

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.

VOLUME 20.

OAKLAND, CALIFORNIA, MONDAY, SEPTEMBER 24, 1894.

NUMBER 46.

Signs of the Times

PUBLISHED WEEKLY, AT OAKLAND, CALIFORNIA.

TERMS:

Single Copy, one year (50 numbers) - - - - \$1.50
In clubs of 10 or more copies to one address, each, 1.25
To foreign countries in postal union (\$2.00) - 8s.-
Sample copies free. See note at beginning of last page.
Address, SIGNS OF THE TIMES,
Twelfth and Castro Sts., Oakland, Cal., U. S. A.
(Entered at the Post Office in Oakland.)

MILTON C. WILCOX, EDITOR.

Days of Peril.—The Scriptures speak of the last days as days of peril. Says the apostle Paul in his letter to Timothy, and all other Christian ministers as well, "This know also, that in the last days *perilous times shall come.*" 2 Tim. 3:1.

THE reason of these "perilous times," as of all perilous times, is given in the next verse,—"for men shall be *lovers of their own selves.*" Selfishness is the root of all evil; it is the soil in which the seeds of all transgressions take root. Says our Saviour: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." Mark 7:21-23.

THE heart which bears this baleful crop of evils is the carnal or fleshly heart, which minds the things of the flesh. It is this heart or mind of which the apostle speaks in Rom. 8:7, 8: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." The prophet bears testimony to the same fact when he says: "The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. 17:9. See also Isa. 44:20.

It must be evident to all from the above scriptures that the real cause of all trouble, the root of all evil, the fountain of all corruption, is the human heart, mind, or affections, and purposes, and that this must be changed before man can come into harmony with God, or become righteous. This change man cannot make of himself. He cannot, in the very nature of the case, bring "a clean thing out of an unclean." With the foundation and moulding power of character corrupt, a good character cannot be formed. Corruption cannot produce incorruption. Thorns do not

produce figs. The heart must be changed. The will must yield the corrupt heart to God, the only One who knows the heart (Jer. 17:10), the only One who can change it.

TO EVERY soul who will yield his heart to God, the Lord will change it according to his promise:—

"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Eze. 36:26, 27.

No more is asked of man than the simple faith to put himself in the hands of Christ. He purifies the heart "by faith." Acts 15:9. He, therefore, who yields up all to God, and looks away from self to Jesus, no longer remains "in the flesh," but in the Spirit. Faith pleases God. Heb. 11:6. Hoping in God's mercy pleases him. Ps. 147:11. Those who thus yield to God, who by faith receive Christ, compose the true church of Jesus Christ, in which Christ dwells by his Spirit by dwelling in each individual heart. See 1 Cor. 3:16; Eph. 3:17; Gal. 2:20. Within such a church, where Christ reigns, there can be only peace and joy, the fruits of love.

BUT the perilous times of which Paul speaks do not come in the last days because the people of the world have carnal hearts. The world has always been thus. If we believe God, we must expect nothing else from the world but the fruit of unconverted lives. The perilous times come in the last days *because* all these evils are found in the professed church of Christ. "This know also, that in the last days *perilous times shall come.* For men shall be *lovers of their own selves;*" and then the apostle proceeds to name eighteen prominent sins of the day, and tells us that these are among those "having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5.

HERE is the peril. The church of Jesus Christ, which was designed to be the salt of the earth and the light of the world, loses her preserving power, and her light becomes darkness. He who is seeking God comes to her for instruction, but he finds self enthroned in the heart in the place of Christ, the mystery of iniquity instead of the mystery, or the power, of godliness. Is not this true of much of the professed church of Christ to-day? Where is the burden of souls? Where is the Spirit of Christ? Where are the sacrifices for Christ's sake? Where is the old-time devo-

tion and integrity? These questions are worthy of consideration; and, reader, how do they apply to your own heart?

THE REJECTION OF THE MESSAGE.

IN past numbers we have demonstrated the need of a reformation in the churches of this century, as shown, not only by their low spiritual condition, but by their divisions and babel of creeds. It has also been shown that God has sent just such a message as would effect the reformation needed, and heal all wounds and divisions.

The Message of Healing.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."¹

This, the gospel message of Jesus Christ, taught by the inspiration of his Spirit in the entire word of God, and lived in his life, would, if accepted, have healed every division, covered every defect, and clothed the church with the power manifest in apostolic times. In fact, returning to God would have brought the return of the fullness of the Spirit of God, the outpouring of the latter rain,² the gracious manifestations of all its bounteous gifts, the refreshing from the presence of the Lord.³ Take, for instance, some of the great crucial questions of the day, over which the church is agitated and divided, and mark the effect which would have been produced if the church had *returned* to the word of God and turned *away from* all creeds and traditions of men.

1. The Inspiration of the Word.

The Bible presents no theories, but simple facts. The words are the words of Moses, the words of David, the words of Christ, the words of Paul; but they are also the words of God. "Thus saith the Lord," we ever hear from the mouth of the prophets, and "as the Holy Ghost saith" is a common New Testament expression as regards the Scriptures of the Old Testament. David declares that "the Spirit of the Lord spake by me, and his word was in my tongue."⁴ The apostle Paul, in speaking of the message proclaimed by him and his fellow-apostles, says, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."⁵ And

¹ Rev. 14:6, 7.

² Joel 2:28, 29; James 5:7, 8; 1 Cor. 12:4-11, 24-28.

³ Acts 3:19; 2 Peter 1:19. ⁴ 2 Sam. 23:2. ⁵ 1 Cor. 2:13.

again he declares, while speaking of the Holy Scriptures, which Timothy, a Jew, had known from a child: "All scripture is given by inspiration of God [literally, "is God-breathed"], and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."⁶ And Jesus Christ, the manifestation of God to the world, the Incarnate Word, the One through whom the entire word came,—how did he treat the word?—Always with the utmost reverence. He never questioned it. He never discriminated. Three times in Satan's assault he meets him with weapons⁷ forged by his own Spirit through Moses, whose writings are cut, carved, and rejected by the higher critics to-day. He builds an argument on a word, and declares that "the Scripture cannot be broken."⁸ But the "critics" of the church to-day (and they are not few) presume to sit in judgment upon what was never questioned by Him in whom dwelt "all the fullness of the Godhead bodily;"⁹ and a harvest of infidelity is the result of their criticisms. But the Bible stands.

If the different churches with implicit faith had turned to the ways of their Redeemer in the acceptance of the word of the gospel, they would have turned from the tradition of men, from the cold, lifeless creeds of human devising, to the living fountain of God's grace; and there, at the center of all life, and light, and power, would each have met the other, united in Him. Human documents, human creeds, human ordinances, human institutions, errors from the great apostasy, would have stood out in all their deformity and utter inefficiency before the mighty search light of God's word. They would have been seen, as they truly are, not as helps, but hindrances in the life and work of the church. In the exaltation of God's word, God alone would have been exalted.

2. Life through Christ.

Upon this great truth the word of God is most explicit. Man is sinful, mortal, dying. He is a sinner, because he has transgressed God's law.¹⁰ "Sin when it is finished bringeth forth death."¹¹ Of this solemn fact God warned man in the beginning; and when man refused to heed the warning, choosing death rather than life, choosing sin rather than righteousness, God in his love shut him away from the tree of life, lest he should perpetuate forever a sinful existence.¹² True, it was told our first parents that they should "not surely die," but should become as God.¹³ The falsehood of the great deceiver has been believed ever since by the greater part of the world; and from it has sprung a mighty brood of evil birds, under the names of Demon-worship, Buddhism, Shintoism, Brahmanism, all the heathen mythology of ancient Babylon, Greece, Rome, and Egypt, Transmigration of Souls, Purgatory, Saint-worship, Mariolatry, prayers and masses for the dead,

and, last of all, including the evils of all the others, Modern Spiritualism. These all and more are the baleful fruit of the seed sown in Eden by the great deceiver. The deception will end in eternal death with the deceived and its author.

On the other hand, the word of God, while not hiding the disease and its sure result, points us to the great Healer. In Christ is righteousness; in Christ, therefore, is life. He died that the believing might have life.¹⁴ He has sent his word, in which is his own life and power, to give life to all who will receive it.¹⁵ To the unbelieving Jews he said, "Ye will not come to me, that ye might have life."¹⁶ And of the same class John the Baptist says that they "shall not see life,"¹⁷ that is, the everlasting life, which Jesus Christ alone can give, and without which one must utterly perish. But the evidences of this we have not space to give. Let it suffice to say that righteousness through Christ by faith means life, eternal life, here, and immortality at his coming, while persistency in sin means eternal death and extinction of being. But this error, moulded into creeds, engrafted into the hymnology of the day, engraven on the memorial stones of the dead, adorned by the poetry of heathen and Christian times, has no place in God's word, which declares that "the dead know not anything," and that in the resurrection alone is their only hope.¹⁸ Upon this error is based the doctrine of eternal misery for the hopelessly lost, universal salvation, and future probation, every one of which is unscriptural, divisive in tendency, and subversive of the atonement in Christ Jesus. The Scriptures do teach everlasting punishment, and they do teach that there will come a time when every tongue in all the universe shall be attuned to glad praise for God, and "there shall be no more curse."¹⁹ Both are true; the everlasting punishment is the everlasting death and everlasting destruction²⁰ chosen by the wicked; and when "the wicked are cut off" then shall the righteous "inherit the earth," "and shall delight themselves in the abundance of peace."²¹ Upon the doctrine of man's inherent immortality is based the erroneous teachings respecting a place of reward "beyond the bounds of time and space," the conversion of the world, and the millennium. It exalts man; it degrades God. Coming to the word of God alone, irrespective of all creeds and traditions, union would have resulted, error would have been exorcised, and the Lord, our righteousness and life, alone exalted, as he will be in that day.

3. The Law and the Sabbath.

Upon this question the Christian world is divided. Some contend that the Decalogue is abolished; others, that it has been changed. Some seem to think from the expression, "We are not under the law, but under grace," that before Christ men were subject to the law, but now the law has no jurisdiction; we are under the grace of the gospel. Some

will have the law abolished at the cross; others hold that it is immutable and eternal.

But it is not the purpose of this article to enter into a detailed examination of the Scripture teaching concerning the law. Briefly, it may be said that God is the moral Governor of the universe, and, hence, of this world; he must, therefore, have a law. This law, or rule of conduct, must also be the rule of judgment, and the reflect of God's character. He, being unchangeable in character, his law, reflecting his character, must of necessity be unchangeable also. It would seem that this would be obvious to everyone, and it once was. Every leading Protestant denomination once took the position that God's moral law—summarily comprehended in the Decalogue—was immutable and eternal. But multitudes in all these churches are now teaching otherwise. Why?—Evidently for the one sole purpose of justifying the transgression of the fourth precept of that law, the profaning of God's holy Sabbath, and thus defending or excusing the Sunday sabbath as a divine institution. From this perversion of God's law the modern Babel is now claiming that there was no Sabbath till the Exodus, and none since Christ; that the seventh day was the Sabbath till the Crucifixion, and since that the first day is holy; that there is no obligation resting upon us save that of civil law; that Sunday is the true seventh day that we cannot tell when the seventh day comes; that a seventh part of time (which must come upon Sunday) is all that is required!!! And it is not difficult to find advocates of all these positions in one denomination, and sometimes the greater part of them in one man. But "let God be true and every man a liar." There is but one Bible Sabbath, but one weekly Sabbath, known in God's word from Genesis to the Revelation, and that is the hallowed and sanctified rest day of the Creator, the seventh day. This day, set apart by God in Eden, kept by patriarch, prophet, apostle, and by Jesus Christ, is the Sabbath still, as abundantly testified to in the word of the gospel of Jesus Christ.

Returning to the word of God, the church would have rejected the pogo-papal sun's day, and united on the Sabbath of the Lord. In the light of God's law, increased by the glory of Christ's example, would the church itself have become illuminated as never before in her history. The message borne by her heralds would have been, "Fear God, and give glory to him; . . . and worship him that made heaven, and earth, and the sea, and the fountains of waters," and gave as the memorial of his creative and redeeming power the Sabbath. The inspired word, life and righteousness through Jesus Christ alone, the immutability of God's law, and the elevation from the dust of God's symbol and seal, if accepted by the church, would have dissipated the mists of error, brought light upon a multitude of other things, and given the church a unity and power in Christ Jesus that no creed, pope, nor council could produce. The message, if received, would have healed all division.

The Message Rejected.

This message began to be preached to the

⁶ 2 Tim. 3:16, 17. ⁷ Matt. 4:1-10. ⁸ John 10:35.

⁹ Col. 2:9. ¹⁰ 1 John 3:4; Rom. 7:7.

¹¹ James 1:15; Rom. 6:23; Eze. 18:4, 20.

¹² See Gen. 2:17; 3:19, 22-24; Rom. 5:12.

¹³ Gen. 3:4, B. V.

¹⁴ John 3:16. ¹⁵ John 6:63; 20:31; 4:14; 6:35, 40, 47-51.

¹⁶ John 5:40. ¹⁷ John 8:36.

¹⁸ See Ps. 146:4; Eccl. 9:5, 6; 1 Cor. 15:13-18, et al.

¹⁹ Rev. 5:13; 22:3.

²⁰ Matt. 25:46; Rom. 6:23; 2 Thess. 1:8, 9.

²¹ Ps. 37:9-11, 22, 29, 34.

world by the people whom this journal represents, and in other ways, about 1845. The Lord said, as he said of old, "We would have healed Babylon, but she is not healed."²² Read God's message to Israel of old, repeated now, both on God's part and on the part of his people:—

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken."²³

And what was the result then? It was just what it is in this day:—

"Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth; behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it."²⁴

Read the records of the churches for the last twenty years. Note the positions which they have taken in their assemblies and conventions as regards those questions wherein customs and tradition came in conflict with God's law. Note the excommunication of hundreds of members, not because they had transgressed God's law or walked contrary to the example of Christ, but because they had not observed Sunday, a tradition of the Roman Catholic Church. While professedly claiming to accept the word of God as the sole standard of faith, they have rejected it, that they "may keep their own tradition."²⁵ They have turned from the cup of the pure wine of God's truth,—the medicine of healing,—and have received from the golden cup of the old mother harlot the wine of fornication, the errors of tradition,—the poison of death. "We would have healed Babylon," says the Lord, "but she is not healed." Therefore we read:—

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."²⁶

Rejecting the only remedy which would heal her divisions and bind up her wounds leaves her inevitably in a helpless, hopeless condition. She is fallen. The wine of Babylon is the wine of wrath. God does not condemn for error held unwittingly; but the condemnation of wrath does come because of truth rejected.

Sad as it is, the truth must be spoken. Bad as it is, the fearful consequences must be set forth. But for the sadness and the badness there is gladness, because there is healing in Jesus Christ. But more in our next.

"INCONSISTENT men in the church?" No doubt there are; but what of it? You belong to society, which includes these same men of one faith and another practice. You find them in the same political party with your consistent self. They are citizens of the United States, as you are proud to be. They are residents with you of the town or city of whose advantages you are wont to boast. Their presence does not drive you from any of these relationships; why should it keep you from the church, where you ought to be, in duty to your God and to yourself?—*United Presbyterian.*

General Articles.

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

"BECAUSE HE LOVED THEE."

BY FANNIE BOLTON.

THE Lord hath chosen thee,
Not for thy wealth, for thou art very poor,
Nor for thy beauty, for thou art not fair,
Nor hast one charm a follower to allure.
Blind, wretched, miserable, naked thou,
And yet in pity see
The King of kings stoops low to crown thy brow,
And he hath chosen thee.

Lovers of earth love for some charm they see,
For glance of eye, for rosy bloom of youth,
For graceful form, for mind of brilliancy,
For soul of honor, or for voice of truth;
But Jesus, Lover of thy soul, loves thee
For love's sake, for thy need's sake, lost and lone,
For his own pity drawn compassionately,
And claims thee for his own.

He stands beside thy heart's door patiently,
Knocking for entrance, pleading, waiting long.
He hears thee weep, and whispers tenderly
His comfort sweet and strong.
If thou wilt ope thy door, he'll enter in
And set the captive free,
And cleanse thy soul from sorrow and from sin.
For this he chooseth thee.

Hear how he pleads: "I've gold for thee, tried gold,
The gold of love, and raiment white as wool.
I've balm for all thy wounds, love to enfold,
And all things beautiful.
A mansion for thy dwelling fair and high,
Bought with my blood for all eternity,
A royal crown no wealth could ever buy—
For this I've chosen thee.

"I've chosen thee for noble destiny,
For glory like my own, of high desire,
For heart unselfish, glad nobility
That mounts up high and higher.
Because I've loved thee, in most bitter pain
I died to turn thy wayward heart to me,
And canst thou bide such love to plead in vain,
Since I have chosen thee?"

TESTED BY THE LAW.

BY MRS. E. G. WHITE.

"THOU shalt have no other gods before me." Lucifer disputed the justice of this requirement in heaven, and thought its existence altogether unnecessary. He said in his heart: "I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." He had been made beautiful, he had been highly exalted in heaven, and his heart was lifted up because of his beauty; he had corrupted his wisdom by reason of his brightness. Of him it had been said:—

"Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold. . . . Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." "Thus saith the Lord God: Because thine heart was lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God. . . . I will

cast thee to the ground, I will lay thee before kings, that they may behold thee. . . . I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more."

Under the symbol of the king of Tyrus, the Scriptures give us a description of the character and destiny of the first great rebel against the law of God. He who knows the end from the beginning, had his laws and commandments before the world was created, and Satan chose to question his claims before the angels of heaven, because the law set forth the Omnipotent as the only true and living God, and forbade the worship of any other being. The authority of God was backed up by the requirements of his law, which was to hold jurisdiction over all created intelligences. The will of God was to be recognized in his requirements and acknowledged as supreme in the heavenly universe.

It is the prerogative of God alone to prescribe the duty of men and angels. The will of God is a perfect will, and must be obeyed as it is set forth in his holy law, because every requirement is just, and is set forth by infinite wisdom. The law of God should be obeyed even though there were no authority to enforce it, and no rewards for its obedience. The highest interests of men and angels are conserved in obeying the law of God. God's will expressed in his law is the supreme will, and no invention, no device of men can take its place. Obedience to the commandments of men instead of to the commandments of God will be as abomination in the sight of God; for what God requires is essential to the highest good of his subjects, and is therefore essential for the glory of God.

Through the obedience of his commandments it is the purpose of God to remove from the heart every species of selfishness. He would barricade the soul from all indulgence in perverted appetites, and expel from the heart all rebellion and ingratitude. Can it be possible that any of us should wish that God would abolish his commandments, when it is for our happiness and life to obey them? What blessing or advantage would man gain by doing away with the commandments of God? Were he to abolish the first commandment, the authority of God would not stand as supreme, as the authority of the only true and living God. What advantage would accrue to man should he gain reputation, learning, wealth, and honor, and yet be one who, while receiving benefits from God every hour, ignored God, and did not conform his practical life to the precepts of Jehovah? Knowledge, power, education, reputation, or wealth is not to be permitted to come in between the soul and God. The Lord must hold the first place in our affections; for "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God gave his Son to the world in order that men might be redeemed from transgression and sin.

Through faith in Christ as our personal Saviour, we receive moral power by which we may surrender every faculty to the service of God. With a full sense of our obligation to God, we may devote every intrusted ability to the service of Christ, and bring every power under the control of the will of God. In doing the will of God we are assured of developing characters after the divine similitude,

Religion is a practical matter, and calls for a daily devoting of all we have and are to

²² Jer. 51:9. ²³ Jer. 6:16, 17. ²⁴ Jer. 6:18, 19.
²⁵ Mark 7:9. ²⁶ Rev. 14:8.

God. All worldly business is to be done as a part of religion, and is to redound to the honor and glory of God. Every amusement is to be considered in this light, and it is to be regarded as injurious or useful only as it respects the glory of God. If those who would indulge in amusements can find commands whereby they may be justified in them as doing the will of God, they will be justified in believing that they are promoting the glory of God and the good of society. We are required to render perfect obedience to the rule laid down by the apostle, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." He who ever keeps this rule in view, and lives according to its requirement, will form a character after the divine likeness; for in this way men will become holy, blameless, and without rebuke.

We are living under the scrutiny of the whole heavenly host, and the angels are watching to see whether we improve the opportunity to do good unto all men, and especially unto those that are of the household of faith. To love God supremely and to love our neighbor as ourselves, will require from us to be continually in the spirit of humble prayer, relying alone upon God for our sufficiency. The only character that is of value in the sight of God is that character which is free from every taint of selfishness. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." Selfish living, indulgence in self gratification, will bring no true happiness in this life, and give no hope of a future, immortal life. But to him who by patient continuance in well-doing, seeks for glory, honor, and immortality, God will render eternal life.

Faith does not make void the law, and though there are persons who insist that through faith in Christ they are freed from obligation to keep the law, yet the teaching of prophets and apostles contradicts their position. "Faith without works [obedience] is dead." Men's characters are estimated according to their works. James says, "Show me thy faith without thy works [if it were possible], and I will show thee my faith by my works." Faith in the great plan of redemption without corresponding works is not reckoned as faith. Christ our Redeemer did not suffer the penalty of the law for our sins in order to deliver us from obligation to keep God's commandments. Christ suffered the penalty of the law, which was death, in order to give to man another trial, to provide for him another probation, and allot to him another opportunity of proving loyal to the authority of God. Every soul is to be tested, for he is held responsible for obedience to the divine law, and, although Christ has died for man's transgression, those who continue in disobedience will suffer the penalty of their sin. The condition upon which men will be offered the benefits of salvation is through repentance toward God, because of transgression of his holy law, faith in Christ, by which he receives power from on high to become an obedient subject of the government of God. Those who would be saved must take Christ as their personal Saviour, and become not only hearers, but doers of his words. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"For this is the love of God that we keep his commandments."

SUNDAY IN THE FIRST THREE CENTURIES.

BY ELDER I. E. KIMBALL.

(Concluded.)

4. THE third step in the introduction of Sunday was the formal proclamation by Pope Sylvester of Sunday as "the Lord's day," although it had been so called for a hundred years. See, for proof, Andrews' "History of the Sabbath," pp. 350, 351. This was near the year A.D. 325. It maintained its natal character in the church as a festival, upon which business should be deferred for attendance upon church. It was a day for "the indulgence of the flesh," surely. None should kneel, or manifest solicitude; let that be for the fast days. Vain discourse, obscenities, and indulgences of the flesh, the "Constitutions" seem almost to license upon the first day of the week, "which was a wild day of joy." See book 5, sec. 2, par. 10. Tertullian's day "for the indulgence of the flesh" bore out all its prime, festive nature as a gala day, but was not at all conducive to spirituality. Work was fully permitted. The valuable testimony of Edward Neale, an English barrister, must be adduced here to show the character of the *fasti* of Rome. There were, according to Neale, judicial and non-judicial days—days upon which, out of respect to the gods, no trials could take place at Rome. On these days they were required to abstain from various sorts of labor. Rural labor might be continued. They might do what was necessary for health or life, as the cleaning out of channels of old water courses, washing the herd, guard crops from injury by setting snares for birds, or fencing; they might clear away and burn hedges and thorns. Constantine's edict was in exact keeping with this, and for yet two hundred years and more all such works were allowed by the church on Sunday. So Chrysostom dismissed his congregations to their usual occupations on Sunday. (See Kitto.)

Markets were ordered to be held in the cities on Sundays for the convenience of those coming in from the country, and Jerome tells of how "Paula, with the women, as soon as they returned home on the Lord's day, they sat down severally to their work, and made clothes for themselves and others." Says Morer, "The entire sanctification of the Lord's day proceeded slowly." And so late as A.D. 538 the Third Council of Orleans permitted the works which, according to Neale, were permitted in the old-time festivals to the gods, although from rural work, plowing, reaping, etc., they "judged it better to abstain, that the people might the more readily come to the churches, and have leisure for prayers."

5. A sabbatical idea began to be evoked for the Sunday in the fourth century, although it was never called the sabbath yet for 900 years. Eusebius is the first to mention the translation and transferral of the Sabbath to the Lord's day. He goes far to exalt it into the place of the Sabbath day, saying: "All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day, . . . because it has a precedence and is first in rank, and more honorable than the Jewish Sabbath." "We," mark you, not Christ. No writer during the first 300 years thought of such a thing as that Christ, or the apostles, or the early church, had changed it.

6. In the latter part of the fourth century the doctors of the church, by their declama-

tory eloquence, and by their pens, gave full feather to Eusebius' notion. Listen to Augustine:—

It appears from the sacred Scriptures that this day was a solemn one. It was the first day of the age, that is, of the existence of our world; in it the elements of the world were formed; on it the angels were created; on it Christ arose from the dead; on it the Holy Spirit descended from heaven upon the apostles as manna had done in the wilderness; for these and other such circumstances the Lord's day is distinguished. And therefore the holy doctors of the church have decreed that all the glory of the Jewish Sabbath is transferred to it. Let us, therefore, keep the Lord's day as the ancients were commanded to do the Sabbath.

From this forward to prohibition of labor Sunday has remained as we find it in Catholic countries to-day, maintaining something of a festal character still, which it ever must retain.

Thus have we noted the steps by which Sunday was exalted into the place of the Sabbath day during the first three hundred years of the Christian era. In the times of the apostles it was unknown; after the lapse of a hundred years, with the church pagan the pagan holiday is made a day of meeting for worship; another fifty years, and it is general, and called the Lord's day; one hundred and twenty-five years later it is formally decreed to be the Lord's day—the day of the Catholic Church—by Pope Sylvester, work curtailed, but yet all sorts of work allowed for yet another hundred years and more; and, lastly, a sabbatic idea given to it by the "holy doctors," who substituted it for the ancient Sabbath. But by the Catholic Church the name Sabbath has never yet been applied to Sunday.

HUMAN GOVERNMENT AND RELIGIOUS LIBERTY.

BY W. N. GLENN.

WHEN Adam disobeyed God, he sold himself and his posterity into bondage. Like Esau, he "sold his birthright for a mess of pottage." The race, from being servants of Satan, in time became servants of one another. As individuals or classes acquired the power of might or cunning, the weaker or less aggressive became subservient to the more ambitious and unscrupulous. As a consequence of this condition, there has been throughout the history of the race a struggle for liberty. Government after government, great and small, has been set up and overthrown as the great contest has been carried on.

Every species of human government of which the human mind can conceive has been tried, each of which has laid great claims to superiority, and made great promises of happiness to its subjects. But not one has been able to fully carry out its promises. The leading inducement of what we might term modern civilized governments has been the guarantee of religious liberty. But religious liberty for those who embrace the popular religion—in other words, liberty for the religion whose votaries have control of government—is the extent of permanent achievement. Many fierce battles have been fought for the enjoyment of religious liberty, while not one of the contestants even dreamed of such liberty for any others than the victors. Whenever more than this has been granted, it has been deemed merely toleration.

All will admit the correctness of this position until we come down to the United States Government. Here, however, the "starry ban-

ner" floats to the breeze, the great eagle spreads her wings, and the Fourth of July orator shouts himself hoarse in praise of the religious liberty guaranteed by the Constitution. Our Declaration of Independence, the cost of whose establishment and maintenance to this time is beyond computation, proclaims "these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed."

This government has held out to all the world that here is the great boon which so many have sought in vain—religious liberty. But the human race has had sufficient experience, with all the kinds of government which it has been able to invent, to learn that when any human government guarantees liberty to all religions, it gives a guarantee which it cannot fully sustain. So long as most religions are essentially antagonistic and practically hostile to each other, the maintenance of even an outward peace between the various adherents depends rather upon a restriction of the principles of the opposing religions than upon their liberty.

There is but one unselfish religion in the world, and that is the Christian religion—the Christian religion in its purity, and not in its clashing sectarian pretense. The Christian religion, enforced solely by persuasion and appeal to the word of God, as enunciated by the Lord himself and his immediate successors, and exemplified in their practice, is the only religion that does not seek the aid of civil law. No religion that does seek the support of civil government, thereby appealing to the carnal weapons upon which civil government must reply as a final arbiter, has any legitimate claim to being classed as Christianity. All other religions, necessarily including the Roman Catholic and all the so-called Protestantism that seeks advancement by political methods, are ambitious of legislative control; and they all manifest this ambition the moment they see a probability of success.

In all such religions an essential feature is the uprooting of all opposing forces, civil or religious. Hence the unrestrained liberty of any one politically ambitious religion would logically and certainly restrict the exercise of all others. So it is clear that the seeming equality of all religions in our government, that which has been called religious liberty, has been maintained by the restriction of prominent religious principles and not by granting them full liberty. To the Mohammedan, religious liberty would be liberty to kill off the "Christian dogs," and anything short of that would be a curtailment of his religious liberty. To the Roman Catholic, religious liberty would mean the liberty to "correct heretics" in order to save their souls; it would mean the liberty to draw the means from the public treasury to support her institutions, and the liberty to place her supporters in all places of public trust. To the apostate Protestant, the "National Reformer," for instance, religious liberty means about the same as it does to the Roman Catholic. It is patent beyond dispute that, from the standpoint of the highest aims of these religions, and of others that might be named, their adherents have not enjoyed full religious liberty under this government. And

to this fact is due, under Providence, whatever measure of liberty true Christianity has been permitted to enjoy.

Just as soon as either of these religions, or any two or more of them combined, becomes strong enough politically to control legislation, it will soon be made manifest to all dissenters, as it has been already to some, that, squarely put to the test, our government's guarantee of religious liberty to all classes is not worth the paper upon which it is written. Moreover, its fundamental law provides for its change, or the abrogation of its guarantees at any time when a sufficient number of the people so desire. And nothing would so forcibly urge such a desire as religious prejudice, a fanatical zeal to restrict or prohibit the exercise of religion repugnant to those in power.

But from the very beginning our constitutional guarantee as to religious liberty has been subject to abridgment. While Congress has been forbidden to pass any "law respecting an establishment of religion, or prohibiting the free exercise thereof," the States may pass such laws, and some of the States came into the Union with quite stringent laws, establishing religious institutions. And we have had at least one test case wherein the United States squarely refused to protect a citizen against the penalty of a State religious law. In the State of Tennessee a man whose religious conviction led him to observe the seventh day as the Sabbath was convicted of violation of the State law forbidding secular labor on the first day of the week. His case was appealed to the Supreme Court of the State and thence to a United States Court. The latter appeal was made on the plea of the religious liberty guarantee of the Constitution. But the court declined to recognize the plea or to interfere with the edict of the State. The decision of this Federal judge was in part as follows:—

Sectarian religious belief is guaranteed by the Constitution, not in the sense argued that King, as a Seventh-day Adventist, or some other as a Jew, or yet another as a Seventh-day Baptist, might set at defiance the prejudice, if you please, of other sects having control of legislation.

Thus the government, after guaranteeing religious liberty to all classes, tells us through one of its courts that the guarantee is good only to those "sects having control of legislation" in the States. But if they have control of legislation in the States over matters in which Congress is forbidden to act, they are independent of the general government, and may exercise their own religious liberty without its guarantee. Thus it is demonstrated that such guarantee is of no practical benefit to anybody. It operates only in favor of those classes who have the power to enforce it through another source, namely, through control of State legislation.

So much for the religious liberty guaranteed by the most liberal government that human ingenuity ever devised. If such a government cannot give us religious liberty, what human government can give it to us? Verily there is none that can do so. Such a consummation in a selfish, sinful world is an impossibility. Such a condition can only exist in a world where there is but one faith—a "faith that works by love"—and where every citizen is thoroughly imbued with that faith.

Where, then, shall Christians look for religious liberty? "Let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith." Says this Author and Finisher: "If ye continue in

my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32. And again, "If the Son therefore shall make you free, ye shall be free indeed." Verse 36. The apostle Peter, after giving an assurance that the present sin-cursed earth will shortly be renovated by fire, gives this comforting promise: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. Righteousness can only be administered by the Lord himself, and "where the Spirit of the Lord is, there is liberty." 2 Cor. 3:17. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1.

PROHIBITION IN IOWA.

BY ELDER J. O. BEARD.

(Concluded.)

WHY THE LAW FAILED.

In the earlier history of our country, parties were formed for the purpose of advocating principles, and different parties arose only as men honestly differed as to what was right. But here we have a majority freely admitting that prohibition is right in principle, but at the same time repudiating it as a test of party fealty. With the evidence of this already given, perhaps this additional item will be sufficient:—

In partisan politics prohibition is weak, in the hearts of the people it is strong. The man who invents a method of getting prohibition in such a shape that no political party will have anything to gain by helping to nullify the law, will be a benefactor and when he dies should have a monument.—*Daily Iowa Capital.*

The above, with many like utterances, shows that political parties are now chiefly organized and managed to secure and hold official position. And, to that end, party policy is dictated by leaders and not determined by the voice of the people. Also there has been manifested among the people an alarming amount of apathy. They have been like men dreaming. A flurry of excitement would arouse them to spasmodic activity, but they would speedily relapse into drowsy inaction. The cause of this was a selfish love of ease and an almost total indifference to the welfare of others, especially when it required either labor or money.

Then, again, the dishonesty that was developed was indeed surprising. A measure of this was expected to show itself among the violators of the law and their defenders, because those who are so greedy for gain that they are willing to live by destroying their fellow-men do not often hesitate to do anything for filthy lucre. But of the advocates of prohibition better things were expected. But last year during the campaign the fact was brought out that the chairman of the Prohibition party's State committee had been and still was printing retail price lists for a wholesale liquor store in Chicago. And from the size and character of these lists it was evident that they were made to be circulated in a Prohibition State—which State was Iowa, of course. Things also came to light which quite plainly indicated that the liquor interests were contributing money for the "Prohibition party" campaign expenses. They did this to divide and defeat the Republican party, which would insure the repeal of

prohibition. For it would seem self-evident that if the prohibitionists could not enforce the law while having absolute control of the dominant party, they could not expect to draw enough strength as an independent party to succeed.

During this same campaign a woman who is a very able speaker said publicly: "I was a member of the National Prohibition Lecture Bureau, and staid in that work until I received a personal letter from 'The Anheuser Busch Brewing Company,' offering me seventy-five dollars per month and all expenses to continue lecturing for prohibition. Then I thought it was time to stop and consider what I was doing."

These are striking evidences of wickedness in high places. Put with all this the bold recklessness of the saloon element, and the readiness with which it resorted to violence and bloodshed, and we have a most marked fulfillment of prophecy. Truly perilous times have come, for men are lovers of their own selves, covetous, truce breakers, false accusers, incontinent, fierce, and despisers of those that seek the welfare of others, and evil men are waxing worse and worse, deceiving and being deceived. See 2 Tim. 3:1-5, 13. Our Lord said that at his coming it would be as it was in the days of Noah. Matt. 24:27-39. But at the time of the flood "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5), and by drunkenness, revelry, and licentiousness did he gratify his lust. And so surely as God withdrew his Spirit from man in the days before the flood, so surely do these things show that he is again withdrawing his Holy Spirit, and leaving mankind to be led captive by Satan at his will. When thus led, Satan will be ready to carry out his plan of anarchy, violence, and bloodshed, ending in total ruin. 2 Thess. 2:9, 10. "But the Lord will be the harbor [margin] of his people, and the strength of the children of Israel." Joel 3:16.

MUSIC. NO. 2.

Scriptural Statements Concerning Its Origin and Use.

BY ELDER E. W. WHITNEY.

In the preceding article attention was called to the intimate relation existing between religion and music. This will still further appear as we examine the testimony of the Bible relative to its origin and use.

The earliest use of music we have recorded is in the words of the Lord spoken to Job from the whirlwind, about the laying of the foundations of the earth. He says, "The morning stars sang together, and all the sons of God shouted for joy." Job 38:1-7.

How appropriate that at the time of, and in connection with, the beginning of the work which was to result in the establishment of the perfect harmony of the universe (see previous article) a science should be originated and given to man based upon, and expressive of, the grand principles and prominent facts connected with such a work? It seems reasonable that just this was done by God at the time referred to above. Some interesting features of the science of music, showing how it may embody such an expression of principles and facts, will be presented in a subsequent article. I simply mention

the idea here as a help in understanding some of the uses of music referred to in the Scriptures.

If music has the origin suggested above, then we should expect that whenever or wherever the plan of God became the most fully understood and coöperated in, by created intelligences, there the use of music would be the most highly appreciated, and its power most manifest. What is true of these intelligences considered collectively would also be true of them individually. The individual who has the most complete understanding and appreciation of the plan of salvation, and is heartily coöperating with it, is "filled with the Spirit," the fruits of which are "love, joy, peace," etc.—is filled with the melody, the harmony, the music of God.

A few references will illustrate various points in connection with the subject. Of Satan it is said, "The workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created" (Eze. 28:13); but after his fall, "Thy pomp is brought down to the grave, and the noise of thy viols" (Isa. 14:11). The language in these texts indicates that he was created with a highly musical nature, but that when he rebelled in heaven against the purposes of God, discord took the place of harmony in this exalted being. Thus music and concord are represented as prevailing among the heavenly angels, while the opposite is true of the hosts of evil.

The same loss of peace and harmony was experienced by man when he sinned in Eden, but after the plan of redemption was made known, he was enabled again to acquire a knowledge of music through his inventive faculties. It was necessary for him to study the plan of redemption; it was also necessary for him to study the science of harmony, which was based upon it. Though but rudely understood at first, perhaps, it has become more highly developed and appreciated in proportion as the plan of God has become so understood.

That music should have an intimate connection with the work of God among men, but that it is perverted to evil uses by those who do not regard that work, is shown by a contrast presented in Isa. 5:12, where he says of the wicked, "The harp and the viol, the tabret and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands." In other words, while using and delighting in music, which should express regard for the work of God, they utterly fail to understand its import, and debase it to an evil use.

Whenever the work of the Lord has prospered, and his people have walked in faith and obedience, music has been a prominent feature of their worship. When Moses led Israel out of Egypt and through the sea, "then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation." Ex. 15:1, 2. Whenever the cause of God has languished, it has had the opposite effect upon the people. The Psalmist writes: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; . . . saying, Sing us one of the songs

of Zion. How shall we sing the Lord's song in a strange land?" Ps. 137:1-4.

A remarkable effect of music when produced by one under the influence of the Spirit of God is given in the case of David's playing before Saul. Of David it was said that he was "cunning in playing, . . . and the Lord is with him." "And it came to pass, when the evil spirit from God was upon Saul, that David took a harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him." 1 Sam. 16:18, 23.

Perhaps no more wonderful example of the power of music, when used to God's glory, is upon record than that given in 2 Chronicles 20, where Jehoshaphat was forced to go to war with the children of Ammon and Moab. The Spirit of the Lord came upon Jahaziel in the midst of the congregation, and he told them that they need not be afraid, for the battle was not theirs but the Lord's, that they would not need to fight, but only to stand still and "see the salvation of the Lord." As a preparation for this Jehoshaphat had proclaimed a fast throughout all Judah, and he and the people had earnestly sought the Lord. Under these circumstances the record we have of the battle is this:—

"As they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth forever. And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten." 2 Chron. 20:20-22.

From these circumstances we may learn that while prayer is the proper means of seeking and securing the wisdom and help necessary to victory, the victory itself is realized only when by faith (which is the substance of that hoped for) it is claimed and accepted as a reality in the spirit of praise and song. When this is the case, the victory is actually assured to the rejoicing soul or people before he or they can see how it is to be accomplished.

The circumstance of the deliverance of Paul and Silas from the prison at Philippi is also a striking illustration of the power of music. They had been placed in the "inner prison," and secured, besides, in "the stocks." But in this condition, with no apparent possible chance of escape, they rejoiced in the liberty they had in God through faith. "And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and everyone's bands were loosed." Acts 16:25, 26.

The foregoing examples are sufficient illustration of the potency of music when used in connection with an appreciation of and coöperation in the work of God. As to its designed prominence in the worship of God, reference need only be made to the large proportion of the Scriptures themselves designed for song. A large proportion of the psalms are expressly dedicated to this particular use. Indeed, what words could more strongly express the acceptableness of musical worship offered to the Lord than those of the last psalm:—

"Praise ye the Lord.
Praise God in his sanctuary;
Praise him in the firmament of his power.
Praise him for his mighty acts;
Praise him according to his excellent greatness.
Praise him with the sound of the trumpet;
Praise him with the psaltery and harp.
Praise him with the timbrel and pipe [margin];
Praise him with stringed instruments and organs.
Praise him upon the loud cymbals;
Praise him upon the high-sounding cymbals.
Let everything that hath breath praise the Lord.
Praise ye the Lord."

(To be continued.)

THE BIBLE READINGS AT BREWER'S. NO. 2.

BY M. B. DUFFIE.

DURING the week Mabel had made good use of the time, and when the different members of the family, with some of the neighbors who had been invited to attend, had assembled around the little reading table in the cozy sitting room, she had her notes all ready to begin the study of the subject decided upon for that evening, namely, "The Fate of the Wicked."

"Those of you who have your Bibles," said Mabel, "will kindly turn to the fourth chapter of First Peter, and read the seventeenth verse. You see that the *end* of those who obey not the gospel of God is there spoken of, and that the punishment of the sinner is *not* to be forever and ever in conscious misery, as Mr. Bronson has always maintained in his sermons."

"So far so good," said Mr. Brewer; "but go on, Mabel, and let's have the benefit of your researches. I have noticed that you have been quite diligent in the study of the question the past week."

"Well, pa," said Mabel, "if we turn to the twenty-third verse of the sixth chapter of Romans, we will learn there that the wages of sin is death, not life in eternal misery. Webster defines the word 'death' 'to cease to live; to expire; to de cease; to perish.'"

"That is no doubt the case," said Aunt Amie, as Mrs. Westmore was familiarly called, "but I have always feared, from the construction which has been placed upon the language, that the wicked would be eternally tormented, although it does almost seem an insult to the Lord to accuse him of taking delight in the never-ending anguish and misery of any of the subjects of his creation. If there is any Bible proof to the contrary, I shall be glad indeed to know it. So let us hear further upon that subject, Mabel."

Thus encouraged Mabel continued:—

"The Saviour says if we do not repent we shall perish. Let someone read Luke 13:3,5."

Mrs. Brewer read the passage in a clear voice, and, as she reverently closed the lids of the sacred volume, she was heard to soliloquize:—

"Surely the word 'perish' does not mean to continually exist."

"Now, pa," said Mabel, "it is your turn. Let us see where the wicked go after they have received their deserved measure of suffering. If you will read the twenty-fifth, twenty-eighth, and thirtieth verses of the tenth chapter of Proverbs, I think you will find that it says the wicked are to be no more, anywhere."

"That is the way it reads in my Bible, daughter," said Mr. Brewer. "There is no question in my mind as to its meaning, either, and I believe, though I have never made any pretensions to Christianity, that

the Bible is true, and that it means just what it says."

"Here is another text upon the same point," said Mabel. "You will find it in the first verse of the fourth chapter of Malachi. You will see that it declares that a day is coming which shall burn up the wicked, 'root and branch.'"

"It surely does not seem as though there would be much left for the fires to feed upon, if they are to be as fully consumed as that passage would seem to indicate," said Mr. Brewer; "and how much more sensible such a view is."

"Yes, David," said Mrs. Brewer; "but does it not seem a little bit gloomy to think that our children whom we have laid away must stay all these years in the grave?"

"Perhaps it does, at first sight, Maria, but the Bible proves them to be unconscious all this time, so the passage of time to them is nothing; a thousand years to them is but as a day, a second, of time. Let us look at it in another light. Suppose, for instance, that Tom here had committed a murder, and had paid the human penalty of his crime upon the scaffold, would it not be more comforting to us to take this view of the case, that he is unconscious, awaiting the punishment of his crime till the last day, than to think he is even now being stifled, smothered, and tortured in the smoke and flames of an orthodox hell, which Brother Bronson has been using so long to scare folks into his fold."

"I never thought of that feature of it before, David, and must say that I like the Bible view the best; but does it not seem too bad that men like Brother Bronson, men who have spent so many years in the study of theology, should prove themselves so terribly ignorant as to what the Bible really does teach?"

"For my part," said Tom, "when I find that a man is inclined to take the bits in his teeth, if I may be allowed the expression, and go off on a tangent that way, so entirely at variance with the book he attempts to teach, I can never have very much confidence in him. Why isn't he just as liable to be mistaken in other points which he is teaching as truth?"

"You are right, Tom," said Willie. "That is just what I was thinking of. But we are interrupting Mabel's reading."

"It is a good thing to consider these points, boys, and we will now turn to further testimony on this point. We will find in the sixteenth of Obadiah that it says that the wicked shall be as though they had not been."

"To hunt for them, then," said Will, "would be like looking for the hole in a doughnut, after the said doughnut had been eaten up."

"Quite an apt illustration, William, my son," said Mr. Brewer.

"Now, Aunt Amie, it is your turn," said Mabel. "Please turn to the tenth verse of the thirty-seventh psalm, where it says that after a little while the wicked shall not be."

Mrs. Westmore read the text, and said:—

"There can be no mistake about that, Mabel, for thus it reads, but I would like to know at what time the wicked are to be destroyed, and when."

"I think," said Mabel, "you will find an answer to that question in the ninth verse of Revelation 20, where it says that when the wicked all get together and come up

around the holy city to take it, the very city which John saw coming down from heaven to this earth, God rains fire down upon them and devours them, the devil and all."

"Do you see that," said Tom, "devours them? If I devoured this apple, there wouldn't be much of it left to divide, would there, Mabel?"

"No, brother, and the wicked; as you see, do not go to their reward at death, any more than do the righteous, but are reserved unto the day of judgment, the day of the Lord, to be punished for their unrighteous acts. It is so stated in 2 Peter 2:9, and also in Job 21:30. Then, with all unrighteousness burned out of it, and everything that would offend cast out, will come to pass the glorious prophecy predicted in Rev. 5:13, when every creature in heaven and earth, as well as those under the earth and in the sea, shall proclaim blessings, honor, glory, and power to Him who sits upon the throne, and to the Lamb, forever and ever."

"That," said Mrs. Brewer, "seems to take in the *whole* universe, and proves to us that the *only* creatures then in existence therein will be engaged in breathing blessings and praises to God, rather than reproaches and curses. Surely *then* must be the time referred to in Matt. 5:5, where it says that the *meek* shall inherit the earth. That this may be the happy lot of all present, is my prayer."

"As these texts, I think, quite fully show what becomes of all unrepentant rebels against the government of God," said Tom, "let us adjourn until next Sunday evening, with the request that Mabel prepare a reading on some other interesting theme."

"I will amend that," said Willie, "by a vote of thanks to Mabel for what we have already heard."

"All in favor say, Yes, and all opposed say, No. Carried unanimously."

(To be continued.)

VOICES.

BY HELEN A. HAWLEY.

"SO MANY kinds of voices in the world, and none of them is without signification." Everywhere voices are calling to men, trying to claim their attention, but not all may be safely heeded. The lying spirits did not pass away with the time of Ahab. Some are busy in these modern days. They tell this man that he may speculate with trust funds. They whisper to the clerk: "Borrow from the cash drawer; you can replace it before the week ends." They cheat young men into extravagant and dangerous pleasures. They even dare suggest to the Christian that he may neglect the Bible and prayer without imperiling his soul's life.

"A voice came out of the cloud, saying. This is my Son, my chosen; hear him." The safe voice is the one which directs us to Christ and his words. Come when or how it will, it is God speaking to the soul.

Perhaps we need to enter into the cloud, and to fear as we enter in, that, overshadowed and overawed by it, we may turn from earthly voices, and listen to the heavenly.—*N. Y. Observer.*

"THE Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light." Ex. 13:21.

JOHN 12: 35.

BY ELDER GEO. A. SNYDER.

"WALK while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth."

The Saviour here couples the admonition to "walk in the light" with the warning against its rejection. Neglecting to walk in light always leaves one in darkness; and that darkness is all the more dreadful because it so beclouds the moral sensibilities of those who walk therein that they know not where they are going.

The operation of this principle is forcibly illustrated by the Jews. As a nation they rejected Christ, the true Light, and as a result they are walking in darkness to this day, and know not where they are going. After they had rejected the Messiah their minds were so darkened that they could even combine with Pagan Rome to put him to death, and still not know what they were doing, as is attested by that sublime utterance on the cross, "Father, forgive them; for they know not what they do."

Many of those who accepted Christ back there did not continue to walk in the light, but apostatized from the truth, combining again with the Roman power to enforce their man-made dogmas, until the whole world was brought under the withering influence of popery. And what was the result of that rejection of light?—The Dark Ages, during which time the church, aided by the civil power, perpetrated the grossest barbarities known to history. The blood of over fifty million martyrs has written an indelible testimony to the awful fact that the rejection of light brings that moral darkness which causes men to persecute their brethren, and think that such work is doing service to him who said, "Whatsoever ye would that men should do to you, do ye even so to them."

No matter how deep the darkness may be, God always sends corresponding light, which, if accepted, will scatter the gloom. So when the apostasy had reached its darkest hue, the beacon light of the Reformation began to gleam, and through the heaven-born zeal and courage of Luther and his associates popery received a deadly wound; but, instead of walking in each advancing ray of divine light, and presenting a solid front against a common foe, we find Protestantism to-day divided against itself. Realizing their weakness, so-called Protestants are combining with each other and the civil power to enforce the observance of such dogmas as are held by them in common. But it happens that the only dogma on which they have thus far united is wholly a Catholic institution, borrowed from Paganism, viz., Sunday observance. See tract "Rome's Challenge; or, Why Do Protestants Keep Sunday?" Thus by the legal enforcement of Sunday observance Protestants are playing back into the hands of Rome. While in theory protesting against popery, in practice they are unwittingly healing the deadly wound which their forefathers so valiantly inflicted on the Papacy.

While so-called Protestants are thus clamoring for the carnal weapons of civil power with which to compel the observance of a counterfeit sabbath, the Lord of the true Sabbath is letting the light shine in clear, distinct rays on the institution of his own founding, hallowed in Eden, thundered on Sinai, kept by Christ and his apostles and some of his

followers from that day to this. But the churches of to-day are rejecting the light on the Sabbath just as the Jews rejected the Lord of the Sabbath. Men making high professions of godliness are trying to blot out the true Sabbath by fining and imprisoning those who dare to observe it. And they no doubt think they are doing God's service, just as the Pharisees thought that they were when they cried, "Crucify him."

Human nature is ever the same. The Jews, while deploring the fact that their fathers had rejected the light sent them through the prophets, themselves rejected the true Light which lighteth every man that cometh into the world. The fact that the Jews crucified the Saviour is being deplored to-day by men who are crucifying him afresh, and putting him to an open shame by persecuting his followers for keeping the Sabbath as a memorial of his creative power, which has created us new creatures in Christ Jesus. The rejection of light has again darkened the minds of men until they know not where they are going or what they are doing. "Father, forgive them."

THE RESURRECTION.

THE doctrine of the resurrection of the body was from the first a cardinal and striking tenet of Christianity. The resurrection of Christ made it such. Perhaps no article of the new religion made greater impression, at first view, upon the pagan. When the philosophers of Athens heard of the resurrection of the dead, some mocked, and others said, "We will hear thee again of this matter." Acts 17: 32.

The early fathers maintained the doctrine of the resurrection of the body with great earnestness and unanimity against the objections of the skeptics, of whom Celsus was acute and scoffing in his attack. Most of them believed in the resurrection of the very same material body. Justin Martyr, according to Hagenbach, teaches that cripples will rise cripples, but that at the instant of resurrection, if believers, will be made physically perfect.* In his tract on the resurrection he argues that the miracles of Christ wrought upon the body prove the fact of its resurrection. "The same power that would say, Arise, take up thy bed and walk, could say to the dead body, Come forth. If on earth Christ healed the sickness of the flesh, and made the body whole, much more will he do this in the resurrection, so that the flesh will rise perfect and entire."

The patristic view of the resurrection passed into the Middle Ages with little modification excepting that, in connection with the materialism of the Roman Christianity, it became naturally more materialistic. The poetry of Dante and the painting of Angelo powerfully exhibit it. In the Protestant system a real body, and one that preserves the personal identity, is affirmed, but the materialism of the Papal, and to some extent of the Patristic Church, is avoided by a more careful attention to St. Paul's distinction between the natural and the spiritual body.

Respecting the probability of a resurrection of the body, it may be remarked that it is no more strange that the human body should exist a second time than that it has existed the

*The apostle declares that the righteous dead will be "raised incorruptible," and the living "shall be changed." When God speaks the word, that word changes or recreates the sleeping dust, even as it has before recreated, or made the spiritual man a "new creature."—ED. S. OF T.

first time. That a full-formed human body should be produced from a microscopic cell is as difficult to believe, upon the face of it, as that a spiritual resurrection body should be produced out of the natural earthly body. The marvels of embryology are, *a priori*, as incredible as those of the resurrection. The difference between the body that is laid in the grave and the body that is raised from the grave is not so great as the difference between the minute embryonic ovum and the "human form divine," represented by the Antinous or the Apollo Belvedere. If the generation of the body were, up to this time, as rare an event as the resurrection of the body, it might be denied with equal plausibility. The question of St. Paul in Acts 26: 8 applies here: "Why should it be thought a thing incredible with you, that God should raise the dead?" The omnipotence that originated the body can of course reoriginate it.—*Rev. William G. T. Shedd, D.D.*

WHEN GREAT SORROWS COME TO OUR HOMES.

WHEN the burdens of long-continued sickness, or the sorrows of bereavement, or other great griefs crowd, as they sometimes do, into our home life, what are we to do? Shall we yield to despair? Shall we run away from our heavenly Father? Rather, shall we not run to Him? . . . Fierce Elijah ran away from God. Moses ran away to God, and poured out his sorrow before him: "Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? for since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all."

We can understand what a bitter trial it was to have the scornful upbraiding flung at them from the lips of those whom they had been sent to deliver, to find, in place of the triumph they had expected, such cruel failure, such added misery. Thus Moses, cast down and disquieted, goes to pour out his complaint before God. The language of the forty-second psalm might as well have been his: "I will say unto God my Rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy? As with a sword in my bones, my enemies reproach me; while they say daily unto me, Where is thy God?"

Note well the answer to this depression. It is very beautiful. It is an illustration of the text: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

"Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh; for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. . . . I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. . . . And I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians."

God is never angry with us for doubting or being depressed if our doubts and depression do but drive us to him. The only sorrow we have to fear is the sorrow that drives us from God.

Have great faith in God. That which he hath promised he can, he will, he must perform.—*Christian Advocate.*

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. 4:3.*

WOMAN'S RIGHTS.

DIFFERENT WAYS OF OBTAINING THEM.

I.

SHE sought her "rights,"

Robbed by some cruel chance of life's delights,
With a dissatisfied and restless soul,
With a half logic she counted whole;
Earnest, no doubt, and honest, not unsexed,
But hungering and querulous and vexed,
With starving instincts in a fruitless frame,
And with an itching for the sort of fame
Which comes from the mere printing of a name.
She clamored for her "rights," showed solemn craft,
And men,
Brute men,
They only laughed.

II.

She did not seek her "rights."

She dreamed not of some path to mannish heights,
But followed nature's way, and deemed it good,
And bloomed from flower to fruit of womanhood.
She loved the "tyrant," bore her noble part
In life with him, and thought with all her heart
She had her rights.

She held that something men and women meant
To be unlike, but each a supplement
Unto the other; 'twas her gentle whim
He was not more to her than she to him.
And little children gathered at her knee,
And men,
Brute men,
Would die for such as she.

—Selected.

BLESSED ARE THE PEACEMAKERS.

BY HELEN A. STEINHAEUER.

BLESSED are the peacemakers; for they shall be called the children of God." *Matt. 5:9.* "And the fruit of righteousness is sown in peace of them that make peace." *James 3:18.*

Did you ever wonder, as I have often done, why ministers so rarely preach on these texts? I cannot recall ever having heard a sermon on either, and yet I should think that there were few passages relating to our social duties that more needed to be enforced.

Let us just imagine for a little while that all people practiced peacemaking, and see what a difference it would make in the crooked world in which we live.

Sister A. has a slight unpleasantness with Sister B. She very unwisely relates it to Sister C. She in turn repeats it to Sisters D. and E., with comments not meant to be unkind, only smart and funny. Her hearers, however, later on are inspired to see how much more brilliant and humorous they can be in the observations with which they adorn their repetitions; and by the time that the tale gets back to poor Sister B.—as back it surely will get—she is outraged at the injustice done her, and heartily wishes herself out of the neighborhood. Finally, impelled by what she believes to be self-respect, she rushes over to pour out the vials of her wrath on Sister A., who in turn is indignant, and defends herself more or less vigorously. And so the discord spreads until the whole neighborhood is at odds, and the words of the inspired writer are in place, "Behold, how great a matter a little fire kindleth!" See also *Prov. 17:9.*

Now suppose, instead, that Sister C. had confined her speech of the matter to her conversation with Sister A., and in a kindly yet sympathetic manner suggested a possible misapprehension, showing her with Christian wis-

dom where it might have come in, and what would have been the result? In nine cases out of ten it would have terminated there. And the Sisters A. and B. would have been drawn together all the more for the sweet, tender, confessional talk that would have followed, all alone by their two selves.

I believe it was Hannah More who, when people gossiped in her hearing, straitway compelled the scandal monger to go with her to the party traduced, and there repeat the story in the person's presence—which we may well believe they ordinarily were exceedingly loath to do.

That undoubtedly is an excellent plan in aggravated cases, and unquestionably would prevent a repetition of the offense. But there are a great many disparaging things said which we can hardly help hearing, and which usually take rise in some misconception or other, which could very easily be righted would friends or neighbors take the time to investigate and the pains to set matters straight by "a word in season." *Prov. 15:23.*

But ordinarily such narrations are met with, "I wouldn't have believed it of him," or, "You don't say so!" And then the hearer settles back with virtuous self-complacency, and regards himself as a very good neighbor indeed, because he has said no positive evil.

Still others hear in absolute silence, righteously refraining from "meddling," *i. e.*, taking the part of the absent, also pluming themselves on their course, although it may have had no higher spring than a cautious dread of getting themselves into trouble—a selfish motive when tried by the Golden Rule.

I once knew a lady, she still lives, who made a business of Christlike tattling.

"What," I hear you exclaim with horror, "Christ never tattled!"

No, there is no record of his ever having done such a thing; still, as there is a kind of "tattling" which is animated by the spirit of Christ, and which brings forth "the peaceable fruits of righteousness," it may without irreverence be termed "Christlike tattling."

This lady came to live in the house with two persons who almost hated each other. But, by skillfully directing their conversation, she managed to have them each time the other was spoken of say some kind word, or make some flattering admission—all of which was faithfully reported to the party most interested; and the kind expressions and favorable admissions these statements elicited were in turn repeated when opportunity offered, and with uniform suppression of all slighting remarks made by either, till these two enemies became firm friends. Thus the peaceable fruits of righteousness were "sown in peace," and the humble little home became a very pleasant place to dwell in.

I do not say that it would not at times have been easier to unregenerate human nature to have poured oil on the fire of discord, or to have fanned a flame that might have lighted the path of the devil and his angels, resulting in more unrighteousness, and made joy in hell. But the other kind of tattling pays both in time and eternity; it is a blessed thing to do.

Will not my readers from henceforth make a business of being "peacemakers" at all times?

If you never have tried it, you will be astonished to find how many opportunities will occur; and you will also be amazed as you realize how "singing happy" such a course will keep your own hearts, and how God's peace will brood over your lives. Then, too, you will have a right to be called the "children of God," which perhaps you are now in name only, but not "in deed and in truth."

Come, friends, by God's grace and with his help let us, one and all, from this hour be peacemakers, and win the promised blessing.

DORA'S GIFT.

"You don't mean me to believe, Emily, that all these tall girls are yours? One, two, three, four—my! what a lot!"

"We pass for Mrs. Brown's 'boys and girls,' Uncle Phil. You see, we have to attend to her business, escort her around, and do what there are no boys here to do."

"And what sort of business can you attend to, I'd like to know?" asked Uncle Phil, with all a man's scorn of a woman's business head.

"Em is my man of business," said the gentle, ladylike mother. "No, not the tallest; that is Julia. She is our member of society; she entertains our company, and is to the family what a drawing room is to a house."

"She is our decorative art society, too," added Emily. "She paints and embroiders and sings in the choir."

"They are just slandering me, Uncle Phil," cried Julia. "Look at my forefinger, and you will see who is the seamstress of the family."

"What is the matter with Daisy's fingers?" asked Uncle Phil, who, by the way, had been abroad while these girls were growing up, and had now come back to make a home for himself.

"Oh, I'm the housekeeper, and I've just been preserving strawberries; that's where my finger tips get their rosy color! You'd better speak me fair, uncle, if you want your bread buttered on both sides while you are here."

Uncle Phil leaned back in his chair, and surveyed the party with admiring eyes. Without being particularly handsome, they were delightful-looking girls. Erect, vigorous, graceful, blooming, and full of fun, they gave proof of being a well-raised, healthy, charming quartet of daughters.

"Well, Sister Emily," he said presently, "lump them now and say what you will take for them. I'll give a fair price for the lot."

"Kohinoors as thick as hailstones couldn't buy one of them," said the proud mother.

"But you haven't told me what this small woman is good for," said Uncle Phil, pinching the pink tip of Dora's ear.

"Dora? What is Dora's forte? Why, I don't know; but we could not do anything without Dora."

And the girls looked at their uncle as if they feared he might be weak minded to ask such a question.

"There," said merry Dora, "I told you I didn't have any gifts. I can't sing, nor paint, nor embroider, nor even entertain company."

"But she can always be the dearest dear of a Dora that ever was," said the sister on the other side of Dora, giving her a troublesome squeeze. And Dora seemed highly satisfied with this explanation.

But of course the weather in this family was not all summer weather. Uncle Phil found after a while that they had their ups and downs like other people. They disagreed with one another, and felt cross about it. They tried to do things and failed sometimes. Jellies wouldn't always jelly; dresses wouldn't always fit. In short, "the briers besetting every path" pricked the feet of these sweet lassies in their turn, from day to day, as they do the feet of all earth's travelers.

And then Uncle Phil found out what was Dora's gift. It had been dawning on him for some time; but one day he startled the family by saying, "Sister Emily, Dora is the most gifted child you've got."

It was, as I said, a rainy day. "Of course it had to rain," Julia had said grimly, as they gathered in the breakfast room. "As I wanted to go on horseback with uncle, I might have known it would rain."

"It is well you have an escort who will wait till a clear day," said Dora, who was

busy pulling up the blinds to the top pane, that they might get all the light there was to be had.

"Ah, what a nice little blaze!" said Uncle Phil, limping around to the grate. "Which of you knew I had rheumatism this morning?"

"Dora always keeps a little pile of wood and shavings hid away for a morning like this," Julia said, leaving the window and coming to warm her cold nose by the cheerful glow.

The mother entered with a cloud on her usually placid brow.

"Bridget is sick, girls—not able to get out of bed."

"How lucky that it rains!" cried Dora. "No visitors, no going out; we can be busy bees to-day without molestation. Sit down and keep Uncle Phil from getting cross, mother, while we go and scratch up a little breakfast."

In a very short time a comfortable breakfast was on the table, everybody chatting pleasantly, and not a frown to be seen. It was at this moment that Uncle Phil announced his discovery that Dora was the most gifted child in the family.

"Proof positive, I have made a bit of toast without scorching the edges," said Dora with a mocking little bow.

"No," said Uncle Phil gravely, in answer to the questioning eyes fixed upon him all around the table; "but Dora has that rare treasure, the gift of pleasantness—of being pleasant herself and making other people feel so, no matter what is going on. I am sure that was the kind of woman the apostle was thinking of when he said it didn't matter about plaiting the hair and putting on gold ornaments if a woman had that sweet, bright, quiet, unselfish spirit that God so approves."

And then all eyes fixed upon the speaker filled up suddenly with loving tears, and everybody seemed trying to kiss blushing Dora first.

"Yes," said the mother softly, "pleasantness—that is just my Dora's gift."—*Selected.*

HINTS ABOUT BEAUTY.

TRUE beauty rests on plain living and high thinking, on blood, bearing, and brains.

The gospel of relaxing, of "letting go" of one's self at times, is essential to facial beauty. The nervous system, like the violin, must not be kept always at concert pitch.

Beauty means harmony, balance, the mental fire of sensibility, as well as bodily fascination. Banish fretting, trivial perturbation, scowling, whining, wailing, excessive laughter, and pointless smiling.

In the first place, health is all important. Flesh texture and tint depend upon it. A complexion lacking luster, plumpness, and elasticity shows a lack somewhere in the vital or nutritive system. A mild diet, gentle temperature, good digestion, outdoor exercise, sleep, and a tranquil mind pertain to loveliness. Perfect beauty cannot exist except there is interest in something, some occupation or labor.

Every person should sleep alone. A buoyant girl will be rendered irritable, ill, and imbecile by sleeping with a sullen, morose woman.

If a girl sits down to a potato and pickles, strong tea, pies, cakes, ices, and fiery condiments, she will not hold her beauty. As a result, when the girl is twenty her eyes are dull, teeth yellow, gums pale, lips wan, flesh flaccid, and skin unyielding. Recourse is had to padding, face washes, stains, and belladonna.

The diet, while generous, must be temperate. Peppered soups, stews, game, patés, ragouts, and spices are not good for the complexion. What is termed the epicurean woman will have, before she is thirty, a

blotched face and flabby flesh. Aerated and natural spring water should be the daily beverage.

A great deal of beauty at low cost can be obtained through the plentiful use of water, sunlight, and open-air exercise. Frequent bathing is a healthful luxury, especially with the addition of sea salt.

How many women know how to walk? Observe them in the street or entering a drawing room. One shambles, another slouches as if her shoes were down at the heel; but most of them dive, straining every muscle, ploughing along with strenuous effort, like a ship in a high sea and facing head winds.

A perceptible swing of the body should be manifest with every step—that is, advance all of one side at the same time, with a slight turn right and left of the shoulders as the corresponding foot is projected.

The highest beauty is the beauty of expression, and the cultivation of this requires the crushing out of envy, hatred, malice, and all low motives and passions.—*Science Siftings.*

THAT BOY OF YOURS.

THERE is a great responsibility on parents in rearing their boys.

The training of a son properly requires thought, time, and attention. There is a correct way to bring up a son, and there is a way which if adopted will ruin him. I give below a few directions that will suggest the course that may aid parents in their government. Such a course of training and such surroundings and conditions have kept many a boy from the sinful ways of the prodigal son. Read and ponder them carefully.

1. Make home the brightest and most attractive place on the earth.
2. Make him responsible for the performance of a limited number of daily duties.
3. Never punish him in anger.
4. Do not ridicule his conceits, but rather talk frankly on the matters in which he has an interest.

5. Let him feel free to invite his friends to your home and table.

6. Encourage his confidence by giving him ready sympathy and advice.

7. Do not discourage "collection manias;" they help to give information and fix habits of investigation and perseverance.

8. Be careful to impress upon his mind that making character is more important than making money.

9. Live Christ before him all the time; then you will be able to talk Christ to him with power when the occasion offers.

10. Be much in prayer for his salvation and spiritual growth.

If you want your gray hairs dishonored by a spoiled and ruined son, adopt the following directions:—

1. Let him have plenty of spending money.
2. Permit him to choose his own companions without restraint or direction.
3. Give him a latchkey, and allow him to return home late in the evening.
4. Make no inquiry as to where and with whom he spends his leisure moments.
5. Give him to understand that manners make a good substitute for morality.
6. Teach him to expect pay for every act of helpfulness to others.
7. Allow him to occupy a seat in church with the boys rather than a pew with his parents.
8. Permit him to regard the Sabbath school unsuitable for a boy on the verge of young manhood.—*The Southland.*

THE good which a man doth is both the work of God and the work of man—of God, as being the Author, in giving grace; of man, as being the actor, in using grace.—*Gregory.*

Mission Fields.

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

YESTERDAY.

BY L. L. KNIGHT.

'Tis now, alas, beyond recall,

Lament it as we may!

No more around our feet shall fall

The light of yesterday.

It came as other days have come;

Its smiles were kindly shed;

But, oh, its blossoms in our wake

Lie withered now and dead!

No sighs can breathe away our guilt,

Or bid the past return,

If we have idly sown or failed

This solemn truth to learn,

That every yesterday whose wreck

Bestrews life's checkered way

Has worn amid the fleeting now

The raiment of to-day.

Then pluck each moment ere it dies;

The present is thine own;

But, oh, the future's hidden light

Belongs to God alone!

Be thoughtful now; to wisdom, son,

Give thou a ready ear;

'Twill make each yesterday a charm,

And save to-morrow's tear.

Each common deed our hands perform,

Though small the act may be,

Each thought unuttered in the soul,

Lives on immortally.

It springs into a welcome flower

To deck life's clover lea,

Or adds a cheerless thorn to swell

The waste of memory.

—*Atlanta Constitution.*

JAPANESE RITES AND CEREMONIES.

Most interesting are the religious ceremonies of the Japanese. From these we learn, if not the doctrines of the primitive cult, at least the popular beliefs of the present time. Here we have to do only with those practices which belong peculiarly to Shinto. We must, however, keep in mind the fact that Buddhism has leavened everything in Japan, and it will not be surprising to find under the name of Shinto some things that should be labeled Buddhist.

1. *Purification.*—As sin is regarded as pollution, the chief rite of Shinto is purification. At first the mikado ordered public ablutions. Afterwards paper figures representing men were cast into the water. Later still the high priest at Kioto threw into the water an iron figure the size of the mikado. This rite represented the cleansing of the whole people. Now the festival of general purification is held twice a year. Besides this there are frequent washings for purification, which, with the ceremonies connected therewith, are similar to those of the Brahmins of India.

2. *Festivals.*—The sun goddess is the supreme object of worship. The hierarchy consists of the mikado, two ecclesiastical judges, and numbers of priests and monks. In the springtime festivals are held in honor of the goddess, at which these dignities play a most important part. The mikado is the representative of the goddess. The priests make offerings of fish, rice, etc. Ceremonies in imitation of planting and sowing are held.

3. *Pilgrimages.*—Each district now has its own deity and its own temple; but there is a most sacred temple (or several of them) in the province of Ise. This was built in honor of the sun goddess, and to it all Shintoists make at least one pilgrimage during their lifetime. The more pilgrimages that can be

made the better. The Shintoists believe that the gods of Ise have more than once saved Japan from destruction. When Perry anchored his fleet in the bay of Yeddo "orders were sent by the imperial court to the Shinto priest at Ise to offer up prayers for the sweeping away of the barbarians."

4. *Marriage*.—The marriage rites and relations are held to be under the direct patronage of Izanagi and Izanami. It is deemed most unlucky for a Buddhist priest to officiate at a wedding. A Japanese has but one lawful wife, but he may have as many concubines as the size of his purse will allow. While in ancient times polygamy was common, now the great majority of the people are monogamists.

5. *Hero Worship*.—By decree of the government, semi-divine honors are conferred on the dead. Statues of poets, orators, and famous men are placed in the temples and regarded with reverence.

Idols are now worshiped, but this is due to the influence of Buddhism. Keeping in mind the fact that the first mikado was a god, and that his successors are regarded as descendants of the gods, it is not strange that reverence is paid to them. Add to these the large number who have been deified, and one can imagine what an intricate and complex system of hero worship has been developed.

Of myths there is no lack. The most interesting of them is that of the sun goddess. As this myth lies at the basis of Shinto, we give a condensed statement of it. Izanagi and Izanami produced a most beautiful daughter, resplendent and glorious. While she was embroidering beautiful textures, her mischievous and wicked younger brother spoiled her work by covering it with defilement. The maiden, displeased, withdrew into a dark cave and left the world in darkness. After long deliberations among the eight hundred thousand gods, three strategems were resorted to for the purpose of drawing the goddess from her place of concealment. First, another beautiful goddess was sent to dance almost naked before the cave, so as to arouse her jealousy. Then a large number of cocks were placed near by, so that their crowing might excite her curiosity. Finally, as an appeal to her vanity, a mirror was placed before her cave. These efforts proved successful. Hearing the gods laugh, the goddess opened the door of her place of concealment; as she did so she beheld her reflection in the mirror, and stepped outside to get a closer view of her loveliness. At this the god of invincible might, who had remained hidden near by, caught the goddess, pulled her forth, and shut the door in the rock. The gods then returned her to her proper place in the sky. The meaning of this parable is given by the rationalistic writers of Japan. The maiden is the sun; the defilement is the evil of the world; the withdrawal into the cave is an eclipse, and the return to her original place is the separation of light from darkness subsequent to the eclipse.

The scene representing the rival naked goddess dancing at the mouth of the cave has been dramatized, and has produced a corrupting effect on the morals of the people. After marriage purity is emphasized; but among the unmarried laxity in morals exists to an alarming degree. Much of this immorality is directly traceable to the worship of the sun goddess, and more especially to the representations of such scenes as the one narrated above. Much of what the Anglo-Saxon considers immorality may be excused by keeping in mind the differences in the moral standpoint of the two races. The sweeping assertion that most Japanese women are impure is unworthy of notice, as it is the offspring of ignorance. On the other hand, it must be admitted that Shinto has lowered the moral tone of its devotees.—*Missionary Review*.

CHINA AND THE PLAGUE.

THAT we may know China's inability to comprehend the necessity of hygienic measures, in connection with epidemic diseases, take the following account of the Chinese idea of the origin of the plague, as given in the North China (Shanghai) *Daily News*:—

"The empress dowager, jealous of the welfare of the people, keeps constantly burning in her palace eighteen lamps, which represent the eighteen provinces of China. . . . Not long ago one of the lamps, though it received precisely the same attention as all the others, was burning very badly, and the empress sent for the chief imperial astronomer to learn the reason. The chief astronomer, having carefully considered the matter and consulted the archives, told the empress that the lamp which was burning so badly represented the province of Canton, which was about to be afflicted with a serious epidemic, which the god of pestilence had determined, to take off eight-tenths of the people. The empress was very much concerned at being told this, and asked the chief astronomer how such a dreadful doom might be averted from eight-tenths of her people in the province. The chief astronomer said that the god might perhaps be moved with prayer and offerings, and everything was done to placate him, by the empress dowager's orders. After this the chief astronomer was asked what success had been achieved; and, after much consideration and consultation, he replied that the god of pestilence had consented to compromise—but this was absolutely the best that he could do—for four-tenths human beings and four-tenths rats. Thus the frightful mortality of rats and human beings at Canton this spring is explained."

It is worthy of note that Japan sent the first noted scientist to Canton to investigate the plague, Dr. Kitasato, a pupil of Dr. Koch.

LEPERS IN JAPAN.

At Gotambra, Japan, is a leper hospital established by a Catholic missionary about five years ago. A recent account says there are eighty-six patients. The establishment and its support are the result of appeals to the charity of foreigners. The missionary who has the oversight of the place says of the afflicted people that "for the most part they are rejected by their own families, to which they are a shame. The lepers are obliged to beg on all the roads, and in places frequented by miserable beggars, such as the approaches to the temple of cemeteries. Generally they inspire horror as well as pity. Their hands and feet are eaten away; their bodies covered with sores; their features tumefied and reddish; their eyes bloodshot and their eyelids lacerated; in short, every part of them is horrible to view. Therefore, shunned by everyone, they can but with difficulty find a little rice to satisfy their hunger, and a shelter from the night."

Continuing his report, the missionary says: "Quite lately ten lepers presented themselves at our establishment, begging to be admitted. They are all heart-rending stories to tell. There is one family of which nearly all the members are stricken with the horrible disease, and unable, in consequence, to work to earn their living. There is another family who used up their resources to effect the cure of one person, whom they were obliged to abandon, at last, on account of want of funds. I know of a young man who went to take the warm baths at Kusatsu, in the hope of recovering thereby. One day he received a letter from his mother as follows:—

"I have nothing more, and I can send you nothing hereafter; find therefore a way to put an end to your existence, and do not trouble me any longer."

"Another young man received from his family a similar letter. It was as follows: 'If you cannot find a means of earning your living, die, if it is necessary. It is useless for you to write; your letters will not be received.'"

Those who have health and all their faculties are too often regardless of the sufferings of the afflicted. The Spirit of Christ feels sympathy for the lowest and most degraded, and his true disciples have that spirit.

HOSTILE ATTACKS ON CHINESE MISSIONS.

THE steamer *City of Peking* brings details of the destruction of the American Presbyterian Church at Shuklung, near Canton, the mention of which was contained in the oriental mail. It seems that anti-missionary riots began in the prefectorial town of Tung Kan, in June, as the result of the posting of placards containing vile charges against Christians. The mob appeared in Shuklung on June 19, and pulled down the church. Luckily, all the missionaries escaped, but a Chinese convert, Kaing Lap, was overtaken, beaten to death, and his body thrown into the river. Several Christian families in the vicinity were subjected to indignities and robbed. Some soldiers then appeared on the scene, and effected the arrest of two rioters. The next point of attack was the Roman Catholic Church. Those inside the church fired at the mob, and held them at bay for some time. At this juncture soldiers came and dispersed the mob, thus saving the building from sharing the same fate as the American church.

On June 2 the church at Sam Kong, a village of Tsan Shing, was sacked, and a girl aged nineteen, belonging to a native preacher's family, was carried away. Fortunately, in the middle of the night the Christian Brothers were able to secretly open the door of the house where the girl had been taken, and she was conveyed safely to Canton. Simultaneously with this disturbance an anti-missionary demonstration took place at Liu Pou. Under cover of darkness a native preacher with his family had to seek safety in flight. The church, however, was left unmolested, as it was owned by a man of the powerful Wan family, who protected the building.

In Tung Kung City the vilest and most exciting rumors were current, and had it not been for the proximity of the church of the Rhenish Mission to the mandarin's residence, and for the daily protection of its premises by a squad of soldiers, who had been applied for by the missionaries at an early stage of the riots, it would in all probability have to be added to the list of demolished churches in this district. A complaint against the Tung Kung magistrate has been filed with the American Consul at Canton, and an investigation will be made.

A dispatch from Tientsin to the *London Times*, dated August 27, says: "An imperial edict which has just appeared condemns the officers responsible for the recent outrages on missionaries, and orders that they be beheaded. The actual criminals are rebuilding the chapels, and liberal compensation will be given to relatives of the victims. Li Hung Chang has expressed regret to the British Minister."—*Christian Work*.

BANTING is one of the Dyak Missions in Borneo. The Rev. C. W. Fowler was placed in charge of it rather more than a year ago. As it had been for five years without a resident missionary, he not unnaturally finds that such care as it could receive has not been sufficient to maintain a vigorous and consistent Christian life among the converts. Their heathen neighbors, and their own previous habits, tend to make the converts liable to lapses into participation in drunken festivals and heathen practices.—*Mission Field*.

Our Work and Workers.

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

BREAK YOUR FETTERS.

BY ROSA A. YOUNG.

SLAVES, whose service is so thankless,
How can you remain
In the bondage that enslaves you
With an iron chain?

See ye not the bright star beaming,
Herald of a glorious day,
When the rescued slave recovers
Freedom, hope, and liberty?

Death awaits you if you cling
To the chains that bind you.
When the Master comes, will he
Still in bondage find you?

Can you lie still satisfied
With sin's guiled pleasure,
All its hollow, empty mirth
Drink in fullest measure?

Rouse! let all the manhood in you
Answer to the call;
Strike for liberty and freedom;
Let sin's shackles fall.

Forward, let your watchword be,
Forward to the prize.
March nor falter, ever on
Till you gain the skies.

There a radiant crown awaits,
And a glorious home,
Them who, in the strength of Christ,
All their sins o'ercome.

Pitcairn Island.

THE STOCKS ONCE MORE.

ANOTHER case of prosecution for Sunday labor has been tried in Sydney, N. S. W. This time it is a brother named Robert Shannon, who was arraigned in the Police Court for having worked at his "ordinary calling" on the first day of the week. After conviction under a British law of some 200 years' standing, the defendant was sentenced to pay a fine of 2s. 6d. (60 cents) or "be set publicly in the stocks for two hours." The prisoner declined to pay the fine, and a warrant was issued to levy on his goods. This, however, failed, and the authorities had no stocks prepared. It seems that the provincial government had not as yet contemplated the use of such antiquated means of punishing the exercise of freedom of conscience. The defendant presented in his own behalf a proclamation of Queen Victoria, issued in 1858, but the magistrate said he could only be guided by the law; he had nothing to do with proclamations. Following is the proclamation, as given in "Cassell's History of England":—

Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impress our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favored nor molested, or disquieted by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law, and we strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects on pain of our highest displeasure.

In some way the matter was brought to the attention of the attorney general, and he found a pretext for recommending to the governor that the fine be remitted. The recommendation was based on the fact that the law requires a fine of double the amount imposed by the justice, and this, it was argued, ren-

dered the sentence illegal. The governor granted the remission, and this ended the case. Commenting upon this case, the Melbourne *Argus* ironically remarks: "Let us have the stocks by all means, and then in time we shall get back to the good old days of the pillory, and by and by, who knows, we shall ascend to the pinnacle of the rack and the thumbscrew." But, irony as it is, that is the logic of State-enforced religion, which always "teaches for doctrine the commandments of men."

FIELD NOTES.

THE Swedish laborers in Des Moines, Iowa, report the addition of seven to their ranks.

A SERIES of tent meetings in the German language are in progress in Walla Walla, Wash.

ELDER H. A. ST. JOHN has returned to his headquarters in San Francisco, after a four weeks' tour of his Conference district.

THE meetings held at Medical Lake, Wash., by J. W. Bagby, have closed with the organization of a church of sixteen members.

A NOTE from Professor Howe, of Heidelberg College, reports sixty-five students residing within the Home, and more are to come.

AT the recent local camp meeting held at Concordia, Kansas, thirteen persons were baptized. A large outside attendance is reported.

THE office of the Virginia Tract Society has been changed to No. 501 North Twenty-fifth Street, Richmond, and C. D. Zirkle is the secretary.

THE address of Elder D. A. Robinson and the London mission workers has been changed to 184 Elthorne Road, Hornsey Rise, London N., England.

ELDER P. B. OSBORNE reports the addition of five believers at Willard, Maine. His meetings were closed on account of the camp meeting at Bath.

WHEN this paper reaches its readers, camp meetings will be in session at Lansing, Mich., at Warrensburg, Mo., at Nashville, Ark., and at Neillsville, Wis.

ELDER A. J. OSBORNE, who visited the Smith River church, in Del Norte County, Cal., after the local camp meeting at Eureka, reports the baptism of two persons.

OF the work in Wichita, Kansas, Elder C. A. Hall says that since last October there have been thirty-one accessions to the church, and twelve others are keeping the Sabbath of the Lord who have not yet united with the church.

THE brethren who have charge of the tent meetings in Linton, Ind., report a phenomenal attendance,—an average of 400,—and an unusual eagerness for reading matter. The meetings are conducted by Elder J. W. Covert and Brother M. M. Kenny.

AS a result of the tent meetings in Asheville, N. C., which closed August 27, some twenty were added to the company there, about doubling their number. Elders Butler and Brunson are now conducting a series of meetings in the mountain town of Waynesville, Haywood County.

A CHURCH of twenty-seven members has been organized at St. Joseph, Mo., where Elder C. Santee has been holding meetings. Others who expect to join will increase the number to thirty-five. At the same time the tract workers have developed a good interest in another part of the city.

ELDER R. S. DONNELL reports to the *Reaper* that there is a large attendance every night at the tent meetings being held at Spokane, Wash., and on Sunday nights the tent will not hold the crowd. "Praise ye the Lord. O give thanks unto the Lord; for he is good; for his mercy endureth forever!"

IN Elder Loughborough's report of the camp meeting at Newark, Ohio, we note the baptism of forty-four persons. Elder G. A. Irwin was reelected president of the Conference and tract society, and E. A. Merriam was reelected secretary of both organizations. A tent meeting follows the camp meeting in Newark.

AT the recent camp meeting held at Lincoln, Neb., ninety-five persons were baptized. Two brethren, W. A. Hennig and C. N. Hare, were ordained to the ministry. A Free Methodist minister who has been studying our doctrines for about two years, fully identified himself with us at this meeting, and was given license to preach.

A GAINESVILLE, Ga., paper states that several new indictments for "Sunday violation" will probably be made soon by the grand jury. Pushing the mark of Rome's authority to the front is in the air now, and those who live where the civil law is pledged to its support need not be surprised at hearing the "dragon's" voice at any time.

A GOOD report is given of the State camp meeting held at Fayette, Ark. Elders A. J. Breed and E. W. Farnsworth were present from abroad. About 300 people were encamped on the grounds, some of whom came 100 or 200 miles in wagons. Elder J. B. Beckner, formerly of Missouri, was elected president of the Conference.

FROM a report of Brother T. D. Wallar in the *Missionary Echo*, we learn that a Methodist minister in Boulder Creek, Cal., went into the house of some of his members and without leave took away tracts on important Bible subjects. That minister will make a good Roman Catholic some day, if his eyes are not opened to the logic of his course.

AT the town of Delmar Junction, Iowa, where there was an unfriendly feeling between the ministers, they became united in sentiment by the coming of a tent in their midst,—they united to oppose the truth. It was another case of Herod and Pilate becoming friends; but they declined the request of their people to preach upon the Sabbath question. The tent laborers, Brethren D. H. Tanner and L. F. Starr, report eleven converts.

ELDER GEO. B. STARR reports through the *Bible Echo* the opening of the first tent meetings in the province of Queensland, Australia, July 26. The tent was located at Rockhampton, and the first audience numbered over 200. Having announced a song service and Bible lesson for the next day (Sabbath), in the afternoon, the response was seventy-four children and eighteen adults. It was expected to hold some meetings in the German language.

THE Sydney, N. S. W., *Telegraph* of August 10 has this item: "The Seventh-day Adventists have purchased a large estate, consisting of 1,500 acres of land, at Morrisett, about thirty miles from Newcastle. Here they intend erecting a college to accommodate 200 students, and settling 100 families on the land. It will be conducted on the village settlement principle, and farming generally, fruit growing, canning, and drying will be carried on. Assistance will be given to young people to make a start, but only families with money to support the venture will be allowed to take up blocks."

PERIODICALS WANTED.

CLEAN copies of SIGNS, *American Sentinel*, *Instructor*, *Our Little Friend* of date not earlier than June, 1894, also *Bible Students' Library* numbers, sent postpaid to Jas. R. Smith, Seabeck, Kitsap County, Wash., will be used in missionary work.

LATE clean copies of Seventh-day Adventist periodicals are desired by the Pendleton missionary society for distribution. Please send postpaid to Elder G. W. Davis, Pendleton, Oregon.

CAMP MEETINGS FOR 1894.

- Florida, Tampa.....Nov. 8-18
* Michigan (State) Lansing.....Sept. 19 to Oct. 1
Wisconsin, Viroqua.....Oct. 2-8
Missouri, Warrensburg (Pertle Springs), Sept. 19 to Oct. 1
Colorado, Delta.....Oct. 3-8
Arkansas (Southern), Nashville.....Oct. 19-29
Southern California, Los Angeles.....Oct. 4-14

*Appointments marked by a star will be preceded by a workers' meeting. GEN. CONF. COM.

LITERARY NOTICES.

[The SIGNS OF THE TIMES holds itself under no obligation to notice any publications sent it by publishers. Those considered worthy of notice, or which are deemed profitable to its subscribers, will receive such notice as time, space, and value will permit.]

"The Battle Creek Sanitarium Dress System." An illustrated catalogue. Issued by the Sanitary Supply Co., Battle Creek, Mich. This pamphlet is more than a catalogue; it contains instruction that wives and mothers and the women of our land ought to possess. It may be obtained from the above address, free, we presume, if stamp is inclosed.

"List of Sanitary and Invalids' Supplies" from the above company. This is also an illustrated catalogue presenting at a reasonable price many of the very things most needed in a sick room, and in every family, for all are subject to the maladies of life. Send stamp for same to Sanitary Supply Co., Battle Creek, Mich.

"Bible Readings on Health and Temperance Topics." By Elder W. H. Wakeham. Good Health Publishing Co., Battle Creek, Mich. This pamphlet contains 17 Bible Readings on Health Reform, Purity, Diet, Noted Vegetarians, Water vs. Alcohol, Disinfectants, etc.; 88 pages, 30 cents. We have noted this work before. It contains much helpful instruction by one who has given the subject much study.

CHURCH SERVICES.

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

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

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

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

Los Angeles.—Church at 143 Carr Street. Preaching svrvice 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 preachingservice at 11 A.M. Sabbaths. Sabbath school 9:45 A.M. Sunday, 7:30 P.M., Bible study. Prayer meeting Friday at 7:30 P.M. All are welcome. H. W. HERRILL, Clerk.

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

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

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

"This Rock, or the Foundation of the Church." (Spanish.) Showing that the Rock of Matt. 16: 18 is Christ, and not Peter; 4 pp.; 50 cents per 100. Address, PACIFIC PRESS PUBLISHING Co., Oakland, Cal.

STEPS TO CHRIST. The Pacific Press Publishing Co., Oakland, Cal., have received an entirely new stock of the latest edition of that excellent book entitled "Steps to Christ," by Mrs. E. G. White. The price, postpaid, is only 75 cents. Address as above.

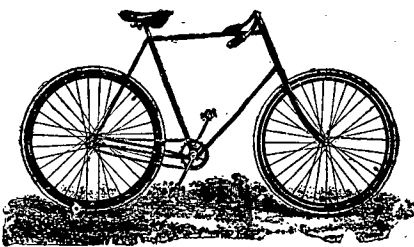
OUR GENERAL AGENTS.

- Arkansas Tract Society—H. Clay Griffin, Van Buren, Ark.
Atlantic Tract Society—T. A. Kilgore, Sec., 43 Bond St., N. Y.
Australia—Echo Publishing House, North Fitzroy, Victoria, and A. Reekie, 2 Cook Street, Glebe Point, Sydney, N. SW.
California Tract Society—1059 Castro St., Oakland, Cal.
Canada—Mrs. A. E. Taylor, 97 Plymouth Grove, Montreal, Canada. and G. W. Morse, 20 Melbourne Ave., Toronto, Ontario.
China and Japan—A. La Rue, International Tract Society Queens Road 219, Hongkong, China.
Colorado Tract Society—Mrs. Leah E. Altman, Sec., 1121 S. 11th St., Denver, Colo.
England—International Tract Society, 59 Paternoster Row, and 451 Holloway Road, London.
Florida Tract Society—Alex. Mitchell, Sec., Box 508, Orlando, Florida.
Illinois Tract Society—125 W. Monroe St., Springfield, Ill.
Indiana Tract Society—J. W. Moore, Sec., 175 Central Ave., Indianapolis, Ind.
Iowa Tract Society—Mrs. Jessie V. Ward, Sec., 603 East 12th St., Des Moines, Iowa.
Kansas Tract Society—Lucy M. Olds, Sec., 821 West 5th St., Topeka, Kan.
Maine Tract Society—Miss Eliza Morton, North Deering, Me.
Maritime Provinces Tract Society—Mrs. I. H. Cowie, Sec. Box 85, Moncton, N. B.
Michigan Tract Society—J. S. Hall, Sec., Review and Herald Office, Battle Creek, Mich.
Minnesota Tract Society—L. B. Losey, Sec., 336 East Lake St. Minneapolis, Minn., P. O. Box 989.
Missouri Tract Society—Vita Morrow, Sec., 2010 East 23d St., Kansas City, Mo.
Montana—Mrs. W. J. Stone, Sec., 737 5th Ave., Helena, Mont.
Nebraska Tract Society—Mary F. Beatty, Sec., 1505 E St., Lincoln, Neb.
Nevada—Cal. Tract Society, 1059 Castro St., Oakland, Cal.
New England—N. E. Tract Society, Mrs. E. T. Palmer, Sec., South Lancaster, Mass.
New Jersey, Del., Md., New York City, and Brooklyn, N. Y., and Dist. Col.—T. A. Kilgore, No. 43 Bond St., New York.
New York State—W. A. Wilcox Sec., N. Y. Tract Society, 317 West Bloomfield St., Rome, N. Y.
New Zealand Tract Society, M. H. Tuxford, Agent, Banks' Terrace, Wellington, N. Z.
North Pacific—Geo. E. Henton, Sec., 727 East Taylor St., East Portland, Oregon.
Ohio Tract Society—E. A. Merriam, Sec., 249 Cedar Ave., Cleveland, O.
Pennsylvania Tract Society—W. M. Lee, Sec., Box 644, Williamsport, Penn.
Scandinavian Tract Society—Akersgaden 74, Christiania, Nor.
South Africa—International Tract Society, Somerset House, Roeland St., Cape Town.
Southern District Tract Society—L. Dyo Chambers, 23 Early St., Chattanooga, Tenn.
South Dakota Tract Society—Mrs. A. H. Robinson, Vilas, S. Dak.
Switzerland—Imprimerie Polyglotte, 48 Weiherweg, Basel.
Tennessee—Miss. M. G. Mason, Sec., 1009 Shelby Ave., Nashville, Tenn.
Texas Tract Society—T. T. Stevenson, Sec., Keene, Johnson Co., Texas.
Upper Columbia—Mrs. M. E. Ford, College Place, Wash.
Utah—J. J. Ireland, 1059 Castro St., Oakland, Cal.
Vancouver Island—B. Robb, 231 Pandora St., Victoria, B. C.
Vermont—Lizzie A. Stone, 190 N. Winooski Ave., Burlington, Vt.
Virginia—C. D. Zirkle, 501 N. 25th St., Richmond, Va.
West Virginia—Mrs. E. J. Hutclinson, 952 Avery St., Parkersburg, W. Va.
Wisconsin Tract Society—Geo. M. Brown, Sec., 865 Fifth St., Milwaukee, Wis.

"The Saints' Inheritance." (Spanish.) Contents: 1. The Inheritance of the Saints. 2. The Millennium, or the Reign of a Thousand Years. 3. The End of the Wicked. 4. Immortality through Christ. 5. The Importance of the Prophecies. 6. The Hope of the Christian. 7. The Judgment. Paper; price, 5 cents. Address, PACIFIC PRESS PUBLISHING Co., Oakland, Cal.

BIBLE ELECTION. By M. C. Wilcox. A brief presentation of God's plan and purpose concerning man, showing that the doctrine of election, or predestination, according to the Bible, is full of comfort and instruction. It throws new light on old controversies. Bible Students' Library, No. 67; 24 pp.; price 3 cents. Address Pacific Press Pub. Co., Oakland, Cal.

ANGELS; THEIR NATURE AND MINISTRY. Contains also some hints on the origin, history, and destiny of Satan as gleaned from the Scriptures. Bible Students' Library, No. 87 Pacific Press Pub. Co., Oakland, Cal. 140 pp.; 20 cents.



Cleveland Bicycles,

STODDARD & LEE,

306 McAllister St.,

San Francisco, Cal.

International S. S. Lessons.

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

LESSON I.—SUNDAY, OCTOBER 7, 1894.

JESUS AT NAZARETH.

[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 4: 16-30.

- 16. AND he came to Nazareth, where he had been brought up; and he entered, as his custom was, into the synagogue on the Sabbath day, and stood up to read.
17. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,
18. The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
19. To proclaim the acceptable year of the Lord.
20. And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fastened on him.
21. And he began to say unto them, To-day hath this scripture been fulfilled in your ears.
22. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth; and they said, Is not this Joseph's son?
23. And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country.
24. And he said, Verily I say unto you, No prophet is acceptable in his own country.
25. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land;
26. And unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow.
27. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.
28. And they were all filled with wrath in the synagogue, as they heard these things;
29. And they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong.
30. But he passing through the midst of them went his way.

Golden Text: "See that ye refuse not him that speaketh." Heb. 12: 25.

It may be queried why so much of our Saviour's life was spent near the Sea of Galilee. But the surroundings of the Sea of Galilee represented at that time more of the real attractive life of Palestine than did Jerusalem, even. In fact, between the two sections of country, Jerusalem and the surroundings of the Sea of Galilee, gathered all the moulding influences of the nation, and here it was that our Saviour spent most of his time. The greater part of the year concerning which our lessons treat was spent near the Sea of Galilee.

- 1. After his journey through Galilee, where did our Saviour at last go? Verse 16, first clause.
2. What connection had he had with this place? —Id., second clause.
3. What did he do, according to his usual custom? Verse 16.
4. As he stood up to read, what was delivered to him? Verse 17.
5. Where did he open the book? See Isa. 61: 1, 2.
6. What did he say was upon him? Verse 18.
7. For what had this Spirit fitted him?—Id. See also Acts 10: 38.
8. What had the Lord sent him to do? Verses 18, 19. See note 1.
9. After reading what he did from the book of Isaiah, what did he do? Verse 20, first part. See note 2.
10. How did the people regard him as he sat down? Verse 20, last part.
11. What did he begin to say? Verse 21.
12. As he began to speak, how did they regard his words? Verse 22.
13. But as he showed them that that prophecy was revealed in himself, one of their own number, how did they show their doubts? Verse 22, last part.
14. What did he say they would surely say to him? Verse 23.
15. What proverb did he say was applicable to the case? Verse 24.

16. What illustration did he give of a people rejecting their own prophet? Verses 25, 26.
 17. What other illustration did he give in the case of Elisha? Note 3.
 18. As Jesus showed the people how God's messengers had been rejected, how did it affect them? Verse 28.
 19. What did they do? Verse 29.
 20. How did he escape? Verse 30.

NOTES.

1. WE have in this expression of our Saviour, quoted from Isaiah 61, the fulfillment of a still earlier prophecy. He was the One whom God had promised to send in the very beginning. Moses understood this when the Lord told him to go down into Egypt and deliver his people. And Moses said unto the Lord, "Send, I pray thee, by the hand of him whom thou wilt send." Ex. 4:13. In this he no doubt had reference to the One whom God had promised to send in the deliverance of his people. Our Saviour had now come, and the prophecy was in part fulfilled. He preached the good tidings of eternal salvation to all who would believe on him. He released the captives from the bonds of sin which bound them; he renewed the sight of those who were spiritually blind, and to them who had been bruised and seemingly chained by sin he brought liberty.

2. "He closed the book."—Jesus did not quote the entire prophecy from Isaiah 61. In fact, he paused right in the middle of the sentence. It will be seen, by referring to Isa. 61:2, that he quoted simply the first clause of the verse, "to proclaim the acceptable year of the Lord," but that was not all of Christ's mission. It was also his mission to proclaim the day of vengeance of our God; but that part of his mission was not due at the time he was here upon the earth. It was simply his mission then to proclaim the acceptable year of the Lord, that all men could come to him and be saved. That has been the mission of the gospel ever since; but just before Christ comes, it is the duty of the representatives of Christ to proclaim the day of vengeance of our God. That message is due now, not simply to preach the glad tidings, and full and free salvation from sin, but that just before us lies the great day of God's wrath. Our Saviour here rightly divided the word of truth.

3. THE course which was pursued by the people of Nazareth concerning Jesus is one which has been repeated in every land and country since that time. The jealousy and envy of the human heart cannot bear to receive instruction from those who have been brought up with them, and who have improved common privileges much better than they. Elijah was an Israelite, and God in mercy sent him to Israel with the message of mercy which they rejected, and so also they rejected Elisha, but in both cases the Lord sent his servants to those of a foreign nation who would gladly receive. It is thus that God's message comes to us in our days, but, instead of prizing the precious message as we ought, we lose sight of it by looking at the instrument or the one through which it comes, and thus reject it. It was said of Jesus that "he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." And because of that he was despised and rejected of men. So it is with the messengers who represent Christ. They are oftentimes the poor and despised and the weak things of this world; and if we look upon them instead of listening to the gracious message which they bring, we will reject the message; but we must remember that God hath chosen the weak things of the world to confound the wise. The golden text should come with remarkable force to us in view of this lesson,—"See that ye refuse not Him that speaketh."

LESSON I.—SABBATH, OCTOBER 6, 1894.

THE PARABLE OF THE VINEYARD.

Lesson Scripture, Luke 20: 1-26.

1. AND it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders;
 2. And they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this authority?
 3. And he answered and said unto them, I also will ask you a question; and tell me:
 4. The baptism of John, was it from heaven, or from men?

5. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not believe him?
 6. But if we shall say, From men; all the people will stone us; for they be persuaded that John was a prophet.
 7. And they answered, that they knew not whence it was.
 8. And Jesus said unto them, Neither tell I you by what authority I do these things.
 9. And he began to speak unto the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time.
 10. And at the season he sent unto the husbandmen a servant, that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty.
 11. And he sent yet another servant; and him also they beat, and handled him shamefully, and sent him away empty.
 12. And he sent yet a third; and him also they wounded, and cast him forth.
 13. And the lord of the vineyard said, What shall I do? I will send my beloved son; it may be they will reverence him.
 14. But when the husbandmen saw him, they reasoned one with another, saying, This is the heir; let us kill him, that the inheritance may be ours.
 15. And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them?
 16. He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, God forbid.
 17. But he looked upon them, and said, What then is this that is written,
 The stone which the builders rejected,
 The same was made the head of the corner?
 18. Everyone that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.
 19. And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people; for they perceived that he spake this parable against them.
 20. And they watched him, and sent forth spies, which feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor.
 21. And they asked him, saying, Master, we know that thou sayest and teachest rightly, and acceptest not the person of any, but of a truth teachest the way of God;
 22. Is it lawful for us to give tribute unto Cæsar, or not?
 23. But he perceived their craftiness, and said unto them, Show me a penny.
 24. Whose image and superscription hath it? And they said, Cæsar's.
 25. And he said unto them, Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.
 26. And they were not able to take hold of the saying before the people; and they marveled at his answer, and held their peace.

THIS lesson is naturally divided into three portions, namely: Christ's Answer to Those Who Demanded to Know by What Authority He Worked; The Parable of the Vineyard; and Paying Tribute to Cæsar.

1. Who came upon Jesus as he taught in the temple one day?
 2. What did they say to him?
 3. What did Jesus reply?
 4. How did they reason among themselves over his question?
 5. Why did they not dare say that John's baptism was from heaven?
 6. Why did they not dare say it was from man?
 7. What answer did they finally give?
 8. Then what did Jesus say to their questions?
 9. What did he then begin to speak to the people?
 10. See how accurately you can relate the parable?
 11. What did the husbandmen do to the servants whom the man sent?
 12. Whom did the owner of the vineyard finally send?
 13. In sending him, what did he say?
 14. How was the son treated?
 15. What was said that the lord of the vineyard should do to the husbandmen?
 16. What exclamation did the priests and scribes make?
 17. What did Jesus then say?
 18. What did the priests and scribes then seek to do?
 19. Why did they do this?
 20. How did they proceed against him?
 21. How did these spies seek to throw Jesus off his guard?
 22. What question did they then ask?
 23. Did they succeed in deceiving Jesus?
 24. What did he tell them to do?
 25. When they brought him the penny, what did he ask them?
 26. What did they reply?
 27. What did Jesus then say to them?
 28. What was the result of this attempt to entrap him?

NOTES.

1. Jesus had not studied in the schools, and held no certificate of authority as a teacher. Therefore the priests and scribes determined to challenge his right to teach, hoping thereby to silence him. But Jesus did not lay himself open to any retort from

them, and asked them another question, instead of replying. They were qualified teachers. They had their diplomas, and were duly authorized to teach the people; they were doctors of divinity. Therefore they ought to have been able to answer immediately so simple a matter, and one of so great importance to the people, as the origin of the teaching and baptism of John. They dared not bring a charge against John, because they were most anxious to stand well with the people, and they dared not confess the truth, lest they should convict themselves. So they said that they could not tell whence John's baptism was. But if they could not answer that question, they thereby showed that they themselves had no right to claim to be teachers. And if they were incompetent to teach the people, they were certainly incompetent to catechize Jesus. Thus were they silenced. The teachers whom Jesus sends will often find themselves questioned as closely as Jesus was; only the wisdom which he had will enable them to answer discreetly. He did not revile them, nor speak one disrespectful word, yet by a simple question he forced them to convict themselves of incompetency.

2. ON the parable of the vineyard, see Ps. 80: 8-18; Isa. 5: 1-7. See 2 Chron. 36: 14-16 on the sending of the servants, and the way they were treated. The object in killing the son was to "seize on the inheritance." Satan had laid claim to the inheritance, namely, this earth. He sought to kill Jesus, so that he might have his inheritance. To possess the inheritance of Christ was the object of the ambition that caused Satan's fall from heaven. The spirit of Satan in the hearts of the wicked Jews led them to say, "If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation." John 11: 48. They did not know that the only way for them to obtain the inheritance was in Christ. See Eph. 1: 11.

3. WHEN the priests and scribes sought to catch Jesus with flattering words, they forgot that it was his Spirit that inspired these words, "A man that flattereth his neighbor spreadeth a net for his feet" (Prov. 29: 5); and also the words, "Meddle not with him that flattereth with his lips" (Prov. 20: 19). The first approach of flattery or fawning should put a man on his guard.

4. HOW EASILY Jesus answered their question, without laying himself open to the least criticism. "Whose image and superscription hath it?" They said it was Cæsar's. If it was Cæsar's, then it was obvious that it belonged to him. In saying that the money had Cæsar's superscription, they answered their own question.

It is not necessary to do more than point out the fact that this makes a complete and everlasting distinction between the affairs of civil government and those of God. The things that have Cæsar's superscription are to be rendered to him, and those that have the stamp of God are to be rendered to him. That does not mean that if Cæsar,—the civil power,—has committed a forgery, and has put his superscription on that which belongs to God, we are therefore to render it to Cæsar. That would not be obeying the Lord. It would be rendering to Cæsar the things that belong to God. Religion is from God, and therefore in matters of religion no one is of right subject to the State. And no one can pay any attention to what the State may say in matters of religion, without robbing God of his due.

Christians, being in this world, are to be subject to the authority of civil power. This does not say that they are to obey the laws of the land when they conflict with the laws of God, for, in that case, the civil power has no rightful authority. Christians are to pay tribute to the government, not because as Christians they seek the protection of the State, but because, as subjects of the Prince of Peace, they are to live peaceably with all men, as far as lies in them. He who breaks the peace is breaking the laws of the kingdom of heaven. But he who disregards a human law that conflicts with the law of God, is not thereby breaking the peace, because the keeping of the perfect law of God is the only thing in the world that brings perfect peace.

BRUDEN'S HARMONIC CONCORDANCE
 CLOTH, \$1.25. LIBRARY STYLE, \$2.50.
 ADDRESS: PACIFIC PRESS PUBLISHING CO., OAKLAND, CALIF.

News and Notes.

FOR THE WEEK ENDING SEPTEMBER 17.

RELIGIOUS.

—A season of self-denial, to provide funds for missions to the heathen, is said to be in progress throughout the Anglican Church in Australasia.

—Nine Methodist missionaries will arrive in San Francisco on the 23d inst., and will sail for China on the 25th. They will be accompanied by thirteen children.

—The *Catholic News* says that "Fathers Brady and Wyman, of the Paulist Order," left New York on the 5th inst. for California, where they will be engaged until Christmas or thereabouts in missionary work.

—General Booth, of London, who with his wife at one time constituted the entire Salvation Army, started for America on the 11th inst. He will make a tour of the principal Northern and Western cities, coming as far as the Pacific Coast.

—The British Consul at Angora, Asiatic Turkey, reports that in accordance with instructions of the Porte, 170 Armenians sentenced by the Yassgat Court have been released, and orders have been given to reopen the cases of seventeen who have been condemned to death.

—Schweinfurth, the noted false christ who has his "heaven" near Rockford, Ill., has converted his brother, who resides at Jackson, Mich., and is worth considerable property, which of course will go into George Jacob's general fund. A sister is also one of his dupes.

—A minister of this city, who is also a rancher, a lecturer for the State Grange, and a candidate for the Legislature, finding that he has more on hand than he can attend to, has decided to drop the ministry. The decision is no doubt a wise one, for had he been a faithful preacher of the gospel he could not have found place for all the other callings. Even the apostle Paul could find time for only "this one thing."

—The Kansas City (Mo.) *Star* says that a living petition of 600 men and women, representing thirty-five churches in that city, recently called upon the board of police commissioners to ask the enforcement of the law requiring saloons to be closed on Sunday. A petition on paper was also presented, said to contain 4,000 names. The visitors declared their intention to keep coming until the saloons are closed, front and rear, and then they will begin on Sunday baseball.

—A religious fight occurred at Homah City, Bombay, early in the morning of the 13th inst. A midnight Mohammedan meeting was in progress in the mosque, when a Hindu procession with music passed by. The Mohammedans raised the war cry and a fight followed, lasting three hours. It is said that 4,000 people were engaged, mostly Hindus. The mosque was sacked, and an attempt was made to burn it, which was prevented. Many people were injured in the fight.

—The religious newspapers are discussing the question of the "best one hundred books for a Sunday school library." The New York *Evangelist* secured lists from many Presbyterian Sunday schools, and these lists show some curious features. The favorite book, which appears upon 91 per cent of the lists, is General Wallace's "Ben Hur," Mrs. Prentiss' "Stepping Heavenward" is second; Bunyan's "Pilgrim's Progress" ranks third, and Edward Everett Hale's "In His Name" is fourth.

—Recent interviews between the Vatican and the Quirinal, and concessions on the part of the Italian Government to the Roman Church, are set forth as indications of a reconciliation between King Humbert and the pope. It is safe to say that there will be no such reconciliation without decided advantage to the Vatican. In a recent speech of Premier Crispi at Naples, Cardinal San Felice was on the platform and the premier went out of his way to compliment him and to summon the church and the State to join their forces against the common enemy.

—One of the speakers at an "evangelical" revival effort in progress in San Francisco sets forth that "the faithful" will be taken to heaven within the next two years. But his argument is decidedly speculative. The *Examiner* reports him as follows: "He said that Professor Totten, of Yale, and others have figured that the planets will be in such position in 1896 that the first letter of each planet's name, taken in the order of their appearance in the heavens, will spell the name 'Jehovah.' The speaker dealt largely in cipher meanings of the Scriptures, claiming to read by a manner akin to the cryptogram. Where the Bible in places speaks of a given number of weeks, he held it meant weeks of years; and by such interpretation he also arrived at the conclusion that the elect would be called to heaven by 1896. Whoever undertakes to follow the Totten theology will have to do a great deal of cryptographical deciphering, and then reap delusion for his pains."

—The modern American idea of a few people signing petitions for the masses seems to be increasing in favor. The General Assembly of the Southern Presbyterian Church has indorsed what is known as the W. C. T. U. world's petition in the name of a membership of 1,343,000. The idea of that mode of petitioning originated with the American Sabbath Union.

SECULAR.

—France is said to have succeeded in finding some trival pretext for pressing poor Madagascar as she did Siam.

—Fire in the business portion of Scranton, Pa., on the 15th inst., destroyed property to the value of \$300,000.

—The Retail Clerks' Association of Chicago are reviving the movement for closing stores evenings and on Sundays.

—A tornado swept over the vicinity of Westfield, Wis., on the 14th inst., doing great damage to farm buildings, crops, etc.

—A Dayton, Ohio, dispatch says that drought has left an epidemic of typhoid fever through all the upper Miami Valley.

—From the annual meeting of 1893 to that of 1894, the Grand Army of the Republic was reduced in numbers by deaths 28,189.

—Two editors of rival papers at Gatesville, Texas, fought a duel on the 15th inst.; both were killed, and a bystander was fatally wounded.

—A collision of railroad trains at Apilly, France, on the 9th inst., caused the death of a dozen persons, and a score or more of others were injured.

—Notwithstanding it has been a time of peace, the nations of Europe have, since 1885, increased their annual military and naval expenses by \$90,000,000.

—The proposition of the government to return the Apache chief Geronimo and his band to Arizona is meeting with strong opposition by the people of that Territory.

—One day last week Merced, Cal., had fire alarms on an average of one to the hour all day. The fires were caused by some fiend throwing phosphorus into hay barns.

—In honor of Nicaraguan independence the president, on the 16th inst., pardoned all the prisoners, including some Americans, charged with aiding the late Mosquito rebellion.

—The old United States ship *Swatara*, which has been lying at Mare Island Navy Yard for some time out of service, is to be refitted as a school ship. The remodeling will cost \$90,000.

—A storm on the southwest coast of Spain, on the 12th inst., flooded the towns of Gala and Javea, and it is reported that many lives were lost. A number of vessels in the Bay of Gala were wrecked.

—The Commissioners of Golden Gate Park, San Francisco, have decided to purchase the Midwinter Fair attraction known as the Japanese Village. It is to be turned into a permanent tea garden.

—The officers of the Chicago Health Department believe that horse meat is being sold as corned beef in that city. At best flesh eating is bad, but the uncertainty as to what kind or quality one eats is decidedly worse.

—France and Germany are said to be very anxious for a permanent peace with each other, but France is determined to recover Alsace and Lorraine, and Germany is equally determined not to surrender these trophies of her victory of 1870.

—Congressman Breckinridge, of the Ashland District, Kentucky, has been defeated in his party convention for renomination. It was a clear case of women in politics; the women simply arose and said that their good name was at stake.

—Ali Cherif, president of the Egyptian Legislature Council, and Hassan Wacyf, a retired general of the army, have been convicted on charges of buying slave girls brought from Waday. Sharawi Pasha, charged with a like offense, left the country.

—A revised treaty between Great Britain and Japan has been ratified, but it does not go into effect until 1899. It comprehends the abolishing of foreign courts, and Great Britain wants Japan to improve her judiciary system before the treaty goes into effect.

—A secret league of seventy students at Tarnopol, Austrian Galicia, having for its object the establishment of a Polish kingdom, has lately been discovered through the church confessional, and a score of the leaguers have been arrested and charged with treason.

—Sir George Dibbs, the somewhat noted premier of New South Wales, Australia, has suddenly resigned, and Mr. G. H. Reid succeeds him in office. Judging from the utterances of the papers, the cause of his retirement is not fully known; but there is now a complete change of government policy, and the province launches forth on the line of free trade. It is also stated that there is a general move on foot for intercolonial free trade throughout Australasia.

—After all the trouble the Nicaraguan Government has had in quelling the Indian revolution in Bluefields, and banishing American and British citizens from the country, the Colombian Government steps in and claims the Bluefields region under an old Spanish title.

—Late dispatches from Oaxaca, Mexico, state that several villages along the Guatemalan border have been sacked by outlaws, and many murders and other outrages have been committed. It is said that the country on both sides of the border line is infested with brigands.

—A Vancouver, B. C., dispatch of the 11th inst. states that the town of Chilliwack was in the possession of highwaymen. The bank was robbed in the daytime, and at night people going out of town were robbed; and the next night a number of houses in the town were raided and robbed.

—A tornado struck the northern part of Memphis, Tenn., on the 12th inst., and carried everything with it. Many houses occupied by colored people were unroofed, and a small Baptist Church was thrown down. About 100 yards of a railroad bridge were carried away. A colored man was killed by a falling chimney, and two other persons were injured.

—The Alaskan boundary surveyors have found that Mount St. Elias is not on the territory of the United States, as heretofore supposed. They have also found that it is not the highest peak on the continent, there being three others further inland, also on British territory, higher than St. Elias; one of those, named Mount Logan, is 19,534 feet in height.

—News comes from Rio Janeiro that the ex-revolutionist Admiral Da Gama is endeavoring to set on foot a movement for the restoration of the Brazilian monarchy. There is general complaint of the tyranny of President Peixoto. It is said that he orders men put to death without even the formality of trial; and that his own guarantee of safety to returning refugees is not respected by himself.

—At Pineapple, Ala., a convention of colored people was held on the 15th inst. to discuss the problem of immigration to Liberia. It was decided to send a committee of ministers to Liberia to investigate the country, and if deemed advisable, to draw up a contract with the government on the basis of its offer to give each family going from America twenty acres of land and the implements necessary to cultivate it.

—It has been discovered at Victoria, B. C., that the "sealing schooner" *South Bend*, which left that port last April, and recently returned empty, was, in reality, engaged in smuggling opium to the Hawaiian Islands. Interest was first aroused by the fact that although the "sealers" returned without any skins, the crew seemed to have more money to spend than those who had made a fair catch. Finally one of the sailors, in a hilarious mood, let the secret out.

—The people of Andorra are said to be in great excitement. The bishop of Urgel has issued a pastoral letter claiming that he is the sole ruler, and will no longer admit the suzerainty of France. Andorra is a neutral country, with the name of a republic, situated on the south slope of the Pyrenees, between France and Spain. The government consists of twenty-four consuls elected by the people. The inhabitants are mostly shepherds, who speak the Catalan language.

—A colony of twenty-five persons is being organized at English, Ind., to go to Bastidas, Colombia, South America. The organizers promise the members 360 acres of land of the richest soil, or desirable city lots, as they choose, with all the improvements and implements necessary to ply their trade. They are eloquent in praise of the soil, climate, and productions, and will no doubt raise a much larger colony than at first was expected. We had supposed that the history of such enterprises was sufficiently known to put people on their guard against them.

—The reports of the war between China and Japan are very conflicting; they vary according to the source from which they come. A missionary lately arrived from China is of opinion that if Japan wins she must do so by striking quickly; that China requires time to move her ponderous population, but if given time, will overwhelm the Japanese armies with the great weight of her numbers. Again, if the Japanese are slow in giving the Koreans all they expect of her, they may yield to the Chinese pressure and their allegiance revert to their old masters.

—At the County Fair held at Somerville, N. J., last week, U. S. Senator Hill delivered an address, in the course of which he uttered the following pertinent sentiment: "In recent years we seem to have lost sight of the good old doctrine that demanded equal rights for all, special privileges for none. Demagogism has been rampant in the land. This has been suggesting not only paternal government, but has been putting it into the heads of the people that all the evils existing in this world can be cured by law. Never was a greater mistake made. That government is the best which ordinarily governs the least, and the least legislation devoted to the interests of a mere class is the most desirable for the public welfare."

Signs of the Times

OAKLAND, CAL., MONDAY, SEPTEMBER 17, 1894.

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

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

CONTENTS OF THIS NUMBER.

Editorial. —Days of Peril—The Rejection of the Message.....	721-723, 736
General Articles. —"Because He Loved Thee" (verse)—Tested by the Law—Sunday in the First Three Centuries (Concluded)—Human Government and Religious Liberty—Prohibition in Iowa (concluded)—Music, No. 2—The Bible Readings at Brewer's, No. 2—Voices—John 12:35—The Resurrection—When Great Sorrows Come to Our Homes.....	723-728
Home and Health. —Woman's Rights (verse)—Blessed Are the Peacemakers—Dora's Gift—Hints about Beauty—That Boy of Yours.....	729, 730
Mission Fields. —Yesterday (verse)—Japanese Rites and Ceremonies—China and the Plague—Lepers in Japan—Hostile Attacks on Chinese Missions.....	730, 731
Our Work and Workers. —Break Your Fetters (verse)—The Stocks Once More—Field Notes.....	732, 733
International S. S. Lessons. —Jesus at Nazareth (Lesson 1, Sunday, October 7, 1894)—The Parable of the Vineyard—(Lesson 1, Sabbath, October 6, 1894).....	733, 734
News and Notes. —Religions—Secular.....	735

In our next issue we shall have an article on the way the Sunday law is working in "free" Switzerland, in the Protestant canton of Basel.

Have you seen the little tracts on "The Great Strike a Fulfillment of Prophecy," and "Labor Troubles and the Sabbath?" These are *Sentinel Library*, numbers 60 and 61. They ought to be circulated by the thousands.

A "Christian" Nation.—It is said that "Christian" Great Britain has enough paupers to form a procession four abreast, 100 miles long. The people of that fair isle spend annually \$700,000,000 for drink, and \$405,000,000 for sugar, tea, coffee, and cocoa. For bread they spend \$300,000,000; for farm rents, \$300,000,000; for all other rents, \$350,000,000. When a people spend \$50,000,000 more for drink than for rents, and two and one-third times more for drink than for bread, what wonder that there are paupers? It may be mentioned incidentally that Great Britain expends for the conversion of the heathen less than \$10,000,000 annually.

The Jewish Sabbath.—The sabbaths of Col. 2: 14-16, classed with feasts and holy days, are said to be "a shadow of things to come; but the body is of Christ." The ministrations of the Levitical priesthood of each year typified the whole service of our Lord as priest. Each high priest in his yearly round of service, served as a type of Christ. The Passover met its fulfillment in the death of Christ. The Pentecost met its fulfillment in the pouring out of the Spirit and the ingathering of the first fruits of the Christian church. And thus with others. But none of these feasts or days typified, nor could they typify, in the very nature of the case, the weekly Sabbath. The weekly Sabbath is in no sense a type. It was given before sin entered, while all types came in because of sin and a remedial scheme. God's Sabbath is eternal.

Why Not Reject These?—The Sabbath of Jehovah is rejected by some as Jewish. Says the *Gospel Trumpet*: "The Seventh-day Sabbath was for the Jews only, a sign between God and that nation throughout their generations." But why not reject God; he is said to be the Lord God of Israel (Josh. 14: 14), the Lord God of the Hebrews (Ex. 10: 3). Why not reject Jesus Christ; he was a Jew, of the

tribe of Judah. Why not reject the salvation which is in Christ, for he himself says, "Salvation is of the Jews." John 4: 22. The simple fact is that God offers salvation to none except those who become Israel (who prevail with God) by faith. The Sabbath of the Lord God of Israel is a sign of his mighty power to save and keep them. But, brethren, why not reject all with the Sabbath? All are of the same nature.

ONE of the prominent men in the late strike in Oakland, a prominent member of the A. R. U., the organization which so heartily and persistently denounced the Southern Pacific Railway as most tyrannical and worthy of all reprobation, was one of the chief workers in a ward of this city in a late election for the "railway" candidate. We give this on the authority of the San Francisco *Examiner*, one of the staunchest friends of the striking workman. The ward in question is the home of many A. R. U. men, and the railway ticket was victorious. Now the "railway" ticket may have been all right, we are not discussing that phase of the question, but the railway is the same as it was before the strike; and this move on the part of the A. R. U. men has demonstrated that human nature is about the same everywhere, whether in the Southern Pacific Railway Company or the American Railway Union.

Faith.—We recently read in an otherwise good little article: "In things temporal faith is power wherever you find it." By the "things temporal" is meant, as the connection shows, the matters of the world among worldly people. But we do not find faith there. The world does not know faith. It has "confidence" and "believes," but it does not have faith. Every successful man in this world, from a worldly view-point, is so either through certain calculations involving cause and effect, or by chance, or by a combination of both, with of course more or less courage and force of character on his part. But his best calculation often fails; his prizes in chance are often blank; his courage, daring, skill, and shrewdness are often met by greater in his opponents; but faith never fails, never can fail. It is not founded on human calculation. It is not founded on men's ideas in any way; it is founded on the solid rock of God's word. Doubt fails, presumption fails, carnal belief fails, faith never.

AN UNCERTAIN "TRUMPET."

THE *Gospel Trumpet* of Grand Junction, Mich., in its issue of August 3, has an article on "The Christian Sabbath in Prophecy." The prophecy referred to is Isaiah 56, a part of which it quotes. It correctly says that the prophecy applies to the Christian dispensation, for it applies to both dispensations. The part which it quotes pertains to the "strangers"—Gentiles—taking hold of the Lord's Sabbath, and God's promises to them if they will do this.

The writer then proceeds to say: "Thus there remains a Sabbath in the new covenant under which strangers—Gentiles—have equal rights to enter the house of God and serve him." But the writer does not mean all of this; for if "a Sabbath remains," it is left over from something which has gone before, but the Sunday sabbath was not known till after the resurrection of Christ. It therefore did not remain till this dispensation, according to the uncertain sound of this *Gospel Trumpet*.

The fact is that this writer in the *Trumpet*, as with many others who write in the same line, is either ignorant of the Scriptures or else he willfully perverts them. If the reader will turn to Isa. 56: 1-8, he will find two classes mentioned there,—Israel and the stranger, including the eunuch. But it is one and the same Sabbath. The promises and blessings of God are all to Israel. There are none to the Gentiles only as they become a part of Israel by faith in Christ. The Sabbath is a sign between the Lord and true Israel, his people, forever, that they might know him as the only true God, both Creator and

Sanctifier. See Ex. 31: 17; Eze. 20: 12, 20. It is the sign of God's mighty power through Christ, and of the spiritual rest there is in him. And, praise God, it does remain, and will remain to all eternity. Isa. 66: 22, 23. It is a part of the new covenant; it always has been from the days of Adam to the present.

The *Trumpet* writer tries to make the yearly Sabbaths and fast days of the Jews typical of Sunday; but if they are, Sunday is a day to be yearly observed and not weekly, for never once is the day of the weekly cycle mentioned in connection with these feasts. The Sabbath, God's inspired term, is applied by him to the seventh day in both the Old and New Testament. No day of the week except the seventh is ever called by Inspiration "the Sabbath." It is the Sabbath of all times and all places, the only Sabbath known to the Bible, even as Christ is the only Saviour.

Will I Have to Give This Up?—There are many who desire to be Christians, simply because they fear the consequences of not being one. Some of these put the question in this way: If I join the church, will I have to give up dancing? If I become a Christian, will I have to give up this or that or the other amusement or pursuit? We do not know what answers professed ministers of Christ give to this; we do know that many church members attend theaters, dance, and play cards. We do know also that Christ requires us to give up all,—all pursuits, pleasures, ambitions, purposes, except the one all-absorbing pursuit, ambition, purpose, pleasure of serving him. He who has not done this is not Christ's disciple, for he says: "If any man come to me, and hate not [love not less] his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." "Whosoever he be of you that forsaketh [renounceth] not all that he hath, he cannot be my disciple." Luke 14: 26, 33. Christ cannot be all in all to him whose heart is divided, and he who knows Christ will desire nothing which is not of Christ.

THE *Christian Statesman* denounces most bitterly a "Saturday Sabbath" contemporary because that contemporary said that for government to compel men to obey the law of the Sabbath, God's law of love, would compel men to be hypocrites, because love cannot be compelled. And the *Statesman*, with its wonderful National Reform logic, thus replies in part:—

"According to this deliriance, society may not attempt to compel lawless men to respect the rights of life or property, as that would be making hypocrites, since the law of God commands, 'Thou shalt not kill.'"

The trouble with the *Statesman* and all its class is that, desiring to put itself in the place of God, it can see no difference between God's laws and the laws of man which happen to read the same way. "The law [of God] is spiritual;" it therefore cannot be enforced by civil government. The civil law guarding property and life must necessarily exist whether the government were religious or otherwise, or whether men ever heard of the Decalogue or not.

CHRIST AND THE SABBATH: Or Christ in the Old Testament and the Sabbath in the New, by Elder James White. Paper covers, fifty-six pages, sent post-paid for ten cents. Address, PACIFIC PRESS, Oakland, Cal.

The Signs of the Times

A SIXTEEN-PAGE

WEEKLY RELIGIOUS JOURNAL.

Doctrinal, Practical, Earnest. . . .

. . . Protestant, Scriptural, Christian.

This really \$2.00 paper will be furnished at the following

PRICES OF SUBSCRIPTION:

Single Copy, One Year, Post Free	\$1.50
Single Copy, 6 Months, Post Free	.75
In Clubs of Ten or More to One Address, Post Free @	1.25
To Foreign Countries in Postal Union, Post Free	(\$2.00) 85.

Address, *Signs of the Times*,

12TH AND CASTRO STREETS, OAKLAND, CAL., U. S. A.