of men and boys to labor;" "it invades many Christian homes, in defiance of law and of the express decision of the Supreme Court," and it prevents many persons from going to church. Certainly it is evil. Why does not this army rise up against this monster and destroy it? Why do not Christian homes bar their doors? Why do not men go armed to church if need be? What is this monster? Well, a committee of the Presbyterian, Methodist, Episcopal, United Presbyterian; Baptist, Disciple, Methodist Protestant, and Reformed Presbyterian Churches of Alleghany County, Pa., twenty-eight in number, have, after careful consideration, . . . agreed that the "Sunday" newspaper is the most potent influence at work in our midst for the destruction of the Lord's day as a day of rest and worship. It not only compels an army of men and boys to labor on the Lord's day but it openly hawks its wares on the streets, and invades many Christian homes, in defiance of law and of the express decision of the Supreme Court, and is the means of keeping many persons from the house of God.

But this army works voluntarily; the many Christian homes not only open their doors willingly, but pay for the privilege of having this monster come in; and those who keep from the house of God prefer the monster to the sermon. And, therefore, these men, these homes, and all parties concerned, must be compelled by Sunday laws to do what they do not want to do, and these Sunday laws enforced by "Christians"!! Verily, "the church has fallen." The language of the true servant of Christ is, "We pray you in Christ's stead, be ye reconciled to God." Let these Pennsylvania ministers "preach the word." But they desire a quicker way,—Rome's way.

**The Message Is Onward.**—There never was a time when the Third Angel's Message, the preparatory message to Christ's second coming, was going to the world as rapidly as at the present time. This message embraces the entire gospel, given of God to restore sinful man to obedience to all God's righteous precepts. In the very center of this message is prominent the great truth of the Sabbath, the true Sabbath of the Lord, which stands for the sign of the only true God and Saviour. On the other hand, opposed to this message is the work of apostasy, the object of which is to draw men away from the truth of God, from faith in the gospel as the power of God, and from the obedience of faith of God's commandments. The very center of this apostasy is the counterfeit sabbath, the Sunday of pego-papal origin. This institution in its so-called Christian aspect was born in apostasy, cradled and nurtured by increasing apostasy, and will be enforced in the last struggle by a still greater apostasy, because from greater light. Friend, on which side do you stand? It is not a mere matter of days; it is Christ or antichrist, loyalty to God or treason to his government.

## General Articles.

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

### ABIDE IN ME.

BY MRS. K. F.

"Every spirit that confesseth that Jesus Christ is come in the flesh is of God." "Greater is he that is in you than he that is in the world." 1 John 4:2, 4.

It is not enough for me to know  
That once, near Galilee,  
Thou cam'st in flesh long years ago  
And dwelt by that fair sea.

It is for me by living faith  
To grasp the promise free,  
"If any ask I will come in  
And he shall dwell with me."

Dear Saviour, wilt thou dwell in me  
All through the scenes of time,  
That I, at last, may dwell with thee  
In that fair, heavenly clime?

By faith thy words in me abide;  
By faith I dwell with thee;  
And what I ask thou wilt provide  
To all eternity.  
For in thy name we ask, we hide,  
And reap our victory.

### "THIS DO, AND THOU SHALT LIVE."

BY MRS. E. G. WHITE.

"AND, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?"

With breathless attention the large congregation awaited Jesus' answer. The priests and Pharisees hoped to find something against him, and listened, that they might take advantage of his words, and interpret them in such a way as to bring upon him condemnation. But Christ, the true searcher of hearts, understood the intents and purposes of his enemies. He turned the matter over to the lawyer who had asked the question, saying, "What is written in the law? how readest thou?" The Jews accused Jesus of making too little of the law, but he turned the question of salvation the lawyer had asked to the keeping of God's commandments. And the lawyer said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live."

The lawyer had asked a plain, decided question, and the answer is equally plain and decided. The scribes, priests, and Pharisees could find nothing by which to put him on trial for his life, except through the testimony of false witnesses, who accused him of violating the law. They had thought to entangle Jesus by having the lawyer ask this question, but the answering of it is required at the questioner's hand. Christ knew that the lawyer was not satisfied with the position and works of the Pharisees, and, by the answer that he made to his own question, it is evident that he had been studying the Scriptures with a desire to obtain their real meaning. He had a vital interest in the matter, and asked in sincerity, "What shall I do?" The answer of the lawyer, commended by Jesus, and coming from one well instructed in the law, placed Jesus in such a position that the priests and Pharisees could not find

occasion against him. In answering the question, "What is written in the law?" the lawyer passed over all the mass of ceremonial and ritualistic ordinances as of no value, and presented only the two great principles on which hang all the law and the prophets, and Jesus commended his wisdom, and said, "This do, and thou shalt live." Jesus presented the law as a divine unity, and showed that it is not possible to keep one precept and break another, but that man's position in the courts above will be according to his obedience to the whole law.

In his sermon on the mount Jesus had presented the truth concerning his estimation of the law. He had said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For . . . except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

The views entertained by the scribes and Pharisees are still in vogue in the world, and men think that by a partial obedience to the law, they will be cleared from sin; but Jesus taught that if any man offended in one point, he was guilty of breaking the whole law. The commandments are connected one with another as links in a chain, and if one link is broken, the chain is worthless. It is impossible for a man to obtain eternal life and break the commandments of Jehovah. Men cannot obey one commandment without rendering obedience to all the commandments. We are to regard the whole law as holy, just, and good. The first four precepts reveal the duty of man to God, and the last six reveal the duty of man to his fellow-man. On these two great principles hang all the law and the prophets; and when they are carried out in the life, they constitute the righteousness of their keeper.

In all the instructions of Jesus, he presents before us the character of God. We are called upon to love God with undivided heart. We are not to render to him a formal service, a barren faith, to acknowledge his superior power in a casual way, but we are to render to him praise and thanksgiving, and make it manifest that we are under his rule and dominion. He will accept nothing but the whole heart, the supreme love. There must be nothing that will draw the mind away from him. Anything that interposes itself between God and the soul, assumes the form of an idol. Every other thing that can attract the heart is inferior to God, and no man can serve two masters whose interests are at variance. "Ye cannot serve God and mammon."

Jesus found himself surrounded by scribes, Pharisees, and lawyers, and the lawyer asked him, "Who is my neighbor?" To this question Jesus presented a parable that laid bare the sanctimonious pretensions of priests and Levites. With fearlessness and fidelity he exposed the false doctrine of those who taught the traditions of man, and disregarded the commandments of God. He illustrated what

it means to love our neighbor as ourselves. But he also showed that this love will never be exercised by those who do not keep the first four precepts of the law. Where love to God is practiced, natural self-idolatry will not exist. No man can love God supremely unless he loves his neighbor as himself. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" Love to God is the golden chain that binds the ten precepts of Jehovah together.

To answer the question, "Who is my neighbor?" Jesus presented the parable of the good Samaritan. He knew that the Jews included only those of their own nation under the title of neighbors, and looked upon the Gentiles with contempt, calling them dogs, uncircumcised, unclean, and polluted. But above all others they despised the Samaritans. They cursed them, and would have no dealings with them. Jesus himself had been taught, both by precept and example, thus to regard this hated people, and the lawyer had been educated by the same kind of teaching. Yet Jesus said: "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead."

In journeying from Jerusalem to Jericho the traveler had to pass through a portion of the wilderness of Judea, and the road led through a wild, rocky ravine. It was here that robbers attacked the traveler, stripped him of all that was valuable, wounding and bruising him, and leaving him half dead by the wayside. As the sufferer lies thus, a priest passes by, but merely glances at the wounded man; and, as he does not wish to be put to the trouble and expense of helping him, he passes by on the other side. Then a Levite passes. Curious to know what has happened, he stops and looks at the sufferer; but he has no feeling of compassion to prompt him to help the dying man. He does not like the work, and, as he thinks it is no concern of his, he too passes by. Both these men were in sacred office, and claimed to know and to expound the Scriptures. They had been trained in the school of national bigotry, and had become selfish, narrow, and exclusive, and they felt no sympathy for anyone unless he was of the Jews. They look upon the wounded man, but cannot tell whether he is of their nation or not. He might be of the Samaritans—and they turn away. Had they not read of Job, who said, "The stranger did not lodge in the street; but I opened my doors to the traveler"? Had they not read of Lot, when the two angels came to Sodom, how he bowed himself to the ground, and said, "Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways"?

Jesus, enshrouded in the pillar of cloud and fire, had taught them a very different lesson from the lesson they had received from bigoted and exclusive teachers. The merciful Saviour of the Gospels was the One who had instructed the Hebrews in the wilderness; and, had they read the Scriptures correctly, and practiced the teaching he had given, they would have pursued a very different course of action from the one they did pursue. The weightier matters of the law

were judgment, mercy, and love. The stranger was to be treated with kindness, and it was to be understood that strangers were under God's special protection. Directions had been given to Moses for the children of Israel to this effect: "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help him." And was not a man better than an ox?

(Concluded next week.)

### SAINT WORSHIP.

BY ELDER I. E. KIMBALL.

[This is article 11 of the series on the apostasy of the early church. Each is independent, but all are connected.]

Nothing is more notoriously manifest in the annals of the Nicene church than the deifying of dead men. The imputation cannot be denied. They worshiped these familiar spirits, which appeared under the guise of the spirits of martyrs, sought their guardianship, protection, and aid, worshiped their relics, bowed down to their coffins, and made very much of their bones, as a talisman for every evil.

Now, that we may see how far this practice obtained in the church, I will quote: "O thou (Ephraim) remember us and ask for us the remission of our sins."—*Gregory Nyssa*. "These are they who, having taken possession of our country as certain conjoined towers, secure it from the incursions of enemies."—*Basil, Oration upon the Forty Martyrs*. The same Basil, concluding his oration upon *Mamas*, the martyr, speaks of the church of *Cæsarea* "being guarded with the mighty towers of martyrs."

Chrysostom, in his twenty-second homily upon the epistle to the Romans, speaks of the relics of Peter and Paul: "This corpse [said he, meaning Paul's] fortifies this city of Rome more strongly than any tower, or than ten thousand ramparts, as also doth the corpse of Peter." "Faith's two towers in lady Rome do lie, two bulwarks strong against the enemy." Again, in homily seventy of the Egyptian martyrs, he says: "Those saints' bodies fortify our city more strongly than an impregnable wall of adamant, and, as certain high rocks, hanging on every side, repel not only the assaults of those enemies which are sensible and seen by the eye, but also overthrow and defeat the ambuscades of invisible friends, and all the stratagems of the devil."

*Evagrius Scholasticus* says the body of *Symeon the Stylite* was taken by Antiochians, for his city had no wall, it having been demolished; therefore this body was sought as a wall and fortress. So *Hilary*, so *Gregory Nyssa*, who calls the departed "guardians and protectors." *Theodoret* calls the holy martyrs "guardians of cities, lieutenants of places, captains of men, princes, champions by whom diseases are turned from us, and those which come from devils, debarred and driven away." Thus, with a finger to the skies, they with one accord directed all to confide in the "Virgin Mother of God" as an "impregnable wall and fortress of salvation," and to commend their temporal and eternal welfare to the guardianship of dead men.

Is this a Bible conception of things?—We well know that it is not. But this is the demonolatry of Pagan Rome, which came down from the elder world. The word "demon"

(Greek, *daimōn*) is translated devil. The Gentile doctrine of demons was this: They were the spirits of dead heroes. In no way was the word "demon" used in a bad sense, but, rather, they were understood to be the guardians, and the intercessors with the gods, attendants who were to be supplicated, and in whom all should confide. The abundance of evidence will make this plain and set the doctrine of the invocation, whether of supposed saints or of ancient Roman heroes, free from all entanglements.

Plato, all the Platonists, and *Plutarch*, mention the demons as standing between the sovereign gods and mortal men. The gods proper were supposed to reside in the sun, moon, and stars, hence they "worshiped the host of heaven." And such were believed to be immortal—altogether eternal. *Plato* and *Celsus* speak of demons as "reporters and carriers from men to the gods, and from the gods to men, of the supplications and prayers of the one, and of the injunctions and rewards of devotion of the other." So *Apuleius*. Now the demons were supposed souls of men deified, as shown from *Hesiod*, *Plato*, *Trismegistus*, *Philo*, *Biblius*, *Plutarch*, *Tully*, *Justin Martyr*, etc. The *Penates* and *Lares* were the soul gods "of the Romans."

The Old Testament *Baal* is understood on all sides to have been the first deified king of *Babylon*, or *Phenicia*, for *Babylon* and *Phenicia* were one; and the *Bel*, *Belus*, or *Belinnus* of *Babylon* is the same as the *Baal* of the *Zidonians*; but it is evident from the above writers that *Apollo's* demon was called *Apollo*, and *Jupiter's* demon, *Jupiter*. So the sun god of the *Phenicians* and *Bel* are confounded together. *Plutarch* informs us that the souls of the deceased took degrees, commencing as "demon's heroes," and finally attaining to a demonship. It finally came to be believed, in the latter days of *Rome*, that evil men exercised power as wicked demons. So they sacrificed to them, to keep them from tantalizing and destroying. At the first only the good and the wise, and those who died honorably in battle, were understood to become demons. Heathen authors also mention a higher kind of demon, which was never connected with the body.

*Augustine*, in "*De Civitate Dei*" ("The City of God"), shows the demonolatry of the Gentiles. Some of the headings of chapters are: "Whether the Gods Do Use Demons for Their Messengers and Interpreters;" "Whether the Friendship and Favor of the Celestial Gods May Be Procured by the Intercessions of Demons;" "To the Attaining of Blessedness Man Hath No Need of a Demon for His Mediator." *Celsus*, in discussion with *Origen*, called Christ the "Christians' demon."

Demons were worshiped, and their presence retained, through consecrated images, or they were thought to hang about their coffins and sepulchers. This heathen notion is retained with us to-day in looking for apparitions in the graveyards. Images were but as bodies for demons to animate. All this may be shown from *Trismegistus*, *Porphyry*, *Arnobius*, *Minusius*, *Felix*, etc. With the *Egyptians*, demons were thought to animate living creatures as well; cats, birds, the cow, the bull, and even their water god, *Nilus*, were thus possessed. Demons were worshiped also in their relics, and at their shrines. The Gentile temples were nothing but the sepulchers of dead men, as the early churchmen declared.

Images are spoken of as "filled with divine fellowship," "animated statues" full of sense and spirit. "We do not think," said *Arnobius*, "brass and gold and silver and other materials of images to be of themselves gods, or holy powers, but in these we worship and reverence the gods brought into these images, and keeping their residence there by sacred dedication." *Plato* speaks of worshiping the coffins of demons, which were placed in the temples as so many statues, for "some souls were naturally tied to the body."

Now let us listen to *Chrysostom*; concluding one of his homilies, he says: "With this ardor, then, let us fall down before these relics of martyrs; let us embrace their coffins; for these may have some power, since their bones have, and not only on the days of their festival, but on other days also; let us fix ourselves, as it were, to them, and interest them to be our patrons." Again, he exhorts to "dwell in their sepulchers, to fix themselves to their coffins," for "not only their bones but their tombs and their urns overflow with blessings." And *Basil* informs us that all who were pressed with any difficulty or distress "were wont to fly for relief to the tombs of the martyrs, and that whosoever did but touch their relics acquired some share in their sanctity." Just a little before, this father had exhorted the Gentiles as follows: "Be ye therefore persuaded to forget and relinquish your demonship, and be ashamed to worship the sepulchers of dead men."

*Epiphanius*, when saint worship began to appear, heavily criminated the abettors, saying: "That also of the apostle is fulfilled of these, 'Some shall apostatize from the sound doctrine, giving heed to fables and doctrines of demons,' for they shall be worshipers of dead men, as they were worshiped in *Israel*." He refers to *1 Timothy 4*, to which we have already called attention, where *Paul* says they should give heed to "doctrines of demons," doubtless speaking as he does of "doctrines of baptisms," etc., etc., showing that the Gentile doctrine of demons would be transferred to the Christian church through apostasy.

### ARE WE CHRISTIANS?

BY PARRIE L. H. ROBERSON.

ALL will admit that, to be a true Christian, one must be Christlike, and if we are such, our life and character will be like unto those of Christ. Let us study some of the leading characteristics of his life while here upon earth.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." He came to seek and save that which was lost. He went about doing good. "He pleased not himself." His times were in the hands of his Father. No earthly possessions were his; at night, with weary feet and throbbing temples, he had not where to lay his sacred head. He was "a man of sorrows, and acquainted with grief." Traveling on foot over the rough hill country of *Judea*, he lifted up the fallen, ministered unto the sick, spoke words of comfort to the broken hearted, and loosed those who had long been bound by the cruel power of Satan; and as many as touched him with the finger of faith were healed of their infirmities. He was more patient and tender than the most affectionate mother, more considerate than any earthly father, the kindest master, the wisest coun-

selor, and the mightiest warrior that ever trod this sin-cursed earth.

Christ, the meek and lowly Nazarene, was the greatest search light this world has ever seen. For more than a quarter of a century his steady, burning rays pierced the darkest gloom; yet how few appreciated that glorious light from God's own hand! His words, like the rays of the sun, enlightened and melted at the same moment, revealing all the hidden machinery of the mind, all the mystery of its divine relations and future progression.

Wonderful is the fervent self-forgetfulness which characterized the life of our divine Saviour. How nobly unselfish of him to leave the glorious kingdom of his Father, the society of holy angels, and the pure and life-giving atmosphere of heaven, to come to this wretched world of misery and death, for our sakes! His great charitable soul was filled with beautiful compassion for the weak and erring.

Mortal tongue and pen are inadequate to express the divine sublimity and grandeur of his faithful ministry here upon earth. His patient endurance was miraculous in the extreme. "He was bruised for our iniquities," "and with his stripes we are healed." "He was brought as a lamb to the slaughter," yet "he opened not his mouth." If his physical sufferings were great, his mental agony and heartache were greater. He was "exceeding sorrowful, even unto death."

"For others' guilt  
The Man of Sorrows wept in blood."

Cruel wretches mocked and spit upon the Majesty of heaven. Then, in order to satisfy their fiendish desire, he was scourged and led away and cruelly nailed upon the cross, between two thieves; yet not one murmur of complaint escaped his sacred lips, and his last prayer was for his persecutors. His life bore fruits of a heart filled with the very essence of unselfish love and patient forbearance.

The perfect character of our Redeemer is beautifully portrayed all through written inspiration.

But are we striving to show our appreciation of his noble example of self-sacrifice by doing deeds of kindness every day? Are we willing to sacrifice our own pleasure for that of others? Are we doing all we possibly can to relieve the suffering? Are we patient with the erring, and willing to suffer for Christ's sake? If so, then are we worthy of the name Christian. It means something to be a real Christian; it means that we must live a godly life; and we are plainly told in 2 Tim. 3:12 that all such shall suffer persecution. And our Saviour tells us to "rejoice, and be exceeding glad; for great is your reward in heaven."

But the carnal heart cannot rejoice in afflictions. It can covet that great "reward in heaven," but will never receive it. Therefore we must have a change of heart before we can be real Christians. Shall we have it? "If we suffer, we shall also reign with him." 2 Tim. 2:12. Surely this should inspire every soul who wears the name of Christ to "cast earth's transient joys behind," and let not "sore afflictions and trials dismay."

St. Helena, Cal.

"MEN generally are more desirous of being improved in their portraits than in their characters. We shall probably find very unflattering likenesses of ourselves in the recording angel's gallery."

### "DOTH THIS OFFEND YOU?" JOHN 6:61.

BY M. B. DUFFIE.

By a threefold promise, in the sixth chapter of John, the Lord Jesus Christ assured his disciples and followers that whosoever would comply with the conditions laid down, and believe in the efficacy of the means to be employed for its accomplishment, he would raise up at the last day. The Jews had a different course marked out to attain the same end. The Lord announced himself the Bread of Life, of which, should men partake, they would live forever. They did not want to hear him speak of himself as the Bread of Life, or to accept his assertion that their fathers, who had partaken of the bread from heaven, had fallen in death. They, therefore, strove among themselves, disputing and questioning his words. Some, even his own disciples, affirmed that what he had spoken to them was a "hard saying," and inquired among themselves, "Who can hear it?" Jesus, noting their lack of faith, suddenly yet calmly queried, "Doth this offend you?"

The Lord says, in Matt. 11:6, "Blessed is he, whosoever shall not be offended in me"—not be offended in him, no matter what the case may be. The cross must be lifted and borne forward in his name.

As was predicted of this present time, in Mark 4:17, many are becoming offended for the word's sake. The word enjoins the observance of the *seventh* day of the week, and calls it "the Sabbath of the Lord thy God." How often it is that, in presenting its claims to the people, they become offended at the word, and turn their ears away from hearing the law, regardless of the penalty for doing so, which is so plainly set forth in Prov. 28:9.

Then, again, when it is shown in God's word that the doctrine of man's consciousness in death is entirely without scriptural foundation, straightway do many, who would have it otherwise, become suddenly offended, and steadfastly refuse to hear anything more concerning it, even declining to use their eyes to the extent of examining the evidence for themselves.

An attempt is made to convince the stony-ground hearer that the Lord of the harvest is about to return to reckon with his stewards, and the cry is immediately heard, "Where is the promise of his coming?" They do not desire any change in present conditions, and they are likewise offended, proceeding to smite their fellow-servants, and to eat and drink with the drunken. And yet Christ spoke his words that man might not be offended. John 16:1 reads as follows: "These things have I spoken unto you, that ye should not be offended."

We are assured in Ps. 119:165 that those who shall reverence the law of God will be possessed of great peace, and that nothing should offend them. If, then, we are offended by anything which the Lord through his law enjoins upon us, let us turn the searchlight of his word upon our hearts, and see if we have that love for his law engraven there which will enable us to do willingly, joyfully, and gladly whatever that law requires us to do, for if it is not found so etched upon the fleshly tablets of the heart, we shall be easily and quickly offended when its claims are presented for our acceptance and obedience.

### THE TWO WORSHIPERS.

BY A. DELOS WESCOTT.

THE short history of Cain and Abel contains a world of thought for the people of every age. It has been repeated over and over from their day to the present time.

These two young men had been instructed alike from their youth, and each believed himself to be a true worshiper of God. The fact that Abel's offering tallied in all respects with the instructions afterwards given to the Israelites concerning burnt offerings, is sufficient evidence that God had given these same instructions to the family of Adam immediately after the fall. This is made absolutely certain when we consider that God rejected Cain's offering, while he accepted Abel's. God accepts nothing but obedience and rejects only disobedience. He said to Cain, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." "Sin is the transgression of the law;" therefore it was transgression of the law which forbade Cain's acceptance.

But Cain did not expect to be rejected. The very fact that he brought an offering is proof that he believed it would be accepted. True, the Lord had not commanded an offering to be brought of the fruit of the ground, but human reasoning could easily get around that point to the satisfaction of the class to which Cain belonged.

We may suppose Cain's argument ran something like this: "Of course the Lord has said we must bring a lamb for an offering, but I believe that means that we are to bring something of the same value as the lamb. People put too much stress on the particular object to be offered. I don't think it makes any difference what we bring for our offering, provided we bring the proper amount or value. The Lord has made everything, and pronounced it 'good'—the fruit of the ground as well as the lambs of the flock—and I believe my offering will be just as acceptable as Abel's, so long as I am sincere. No one could take more pains than I have to prepare an acceptable offering. I have selected the choicest fruits in my garden, and I am certain they are worth as much as Abel's lamb. Abel thinks my offering will not be accepted, and he wants to trade me a lamb. Abel is always getting onto some hobby, and stirring up trouble in the family. I expect he will go crazy yet.

"But I don't pay any attention to what people say. I have my ideas, and other people have theirs. I believe everyone should have a mind of his own. Some people are never satisfied unless everybody else does just as they do, but I think a man should do what he believes is right, and not try to follow anybody. If it was wrong for me to take this offering to the altar, I believe the Lord would show me, and I should feel condemned. But my conscience does not smite me at all, and so long as a man's conscience does not accuse him, I believe he is all right."

Thus Cain reasoned, if not in these very words, at least to the same intent, and persuaded himself that it would be just as well to violate the plain command of God. But who led Cain to this line of reasoning? Ah! it was he who transformed himself into an angel of light, the same whom Christ recognized in Peter when he said, "Get thee behind me, Satan; for thou savorest not the things that

be of God, but the things that be of men." See Mark 8:31-33.

The apostle classes Cain with the "children of the devil," because he did not love his brother. See 1 John 3:10-12. And it was because he was under the control of Satan that he "brought of the fruit of the ground an offering unto the Lord." He supposed he was worshiping God when he was in fact a worshiper of Satan. Abel worshiped God by obeying him. Cain worshiped Satan by obeying him. Rom. 6:16.

Multitudes are passing through the experience of Cain to-day, and are using the same arguments that he used, to justify themselves in a course of disobedience. The Lord has said in his word that "the seventh day is the Sabbath," and has commanded men to observe it. But they reason that it makes no difference which day is kept provided one observes the right proportion of time. Has the Lord said that it makes no difference?—Oh, no; on the contrary, he has told us that the seventh day is blessed and holy, while the other days bear no such distinction!

Of those who apply Cain's reasoning, the Lord says: "They have put no difference between the holy and profane [common], neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." Eze. 22:26.

To say that the day which God has blessed is no better than one which he never blessed, is to say that the blessing of God amounts to nothing. To such the Lord says, "Thou hast despised mine holy things, and hast profaned my Sabbaths." Eze. 22:8.

How can those who despise God's blessing expect to be blessed themselves? Those who appreciate God's blessing will have everything to which that blessing has been attached.

The Sabbath was blessed that they may be blessed who observe it. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2. It was sanctified that those who observe it might also be sanctified. Eze. 20:12. Christ put his presence into the Sabbath by observing it himself in the beginning (Mark 2:27; John 1:3), and the presence of Christ always blesses (Ex. 20:24), sanctifies (1 Cor. 1:30), and gives rest (Ex. 33:14; Matt. 11:28, 29). When Christ was on earth his blessing was poured out in the healing of the sick and in the forgiveness of sins on the Sabbath more than on any other day, thus teaching that the Sabbath is to be a day of special blessing to all. Those who delight themselves in the Sabbath delight themselves also in the Lord. Isa. 58:13, 14.

Human arguments can never overthrow the Sabbath, but they may overthrow those who employ them. Cain's reasoning is no more acceptable to God now than it was six thousand years ago. It was Satan who was working through Cain then, and it is Satan who is working now. Persecution followed Cain's arguments then, and the same spirit of persecution follows now. The arguments and the persecution always go together. Christ knows their origin. "He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God." See John 8:37-47. "Be not deceived; God is not mocked."

## THE SAINTS SHALL INHERIT THE EARTH.

BY ELDER WM. COVERT.

IF, as has been shown in previous articles, the earth was made to be inhabited by the righteous, and promises assuring the same are embodied in the plan of salvation through Christ, it follows that the earth is yet to be restored from the curse of sin and given to the redeemed saints of God. Entering the subject at this gateway, it will be an easy matter to understand many texts of Scripture which promise glorious things in the future for our earth. One promise reads:—

"Evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be. . . . But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:9-11.

In this psalm the subject is stated quite fully. Again we read:—

"The Lord knoweth the days of the upright; and their inheritance shall be forever." "The righteous shall inherit the land, and dwell therein forever." Verses 18, 29.

The teaching is that the wicked are to be cut off, removed, or destroyed out of the earth, and then the righteous left in full, free, and peaceful possession of it forever. All know that since the fall such a condition as this has never prevailed upon the earth, and that it is impossible for it to prevail while Satan holds sway in the kingdom of this world. As far as earthly goods and prosperity are concerned, the wicked seem to have the most of them in the present life. David said that he was envious at the foolish when he saw the prosperity of the wicked. "They have more than heart could wish." Ps. 73:3, 7.

"They are not in trouble as other men," therefore they are proud, boastful, and oppressive. They hold titles to vast areas of the earth, while those of faith are as the patriarchs were, but strangers and pilgrims in the earth.

The Saviour in his lesson on the mountain gave the meaning of these promises when he said, "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. This promise is shown to belong to the reward of the future. It states plainly just what will sometime be given to those who are meek. They shall inherit the earth. This is the word of Christ. The Psalmist says that they shall dwell therein forever, and that their abundance of peace shall continue as long as the sun and moon shall endure.

This being true, the dominion given to man in the beginning will be realized:—

"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughters of Jerusalem." Micah 4:8.

The removing of sin and the establishment of the righteous in the earth makes provision for the accomplishment of the original purpose of God concerning the earth. If this should not be done, then Satan's opposition to God's plans would at least prevent the Lord from doing what he purposed to do with the earth when he made it. But this thought calls up the text again in Ps. 135:6: "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places."

No power in the universe can possibly prevent the Almighty from carrying out that which in his infinite wisdom and love he has decided is best to be done.

Satan may for a time think he is making headway against God; but himself, with all his train of evil, meets with destruction, while the eternal purpose will prevail above every opposition.

Before man yielded to Satan, he was in full possession of the earth, and his dominion over all things upon it was complete. Jesus came to seek and to save that which was lost (Luke 19:10); and in doing this he will bring back the earth from under the curse, that man redeemed may have again all things that he lost in the fall.

David testifies that the dominion given was over all the beasts of the field, the fowls of the air, and the fishes of the sea. Ps. 8:6-8. The New Testament comment upon this shows that the crown first placed upon Adam was now in the hands of Jesus. Christ was to pay the penalty for man's folly, perform the obedience due from him, and, having done all for him, then gives the reward of it all to him. In the doing of this he destroys Satan, and completely removes from the whole universe every obstacle and every foe to God's eternal purpose. Heb. 2:6-18.

## THE REST OF THE SABBATH.

BY G. S. HONEYWELL.

### 1. By what names is the Son called?

"And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6.

"But unto the Son he saith, Thy throne, O God, is forever and ever." "And, Thou, Lord, in the beginning hast laid the foundation of the earth." Heb. 1:8, 10.

### 2. What wonderful work did he do which entitles him to the name Mighty God?

"In the beginning God created the heaven and the earth." Gen. 1:1.

"And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." Heb. 1:10.

"Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee. . . . The Great, the Mighty God, the Lord of hosts is his name, great in counsel, and mighty in work." Jer. 32:17-19.

### 3. Did he make this world only?

"By him 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; and he is before all things, and by him all things consist." Col. 1:16, 17.

"All things were made by him; and without him was not anything made that was made." John 1:3.

### 4. By what authority did he do these things?

"For it pleased the Father that in him should all fullness dwell." Col. 1:19.

### 5. What did Christ do on the seventh day of creation week?

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." Gen. 2:2.

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

### 6. What did he do for the seventh day?

"And God blessed the seventh day, and sanctified it." Gen. 2:3.

### 7. Why did he bless and sanctify the seventh day?

"Because that in it he had rested from all his work which God created and made." Gen. 2:3.

### 8. For whom was the Sabbath made?

"And he said unto them, The Sabbath was made for man." Mark 2:27.

NOTE.—When a noun is used without any qualifying adjectives

tive, it is to be taken in its broadest sense. The Sabbath was made for all men.

9. Did the Creator rest because he was weary?

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Isa. 40:28.

10. Then what kind of a rest must it have been. *Ans.*—A spiritual rest.

11. What invitation does Christ extend to those who are weary of sin, and of their efforts to become righteous by their own works?

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

12. How can we come to Christ and enter into his rest?

"For we which have believed do enter into rest." Heb. 4:3.

13. What can be said of that person who through faith accepts of Christ?

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

"For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Heb. 4:10.

14. What, then, is necessary for us that we may delight in the Lord and the Lord in us?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." "And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying." Isa. 58:13, 14; 65:19.

15. If only the justified can enter into the Lord's rest, or Sabbath, then of what is the keeping of the Sabbath a sign? *Ans.*—Justification and sanctification.

*NOTE.*—If the observance of the true Sabbath, commonly known as Saturday, is a sign between the true God and his worshipers, then is not the observance of the false sabbath, commonly known as Sunday, in the light of the Scriptures against it, a sign between a false god and his worshipers? This is a question worthy of consideration. What does the Bible teach?

16. Who has instituted Sunday keeping as a sign of his right to receive worship? *Ans.*—The Papacy.

Says Cardinal Gibbons, through his chancellor, under date of February 25, 1892, in a letter to Mr. John Ashley, of Rock Hall, Md.:—

"DEAR SIR: In answer to your first question, directed by the cardinal [Gibbons] to reply to your letter, I will say:—

"1. Who changed the Sabbath?

"*Answer*—The holy Catholic Church.

"2. Are Protestants following the Bible or the holy Catholic Church in keeping Sunday?

"*A.*—The Protestants are following the custom introduced by the holy Catholic Church.

"3. The Protestants do contradict themselves by keeping Sunday, and at the same time profess to be guided by the Bible only.

"I am faithfully yours,

"C. F. THOMAS, Chancellor."

In an authoritative Catholic work, called the "Abridgment of Christian Doctrine," the Catholic Church asserts its power to change the law, in the following manner:—

"*Question*—How prove you that the church hath power to command feasts and holy days?

"*Answer*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"*Q.*—How prove you that?

"*A.*—Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the

rest by her commanded, they again deny, in fact, the same power."\*

17. Who, then, is antichrist? *Ans.*—The Papacy.

18. If the Papacy is antichrist and Sunday keeping is a sign of his power, then of what must intelligent Sunday keeping become a sign? *Ans.*—Apostasy from God.

19. How does the Lord declare he will punish this sin?

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:9-11.

#### OUR CONVERSATION.

BY MRS. EDNA MERRELL.

"THE lips of the righteous know what is acceptable." "The tongue of the just is as pure silver." "She openeth her mouth with wisdom; and in her tongue is the law of kindness." Solomon has wisely said that "death and life are in the power of the tongue." Our everyday experience gives us proof of this power, either for good or for evil. Then with what diligence should we watch our words, that we may make the best use of them! One author has truly said:—

"Oh, many a shaft at random sent  
Finds mark the archer little meant,  
And many a word at random spoken  
May soothe or wound a heart that's broken!

One kind word at the right time has been known to "pluck a brand from the burning," to save a soul from death, while unkind words have sent many souls to perdition. The influence of our words cannot be overestimated. "A word fitly spoken is like apples of gold in pictures of silver." "A soft answer turneth away wrath; but grievous words stir up anger." And again, "There is that speaketh like the piercing of a sword."

We read in Prov. 15:4, "A wholesome tongue is a tree of life," which shows the power there is in pure words, even power to give life. "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." "Let no corrupt communication proceed out of your mouth."

To those who follow these words of instruction from the word of God, the Lord has made some precious promises. In Ps. 50:23 we read, "To him that ordereth his conversation aright will I show the salvation of God." Again he says, "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." Prov. 21:23. And these words are applied to the youth as well as to the older. Says Paul to Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." James says, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26); but "if any man offend not in word, the same is a perfect man, and

able also to bridle the whole body" (James 3:2).

It is natural for us to judge of a person's character by his words, for "out of the abundance of the heart the mouth speaketh." Our conversation from day to day is a sure index to our heart. If our heart is right, if our life is hid with Christ in God, our conversation will be pure, and we will exert an influence for good over all with whom we associate. We will have a closer connection with the True Vine, partaking of his righteous character, until we stand before him without spot.

But from the evil heart come evil words, and the more one indulges in such conversation, the farther he is led from Christ, and the nearer to Satan, who uses every device to keep his subjects under control. We read that Lot was vexed from day to day by the filthy conversation of the Sodomites. 2 Peter 2:7, 8. It had its influence upon him, so different from the pure influence he was under when with Abraham, the friend of God. This shows how careful we should be in choosing our associates, and, as much as we can, be with those who can help to raise our minds to a higher plane, and thus, when situated as Lot was, use our influence, as much as is in our power, to elevate other minds by our pure conversation. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37. We will have to render an account unto God of every idle word in the great judgment day. How few realize this as they should! Let us every day ask God to set a watch over the door of our mouth, that our lips speak only to his praise. Then let us grasp the promises, grow strong in the Lord and in the "power of his might," and the "peace of God, which passeth all understanding, shall keep our hearts and minds through Christ Jesus." And let our daily prayer be, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." Ps. 19:14.

Amboy, Minn.

#### THE DEPTHS OF THE BIBLE.

"I AM glad there is a depth in the Bible I know nothing about," says Mr. Moody; "that there is a height there I cannot climb to if I should live to be as old as Methuselah; I venture to say if I should live for ages on earth I would only have touched its surface. I pity the man who knows all the Bible, for it is a pretty good sign he doesn't know himself.

"A man came to me with what he thought was a very difficult passage, and he said:—

"Mr. Moody, how do you explain it?"

"I said, 'I don't explain it.'

"But how do you interpret it?"

"I don't interpret it."

"Well, how do you understand it?"

"I don't understand it."

"But what do you do with it?"

"I don't do anything with it."

"You don't believe it?"

"Yes, I believe it. There are lots of things that I believe that I do not understand. In John 3 Christ says to Nicodemus, "If you do not understand earthly things, how can you understand heavenly things?" About my own body I do not understand. I don't understand nature; it is filled with wonderful things I don't comprehend. Then why should I expect to know everything spiritual?"—*Selected.*

\*For further proof see *Bible Students' Library* No. 80, "Sunday: Origin of Its Observance in the Christian Church," price, post free, 15 cents; No. 107, "Who Changed the Sabbath?" price, post free, 3 cents. Address, SIGNS OF THE TIMES, Oakland, Cal.

## 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.*

### THE FIRST TANGLE.

ONCE in an Eastern palace wide  
A little child sat weaving;  
So patiently her task she plied  
The men and women at her side  
Flocked round her almost grieving.

"How is it, little one," they said,  
"You always work so cheerily?  
You never seem to break your thread,  
Or snarl or tangle it, instead  
Of working smooth and clearly.

"Our weaving gets so worn and soiled,  
Our silk so frayed and broken;  
For all we've fretted, wept, and toiled,  
We know the lovely pattern's spoiled  
Before the king has spoken."

The little child looked in their eyes,  
So full of care and trouble,  
And pity chased the sweet surprise  
That filled her own, as sometimes flies  
The rainbow in a bubble.

"I only go and tell the king,"  
She said, abashed and meekly;  
"You know he said in everything—"  
"Why, so do we," they cried; "we bring  
Him all our troubles weekly."

She turned her little head aside,  
A moment let them wrangle;  
"Ah, but," she softly then replied,  
"I go and get the knot untied  
At the first little tangle!"

O little children, weavers all,  
Our broidery we spangle  
With many a tear that would not fall  
If on our King we would but call  
At the first little tangle.

—Selected.

### HOW THE TENTH SAVED A MAN.

MRS. N. M. CLAFLIN relates in the *Chicago Interior* this telling incident illustrative of the influence of a good habit early formed:—

"Returning from one of our large missionary gatherings, several years ago, I found myself seated with a woman whose very expressive face I had several times noticed during the sessions of the meeting. We naturally spoke of subjects of especial interest presented, and I said it hardly seemed consistent for us now to have no higher standard of giving than that of the Mosaic law—when a Christian and all that he has belongs to Christ for his service, to say a tenth should be the standard seems like levying a tax, instead of giving a freewill offering.

"Oh," she replied, "if we know anything of the blessedness of giving, we will not stop at the tenth. Why, when last fall I had forty dollars to help pay the debt of the American Board, I am sure no one got more real pleasure out of forty dollars than I did out of that; but my experience has made me love the old law, and I will tell you why. My father was a New England pastor, and we children were brought up to regard a tenth of the little we had as belonging to the Lord—given to us that we might have the privilege of giving it back to him, and we would have considered it stealing from the Lord to have used a penny of that tenth for ourselves. When I was old enough to teach, a tenth of my wages belonged to the Lord; I never questioned it. I married and came West with my husband, and in a few years the war came. My husband

enlisted, and just five weeks from the time he left us the message came that he was shot in the battle of Antietam, killed instantly, and I could not even know where he was buried. But I could not sit down with my sorrow. I had two boys, the elder four years and the baby three months old, and I must take care of them. I had our home, and that was about all. I must do some work that could be done at home, and I finally decided on taking in washing and ironing. The Lord helped me, and I brought up my children as I was brought up. They each had their little to divide, and we put the Lord's tenth by itself as sacred to this service, and under no circumstances to be used for ourselves.

"When Charlie was about eighteen years old, I began to realize what real trouble was. He seemed to change all at once—was dissatisfied with everything, and wanted to go West and make his fortune. Nothing that anyone could say or do seemed to have any influence with him, and I had to let him go. Sometimes I would not hear from him for weeks, and I knew he was not doing well. I lived through the five years he was gone. Then he came home without the fortune he went for, but he was a Christian man. In telling me of his life while away, he said: "Mother, it was the habit of giving the tenth that saved me. It was so natural to put it aside whenever I received money that at first I did it almost without thinking; then afterward I was angry with myself for being bound by a habit, though I could not make up my mind to break away from it. One night, being unusually reckless, I said to myself: Now I am going to get rid of that superstitious notion once for all; the money is mine; I'll take this tenth and pay it for a drink of brandy, and that will end it. I went into a saloon, called for the liquor, and was in such a hurry to carry out my resolution that before the waiter could get the brandy I threw the money on the counter. That instant I was seized by such a horror—a something I never could describe—I don't know what it was. I caught up the money and rushed out and did not stop till I was away from everybody and everything but the earth and sky, and then I sat down and did some serious thinking. I felt sure that another step in the direction I had been going was destruction, and that my only chance of escape was to turn back, and I did it." You may be sure Charlie's experience set me to thinking, and I wondered that I had never before realized the value of the habit of tithing."—*World-wide Missions.*

### THE BOOK OF REMEMBRANCES.

BY ELLEN HOWE.

"O MOTHER, isn't it hard for me to have to lie here abed while the other boys are playing baseball?" said Walter Warren to his mother, as she sat by his side with an aching heart, watching the boy who but a year ago had carried off the honors of his class in the high school, but who was now prostrated with a lingering, and perhaps fatal, disease.

"Yes, my dear; it is very hard, but still it might be worse," she added cheerfully.

"How could it be worse?" asked the sufferer gloomily. "Don't I have pain all the time?"

"Yes, my boy, you suffer steady pain of body, I know; but you don't suffer from lack of care or kindness."

"Seems to me I'd change places with anybody in the world," continued the poor boy wearily.

Presently Mrs. Warren rose, and, bringing a new notebook and pencil, said: "Now, let us write down in this book all the kind things people have done for you since you have been ill. We'll begin with Cousin Jennie. Here's the plate of grapes she sent you this very day."

"That's so, and some days she comes in and reads me nice stories," said Walter with some interest.

"Yes; and once she brought in her new game of tiddlywinks to show you how it was played," added his mother as she wrote.

"And wasn't it funny to watch her play it!" said the boy, now actually smiling. "Then George Barnes brought in his new battery and showed me how he was going to rig up a little electrical machine. Don't forget to write that."

"I'll write all you can think of, only you must give me time enough," said Mrs. Warren.

"Then you remember how Joe Harris brought in his model yacht and let it stay here for a week, so that I could learn it all by heart. Didn't the little brass binnacle shine on it!"

Walter had already forgotten his pain and confinement, and, with a happy face, went on recalling little acts of kindness done toward him by one and another friend, while his mother wrote, till he finally fell asleep, and then she prayed that he might not forget to include the goodness that had followed him all the days of his life, bestowed by the Friend above all others.

Day after day at intervals this little notebook was taken up, and more entries were made in it, till finally Walter asked to keep it under his pillow so that he could write in it himself, and very often he would ask to have it all read to him. "But don't look at the last page," he would add, "though sometime you may."

"Why, mother," he said often, "it seems as if everybody I ever knew had his name written down in my book of remembrance for doing some kind thing for me since I've been out of school!"

And, though he grew weaker, the complaining all ceased.

One day there was much harder pain than usual, and Walter never woke from the sleep that followed it.

When his mother took away the precious notebook, it opened to the last page, and she read these feebly written lines, and was comforted: "No book of remembrances could be big enough to have written in it all the kind things my father and mother and all of our family have done for me, but God has done more, because he gave me this home. If I never get well, I know that my heavenly Father has got a home for me that is even better than this—though I don't see how it can be—and that Jesus loves me even more than my mother does, so I'm not afraid to die. I only wish I had done more in return to him and to all those I love, but now I can only say from my heart that I thank you all."

Would not many unhappy and complaining boys and girls forget all the trials that seem so hard to bear, if they, too, should try to remember all the bright and happy and kind events of life, and keep their attention fixed on these alone?—*Selected.*

### THE SECRET OF FASCINATING.

DOUBTLESS thousands of young people, and not a small number of old ones, wish every day of their lives that they could learn the secret of fascinating others by means of their graceful, exquisite manners. The secret is an open one. It is so easy to learn that it lies all neglected by the wayside, while they who would give their dearest treasure to find it, pass unknowing.

It is only this: Fill your heart with good will to everybody, and then practice at all times the best manners you know, particularly at home. If you begin at home, this charming manner will, so to speak, get settled on you and never leave you. Be just as polite to your sister as you would to your

best girl. Strive to gain the good will of mother, father, and brothers and sisters, and children, exactly as you strive to gain good will abroad.

There is no place for practicing manners like the home circle, no place, permit me to say, where it will be so appreciated. It will be a cultivation of heart, mind, and body, this endeavor to feel nothing but affection for the people at home, and treat them as though they were worthy of as much consideration at your hands as if they were the president and his family. So they are worthy. Then from the home will float out around you those sweet, magnetic influences which will draw the hearts of mankind toward you.—*Jenness Miller Monthly.*

#### THE SALOON CURSE.

I MARVEL sometimes that we are so silent in the presence of its deadly work. Day by day, night by night, year after year, it goes on grinding out its grists of woe, drawing into its hopper our sons, our brothers, our husbands, our fathers, yea, even our daughters, and we never raise a hand to stop the awful mill. One hundred thousand a year are crushed between its upper and nether millstones, and sent into the drunkard's eternity, and yet even our churches

#### SCARCELY RAISE A VOICE

in protest. I marvel at it. Evils that are remote, that are hidden away behind political economy and hard to understand, we strike at and denounce and portray with stirring and affecting eloquence, but this most tangible and conspicuous and destructive evil of all, we ignore. I especially wonder that our workingmen, who are pleading so earnestly for a removal of social wrongs, and saying so many cutting and truthful things about man's inhumanity to man, should be so blind to the unspeakable curse of the saloon. It has been estimated that in Great Britain the liquor traffic gets about one-fourth of their wages. How much goes into its coffers from this source in America I am not prepared to say, but its receipts are certainly enormous.

The workingmen do not realize it, and one is in danger of stirring up their antagonism if he ventures to speak along this line. It is an indictment, a home thrust, which they do not relish. It lays much of the blame for their condition at their own door, and that is never pleasant. To attack the other man is always a vast deal easier than to see

#### FAULTS IN OURSELVES.

It is the easiest thing in the world to inveigh against capital, but to condemn our own lack of thrift is hard. I have often noticed that in locating responsibility we nearly always look abroad. It never occurs to us that the difficulty may be at home. No class of men has any monopoly of this peculiarity of human nature. We find it in all directions. It belongs to workingmen as well as to others. I am not here to take sides, or to run up the flag of any party, or to flatter my fellow-men of any grade or condition with honeyed phrases, or to curry favor with high or low, with rich or poor, but, in God's name, to speak the truth as I see it.

I have been among workingmen a great deal; I have carefully noted their habits, and in no circle of society have I seen so much reckless and wicked waste. Thousands of them spend their earnings in the most thoughtless and extravagant fashion. I have seen them in the iron and copper mines of Michigan, making from five to eight dollars a day when times were good, but when the reaction came, and many of the mines and mills closed up, these very men were on the verge of starvation. Instead of putting by something for a rainy day, they spent their money in the saloon and in beer gardens and in places

of that sort. There they passed their evenings and their Sundays,

#### THROWING AWAY THEIR WAGES

with utmost unconcern. Had they lived economically, and opened up a savings account, they might have been independent when the mines began to suspend here and there, but as it was, a week's idleness was enough to bring them to want and beggary. The saloon got their cash and society their complaints. They gave their money to the rumseller and their maledictions to capital. And that is a good deal more common than many are willing to admit.

Nobody knows better than myself how multitudes of our workingmen, even when times are best, have to pinch and scrimp at every point to keep soul and body together. Many of them are driven to an economy that is most beggarly. I know that, and so do you. But that does not at all invalidate what I have just said about how thoughtlessly thousands upon thousands of them waste their earnings in the saloon and kindred places. Go into Pittsburg, or Chicago, or Minneapolis, or any of our great manufacturing cities, and you invariably find the saloons most numerous in those sections where the workingmen live and labor. This is a fact which cannot be controverted, and the significance of it ought not to escape our attention.

Does it not show that the rum power knows very well where its best customers are? Build a factory or open up a mine anywhere out in the country to-morrow, and there will be a saloon there before sunset. I wonder that the workingmen and their champions of press and platform do not give the matter some serious consideration.—*Rev. R. F. Coyle, of Oakland.*

#### ABOUT BANANAS.

"WILL," said Uncle Jack, as he handed the boys a basket of fruit that he had brought for them, "what fruit do you like best?"

"Bananas, sir."

"I thought so. Now, the question is, What do you children know about bananas?"

"I know they grow in hot countries," said Joe, "and I think they grow in the woods."

"Some kinds do grow in the woods," replied Uncle Jack, "but the fruit of wild banana plants is almost always too bitter to eat. That which is good to eat is the fruit of trees planted in gardens or in fields."

"And, uncle, from what do they grow?" asked Joe.

"A great many shoots come up from the roots of the old trees. These are cut off and set in the ground, just as we start geraniums and rose trees. Pretty soon the young shoots send up two long leaves. But you would not think they were leaves. They are curled so tightly together that they look just like a round stick. After a while the leaves unfold and hang down like branches. Other leaves grow out, curled just as tight as the first. These soon uncurl and bend down, and others grow in their place. Then the plant really begins to look like a tree, but the trunk is not hard wood like the oak or the pine; it is nothing but leaf stems packed closely together.

"At the end of nine months a deep purple bud appears in the center of the leaves. Pretty soon it grows out and hangs down. It looks like a great purple heart. At last it opens, and there are seen rings and rings of bright little buds arranged around the stem. Soon each little bud bursts into a yellow blossom. Then comes the fruit. At first each banana is only a tiny green pod, but it grows and grows till the cluster is very heavy."

"How heavy?" asked Will.

"Oh, as heavy as you are, Will!"

"Ninety-one pounds?"

"Yes. Each banana weighs very little by itself, but sometimes there are several hundred bananas on one stem. A great many are picked while they are still green. If they were not, we should never have them here. They would not keep long enough. When gathered they are put in a cool place, or are buried in the earth, until they are taken on the steamer to be brought to New York or Halifax."

"What becomes of the tree, sir?"

"Oh, when it has borne its cluster of fruit, the poor thing withers away; the big stem and the great leaves die, but the root still lives, and all around the dead stem come up the young shoots, or baby plants, which, as I told you, are saved to plant again."

"Do people in the hot countries eat many bananas, Uncle Jack?" asked Will.

"Thousands of people live almost entirely on them, Will, just as people in some countries live on potatoes and others on rice. They have bananas for breakfast, dinner, and tea. Sometimes the people of South America cut the fruit into strips, then dry it in the sun, grind it, and make a flour from it."

"Fancy having banana biscuit for breakfast!" whispered Will.

"The young shoots," concluded Uncle Jack, "that come up from the roots of the dead trees, are eaten as greens, like dandelions. The leaves have a watery juice which is used to dye white cloth. It makes it brown or black. The long, tough threads of the leaves are woven into a beautiful kind of cloth called grass cloth."—*Our Sunday Afternoon.*

#### BAD COMPANY.

A young lady of sixteen, who had been piously brought up, was invited to a party at which certain persons of undisguised infidel sentiments were expected to be present. Her father objected to her going.

"I know, papa," she said, "that they speak against the Bible and against Jesus; but you can be quite sure they can do me no harm. I can't help that; but I shall not allow them to affect me in the least."

"My child," said her father, inventing an excuse for the sudden request, "my work can't be interrupted; I have need of a coal; will you be kind enough to fetch me one?"

"Do you want a live coal, papa?"

"No—one that is dead—burned out."

The coal was brought. The young lady had brought it in her hand.

"Didn't it burn you, my child?" asked her father.

"Why, no, papa—how could it? It's dead."

"Of course it couldn't; but look at your hand, Florence."

"O papa, how black my fingers are! I must go and wash them."

"Wait a moment, Flossie; here is a little lesson for you while you are washing them. It is this; companionship with the wicked and worldly may not necessarily burn you and destroy you, but it will certainly soil you. Remember all your lifetime what the apostle says, Evil communications corrupt good manners."—*Selected.*

CLEANLINESS and healthful surroundings will remove half the incentives to crime. Men and women who keep themselves clean have a certain virtue and sanctity as the natural result. If we put more money into public baths, we would put less into penitentiaries.—*Union Signal.*

ACT well at the moment, and you have performed a good act to all eternity.—*Lavater.*

## Mission Fields.

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

### SIAM AND ITS PEOPLE.

BY A. BARTHOLOMEW.

THE country of Siam, which has been brought before the public notice lately in connection with the French, lies to the southwest of China and the southeast of Burmah. Little has been known about this country or its people up to the present time, so perhaps a short description would interest your readers.

The country of Siam as a whole is very rich, both as regards agricultural and mineral wealth. Its principal exports are rice, timber, cattle, tin, and rubies. The country is worked by traders, most of whom are in the employ of the English or British subjects, three parts of the trade being in the hands of the English. Bangkok, the capital of Siam, lies on the right bank of the Menam River, a small stream rising in the northern part of the country. The native city of Bangkok is surrounded by a stone wall about fourteen feet in thickness, entrance being provided for through five large gates. The population is estimated at about 400,000, of whom about one-half are Chinese.

The king's palace, a large group of buildings about half a mile square, is situated on a small island in the river close to the city. It is surrounded by a high wall, which prevents the public from gazing into the palace grounds. Around the palace are well-kept roads. On one side is the river, and on the other the parade ground of the Siamese army, for they boast of both an army and a navy.

The mouth of the River Menam is well protected by forts. The banks are very low, trees growing down to the water's edge. Almost all the houses in Bangkok are built on piles and floating rafts, as the river is very liable to overflow its banks and wash away the houses if they were built on the level ground.

The Siamese as a race are very indolent, and, though they have the opportunity of adopting Western ideas and civilization, they are too indolent to do so. The king, who is favorable to the Western civilization, has tried to make the people exert themselves, but all to no purpose. A few of the noblemen have been to England, and have received an English education; but with the advancement of civilization they are afraid they will lose their power over the people.

The Siamese are a small race of people, being much like the Japanese in feature and stature. Formerly the whole of the lower classes were slaves owned by the noblemen. When slavery was abolished by the king, the majority would not leave their former masters. So used were they to being looked after and fed by others that many starved, being, in fact, like children deprived of their natural guardians. They have not yet recovered themselves and taken their place as men of action, and will not exert themselves to improve their understanding. All the improvement in the country has been made by Europeans.

The king is a despotic ruler; he has the improvement of his people and country at heart, but is prevented by the indolence of the people from doing much for them. The king has over seventy wives, and two queens, who are called first and second queen. These are really his own sisters, the first queen being heir to the throne. The first queen is greatly taken up with Western ideas, and has a large orphanage. She has also organized an ambulance corp among the ladies of the palace.

And now a word about the religion of the Siamese. Siam is one of the strongholds of Buddhism, and one of the most noticeable features in the scenery of the country is the vast number of temples—new temples, old temples, and temples in complete ruins; for they do not repair their temples, but when one falls to pieces they build a new one close to it.

One-tenth of the people are priests, and whichever way you turn you are sure to meet them. It is the custom for everyone to go through the priesthood. If one has a troublesome wife, he enters the priesthood for three years, at the end of which time he is allowed to take another wife. The priests are supported by voluntary contributions from the people, and every priest has to rise with the sun if he wishes to have any food. It is a common sight to see a line of priests, each with a large bowl, collecting food, the people coming to the doors of their houses, and giving each, as they pass, a large spoonful of cooked rice or other food, as the case may be. They give as they can afford, but all give something.

I have often thought, as I contemplated such scenes, what a lesson we, as Christians, could have from this, for these poor heathen give willingly of their substance, and they come to their doors to give it. The temple grounds are considered by the poorer class very holy, and beggars who feel the approach of death try if possible to crawl to one of the temples to die. In one large temple in Bangkok are a number of vultures, which are fed with the bodies of the dead, after which the bones are burned. I myself witnessed two bodies eaten by these horrid-looking birds. I also saw a beggar dying, who had crawled to this place to die, believing that, if eaten by vultures after death, he would go to paradise.

Missionary work has not advanced far in this country yet. In Bangkok there are a few American missionaries, but these I think are the only workers in Siam. They have a large mission house, also a small orphanage, kept by two of the lady workers. They have not seen much result of their labors, for there are many difficulties to contend with,—first, the language; then the dense superstition in which the masses are enveloped, and the indolence of the people. Here is a field for men wholly given to God, men who have been tested by God and found true, for only men full of the Holy Spirit of God, separate from all things worldly, can be used by him to disperse this dense darkness and superstition.

The Siamese, though rejecting the Western ideas of improvement, have, nevertheless, accepted the ways of Western merchants and traders, and are fast falling lower in the scale of humanity. Much could be said on the subject of missionaries for Siam, but I will conclude my letter with an appeal to the people of God to awaken to a sense of their responsibility in regard to this dark land. England, though enjoying almost all the trade of the country, has not a single missionary in the land. May God raise up many to preach the glad tidings of salvation to this people.

*H. M. S. Linnet, China Station, May 29, 1894.*

### PRAYER A CONFLICT.

HE who knows not prayer to be a conflict, a warfare, beset with hindrances, has never known what prayer is.

He who meets these hindrances without grief, without resistance, knows nothing of the privilege of prayer, nothing of a life of faith.

The child of God both feels and resists these hindrances, as depriving him of the happiness of communion with God.

Hence that cry, "Be not silent unto me;

lest, if thou be silent to me, I become like them that go down into the pit." Ps. 28:1.

—*Rev. Charles Bridges, D.D.*

### ICELAND.

ICELAND is an island about 300 miles long and 200 miles wide at its greatest width, and at the last census it had a population of 72,445. It is 500 miles north of Scotland, 850 miles west from Norway, and 130 miles east from Greenland. Since 1380 it has belonged to Denmark.

In the year A.D. 874 several families from Norway went to Iceland. For seventy or eighty years previously the island had been visited, and had some few settlers, but the first colony settled there in 874. Beginning with a patriarchal form of government, Iceland remained a flourishing republic for three centuries. Then it passed to the Norwegian crown, and in 1380 was transferred to Denmark.

Iceland has a constitution and administration of its own, the legislative power being vested in the Althing, which consists of thirty-six members, thirty elected by household suffrage and six nominated by the king. The Althing meets at Reikiavik, the capital, every second year, sitting in two divisions. The upper consists of six members nominated by the king of Denmark, and six elected by the representatives of the people. The lower division is composed of the twenty-four remaining members of the Althing.

Reikiavik has about two thousand inhabitants. The houses are generally of wood and but one story high. At certain seasons of the year the air is heavy with the smell of codfish, which is the principal article of export and one of the few articles of wealth. The coat of arms of Iceland is a codfish spread open upon a shield and surmounted by a crown.

The ordinary Icelander is a person who is phenomenally serious, seldom smiles, and neither can take a joke nor make one. In stature and physique he is slighter than the Norwegian. His height is not so great, his shoulders are less broad, and his limbs less brawny. In his costume, except for his shoes of ill-tanned sealskin, there is but little unconventionality. His suit is of black homespun, for the Icelandic sheep produce wool of excellent quality and length, which the housewives spin and weave during the long nights of winter.

The feminine costume is more characteristic. On ordinary everyday occasions the garb is all of black, relieved only at the bosom by a coquettish glimpse of white chemisette stiffly starched. The abundant hair is carefully braided, usually in four strands, which are then caught up at the ends. Matron and maid, the women wear upon the head, both at home and abroad, a jaunty, disc-like cap, black in color, and so firmly knitted that it seems to be of cloth; from its center depends to the shoulder a tassel of silk, held at the top by a silver slide. Where it can be afforded, a black silk apron completes the attire.

The holiday costume is still more effective. A dress waist elaborately embroidered with silver thread, and often a precious heirloom for generations, replaces the one usually worn. A silver belt of antique workmanship clasps the waist, and upon the head is set the graceful *faldur*, a Phrygian helmet of stiff white linen, over which is thrown a white gauze veil. A gala costume, now scarcely ever seen, is still more elaborate. In addition to the silver ornaments of belt and waist, a flat silver embroidered ruff stands stiffly from the neck. Upon the head is wound, like a turban, a handkerchief of figured silk, while over it

curves a stiff white linen headdress, shaped like a miniature pulpit sounding-board.

During the long, dark winter months the Icelanders are confined to their cheerless huts. The walls of these huts are usually about four feet high, and are constructed of alternate layers of stone and turf. Some sort of a wooden roof is placed on the walls, and this is covered thickly with sod. The dwellings are really clusters of separate huts, as the apartments are entirely separated from each other by thick walls of turf, and each has a separate roof. A long, dark, narrow passage leads to different apartments, among which are the cow shed, a sheep house, and often a blacksmith's shop. What light there is usually is admitted through holes in the roof covered with pieces of skin or glass, though occasionally a hut has small windows in the front. The floor is of hardened lava. Headless casks or barrels are often used for chimneys, but sometimes a hole in the roof forms the only outlet for smoke.

In Iceland everybody has something of an education. The children are all taught to read and write by their mothers. No means of obtaining knowledge is neglected. During the long winter months, while all the rest are engaged in spinning, knitting, mending tools, or chiseling ornaments from wood, one member of the family reads aloud from some book or paper.

As books are not very plentiful, when the Icelander goes to church he carries along some of his books to lend to his neighbor, and brings some of his neighbor's books home to read, and often one of these books is copied entire before it is returned.

The Icelanders show plainly enough their Scandinavian origin, and but little new blood has come in since the settlement, over a thousand years ago. One sees, however, fewer pleasing faces, both among men and women, than in Norway. It is a harsh life at the best, in this unpropitious climate. It is far too serious a matter to be lived lightly, and there are few pleasures.

In their social conditions the Icelanders are neither the best nor the worst of the world's people. Although, as a whole, the nation is to be characterized neither as immoral nor irreligious, its morals are by no means unimpeachable nor its religion zealous. The little cathedral at Reikiavik and the parish churches throughout the land are well filled on Sundays and festivals with congregations of worshipers. The Bible, thanks to the English Bible Society, is everywhere diffused, and books of homilies and hymns are common in nearly all households; but the religion is, after all, of that lukewarm quality that characterizes Protestant Germany. As a unit the nation is staunchly Lutheran, and schismatic "isms" have never appealed to Icelandic ears nor found root in Icelandic hearts. Viewed comprehensively, the morals of the country are excellent, but judged in detail, the ethical code is, nevertheless, not wholly free from anomalies. Crime of any sort is infrequent. The Icelanders are and always have been a litigious folk, and their law courts are crowded with neighbor feuds and cases of grievance real or imagined, but their jails are empty and their house doors without locks. In all the land there are no criminal classes, and even petty crime is almost absolutely unknown.—*Gospel in All Lands.*

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## Our Work and Workers.

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

### WHAT MIGHT HAVE BEEN.

I MIGHT have said a word of cheer  
Before I let him go.  
His weary visage haunts me yet;  
But how could I foreknow  
The slightest chance would be the last  
To me in mercy given?  
My utmost yearnings cannot send  
That word from earth to heaven.  
I might have looked the love I felt;  
My brother had sore need  
Of that which—too shy and proud—  
He lacked the speech to plead.  
But self is near, and self is strong,  
And I was blind that day;  
He sought within my careless eyes,  
And went, athirst, away.

O word, and look, and clasp withheld!  
O brother heart, now stilled!  
Dear life, forever out of reach,  
I might have warmed and filled!  
Talents misused and seasons lost,  
O'er which I mourn in vain—  
A waste as barren to my tears  
As desert sands to rain!

Ah, friend, whose eyes to-day may look  
Love into living eyes,  
Whose tone and touch perchance may thrill  
Sad hearts with sweet surprise,  
Be instant, like your Lord, in love,  
And lavish as his grace  
With light and dew and manna fall,  
For night comes on apace.

—Marion Harland.

### TELL IT TO OTHERS.

BY ELDER E. J. WAGGONER.

"SACREDNESS does not mean secrecy. Many persons suppose that sacred things are profaned by the violation of their secrecy. There is truth in this sometimes. But there are souls to whom the utterance of some of our most sacred thoughts or experiences would be a life blessing. The question is, Sacred to what, or to whom? Every high and holy experience ought to be sacred to a high and holy purpose, and that purpose is not always to be attained by burying an experience utterly out of the sight of men."

The Scripture admonishes us to tell others what we have seen and heard from the Lord. "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Ps. 66: 16. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3: 16. God blesses men, not for their own sake, simply, but that they may be a blessing to others. Let the language of every lover of the Lord be, "O Lord, open thou my lips; and my mouth shall show forth thy praise."

What shall we tell? Jesus said to the disciples of John, "Go your way, and tell John what things ye have seen and heard." Luke 7: 22. That is all that any gospel worker has to do. He has not to strain himself to make a learned discourse; he has not to theorize and speculate; he has only to tell what he has seen and heard, not what he has heard men say, but what he has heard from the Lord. The command is, "Hear him." Tell only what you know from personal acquaintance with Jesus. This was the source of the

apostles' power. They had been with Jesus, and they said, when forbidden to teach, "We cannot but speak the things which we have seen and heard." Acts 4: 20. You may not have heard and seen very much, but that little will be as effective as the greater amount that another has seen and heard.

But do not think to add to its effectiveness by adding something that you do not know from personal knowledge. That will weaken the whole. The testimony of the man in court, who knows only one thing about the case, and who sticks to that one thing, is as useful as any man's testimony could be. But he throws discredit on what he does know, as soon as he begins to tell something that he does not know. This wonderfully simplifies Christian work, and provides a place for everyone. "Go your way, tell those things which ye have seen and heard." "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."

### FROM BAHAMA ISLANDS.

BROTHER C. H. RICHARDS, who, with his wife, is canvassing in the Bahama Islands, reports to the Foreign Mission office the following interesting experience:—

On arriving at Harbor Island we were received very cordially, and pleasant intercourse followed. We generally visit the sick first on arriving at a new place, give them tracts, and talk to them concerning their eternal welfare. Sometimes we treat them with water the best we know, and they have remarked that God sent us to comfort them in distress. It seems to have a lasting influence upon them. They have called me doctor, and minister, and all sorts of titles.

Well, in this place they had heard that I could talk fluently on the Bible, and nothing would do but I had to occupy the time on Sunday. I tried to get out of it, feeling timid, but no, they would never listen to it. So, forced into it, I made the attempt to give them a formal talk, or sort of Bible reading, on the "Home of the Saved." It seemed as if their eyes would stick out of their heads as they sat with open mouths, drinking down everything that was given. After services they inquired if the book I was selling taught such beautiful things. I answered, "Yes;" and quite a number were sold on the strength of that formal talk. But nothing would do but what I had to speak to them again; so I took up the "Second Coming of Christ;" and how glad they were to hear that!

On leaving there they gave us several things, such as pineapples, oranges, lemons, bananas, coconuts, etc. I felt so sorry to go. We sold there forty "Bible Readings." Oh, what a chance to work! I never saw anything like it in all my life. Truly the harvest is ripe, and the laborers are few.

You may think I was getting out of my sphere in holding services, but I could not help it. They forced me into it, and I did the best I could, and the Lord was especially near to me.

There is a shoemaker here that has virtually accepted the truth, and is teaching it to everybody. He is very earnest in the work. When we talked about tobacco, he threw his pipe out into the street. The same man opposed us a good deal in the beginning. He attempted to burn his books several times, but did not. You would be interested to hear him state how the devil tempted him to do this, and how the Lord was striving with him to read the books. He also went around and advised others to burn their books. So now he is going over the same ground telling them to read the books; it is life to their souls.

### ITEMS FROM THE FOREIGN MISSION OFFICE.

ELDER A. E. FLOWERS, now laboring in the island of Trinidad, West Indies, reports of his work:—

We are now holding meetings in a hall in the village of Coura. Our meetings have been very well attended, the audience ranging from seventy-five to one hundred. One good feature of it is that the same ones are out nearly every night. Thus far ten

have signed the covenant, and I have heard of three more that kept last Sabbath, and I am sure others will take their stand soon. Of the ten that signed the covenant, seven are men—one the dispenser at the hospital and one a policeman. The people treat us kindly. It is the same here as elsewhere; when one accepts the truth, he wants others to know it. The Lord has greatly blessed in the presentation of his truth, and, while we feel our weakness, we often realize the power of God resting upon us.

Brother Flowers reports himself and wife in excellent health. A tent will soon be shipped to him for use in the island. At the last meeting of the Foreign Mission Board it was voted to recommend that Charles D. Adamson, one of our native brethren in the island, assist Brother Flowers in tent work. Brother Grant, who has just gone to that island to canvass, is working among the native brethren, with good success in selling books.

Brethren Sanford and Rudolph, who are now on the Gold Coast of West Africa, selecting a site for a mission and mission farm, write:—

It is almost impossible to tell where the best place is to start a mission. The harvest is overripe. People have been waiting for years for a missionary of the gospel of the kingdom. Negotiations are now going on with the head men and native king of Appam for some land near here for a mission farm. There are from twenty to thirty acres that they expect to give us, but have not yet settled upon the boundaries to the same. The land is fertile, and will be given to us in writing, so that we can hold it by the laws of the British colony. We have been free from African fever thus far, and have taken no quinine as a preventative.

It is expected that a minister will be sent to this coast this present summer. There are about ten native Sabbath keepers at Appam. A mission on this coast would form a base for operations in the interior. The Wesleyan Methodists have several missions along the coast, but there is much unoccupied territory.

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  
Michigan (northern) Frankfort.....Aug. 20-27  
\*Illinois.....Aug. 22-28  
Michigan (State) Lansing.....Sept. 19 to Oct. 1

DISTRICT NUMBER FOUR.

Nebraska, Lincoln (Peck's Grove) Aug. 21-28

DISTRICT NUMBER FIVE.

Texas, Cleburne.....Aug. 9-20  
Arkansas, Fayetteville.....Aug. 16-27  
Oklahoma T'y.....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

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

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

Washington, D. C.—Church on Eighth Street between F and G Streets, N. E. Regular preaching service at 11 A.M. Sabbath. Sabbath school 9:5 A.M. Sunday, 7:30 P.M. Bible study. Prayer meeting Friday at 7:30 P.M. All are welcome.

H. W. HERRELL, Clerk.

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

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

O. S. SMYTH, Clerk.

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- " 6. The Elect of God.
- " 7. How Esther Read Her Bible.
- " 8. The Thief on the Cross.
- " 9. The Eleventh Hour.
- " 10. Benefits of Bible Study.
- " 11. Righteousness: Where Is It to be Found?
- " 12. Power of Forgiveness.
- " 13. Responsibility of Parents.

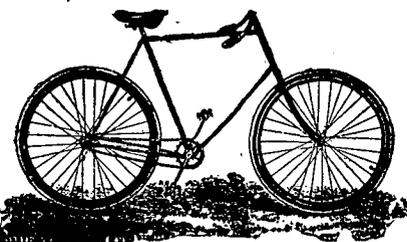
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"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." —Neh. 8:8

LESSON V.—SUNDAY, JULY 29, 1894.

THE YOUTH OF JESUS.

[NOTE.—The questions which follow are merely suggestive for the student on the leading points of the lesson; it is presumed that the thorough student will think of many more as he studies the subject. References, where verses alone are given, always refer to the lesson scripture printed above. All other references are given in book, chapter, and verse. The text printed is that of the Revised Version, not because it is especially preferred, but because it is not found in every family, as is the common version.]

Lesson Scripture, Luke 2:40-52.

- 40. AND the child grew, and waxed strong, filled with wisdom; and the grace of God was upon him.
- 41. And his parents went every year to Jerusalem at the feast of the passover.
- 42. And when he was twelve years old, they went up after the custom of the feast;
- 43. And when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem;
- 44. And his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance;
- 45. And when they found him not, they returned to Jerusalem, seeking for him.
- 46. And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.
- 47. And all that heard him were amazed at his understanding and his answers.
- 48. And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.
- 49. And he said unto them, How is it that ye sought me? wist ye not that I must be in my Father's house?
- 50. And they understood not the saying which he spake unto them.
- 51. And he went down with them, and came to Nazareth; and he was subject unto them; and his mother kept all these sayings in her heart.
- 52. And Jesus advanced in wisdom and stature, and in favor with God and men.

Golden Text: "And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2:52.

NOTE.—This lesson closes the lessons on the childhood and youth of Jesus, which is covered by the second and third chapters of Matthew. The briefest hints of his youth are found in Matt. 2:23 and Mark 6:3. He seems to have learned the carpenter's trade, and is called in Mark 6:3 "the carpenter," well known evidently to the little circle of acquaintances which surrounded him in Nazareth. The places mentioned in this lesson are Jerusalem and Nazareth. The age of Jesus was between twelve and thirteen years. John, the forerunner of Jesus, was six months older, and was living in the solitudes of the wilderness, where he remained until thirty years old. Jesus spent his youth in the town. The rulers were Augustus Cæsar, emperor of Rome (near the close of his reign), and Coponius, governor of Judea, which, on the death of Herod, had become a Roman province. Herod Antipas, son of Herod the Great, was ruler of Galilee and Perea.

SUGGESTIVE QUESTIONS.

- 1. What is said of the childhood of Jesus? Verse 40. See note 1.
- 2. Where did his parents go every year? Verse 41. See note 2.
- 3. At what time did Jesus go with them to the Passover? Verse 42. See note 3.
- 4. When the parents returned at the end of seven days, what did Jesus do? Verse 43.
- 5. What knowledge had his father and mother of this? Verse 44.
- 6. How long did they proceed before they missed him? Verse 44. See note 4.
- 7. After how long, and where, did they find him? Verses 45, 46. See note 5.
- 8. How were they regarding Jesus? Verse 47.
- 9. What did his parents say when they found him? Verse 48.
- 10. What reply did he make? Verse 49. See note 6.
- 11. Did they understand the full import of this saying? Verse 50.
- 12. What is said of his future life at Nazareth? Verse 51. See note 7.
- 13. How did his mother regard this saying? Verse 51. See note 7.
- 14. What is said of his progress? Memory verse.

NOTES.

1. And the child grew.—In physical development he was doubtless the same as other boys in

his own country. While he was the divine Son of God, he was also completely human. He grew in knowledge and wisdom as he grew in stature and strength. He had the same temptations, difficulties, and trials, the same battles to fight against selfishness, the same hindrances and perplexities. He met, as we have to meet, all the various vices of humanity, and can therefore sympathize with all classes and ages. "Waxed strong" means that he grew in every respect. He was filled with wisdom, and he grew strong by being filled, and the strength which he had was due to the "grace of God" which "was upon him." His surroundings were something as follows: (1) The natural scenery of the village in which he lived; it was rocky and mountainous, but filled with beauty. Like the other boys of his age, he learned to work as well as play. (2) The government was that of Rome, and its yoke was irksome and galling. Taxes were heavy, and in the continual presence of the Roman soldiers, laws, and money, the Jews were ever reminded of their subjection,—they who themselves should have been free and the rulers of the world. When Jesus was ten years old, the insurrection in Galilee occurred, which is spoken of in Acts 5:37. Jesus must have heard and felt this. (3) He lived in a time when the hopes of the people were great for a Redeemer soon to come, and all the conversation which he heard must have been of a temporal reign. All the outward teachings must naturally have been to fix this in his mind, and make the temptations of Satan all the greater. (4) He was brought up in the schools of that age, and very much was thought then of schools. Some of the popular sayings at that time were as follows: "The world is saved by the breath of the schoolchildren." "Even for the rebuilding of the temple, the schools must not be interrupted." Children were taught not only to read and write, but to memorize the Scriptures and the countless precepts of the rabbis. The language spoken was the Aramaic. He was doubtless taught Bible Hebrew. (5) But the best of all was being taught of God, and the influence of a good mother.

2. It was the rule for every Hebrew male to attend three feasts each year,—the Passover, Pentecost, and the Feast of Tabernacles. Many times women also went. The Passover commemorated the preservation of the Jews in Egypt, when the destroying angel slew the firstborn of that country. It was called the Passover because the angel passed over the houses of the Hebrews. At these gatherings there were many times great religious revivals. They helped to unite the people, and added to their progress by comparison of notes and a larger acquaintance.

3. At the age of twelve years the Jewish child became what was called "a son of the law." He was at that time considered as having arrived at the age of responsibility, when he was bound to keep the law and customs of the older ones.

4. THERE are two things shown by the conduct of Joseph and Mary. First, they seemed to have perfect confidence in their boy, and felt that he did not need looking after; but, secondly, there was great negligence on their part. God had committed to them a great trust, and they showed their lack of appreciation of that trust in losing sight of the child so long. They should have learned that, as Satan tried to destroy him when so young, he would be just as anxious to do it at this time. The first day's journey is only about ten or twelve miles. They traveled back that distance, looking for him on the way, thinking that perhaps he might have been left. Farrar tells us that in the annual pilgrimage of the Jews to bathe in the fords of the Jordan, children are frequently left behind. What his parents lost in one day, it took them three days to gain. This is often paralleled in our own spiritual life. By some act of carelessness on our part we lose in one moment God's blessing, which takes many anxious hours of prayer and faithful seeking to again obtain.

5. Found him in the temple.—Not in the temple proper, but in one of the porches or chambers belonging to the temple,—a chamber set apart as a kind of free school, where the famous doctors of the law sat and taught.

6. How is it that ye sought me?—These are the first recorded words of Jesus. There is in them a mild reproof to his mother for her lack of care. If she had watched over the precious trust which God had given her, she would not then have been seeking him; and there is also another thought: "Why

did you go about seeking me? Where else would I have been found, when I have reached the age of responsibility, but in my Father's house, or about my Father's business?"

7. LUTHER has a little note upon this which is worthy of reproduction: "He was subject to his parents. Whatever mother or father wanted done in the house, fetching water, drink, bread, meat, looking after the house, and other things of that sort, whatever he was bidden, that did the dear little Jesus, like any other child. . . . If he did what his parents bade him, though they were but common and small things, what fine children would we be if we followed his example!" In fact, in these commonplace duties lies the whole secret of faithful life.

#### LESSON IV.—SABBATH, JULY 28, 1894.

##### LOOSING FROM BONDAGE.

###### Lesson Scripture, Luke 13: 6-30.

6. AND he spake this parable: A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none.
7. And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground?
8. And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it;
9. And if it bear fruit thenceforth, well; but if not, thou shalt cut it down.
10. And he was teaching in one of the synagogues on the Sabbath day.
11. And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up.
12. And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity.
13. And he laid his hands upon her; and immediately she was made straight, and glorified God.
14. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the Sabbath, answered and said to the multitude, There are six days in which men ought to work; in them therefore come and be healed, and not on the day of the Sabbath.
15. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?
16. And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the Sabbath?
17. And as he said these things all his adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by him.
18. He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it?
19. It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew and became a tree; and the birds of the heaven lodged in the branches thereof.
20. And again he said, Whereunto shall I liken the kingdom of God?
21. It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.
22. And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem.
23. And one said unto him, Lord, are they few that be saved?
24. And he said unto them, Strive to enter in by the narrow door; for many, I say unto you, shall seek to enter in, and shall not be able.
25. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are;
26. Then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets;
27. And he shall say, I tell you all I know not whence ye are: depart from me, ye workers of iniquity.
28. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without.
29. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God.
30. And behold, there are last which shall be first, and there are first which shall be last.

THIS lesson may be subdivided as follows: The parable of the barren fig tree; healing the deformed woman; illustrations of the kingdom of heaven, and exhortations concerning it.

1. Relate the parable of the barren fig tree.
2. What lesson does it teach?
3. Who was present on one occasion as Jesus was teaching in one of the synagogues?
4. What day was it?
5. How long had the woman been afflicted?
6. When Jesus saw her, what did he say and do?
7. What was the immediate result?
8. How did the ruler of the synagogue feel over the matter?
9. What did he say to the woman?
10. How did Jesus reprove him?
11. What illustration did he use?
12. Who did he say had bound the woman?
13. Consequently, whose power was he breaking on the Sabbath day?

14. How did these words affect the enemies of Jesus?

15. What effect did the miracle and words of Jesus have on the people?

16. To what two things did Jesus liken the kingdom of heaven?

17. What exhortation did he give?

18. What did he say would be the case with many?

19. What will many say and do when it is too late?

20. Who will be seen in the kingdom of God?

21. What change in position will take place with many?

##### NOTES.

1. We may learn from the parable of the barren fig tree that those who bear no fruit will be cut off. Compare John 15:1-6. But we may also learn the long-suffering of Christ, and be encouraged. We well know that one who had taken great pains with a tree, cultivating and dressing it carefully, without seeing any fruit, would not cut it down the fourth year if it bore but a little fruit. "Every branch that beareth fruit, He purgeth it that it may bring forth more fruit." "He which began a good work in you will perfect it until the day of Jesus Christ." Phil. 1:6.

2. JESUS said, "It is lawful to do well on the Sabbath days." Matt. 12:12. To break the power of Satan is always a good thing, and work most appropriate for the Sabbath day. See Luke 4:18 for a statement of the special work of Christ. We must not fail to note the ease with which Christ breaks the bonds of Satan. His power is no less now than it was then; and he is present with us no less really than he was then. And the Sabbath day is most appropriate for such deliverances, for it was given for the express purpose of teaching us God's power to save. See Eze. 20:12; Ps. 92:1-4.

3. NOTICE that Jesus did not give a direct answer to the question of curiosity, "Are there few that be saved?" He told us, indeed, that the multitude will go the broad way, but we are not therefore to boast, as though we were better than they. We are not to indulge in speculations as to who will or will not be saved. When one said to Jesus, "Are there few that be saved?" he replied, "Strive to enter in at the strait gate," as much as to say, "Look out for yourself, and don't speculate about somebody else." When Peter was curious as to what was to become of John, Jesus said to him, "What is that to thee? follow thou me." John 21:21, 22.

4. "STRIVE to enter in." People misuse this text in two directions. Some say, "I have striven with all the power I had, and it is of no use, because I failed every time; I might as well give up; I am too weak to do anything." Others will think that it means that the power is in themselves, and that they are required to do it all. They have made failures, but they attribute them to the fact that they did not strive hard enough. Jesus says, "Without me ye can do nothing." John 15:5. This shows that there is no power in man. All power in heaven and earth belongs to Christ. Matt. 28:18. It is his Spirit that supplies the power with which we are to strive. See Eph. 3:16; Col. 1:11-13; Zech. 4:6. "Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleasure." Phil. 2:12, 13. The apostle Paul said, "I labor, striving according to His working, that worketh in me mightily." Col. 1:29. Remember that, although Jacob wrestled all night, he gained no victory until his strength was gone and he had to throw himself upon the Lord for support.

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## News and Notes.

FOR THE WEEK ENDING JULY 9.

## RELIGIOUS.

—Queen Victoria has conferred the honor of knighthood upon Mr. George Williams, founder of the Y. M. C. A.

—It is said that the chief justice of the Supreme Court of Japan is a Christian, and engages in active Christian work in Tokio.

—Rev. Fisher, pastor of the American M. E. Church in Rome, has become a Catholic. So says a press dispatch from London.

—It is a most significant fact that most if not all the great secular institutions of learning in our country are practically at war with the Bible, many of them openly. And, what is still more significant, is the fact that many of the religious seats of learning, in their eagerness to be in harmony with everything popularly called science, do about as much violence to the plain word of God as do those who openly oppose it.

—The missionary schooner *Robert W. Logan* has not been heard from since last August, when she left Yokohama in charge of Captain Paulson, with a Japanese crew. The vessel was built in San Francisco in 1890, and was used principally in transporting missionaries and supplies between the Caroline Islands and the Mertlocks. She had gone to Yokohama for repairs. All hope of her ever being heard of again is now given up.

—Bishop Thoburn says of the people of India that "their old heathen religions are great burdens." Some people think the Christian religion a burden, especially when called upon to give of their means to sustain it. But such murmurers have but slight appreciation of the gift of God. Jesus says, "My yoke is easy and my burden is light," and this word is well attested in the experience of those who have borne the burdens of heathen darkness.

—A Washington dispatch says: "Much gratification is felt here at the issue by Archbishop Feehan of a circular to all Catholic priests, enjoining them to impress upon their congregations the patriotic duty of yielding respect and obedience to the law." Certainly that is laudable advice on the part of the archbishop, but the circular is a tacit admission that the masses of the Catholic Church are disposed to disregard the law. If they were true disciples of Christ, and properly instructed in the doctrine of his word, there would be no need for such a circular. The fact that it is needed is evidence that the church is a dangerous element in the country, an element that may be counted upon to foster strife rather than to inspire peace in time of trouble.

—Some religious journals and other religious teachers are laying much stress upon the fact that archæologists are finding in ancient ruins testimony corroborative of the Mosaic Scriptures. Of course such testimony is interesting and instructive; but if the Bible is in any sense dependent upon these witnesses to its verity, then its claim upon the world's credence is no more binding than contemporary secular history. The real value of the Bible is in its being the word of God. It is of no practical value to anyone who does not have a living faith in its heavenly inspiration. On the contrary, it will only be a witness in the judgment against those who do not so receive it. He who receives it by faith does so without other proof, and all the proof of all the ages can add nothing to its truthfulness, or its claims upon our absolute confidence. True faith is based upon the word itself. The truthfulness of the clay-written histories of the ancients may be tested by the Bible, but the Bible is in nowise strengthened by them.

—The *Occident* suggests that "the first and original cause of all railroad strikes" is the violating of Sunday law, and that "the violation rests upon the railroad managers." Again it says, "If the government of these United States, which recognizes the Sunday law of rest, will take hold of the Southern Pacific Railroad and run it for the people as the post office is conducted, this will be the most prosperous and happy country in the world." But the post office is conducted on Sunday; then why is it wrong to run the railroad on that day? In the same article the statement is made that "when a strike occurs, the workmen, the wheels, the tracks are simply taking their Sunday of rest all in a lump." Now if the violation of the Sunday law is the cause of the strike, and the strike causes all concerned to take their Sunday, then, from the *Occident's* standpoint, the strikers ought to be justified; but, strange as it may appear, it says, "We believe that the workmen have made a mistake in striking." Furthermore, if the fourth commandment of the Decalogue, which the *Occident* says "never can be repealed," does not mean what it says; if, instead of the seventh day, the first day, or any other "seventh part of time" will do as well; then why is it not just as well to have a strike and "take their Sunday of rest all in a lump"? Logically, this

would be all right, but logic or consistency never come in where men are determined to ignore the plain commandment of God and substitute the "traditions of men."

## SECULAR.

—Fresh visitations of cholera are reported at St. Petersburg, and also at Liege, Belgium.

—Fire destroyed an immense block of workshops at Cuen-sur-Seine, France, on the 5th inst.

—The greater part of the town of Honeygrove, Texas, was destroyed by fire on the 4th inst. Loss estimated at \$200,000.

—At Hartlepool, Eng., two large shipyards have been closed, owing to a strike of moulders, and 4,000 workmen are out of employment.

—Thomas Cantwell and Charles Quinn have been arrested at Vienna on a charge of inciting the murder of members of the royal family.

—The question of adding to the present Pullman boycott a demand for increased wages on all the railroads, is being considered by the Railroad Union.

—On the night of the 6th inst., 1,000 men, women, and children looted a coal company's store at Spring Valley, Ill., and of a \$40,000 stock nothing was left.

—J. O'Donovan Rossa, the noted Irish agitator, who has just completed twenty years of exile from Great Britain, is a candidate for city marshal of Dublin.

—An Australian paper says that the farmers in the northern part of South Australia are troubled with a plague of mice. One man killed 1,600 in one day.

—The embargo put upon the Canadian Pacific Railroad from London, Ont., to Chicago, has been raised, the company agreeing to dispense with Pullman cars.

—Some of the leading papers prophesy that the growing troubles with railway employes will result eventually in governmental control of the roads. In times like the present it would take quite an army to control the cars and protect the tracks.

—A New York dispatch quotes California fruit as having advanced 100 per cent. in price. But that is little comfort to California fruit raisers, as they cannot get their fruit transported to New York, or to any other market excepting where boats can run.

—A Rome journal says that police investigation has revealed a conspiracy, centered at Cete, France, to kill the heads of various European governments. Santo was delegated to kill President Carnot, and succeeded. Lega was to kill Premier Crispi, of Italy, but was foiled in his attempt, firing two ineffectual shots.

—There is trouble again in the mines of Northern Idaho, growing out of the old feud of two years ago. The union miners, who were defeated at that time, are now endeavoring to retaliate upon their old-time opponents, and upon ex-officials. There is said to be another reign of terror in the Cœur d'Alene district, especially about Wardner.

—It is said that Japan has about 20,000 soldiers in Corea, but Russia has notified the Japanese Government that she will not tolerate a Japanese occupation of the peninsula. In this instance, Russia virtually sides with China, which is also opposed to Japanese occupation. It is rumored, however, that Great Britain will encourage Japan.

—A correspondent of the *London News* reports that the French Government is desirous of a conference of the powers to take united action against Anarchism. It is also stated that the cabinets so far approached favor the proposal, and that the pope also gives it his support. If a conference is held, the Vatican will be invited to send a representative.

—A heavy explosion on the engine of a freight train which left Pueblo, Colo., on the 8th inst., developed the fact that a stick of dynamite had been placed in the coal and incidentally shoved into the fire box. The locomotive was lifted from the track and badly damaged, but the engineer and fireman, at whose injury the deed was evidently aimed, miraculously escaped injury.

—Nine of the survivors of the wreck of the whaling bark *James Allen* arrived in San Francisco last week on the steamer *Crescent City*, from Unalaska. They tell a terrible tale of their sufferings on a desolate island in the North Pacific after the wreck. While the captain and picked boat's crew were gone in search of relief, those who remained behind were driven to eat portions of a dead comrade.

—The Central Pacific and Union Pacific Railroads, having been built under government aid, are declared to be military and post roads, and the military departments of the regular army through which these lines run are charged with the duty of keeping them open. Thus, as far as these lines are concerned, the present contest is between the strikers and the United States Government. Under section 3964 of the Revised Statutes, all railroads are post roads of the United States. Owing to the blockade of railroad lines by the strike, the mails are being carried from San Francisco up and down the Pacific Coast, and inland on water routes, by boat.

—The most heartless suggestion in connection with the strike is the proposition to call out union laborers in all the various industries. It is bad enough to have large bodies of unemployed people in the land when such a condition cannot be avoided; but when those who might assist the unemployed in the emergency, voluntarily become a part of the public charge, they place themselves in a most unenviable position.

—The railroad strike so interfered with the transportation of the mails and the due process of the Federal courts at Chicago that U. S. troops were sent to that city to protect the interests of the government. Governor Altgeld, of Illinois, protested against the presence of these troops, and demanded their withdrawal from the State. President Cleveland's reply, though in every way courteous, indicates that he knew what he was doing.

—On the 11th ult. two lady missionaries of the American Presbyterian Mission were brutally assaulted at Homan, China, a town opposite Canton. One of them, a medical practitioner, stopped to assist a man who had fallen in the street with the plague. The victim died almost immediately, and the cry was raised that the missionary had caused his death. The women were stoned, one being badly bruised and cut, until rescued by customs officials.

—Although somewhat overshadowed by the greater strike of the Railway Union men, the coal miners' strike occasionally comes to the front. At Ironwood, Mich., on the 3d inst., the Norris mine was taken possession of by strikers. One striker was killed and several wounded in the mêlée. At Uniontown, Pa., on the same day, two deputies were attacked by a mob of strikers, and three men were wounded. Assistance for the deputies arrived in time to arrest some of the leaders of the mob.

—Of all the professed Christian people on earth, none seem so persistently warlike as the Samoans. There is perennial rebellion on the islands. Some rebels recently attacked the government military camp while the "soldiers" were having a formal worship. Three of the worshippers were killed, and several wounded, but the attacking party lost about as much before they got out of reach. The financial condition of the country is said to be deplorable, and it is evident that the official burden imposed by the protectorate of Germany, Great Britain, and the United States cannot be sustained by the islands. The people of the islands have to bear a heavy financial load because of the jealousy of these great governments concerning the control of that which belongs to neither of them.

—The strike on the railroads of the country has evidently reached its height, and is beginning to give way, at least temporarily. The stand the government has taken makes the task an unequal one. As has been demonstrated at Chicago, at Hammond, Ind., and other points, a handful of U. S. troops put to flight large though desperate mobs. Illegal rioters are never brave; they are desperate and terrible only when they feel that they have everything their own way. While there is widespread sympathy with the strikers on account of the widespread prejudice against great corporations, yet people of the most excitable nature will stop and think before engaging in actual conflict with the government. It has been demonstrated at several points that a few determined county or municipal officials have held at bay noisy mobs. At Omaha train service has been resumed; and the more prominent railroad centers farther east are being gradually relieved. The blockade is more complete in California than anywhere else, and this is because of deep-seated and long-standing grievances of the people against the railroad company; yet men out of employment, with no income but a limited charity from sympathizers, cannot maintain a warfare of any great length.

—The Chamber of Commerce and Board of Trade of San Francisco have each had many sharp contests with the Southern Pacific Railroad Company, but in the present strike emergency each body has passed the following resolutions:—

*Resolved*, That we do not oppose the organization of labor for its own protection, and hereby give such organizations our approval, provided they comply with the law and accord to others the same liberty that they themselves demand.

*Resolved*, That, while we have had occasion to censure the Southern Pacific Railway Company for the selfish policy pursued in its traffic business with the people of this coast, yet we condemn the present strike against the Southern Pacific Railway Company as entirely unlawful and unwarranted, for the reason that the company is in no way interested in the matter at issue, 2,000 miles away, but is in every way justified in demanding the right to conduct its own business under the law, which right is guaranteed to us all, individually and collectively, by the Constitution of the United States.

*Resolved*, That if this principle is not sustained there can be no safety guaranteed to life, property, or equal rights; law and order will be set at defiance, and good government become impossible.

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# Signs of the Times

OAKLAND, CAL., MONDAY, JULY 9, 1894.

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We present in our Mission Fields a contribution from a friend and brother, an officer in the marine service of Queen Victoria. He writes from personal observation, and we are sure his article will be of interest.

Next week we begin a series of articles on the Work of Our Lord as Creator. The various numbers will be presented under different heads, but will have the one central thought of God's love and power pervading them all.

There is some good, wholesome advice given to rich men in the article in another department entitled "This Do, and Thou Shalt Live," but it by no means follows that if the rich will not do what is told them themselves, it is not the duty of others to do it for them.

At the time of going to press the condition of things concerning the great strike does not seem to be much improved. May God help the readers of the SIGNS OF THE TIMES to learn the lessons from this he would have all learn, and to build their hopes on the eternal rock of his truth.

The "supreme pontiff" of Rome has sent an "encyclical letter" to the American people, in which he sets forth the position of the Catholic Church in equivocal terms on the relation of Church and State, appeals to the churches to return to the Roman Catholic Church, and longs for the time when "there shall be one fold and one shepherd," by which he means that the Roman Catholic Church shall be the fold, and the pope the shepherd. We will have more to say when the entire letter is made public. It ought to interest Americans.

In our issue of June 18 we noticed the prosecution of two men at Parramatta, Australia, under an old law of Charles II. for working on Sunday. They were sentenced according to the law, a fine of five shillings, or in lieu thereof to be placed in the stocks for two hours. They refused to pay the fines, and the town has no stocks. A recent number of the Melbourne Age, in giving an account of a business meeting of the Fern Tree Gully Council, near Dandenong, states that one of the council, Mr. J. J. Miller, well known in sporting circles as a race horse owner, submitted a motion "that a sum of money be voted

for the purchase of stocks for the punishment of persons who dig gardens or commit similar offenses on the sabbath." It was received as a joke, but was pressed most earnestly and seconded. It was finally left over till next meeting. This is but a straw showing how the spirit of persecution is rising in Australia.

The article (or notes) beginning on the first page of this paper is published as No. 60 of the *Sentinel Library*, under the title "The Great Strike; a Fulfillment of Prophecy." The size is eight pages; price, one cent. These tracts should be used now, and orders may be filled at once, that is, if mails are running. They can, however, be used locally. Order by number. Address, Pacific Press Publishing Co., Oakland, Cal.

"WHAT we want," said a loud-voiced man in the street the other day, "is to make the man that has five dollars to divide, so we may each have one;" and his remarks were greeted with laughter by two others at work near by. He continued, "We want the rich to divide with us," and his immediate auditors agreed. It was just this sort of thing that preceded the French Revolution, represented in the Scriptures as the bottomless pit (Rev. 11:7); and the testimony of prophecy is that such things shall be repeated before the end (Rev. 17:8).

## PRESIDENT'S PROCLAMATION.

PRESIDENT CLEVELAND has issued the following proclamation, under date of July 9:—

WHEREAS, By reason of unlawful obstructions, combinations, and assemblages by persons, it has become impracticable, in the judgment of the President, to enforce by the ordinary course of judicial proceedings the laws of the United States at certain points and places within the States of North Dakota, Montana, Idaho, Washington, Wyoming, Colorado, and California, and the Territories of Utah and New Mexico, and especially along the lines of such railroads traversing said States and Territories as are military roads and post roads and are engaged in interstate commerce and in carrying the United States mails; and,

WHEREAS, For the purpose of enforcing the faithful execution of the laws of the United States, and protecting property belonging to the United States, or under its protection, and of preventing obstructions of the United States mails and of commerce between the States and Territories, and of securing to the United States the right guaranteed by law to the use of such roads for postal, military, naval, and other government service, the President has employed a part of the military forces of the United States;

Now, therefore, I, Grover Cleveland, President of the United States, do hereby command all persons engaged in or in any way connected with such unlawful obstructions, combinations, and assemblages, to disperse and retire peaceably to their respective abodes on or before 4 o'clock of the afternoon of the tenth day of July.

**Christ Is Not in It.**—Dr. R. Coyle, in a sermon in this city last Sunday morning, in referring to these labor troubles, said that, view it as we will, dread it as we may, it is in the line of progress. It is God's way to bring good to humanity. Jesus Christ is in it. Jesus Christ is coming in these clouds with power and great glory. To us it is sad that so learned and eloquent a man as Dr. Coyle should use his talents in so perverting the Scripture. Christ suffers all these things, but he does it that men may see the result of sin and so learn its evil nature; but Christ is not in that which has not the blessed healing of the gospel of peace. Christ is not in the tyranny of the poor any more than he is in the oppression of the rich. Christ is not in any movement that disregards the personal rights of any man, whether rich or poor. Christ is not in any movement, however pitiable may be the condition of the men engaged therein, which wholly ignores him and his gospel, and the moulding principles of which are those springing from the unregenerate heart. He will get glory from all of man's unwisdom. He will yearn over and pity those who are deceived. He will punish, or suffer the fruit of their own doings to fall upon, those nations, organizations, corporations, or societies which do thus wickedly. He will restrain wrath, and do all in his

power, in harmony with his infinitely wise plan, to bring good out of the evil which man is continually bringing on himself and others. If labor or capital is blessed of God in these struggles, it will be in spite of the principles which seem to actuate both sides, and not because of them. Christ does not come in such clouds. These things are signs of his coming, when he shall truly come in clouds of glory, and "every eye shall see him." See Luke 21:25-27; 1 Thess. 4:16; Rev. 1:7; Acts 1:9-11.

REV. W. W. CASE (Methodist), of San Francisco, thus referred in a recent sermon to the aggressive attitude of Rome:—

"The political lines have been sharply drawn by the attempt of Archbishop Riordan to regulate the public schools of this city. We believe that our children should know the truth whether it tells the scandals in the life of Mrs. John Wesley or the dark history of the Roman Catholic Church in the ages. Indifference is not a safe attitude to take toward Romanism. The Papacy is bending every effort to make America the bulwark of its church. The objections to Rome are—first, it is the great apostasy of the man of sin, predicted in the Old and New Testaments. It claims infallibility. It is a species of idolatry. It rests upon popular ignorance and degrades mankind. It is a system of falsehood and a persecuting power. The Roman hierarchy means to subjugate this country to the foreign Papacy. It is a political machine, determined by fair means or foul to give office to its own number. Rome aims to destroy the public schools. They say our schools are godless, when they themselves caused the Bible to be expelled from the schools."

DR. R. COYLE, of the first Presbyterian Church of this city, confessed in his prayer on last Sunday morning that as a nation we have sinned, we have broken God's law, desecrated his sabbath, and prayed that we might be able to read the signs of the times which God is writing in our country and throughout the world. The confession is true; the prayer is worthy. But if a great part of the word of God, the sure word of prophecy, were heeded, if the signs which Christ has written there, and which all elements of good and evil are now fulfilling, were heeded, there would be no difficulty about reading the signs now. It would be seen that the law broken is the moral law of God, and that the Sabbath "desecrated" is the only one ever made sacred,—the seventh day.

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