

# Signs of the Times.

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

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## Signs of the Times

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## Editorial.

"All Scripture is given by inspiration of God, and is profitable."—2 Tim. 3:16.

"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."

THE Holy Scriptures represent God as possessing infinite power, infinite wisdom, and infinite love. His power is a guarantee that he is able to keep us, his wisdom that he knows how to keep us, and his love that he will keep us. With such a guarantee of keeping power, surely we need not fear nor be afraid.

MEN do not make truth; they only discover it. Some phase of truth before undiscovered may be termed *new* truth, but in reality it is as old as the ages. Every truth which ever has been discovered, and every truth that may be discovered in the future, have been hid in Christ from the foundation of the world. He is the beginning and the ending, the fullness of all and in all.

WHEN disposed to criticise or judge uncharitably others who may have failed in some trial of their strength, it is well, in the words of the apostle, to "consider thyself lest thou also be tempted." Many who appear the most free from failures are "only strong through lack of test." Whenever we judge others unkindly, we do so because we judge what they have done by what we think we would do under similar circumstances. We thus not only make our own righteousness the standard of judgment, but we also make ourselves the judge, thereby usurping the prerogative of God. But could we see and know our own true standing, we might find that while we regard with abhorrence our brother for some real or fancied fault, we may have that in our own lives which in God's sight is ten times more grievous than our brother's

failure. Then, too, did we but know our own utter weakness, we might realize that our failure upon the point that proved our brother's weakness would be far greater than his, were he but tempted and tried under the same circumstances and conditions. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

THE "liberty of the gospel" does not license us to commit sin. Many have a mistaken idea that the liberty to be found in Christ releases one from all obligation to keep the divine law. Such, however, but poorly understand the nature, scope, and power of the redemptive plan and the relation that the law and the gospel sustain to each other. When the disciple dwells in Christ, and Christ in the disciple, the law of God will be a delight, and the observance of its righteous requirements an abounding pleasure. As Christ obeyed the law while here in the flesh, so while dwelling by his Spirit in the heart of his followers will he do the same. And if his professed people are living their Christian life "by the faith of the Son of God," it will be the natural acts of their spiritual nature to observe the law of God. David says: "I walk at liberty because I keep thy precepts."

### WHAT NEXT?

WE have before stated that there was a demand now being made by prominent men in the churches that there should be a limit placed upon freespoken. A notable example of this is an article in the *North American Review* for January, by the "Right Rev. Leighton Coleman, S.T.D., LL.D., Bishop of Delaware." He begins by saying:—

There is a discussion styled religious that is not legitimate. It is such as calls into question the fundamental principles of religion. Any discussion which involves disrespect to them transcends its proper bounds.

The Italics are ours. By "legitimate" Dr. Leighton does not mean according to the laws of courtesy. For he then raises the query as to whether there is a "form of religion which may be called national, and which its adherents may on that account consider entitled, so far as its fundamental principles are concerned, to limitation of debate." What reply does he give to this? It is this: "Yes. From the very beginning of its colonization, this country has distinctly recognized Christianity as its religion." "The Federal Constitution, taken together with 'the laws in pursuance thereof,' may be said to be founded not only upon, but in, Christianity—the existence of which is throughout presupposed."

The result of this colonial recognition of Christianity by law was manifest in the burning of witches, hanging of Quakers, and banishment of Baptists.

Dr. Coleman then cites in proof of his proposition the appointment of chaplains in the army and navy, the pogo-papal decision of Chancellor Kent, and some of the utterances of the Supreme Court of Pennsylvania, while utterly ignoring the organic utterances of the First Amendment to the Constitution and the treaty with Tripoli, which positively declare to the contrary, and which we have presented many times in the past. The doctor then draws the following conclusion:—

So, then, I repeat that a discussion which would include within its limits an attack upon the fundamental principles of Christianity is, so far as that attack is concerned, distinctly illegitimate.

We recognize this dogma when applied to civil affairs. When a citizen essays to bring into disrepute the fundamental principles of that form of government under which he is living, he is accounted a traitor, and is liable to arrest and punishment. . . . Is it not much more treasonable to bring into contempt the institutions and tenets of Christianity? . . . A perpetual limit must be placed to the questioning or denial by way of discussion of such things as are essential to Christianity.

The writer names some of these essentials,—the personality of Christ, fundamental belief in him as both God and man, "the two great sacraments," "baptism and the supper of the Lord."

He thinks that "an assault" upon the divinity of Christ is beyond the pale of "legitimate discussion," and he questions whether Christians may not, "with good grace, insist upon some limitations in this respect."

Another essential to Christianity, which the bishop does not name, but which is demanded by prominent men everywhere, is the institution of Sunday. In fact, the establishment of Sunday by law is demanded with an ardor, an intensity, on the part of thousands which are shown concerning no other political or religious question. Sunday is already established as a Christian institution by law in most of our States and in the nation. How long will it be ere it will indeed be considered treason to speak against, or even to call into question, the Christianity or the scripturalness of these tenets, or so-called institutions of Christianity.

Baptism and the Lord's Supper are Christian institutions clearly taught in the word of God as gracious privileges as well as duties incumbent upon all believers in Jesus. But Sunday is not, never was, nor ever can be, a Christian institution. Against these views of Dr. Coleman and many others for whom he speaks, we wish to protest, for the following reasons:—

1. Some of the very institutions which are



considered essential to Christianity are not only not Christian, but antichristian. This is especially true of the Sunday institution, as before mentioned. Sunday as a Sabbath or sacred day of any kind finds no warrant in the word of God. This is simply stating what many Sunday observers themselves admit. At its very best, standing alone, it is but will worship to observe the day. But it is worse than will worship; for it presents before the people as an institution of God and the Bible that concerning which the Lord has not spoken and which the Bible does not support. Thus it makes God a liar by declaring that God calls it Christian when he does not.

Further, God has given us a Sabbath in his word. That Sabbath is the seventh day. It is not only the Sabbath of God, but it is the Sabbath of our Lord Jesus Christ. God and Christ are one. God created the world through Christ. John 1:1-3; 1 Cor. 8:6. Christ created, and Christ therefore rested. The seventh-day Sabbath is therefore the Sabbath of Christ. Mark 2:28.

But more: The power that created the worlds is the power that re-creates man in the image of God, and sanctifies him by the truth. See Col. 1:14-19; Eph. 2:10, *et al.* The Sabbath of the Lord is therefore not only a memorial of Christ's creative power (Ps. 111:4; Ex. 20:8-11), but is also a *sign* to his people of his redeeming and sanctifying power (Eze. 20:12). Therefore to set forth Sunday as a Christian Sabbath is to set it against the only Sabbath or weekly holy day for which the Scriptures of truth give any warrant.

2. To put a limitation upon religious discussion is antichristian. Granting that the institutions named are Christian, the State has no right to meddle with them. The things of Christ cannot be enforced by civil law. Only in the Spirit of Christ, by the motive of faith and love, can the institutions of Christ be observed or his commandments obeyed. No outward observance honors Christ or his law, and any professed enforcement of the institutions or laws of God is not the enforcement of God's institutions and laws, but their counterfeit. God has made no man or set of men his vicegerent to execute judgment or enforce law. Jesus himself said, "I came not to judge the world, but to save the world." John 12:47. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:17. To Peter, who drew his sword in his Master's defense, Jesus says, "Put up thy sword." Of those who should persecute and revile his disciples and thus revile him (Matt. 25:40), Jesus says: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44. He said unto Pilate: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." The work of God is to be carried forward, the laws of God are to be obeyed, the institutions of Christianity are to be observed, not by means of any human law, not by the aid of any human law, but by the power of the gospel of Christ and the spirit of love. Therefore to attempt to enforce the religion of Christ, to compel by law outward regard for its institutions, is a per-

version of Christianity; in fact, it is antichristian. It may be said to those who advocate such measures as Dr. Coleman outlines, just as Jesus said to his two rash disciples, "Ye know not what manner of spirit ye are of." Certainly it is not the Spirit of Christ. And this would be just as true of a government as of a man; just as true now as it was then.

3. Civil government has no right to place any limits upon religious discussion or debate any more than to limit debate upon any social or educational question. Just as soon as such a law is passed, it involves a decision as to what are the fundamentals of religion, as to what speaking disrespectfully of them is, penalties for infractions of the law, rewards for information concerning the transgressor. Man would become suspicious of his neighbor; principles would yield to expediency and policy; inquisition would be instituted against those of other religious views; hypocrisy would be developed by putting a premium upon it, and the most honest, most outspoken people would suffer most. It has always been thus; it would be no different now. There are those who believe that Jesus was both divine and human, the very Son of the eternal God; but who would not admit that in all things he was the equal of the Father? Yet these, for quoting the very words of Jesus, might, under the limitations marked out by Dr. Coleman, be the very ones brought under the law and condemned as criminals, though the most sincere worshipers of Christ. He who did not believe in the Sunday institution and called it just what it is, unscriptural, papal, and pagan, let him be the most faithful Christian, would be condemned for bringing into disrespect the fundamentals of this counterfeit Christianity.

But the enemies of Christianity have a right to speak, and no man has a right to forbid them. They may transgress God's laws, blaspheme his name, malign and ridicule Christ, and much more, God can vindicate his own cause and make the wrath of man to praise him. As long as God is merciful, it becomes us to be. When the time comes, every man "shall give account of *himself* [not his neighbor] to God [not his nation]." Rom. 14:12. It is doubtless well intended, but the demand made by Dr. Coleman is founded in the very principles of the mystery of iniquity.

He admits that there is no fear that Christianity will suffer; it is to do good to the men who speak against what he holds to be its fundamental principles, that he asks laws to compel respect for him and his creed. He feels deeply concerned for the welfare of those who attack "Christianity, and so, to free them from danger," he "earnestly demands that a limit should be set," or, in other words, that their mouth must be stopped by civil gag law.

And this is just what we may expect. The Supreme Court of the United States has swept away the clauses in the First Amendment to the Constitution, which guarantee freedom of the press and declare that Congress shall not establish a religion. The court establishes the Christian religion and makes Congress the censor of the press. Freedom of speech yet remains, but a restraint of that liberty, a limitation of that right, is demanded; and will not the religiously blinded court yield to this

demand? May God help every patriot to see how rapidly his liberties are slipping away; and may he help every Christian to see that all is not Christianity which is so called, and thus be led to seek it as it is in Jesus.

#### CHRIST AND THE SABBATH.

We learn from Ps. 33:6 that "by the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." In the first chapter of John we have a corroborative thought connected with the word: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." Verses 1-3.

In the fourteenth verse this Word is specifically identified as follows: "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." There is no dissent from the fact that the Word here spoken of is Christ. And of Christ, the "only begotten," we are told, in Col. 1:15, 16, that he is "the image of the invisible God, the firstborn of every creature," and that "by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." And not only were all things made by him, but "by him all things consist."

Men are apt to consider Christ only in connection with his earthly mission and his mediatorial office, ignoring the fact of his active existence and partnership with the Father from the beginning. By this short-sighted view they fail to fully realize their obligation to him as the joint author of *all* their blessings. To fully appreciate the blessing of creation, it must be viewed in the light of an opportunity to secure an eternal life in a sinless world, under the personal reign of King Emanuel.

It is argued in favor of a first-day Sabbath that it is in honor of Christ, in honor of his resurrection, in honor of redemption. But the seventh day having been set apart and hallowed as a memorial of creation, is not Christ, the Creator, honored in its observance? Again, what is redemption? We learn from the third chapter of 2 Peter that the present earth is to be destroyed, and that according to promise there will be a new earth. The promise is in Isa. 65:17: "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind."

This earth is under the curse of sin. When Adam transgressed, the curse came not only upon himself and posterity, but also upon his entire dominion. "Cursed be the ground for thy sake;" "thorns also and thistles shall it bring forth to thee," were the words pronounced. Redemption, then, includes the redemption of the earth from the curse; and this will be brought about by a destruction of the old and creation of a new earth. The prophetic promise also adds: "But be ye glad and rejoice forever in that which I create; for, behold, I



create Jerusalem a rejoicing, and her people a joy."

The apostle John testifies concerning his own prophetic vision: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven." Rev. 21:1, 2. This new Jerusalem is the city that Abraham looked for, "which hath foundations, whose builder and maker is God." Heb. 11:10. But in connection with John's vision, he further says: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21:3.

We see from the foregoing that the new earth, which is to be the home of the redeemed, the New Jerusalem, which will be the holy capital of the new earth, and the people of God, who are to be the inhabitants of the new earth, are all to be re-created. Redemption is simply creation over again; and the Sabbath will continue to be, as it always has been, a memorial of creation. Of Israel (which will always be the name of God's people, because they prevail with God, Gen. 32:28) the prophecy says: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

Christ is the Creator and Re-creator (Redeemer), and the Sabbath which he hallowed and blessed in the beginning, "because that in it he had rested from all his work," is, and always will be, the memorial of creation.

W. N. G.

THERE is one expression in Rev. 13:11-17 which points out most conclusively the correctness of the application of the two-horned beast symbol to the United States; and that is this: "Saying to them that dwell on the earth that they should make an image to the beast." Verse 14. To say nothing of the representative form of government implied in the words "them" and "they," the call to "make an image" is sufficient to identify the government. Papal Rome, represented by the first beast, was a union of Church and State. To make an image would be to form such a union. Every other government in the world has such a union. The call here is to a government which has not such a union, which has neither the original nor the likeness. Therefore the call is to this government, the only one in the world, until the year of grace 1892, which did not have such an image. That image is now formed; and the rest of the prophecy will be as surely fulfilled.

THE thorough interweaving of the roots of Christianity with the history of the world on which it has sprung, is at once a source of its power and an assurance of its divineness.—James Martineau.

## Doctrinal.

"If any man will do His will, he shall know of the doctrine, whether it be of God."—John 7:17.

### BE PATIENT, LORD.

BECAUSE I cannot cry to Thee,  
Lord, leave me not to my despair;  
Dear Christ, stay patiently by me;  
I am not strong enough for prayer.

Like some poor stricken thing I come,  
Too weak to moan my hurt to thee;  
Thou understandest, Lord, the dumb;  
Be not less pitiful to me.

Grief's steel has broken in my heart  
The cruel barb of its keen blade:  
I know thy touch is gentlest, yet  
Be patient, Lord, I am afraid.

Athrill with torture, anguish blind,  
In human pain all else forgot,  
I stretch mine arms thine own to find;  
Oh, let their firmness fail me not!

Long, long ago, thy touch most sweet  
Gave blind Bartimeus back the light;  
Lord, I, a beggar at thy feet,  
Plead with thee for my soul's dear sight—

That seeing thy pierced heart, whence poured  
Life's last red drop on Calvary's hill,  
And seeing on thy forehead, Lord,  
The cruel thorns that crowned to kill,

The sight may touch diviner chord,  
That cries out braver than my will,  
And if thou wilt, remove it, Lord,  
And if thou wilt, press deeper still.

—Ada A. Mosher.

### GOOD WORKS.

BY ELDER E. J. WAGGONER.

THE Bible holds out no promise of a reward for laziness. In God's plan no provision is made for idleness. Heaven is pictured before us as a place of activity, and heavenly beings as untiring workers. The Saviour said, "My Father worketh hitherto, and I work" (John 5:17); and again, "I must work the works of Him that sent me" (John 9:4). Of the angels we read that they are all "ministering spirits sent forth to do service for the sake of them that shall inherit salvation." Heb. 1:14, Revised Version.

This being the case, it cannot be thought that those who are to inherit salvation should be idle. The apostle Paul labored with his hands, as an example to the believers, and left on record the divine commandment, "If any will not work, neither let him eat." 2 Thess 3:10, Revised Version. But the frequent exhortation to work is with special reference to spiritual things, rather than physical. Jesus said, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." John 6:27. So the apostle Paul says that the reward will be given to those who patiently continue in well doing (Rom. 2:7); and the Saviour says: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

Again we read that Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." Titus 2:14, Revised Version. And again the Holy Spirit, through the apostle James, puts a premium upon good works, in these words: "But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh,

this man shall be blessed in his doing." James 1:25. Many other texts might be quoted to show that the Christian life is to be one of activity, and that good works are not only necessary, but are the one indispensable requisite.

Works, and works alone, in the judgment, will determine a man's condition for eternity. God "will render to every man according to his works." Rom. 2:6. The question which the judgment will settle will not be, "What has this man believed?" nor "How has he felt?" but "What are his works?" There is no place for the cavil of those who think that they are enunciating a principle of which the Bible is ignorant, when they say, "God will not damn a good man for his opinions nor for his belief." People are neither condemned nor saved because of their opinions, but because of their deeds.

"What!" exclaims one, "are you going to deny the doctrine of justification by faith?"—Not by any means. I would go so far as to claim that the doctrine of justification by faith is the one great theme of the Scriptures, and that all other things are but parts of it. But the thing to be emphasized by the above remarks and quotations is that *faith works*. See Gal. 5:6. No truer statement was ever made than this, that "faith is not a sedative, but a stimulant." Faith is intensely active, and the source of all spiritual activity. While it is true that only a man's works will be considered in the judgment, it is equally true that the character of his works will be determined by his faith. Where there is no faith, there can be no enduring works.

The works which are acceptable to God are "good works." But perfect goodness resides in God alone. See Mark 10:18. The righteousness which we must have is God's righteousness. Matt. 6:33. Of his own ways God says: "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:9. Who, then, can hope to present to God the good works that will be equal to his?—None but those who, like Paul's brethren, are ignorant of God's righteousness, would be presumptuous enough to think such a thing possible. Only God can do the works of God. Therefore when the Jews said to Christ, "What shall we do that we may work the works of God?" he replied, "This is the work of God, that ye believe on him whom he hath sent." John 6:28, 29.

The words of Paul to the Philippians, "Work out your own salvation with fear and trembling," are often quoted by those who forget the words immediately following, "For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:12, 13. God himself does the good works which, when exhibited in the lives of men, render them pleasing to him. So the Saviour said: "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:21.

How, then, do they appear in men? This is the "mystery of godliness." It is the mystery of "God manifest in the flesh." "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us." John 1:1, 14. This was done to demonstrate the possibility of God's dwelling in human flesh. The mystery of the works of God being manifested in the lives of men, is simply the mystery of the incarnation.



In Christ dwelleth "all the fullness of the Godhead bodily." Col. 2:9. Therefore when Christ in his completeness dwells in the heart by faith, that person will be "filled with all the fullness of God." Eph. 3:17-19.

What words could be more full of comfort, and more suggestive of the infinite possibilities of the Christian life than these in Ps. 31:19: "O how great is Thy goodness which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men!" Think of it! God himself has wrought the good works with which we are to appear before his throne. And how are we to get them?—Simply by trusting him; by appropriating those good works by faith. God himself comes to dwell with those who believe his word, and he lives out his own life in them. This thought is enough to fill every soul with love and joy and confidence.

The Christian life means an actual life. But life means activity. To live a godly life, therefore, means the living of a life in which the acts of God himself are manifested. The apostle Paul said: "But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all," and then he added, "yet not I, but the grace of God which was with me." 1 Cor. 15:10. And again: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

The secret of the whole matter is to acknowledge that in us dwells no good thing, and that God alone is good; that we are nothing, but that he is everything; that we are weakness, but that power belongs to God, and that God has the power to manifest himself in the flesh to-day as well as eighteen hundred years ago, if we will but let him, and to submit ourselves to the righteousness of God. Exaltation comes only through self-abasement. Christian activity comes only through passive submission to God, as the clay is passive in the hands of the potter. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

#### WHAT IS MAN?

BY ELDER GEORGE B. THOMPSON.

NO GREATER theme could arrest the attention of man than that of himself. As he, by the slow development of his mental and physical powers, emerged from infancy to manhood and becomes capable of reasoning, intuitively his mind reverts to himself. Queries arise at every step the profound gloom of which science cannot dispel.

In all the diversified works of the great Architect there is nothing which presents a greater problem than man. What is he? How came he here? What lies beyond? What is life? Will it ever end? In answer to these queries the temple of nature can tell us nothing, and every human oracle is dumb.

We behold on every hand the ravages of the grim, remorseless tyrant, Death. His victims are silent and cold; every faculty of their being is extinguished beneath the touch of his icy hand. As we look upon his countless victims, we ask ourselves involuntarily the

question, Is this their end, or will they live again?

A solemn question indeed, and how shall we know? None have ever passed the stern portals of the tomb, explored the mysterious regions beyond, and returned with the answer. The intense longing of the human soul will never be satisfied unless He who made man and placed him on the plane of human existence, has revealed to him his future. But this we fully believe God has done, and none need exclaim, like the skeptic Hobbs, when nearing his end, "I am taking a leap in the dark."

Our design in these articles is to answer the question, What is man? It is a question worthy of our most serious and candid consideration, and none can be true to themselves who allow prejudices or passion to bias them in their investigation. We are well aware that this subject has been the cause of many theological controversies; man is arrayed against man.

It is not, however, our purpose to follow the finespun arguments of theologians, or the cavils of skeptics into their lurking places, but simply to collate from God's revelation to man, the Bible, a few of its plain statements; before the sunlight of its truth, ignorance, superstition, and tradition will fall, and truth undimmed shine forth.

The question simply resolves itself into this, Is man mortal or immortal? He is either one, but not both. Which he is we will allow God in his word to tell us, and abide by his verdict.

Though the doctrine of inherent immortality is hoary with age, and numbers its adherents by millions, we refuse to accept it as true, but believe it to be the outgrowth of the serpent's lie in Eden, "Ye shall not surely die" (Gen. 3:4), derogatory to the Son of God, and antagonistic to every precept of the gospel. When God made man and placed him in the garden, he gave him free access to all the trees, but forbade him to eat of the tree of the knowledge of good and evil. The penalty for eating of this was death. "In the day that thou eatest thereof thou shalt surely die." Gen. 2:17. And as soon as he ate thereof, his existence was forfeited, and the sentence of death lay upon him. The process of dissolution commenced. Then the Lord said: "Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken." Gen. 3:22, 23.

To have an unending existence he must eat of the "tree of life." If he was clothed with natural immortality, it would have been useless for God to drive him from the garden, and guard his approach to the tree of life. Did not his very existence depend on his eating of the tree of life?—Certainly. Has he done this since the fall?—No. Then how is it possible for him to have immortality within him now? Never having passed the flaming cherubim and eaten of the life-giving tree, he does not possess inherent immortality, and has no way to obtain it except through the gospel of the Son of God, which restores that which was lost by the fall. 2 Tim. 1:10.

THE greatest aqueduct ever built was that constructed in Peru by the Incas, 360 miles long.

#### THE SECOND COMING OF CHRIST.

BY ELDER F. M. WILCOX.

LAST week it will be remembered we dwelt at some length upon the "great tribulation" spoken of in Matt. 24:21. We showed that it could not refer, as some contend, to the judgment visited upon the Jews at the destruction of Jerusalem. On the other hand, we found that every specification of the prophecy regarding this period met a complete and plain fulfillment in the long reign of papal persecution which came upon the church from 538 A.D. to 1798.

There was also noted the fact that, while the days of the temporal power of the Papacy continued till 1798, owing to the restraining influence brought to bear through the opening up of the New World and the edict of toleration by the empress of Austria, the persecution was not continued after 1776. In this paper we desire to consider what relation this period of tribulation bears to the coming of the Lord. Let us say, by the way of anticipation, that the relation it bears to our subject is a most important one, for it furnishes valuable data regarding the time when the Lord may be expected.

After speaking of the "great tribulation" (verses 21, 22 of Matthew 24), and of the rise of false Christs and false prophets (verses 23-26), and showing, in contradistinction to the secret manner of their work, the open and widely visible manner in which he himself will be manifested at the last day (verses 27, 28), Christ comes directly to the answering of the question, "What shall be the sign of thy coming?" In verses 29 and 30 he says: "Immediately after the tribulation of those days

SHALL THE SUN BE DARKENED,

and the moon shall not give her light; . . . and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

Here, then, is a notable sign predicted by Christ, indicating in its fulfillment the near approach of the coming of the Lord. Surely God could not have chosen a more conspicuous way in which to warn the world than in the matter of darkening the great light-giving luminary of day. When God created the "lights in the firmament of heaven to divide the day from the night," he said, "Let them be for signs, for seasons, and for days and years." In the prediction of Christ we find but the repetition of this same expressed purpose.

Let us now determine from the words of Christ

WHEN THE SUN WAS TO BE DARKENED.

And right at this point we note the relation between the period of persecution and the coming of the Lord: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light." It was not *after those days*, but "*after the tribulation* of those days." Upon this point the record given by Mark is somewhat clearer: "But *in those days, after that tribulation*, the sun shall be darkened, and the moon shall not give her light." Chapter 13:24. Then it was to be in the days of papal supremacy, or before those days ended, but after the persecution had ceased, that this great sign was to occur. As before stated, the days ended in 1798, and there was no persecution after 1776. Here, then, is a period of twenty-two years to which



we are shut up to look for the fulfillment of this notable event—the darkening of the sun.

Another proof that the sun was to be darkened about this time is found in connection with the prophecy of the seven seals, as brought to view in Rev. 6:12: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood." The earthquake here referred to is undoubtedly what is known as the great earthquake of Lisbon, which occurred November 1, 1755. As will be noted, the darkening of the sun was soon to follow this. An additional feature regarding the moon is presented here—"it became as blood."

Joel bears this testimony with reference to these wonderful signs: "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Chapter 2:31. And as to the time of day when the sun would be darkened, the prophet Isaiah thus speaks: "The sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Chapter 13:10.

We have, then, collated before us these wonderful predictions regarding this twofold sign: (1) The sun was to be darkened as a sign of the day of the Lord (Matt. 24:29; Joel 2:31); (2) it was to be darkened after the great earthquake of 1755 (Rev. 6:12); (3) it was to be darkened somewhere between the years 1776 and 1798 (Mark 13:24); (4) it was to be darkened in the morning (Isa. 13:10); (5) in connection with this sign the moon should not give her light (Matt. 24:29; Mark 13:24; Isa. 13:10); (6) and whenever the moon should chance to be seen, it would present the appearance of blood (Rev. 6:12; Joel 2:31).

It now becomes us to inquire if this twofold sign was fulfilled at the time and in the manner above specified? We affirm unhesitatingly that it was. May 19, 1780, witnessed the fulfillment of all these specifications. In proof of our affirmation we wish to present the following undisputable testimony, selected from the many witnesses who might be called upon to testify.

Says Robert Sear's "Guide to Knowledge," published in New York in 1844:—

On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of day by their watches, or to dine, or to transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance and gloom of night. . . . The cause of these phenomena are unknown. They certainly were not the result of eclipses.

Milo Bostwick, writing from Camden, N. J., March 3, 1848, says:—

The 19th of May, in the year 1780, I well remember. . . . The sun shone with a pale and yellowish hue, but kept growing darker and darker, until it was hid from sight. At noon we lit a candle, but it did not give light as in the night, and my father could not see to read with two candles. My father and mother, who were pious, thought the day of judgment was near. They sat up that night, during the latter part of which they said the darkness disappeared, and then the sky seemed as usual, but the moon, which was at its full, had the appearance of blood.

Webster's "Unabridged Dictionary," edition of 1869, contains the following:—

The dark day, May 19, 1780, so called on account

of a remarkable darkness on that day extending over all New England. In some places persons could not see to read common print in the open air for several hours together. . . . The true cause of this remarkable phenomenon is not known.

In closing our testimonials on this most interesting event, we append the following tersely written lines from the Quaker poet, J. G. Whittier:—

"Twas on a May day of the fair old year  
Seventeen hundred eighty, that there fell  
Over the bloom and sweet life of the spring,  
Over the fresh earth and heaven of noon,  
A horror of great darkness, like the night  
In day of which the Norland sages tell—  
The twilight of the gods.

Birds ceased to sing, and all the barnyard fowls  
Roosted; the cattle at the pasture bars  
Low'd, and looked homeward; bats on leathern  
wings

Flitted abroad; the sounds of labor died;  
Men prayed, and women wept; all ears grew sharp  
To hear the doom blast of the trumpet shatter  
The black sky.

In these historical extracts we see a fulfillment of every one of the six specifications noted above. Truly the fulfillment is a remarkable one. Scientific men have sought to divine the cause of these remarkable phenomena, but they are forced to confess, after all their searching, "the true cause of this remarkable phenomenon is unknown." What was the cause, kind reader? Was it the workings of natural law?—Certainly not, at least so far as lies in the power of man to determine. Rather does it seem the direct interposition of divine power, setting aside for the moment natural law, and proclaiming himself, in the darkening of the sun and moon, a wonder-working God. The time came for the prophecy to be fulfilled, and God, as it were, reached forth his hand of power and obscured the great orb of light as a token of the day of his manifestation.

To what point are we brought in this prophecy?—Down to the year 1798, less than one hundred years ago. We have seen through others' eyes the great forerunner of the day of wrath. Other signs in the prophecy bring us still further down the stream of time, still nearer the great sea of the eternal ages. Soon He that shall come will come and will not tarry. The opening heavens will reveal the coming of the great King. Are we prepared for that great day? Will you, dear reader, be found of him in peace at that great day? This question is one of eternal importance, and may this solemn subject of the soon-coming King receive from you that careful consideration which it so justly deserves.

#### LOVE—THE LIFE AND MOTIVE POWER OF THE CHRISTIAN LIFE.

BY ELDER MATTHEW LARSON.

(Concluded.)

But how can we become partakers of this divine gift, this divine nature? "Ask, and ye shall receive," "Ask, and it shall be given you" (John 16:24; Luke 11:9-13), is the Saviour's command and promise. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." "And of his fullness have all we received, and grace for grace." John 1:12, 16.

But what is this power? It is not faith, for it is something that we receive by faith. We obtain it by believing on His name. In Luke 24:49 we learn that Christ told his disciples to tarry at Jerusalem until he should send

"the promise" of the Father upon them, and they should be "endued with power from on high." This referred to the baptism of the Holy Ghost, and was fulfilled on the day of Pentecost. "But ye shall be baptized with the Holy Ghost not many days hence. . . . But ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:5-8.

Then this power emanates from, or is begotten in, us by the Holy Ghost. It is the bestowment of the Holy Ghost, and this promise, we learn, is extended to every child of God—all, "even as many as the Lord our God shall call." Acts 2:38, 39. One of its attributes is love. 2 Tim. 1:7. "Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5. It is this that puts life in our faith; it is this that makes our faith active and productive of good fruit. And this is the kind of faith we want,—a living, active faith, a "faith which worketh by love." Gal. 5:6.

"If ye love Me, keep my commandments." "He that hath My commandments, and keepeth them, he it is that loveth Me. . . . If a man love Me, he will keep My words." John 14:15, 21-24. For "love is the fulfilling of the law" (Rom. 13:10), is the keeping of "His commandments" (1 John 5:2, 3; 2 John 6). And "if ye keep My commandments, ye shall abide in My love." John 15:10. "For God is not unrighteous to forget your work and labor of love." Heb. 6:10. But "faith, if it hath not works, is dead, being by itself" (margin). James 2:17.

Love, then, we have found is the vital force or power of faith, and hence that which causes it to bring forth, or to produce works. Love, perfect love, is one of the most powerful agencies, or magnets, in the universe. It draws, it subdues, it pleads, it entreats, it persuades, it compels, it conquers, it comforts, it pardons, it saves, it strengthens, it heals, it endures all things, hopeth all things, is gentle and easy to be entreated; it "passeth knowledge," says Paul. Eph. 3:19. It was love that brought Christ from the throne of God in heaven to this sin-stained, sin-cursed earth, to toil, to suffer, and to die, for our salvation. "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." John 3:16. And if that love dwells in us, it will be sufficient to bring us from earth to heaven. "And I, if I be lifted up from the earth, will draw all men unto Me." John 12:32.

Love knows no defeat; it will conquer, it will remain firm even in the face of death. "For love is strong as death." Songs 8:6. Hence Christ's prayer, "That the love wherewith thou hast loved me, may be in them, and I in them." John 17:26. As the noble ship, when the steam is turned on, forces its way through the waters; or as the electric car, when connected with its motive power, the electricity, moves off, carrying its burden with perfect ease, so the Christian, when filled with the love of Christ, moves onward in the line of duty. His faith, animated and kindled with that divine grace, will find the trials vanish, the difficulties surmounted, the yoke become easy, and the burdens light, and labor for Christ will then become a pleasure.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ. . . . That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be



able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God, according to the power that worketh in us." Eph. 3: 14-20.

If the love of Christ dwells in us, we shall then find enjoyment in his service—in laboring for him, and for the salvation of those whom he came to redeem. This will be our meat and our drink, "because as he is, so are we in this world." And Christ says, "My meat is to do the will of Him that sent me, and to finish His work." That which we most enjoy in this world, that which affords us the greatest pleasures, is the very thing which we will be very apt to engage in and talk about the most. And that which we love the most is the very thing from which we will obtain the greatest pleasures, or enjoyment. In fact, our pleasure or enjoyment is simply a result, or an index, of our love. We enjoy the company of our friends only because we love them. The company of those whom we do not love would afford us no pleasure. The things we hate, or dislike, we will avoid. If we love God, we will love the things of God, and hence will take pleasure in them; we will enjoy engaging in them, and talking about them.

"Whereunto I also labor, striving according to his working, which worketh in me mightily." Col. 1: 29.  
"Being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." Col. 1: 10, 11.

#### IN HONOR OF THE RESURRECTION.

BY FRANK M. BURG.

THERE is a trite adage, "A poor excuse is better than none." Strictly considered, this is not true. If a person is excusable for doing a certain thing, it necessarily follows that, although, generally speaking, the course would be considered wrong, the immediate circumstances form a basis for a legitimate reason for his so doing.

Hence if he is excusable at all under the circumstances, he is *wholly* so,—his course is strictly legitimate,—and not, as the adage implies, barely *excusable*.

Many Sunday keepers give as their reason for first-day sanctity the fact that the Saviour arose from the dead on that day.

Now it is not making a statement for which facts do not afford a basis, to say that in many, if not the great majority, of instances this is merely made an *excuse* for persisting in a wrong course,—something to pacify a troubled conscience.

And if it be on the part of a minister, and he has so long persisted in a course known to be wrong, endeavoring thus to lessen his convictions, as an inevitable result of pursuing a dishonest course, he will soon, without a reproof from his seared conscience, hold this up to his flock as a reason for them to pursue a course which he knows to be out of harmony with the Bible.

The only available means of knowing whether a course is legitimate or not is to examine it in the light of inspiration.

Now to observe the first day of the week in honor of the resurrection of Christ is not scriptural; it can only be advanced as a human-devised reason, which can only be as far inferior to Scripture reasons as "earthly, sensual, devilish" wisdom is inferior to that "which is from above."

Did the Scriptures instruct us to observe the day for this reason, there would be an end

to controversy; we would surely fall into line. What Holy Writ has already said should be an end to all controversy in the matter; it is with those who keep the Bible-enjoined Sabbath. And if all men were truly conscientious, if they truly believed the Bible to be the unspoken, unchangeable word of God, there would be no division among men concerning this important matter.

It is argued that a reason why the first day should be kept commemorative of the resurrection of the Saviour, rather than the seventh day in remembrance of creation, is that "redemption is greater than creation." Now to begin with, this is merely *human* reasoning, and hence "of the earth, earthy."

The first and most obvious point to the Bible student, but one overlooked by those wishing to support a human institution at all hazards, is that redemption is not yet completed, nor will it be till the "redemption of our body" at the coming of Christ. Rom. 8: 23. Compare 1 Cor. 15: 51-55; 1 Thess. 4: 16-18.

It is contended that the work of God in redemption is greater than that in creation. To say no more, is it not claiming a great deal for a person to assume ability to draw a comparison between the two manifestations of God? When finite minds can apprehend and locate the bounds of infinity, then will men be justified in the attempt at drawing such a comparison. No more able is man to do this than he is able of himself to create the minutest fraction of an atom.

It is only "by faith," which comes from a knowledge of God's word (Rom. 10: 17), that "we understand that the worlds were framed by the word of God" (Heb. 11: 3); and it is only in the same way that we can in any degree understand the mystery of redemption,—the applying of infinite power to us, who are because of sin "less than nothing and vanity," and thus re-creating us in Christ Jesus, making us worth the price he paid for us. The same divine power, which is only apprehended to a slight extent "by faith," is exercised in both creation and redemption; redemption is *re-creation*.

Then if the seventh-day Sabbath was instituted to commemorate the Creator, in whom alone is this power to create,—to redeem,—and since redemption is *re-creation*,—a manifestation of the same power,—if any day should be observed to commemorate the Saviour's resurrection, wherein infinite power was manifested to make provision for our redemption, why not the one originally given?

Then when redemption is completed, when all who will have the work done are re-created and saved in eternity, is it not in harmony with reason, as well as being a scriptural fact, that the Sabbath will be still the observed memorial of divine power? Isa. 66: 22, 23.

(Concluded next week.)

THE highest inhabited altitude in the world is the Buddhist Cloister at Halne in Thibet, 16,000 feet above the sea level. The next highest is Galera, a railway station in Peru, 15,635 feet. Near this place a tunnel, 3,847 feet long, is being bored through the peak of the mountain, 600 feet above the perpetual snow line. A miner's habitation on Mount Lincoln, Colorado, is 14,157 feet above the sea.

CHINESE boys educated in the United States have been found fully able to compete successfully with their Anglo-Saxon school fellows.

## Miscellaneous.

"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."—John 3: 16.

"KEPT."

(1 Peter 1: 5.)

BY R. KELSO CARTER.

BESET by danger, and dark, and doom,  
Along the path that ends in a tomb,  
'Neath shrouded skies and lowering gloom,  
"Kept!"

Helpless and homeless, sad and lone,  
Weary and worn, in the desert prone,  
Too faint to cry and too weak to moan,  
"Kept!"

Under the cold blue hollow sky,  
Mockingly echoing every cry,  
Desperately tempted to wish to die,  
"Kept!"

When trooping legions of doubt assail,  
When friends prove false, and foes prevail,  
And human resources utterly fail,  
"Kept!"

Bound hand and foot, nowhere to go  
But into the flames, that the mighty foe  
Hath seven times heated in fiery glow,  
"Kept!"

Right in the sweep of the tyrant's rod,  
Walking the path that the Master trod,  
Close by, the Fourth, like the Son of God,  
"Kept!"

Steadily upward faith forges each link,  
Actually rising when seeming to sink,  
Lifted to life from death's very brink,  
"Kept!"

Greater the foe, and stronger the fight,  
Greater the victor. Dark the night,  
Clear the stars, in their heaven-born light,  
"Kept!"

Tell of the strength of the chains now riven;  
Sweeter the tribute when "much forgiven;"  
Chief of the praises that ring in heaven,  
"Kept!"

—N. Y. Observer.

#### JUSTIFICATION BY FAITH.

BY MRS. E. G. WHITE.

(Concluded.)

IN the prophecy of Daniel it was recorded of Christ that "he shall make reconciliation for iniquity, and bring in everlasting righteousness." By his perfect obedience he has satisfied the claims of the law, and my only hope is found in looking to him as my substitute and surety, who obeyed the law perfectly for me. By faith in his merits I am free from the condemnation of the law. He clothes me with his righteousness, which answers all the demands of the law. I am complete in him who brings in everlasting righteousness. He presents me to God in the spotless garment of which no thread was woven by any human agent. All is of Christ, and all the glory, honor, and majesty is to be given to the Lamb of God, which taketh away the sins of the world.

Many think that they must wait for a special impulse in order that they may come to Christ; but it is necessary only to come in sincerity of purpose, deciding to accept the offers of mercy and grace that have been extended to us. We are to say, Christ died to save me. The Lord's desire is that I should be saved, and I will come to Jesus just as I am without delay. I will venture upon the promise. As Christ draws me, I will respond.



The apostle says, "With the heart man believeth unto righteousness." No one can believe with the heart unto righteousness, and obtain justification by faith, while continuing the practice of those things which the word of God forbids, or while neglecting any known duty.

Genuine faith will be manifested in good works; for good works are the fruits of faith. As God works in the heart, and man surrenders his will to God, and coöperates with God, he works out in the life what God works in by the Holy Spirit, and there is harmony between the purpose of the heart and the practice of the life. Every sin must be renounced as the hateful thing that crucified the Lord of life and glory, and the believer must have a progressive experience by continually doing the works of Christ. It is by continual surrender of the will, by continual obedience, that the blessing of justification is retained.

Those who are justified by faith must have a heart to keep the way of the Lord. It is an evidence that a man is not justified by faith when his works do not correspond to his profession. James says, "Seest thou how faith wrought with his works, and by works was his faith made perfect?" The faith that does not produce good works does not justify the soul. "Ye see, then how that by works a man is justified, and not by faith only." "Abraham believed God, and it was imputed unto him for righteousness."

Imputation of the righteousness of Christ comes through justifying faith, and is the justification for which Paul so earnestly contends. He says: "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. . . . Do we then make void the law through faith? God forbid; yea, we establish the law."

Grace is unmerited favor, and the believer is justified without any merit of his own, without any claim to offer to God. He is justified through the redemption that is in Christ Jesus, who stands in the courts of heaven as the sinner's substitute and surety. But while he is justified because of the merit of Christ, he is not free to work unrighteousness. Faith works by love and purifies the soul. Faith buds and blossoms and bears a harvest of precious fruit. Where faith is, good works appear. The sick are visited, the poor are cared for, the fatherless and the widows are not neglected, the naked are clothed, the destitute are fed. Christ went about doing good, and when men are united with him, they love the children of God, and meekness and truth guide their footsteps. The expression of the countenance reveals their experience, and men take knowledge of them that they have been with Jesus and learned of him. Christ and the believer become one, and his beauty of character is revealed in those who are vitally connected with the source of power and love. Christ is the great depository of

justifying righteousness and sanctifying grace.

All may come to him, and receive of his fullness. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Then why not cast aside all unbelief and heed the words of Jesus? You want rest; you long for peace. Then say from the heart, Lord Jesus, I come, because thou hast given me this invitation. Believe in him with steadfast faith, and he will save you. Have you been looking unto Jesus, who is the author and finisher of your faith? Have you been beholding him who is full of truth and grace? Have you accepted the peace which Christ alone can give? If you have not, then yield to him, and through his grace seek for a character that will be noble and elevated. Seek for a constant, resolute, cheerful spirit. Feed on Christ, who is the bread of life, and you will manifest his loveliness of character and spirit.

**CONGRESSMAN BOWERS ON RELIGIOUS LEGISLATION.**

THE following letter from Hon. W. W. Bowers, member of Congress from California, was called forth by the request of a Ventura County minister that he would use his influence and vote against the repeal of the act of Congress closing the World's Fair on Sunday. It shows that the congressmen have not all lost their regard for, or understanding of, the plain principles of our national Constitution in regard to the religious rights of the people of every persuasion:—

REV. GEORGE GLUNG, BARSDALE, CAL.—  
*Dear Sir:* I have yours of the 20th inst., regarding Sunday closing of the World's Fair.

It is not usual for members to reply to such letters, for they come in such numbers—from both sides of the controversy—that it is impossible. But I have disposed of the mail that has come to me in the House this afternoon, and must sit here to vote on the bill now under discussion, and will occupy the time in answering your letter.

It is much like hundreds of others received. You say that you "want your representative on record as opposed to any violation of the explicit command of God."

You are asking a good deal of me to fill such a bill. Do you do it? Do you know anyone who does?

But who is to say what are "the explicit commands of God"? Who among the contending sects is authorized to pronounce the law for others? The history of the world shows that for centuries the people of one religious sect burned the people of other sects at the stake in public for the sole reason that they differed in opinion as to what were the "explicit commands of God." The reformer who broke away from "religious bigotry"—as soon as he acquired the power—burned those who differed from him in religious belief. They tell us the Puritans came to this country to "escape religious persecution," and to "worship God according to the dictates of their own consciences." But they tortured those whose consciences did not dictate in the same line with theirs.

It seems to be taken for granted that the days of religious persecution, when men were thrown into prison and cruelly treated because of their religion, are long past. Would to God they were. We are especially fond of boasting that under the American flag civil and re-

ligious liberty is guaranteed to all citizens. The boast is a lie. The evangelical churches of Arkansas and Tennessee have made it a lie. The shameless persecutions, engineered by these churches, of Christians in those States whose only offense was in obeying the command of Jesus Christ as they conscientiously believed, in keeping the Sabbath day—the seventh day—causing them to be thrown into prison—their homes and property confiscated, is a disgrace and an outrage on the dearest right of the American citizen, and shames the annals of the Dark Ages of religious persecution. Thanks to the patriots who founded and those who preserve the republic, I am enabled to live in a State where no church can cause persons to be thrown into prison and cruelly treated because of a difference in religious belief or observance,—the State of California, that repealed its Sunday law.

Before entering upon my duties as congressman I took an oath to support the Constitution of the United States. That Constitution declares that Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof.

In my opinion every member of Congress who voted for the Sunday closing of the World's Fair did so in direct, unquestionable violation of his oath. It was at the command of religious organizations, and for religious purposes only.

If any American citizen's religion impels him to work the six days beginning with Monday, and to observe Sunday as a holy day, he has that right under the Constitution. And if another citizen's religion impels him to work six days, beginning with Sunday, the first day of the week, and to observe Saturday, the seventh day—the Sabbath of Christ—as a holy day, he has that right under the Constitution to select his own day, whatever day it may be, and to work the other days. And Congress is prohibited by the supreme law of the land from interfering between these citizens making laws *establishing the religion of one and prohibiting the religion of the other*. Yet this is unquestionably what Congress attempted to do in its World's Fair Sunday legislation.

In all the history of the world the blackest pages—the saddest—are those whereon is recorded the cruelties, the horrible murders, committed by those who spread and enforce their religion with the sword. Those who in these days seek to enforce their religion upon others by employing the sheriff's posse are just as cruel and infinitely meaner than those who used the sword.

Cannot the evangelical churches see that their very existence depends upon the absolute liberty of the citizen in all matters of religion, upon the utter absence of all religious legislation, of laws regulating and establishing religion? Can they not see the danger they invite by letting down the constitutional bars and demanding that the nation enter upon a system of religious legislation?

Do they not realize that just as surely as they let down those bars, and open the gates, the "Mother Church" will make the laws, and they will not be in accord with evangelical doctrine?

Are they blind to the signs of the times, deaf to the public, bold avowals of the managers of "Mother Church"?

The preservation of civil and religious liberty in this country depends wholly upon the absence of religious legislation.

I believe the best citizen of the United States



—the best man in the world—is the real Christian whose religion has taken all the cruelty out of his heart and filled it with love of his fellow man—that has taken all the devilishness out of his disposition; who, rejoicing in his freedom to worship God according to the dictates of his own conscience, freely accords to others the freedom he enjoys, who, if he cannot persuade others by reason and argument to believe as he does, never thinks of employing the sword, the sheriff's club, or the prison, to compel them. And the worst man—the most dangerous man—is, and always has been, the religious light who would force his religion upon others by the sheriff's club and the prison's discipline; and the more conscientious he is the more dangerous he is.

As for me, I shall keep my oath, as I interpret it by the ordinary meaning of the English words used in the Constitution, and shall strive to keep up the bars, and the gates closed against the religious legislation demanded by mistaken churchmen—and forbidden by the Constitution of the United States.

Very truly yours,  
W. W. BOWERS.

#### "HE GOES BEFORE."

BY W. H. M'KEE.

ALONG all the paths of life He leadeth them who are His. However commonplace and familiar the road, or however strange, His feet have trodden it before, and His footprints are there to guide, strengthen, and comfort those who follow. Where His feet have been is sacred ground, and no harm can befall those who, carrying His message, tread the same hallowed path. In the crowded cities, where the lords of wrong have held visible sway so long that every stone and brick of all the buildings, and every paving stone of all the streets, might drip with the heart's blood of those who, in sorrow, and pain, and care, and hunger, have handled them over and over, and where every room of every house, from the palace to the prison, might cry out, and echo back and forth from every wall the wail and outcry of lost souls, and where nightly, even now, the gathering voices of the sons and daughters of Belial are heard through all the traveled ways,—yet all this accumulation of terror, which, if it but had expression, would so shake these walls and pavements that not one stone would be left upon another, is held by Him in abeyance until the feet of those who do His will have passed by upon their errand of mercy, and have told His message of love and salvation on their way.

On the lonely level plains where the sun beats hot, and the wind blows cold, where the prince of the powers of the air rides in the tornado and his imps play their wild freaks with wind and lightning, there, unharmed, amidst their wild game of destruction, the messengers of the Lord carry the word of his truth.

Across the seas that have hungered for men's lives since they fed upon the life of all the world at the flood, speed the winged ships that safely carry the consecrated missionary, while he fears not wind or wave or hidden reef; for that same Christ who once brought the little boat load of those who loved and called upon him, safely to land, will equally protect those who go forth now, the last time, to teach that he is the way and the truth and the life.

As Paul shook from his hand the poisonous serpent, and, though they looked to see him fall dead, felt no harm, so again, amid pestilent miasms, and ravenous beasts, and ravening wild men, shall the messengers pass unhurt who tell the last tale that is to be told, and, following the blessed feet that have gone before, seek out those who will listen, from every kindred, tongue, and people.

Wherever they carry his message, to whomsoever they bring it, under Indian suns, or through Siberian snows, African jungle growths, or Argentine treeless plains, mountain heights that boldly look the sun in the face, or quiet shadow of the valleys between,—through all the strange paths that must be trod, He goes before.

#### GUARDING THE TONGUE.

BY MRS. N. A. MERRILL.

"THE tongue can no man tame; it is an unruly evil, full of deadly poison. Out of the same mouth proceedeth blessings and cursings." Death and life are in the power of the tongue; for "by thy words thou shalt be justified and by thy words thou shalt be condemned." If the heart is right, out of the mouth will proceed blessings, for "out of the abundance of the heart the mouth speaketh." "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." "He that keepeth his mouth, keepeth his life, but he that openeth wide his lips shall have destruction." Then if what proceeds from the mouth comes from the heart, how necessary that our thoughts should be pure!

One says, "I cannot help my thoughts; they will come." But we can place our wills against evil thoughts, fight against them, and through God's grace control them. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor; nor taketh up a reproach against his neighbor." If we would have pure thoughts we must cultivate them. Never say a word of harm against any, nor indulge in idle, foolish talk, or gossiping, "nor jesting, which are not convenient, but rather giving of thanks. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man, and let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." The Saviour has said, "Blessed are they which do hunger and thirst after righteousness," so let us devote more of our time to studying his word, treasuring up those precious truths and promises in our hearts, and living them out in our daily lives. "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life."

If we try living only one hour at a time, and watch our words, we can overcome. Oh, how easy the words slip away from us, and they are gone; they can never be recalled; so

let us watch and not speak upon the impulse of the moment! If we will stop when tempted to speak out, and whisper a silent prayer, we will gain that strength from above. He will help us to keep such thoughts from entering the heart. "I can do all things through Christ, which strengtheneth me." Through Christ we can overcome. Prayer keeps out temptations all through the day. "Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice." It calls the Spirit of God to our homes, and angels guard us and keep our feet from straying.

I am so thankful we can come to him with all our little discouragements. How light the cares, and how bright the day seems after holding sweet communion with Him who knows all we have to bear! "Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved." It is so easy to make mistakes; then, instead of criticising our brethren, let us have sympathy for them when they do wrong. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Amboy, Minnesota.

#### VERY SILLY, BUT OF RELIGIOUS ORIGIN.

WE have often wondered how anyone could become silly enough to be entertained by the popular theatrical ditty, "Ta-ra-ra-boom-de-ay," and keep out of an insane asylum. But the day of surprises on account of folly in this foolish world is about over. When we learn that the nonsensical chorus is a religious hymn, we cease to wonder. *American Tit-Bits* gives the following graphic description of the use of the words by the Howling Dervishes:—

"Ta-ra-ra-boom-de-ay, a meaningless combination of syllables in English, is the hymn which the most devout sect on earth use to put their bodies and souls in harmony with their crude idea of worship. The song, as sung by the dervishes, is a prolonged wail, lasting from one to two hours—a continued repetition of the words, 'Ta-ra-ra Boom-de-ay.' There is not a better or safer place to see the worshipers than at Scutari, the ramshackle old town across the Bosphorus from Constantinople. They usually gather Thursday afternoon in a deserted house or harem in some byway or hidden street. The walls of the old place are covered with tambourines, and at the back of the man, who, for convenience, is here called priest, hangs a collection of relics, trophies given by the warrior members of the band, and religious devices and trappings. Around the top of the low room is a gallery, so near the floor that a man can barely pass beneath it. The front of the gallery is covered with grill, through the minute interstices of which gaze the women from the harem upon their masters worshipping below. Around the sides of the room sits a row of howlers, each upon a rug as fine as his means will allow. Apart from these sit one or two more prosperous dervishes. These have given up the hard work of the sect. They howl mildly and do the 'Ta-ra-ra' movement sitting upon luxurious tapestries, and dressed in the finest of oriental fabrics.

"The howling begins at a word from the priest, or chief dervish. The swarthy howlers,



some yellow, some black, all wild-eyed, arise. Mildly they begin to beat their bodies with their hands, chanting an unintelligible mumble of Turkish words, where the proportion of consonants to vowels is one to twelve. Gradually the men get wrought up until their entire bodies are brought into action. The movements are all in unison, the column swaying, plunging, bowing as a single man. With the 'Ta-ra-ra' they bow their heads almost to the ground, quickly bringing themselves erect again. With a tremendous accent on the 'Boom,' they turn their heads to the right and bend their bodies as much as possible, the motion only lasting during the 'de-ay.' Again they howl 'Ta-ra-ra,' bowing to the front, and on the 'Boom' this time turning the head to the left and bending their bodies in the opposite direction. Back and forth, up and down they move, as swiftly as possible. Gradually the outer garments are removed, and when the meeting is over, it is not an uncommon thing to see them entirely nude, save their girdles. After these two movements they begin others, until one by one they become temporarily insane from mere fatigue. The priest from his pulpit watches the worship with cool indifference, and rewards the prostrate men by stepping twice upon their bodies as they lie before him. This exercise having been gone through, little children come in, lie flat on the floor in front of the pulpit, while the leader walks down the line, stepping squarely upon each one. He returns to his pedestal in the same way, turns about, blows his breath upon the prostrate worshipers, and then the exercises are over. Christians or Europeans, which to them are one, are not welcome guests, and are only admitted because their liberal fees help to pay the rent."

#### EXPRESSING SYMPATHY IN SORROW.

A FATHER'S heart was wrung with anguish over the fatal illness of his only son. As he answered a question concerning that illness in a city street car, his words caught the ear of one of his neighbors with whom he had only a speaking acquaintance, and against whom he had long had a prejudice because of certain personal minor peculiarities. That neighbor at once inquired particularly as to the condition of the sick child, he not having known before this of his illness.

In the early gray of the next morning, after a night of watching over the dying boy, the father saw that neighbor at his front door, and found he had come to inquire with tender interest after the state of the little sufferer. That proof of sympathy with the father in his sorrow transfigured that neighbor in the father's eyes; and now through the vista of years he is seen by that father in a loveliness all his own, as one who had sympathy in an hour of peculiar trial, and had no fear of intruding by giving it expression.

Again that father was in sorrow, even more grievously than when he was mourning an only son. Another neighbor newly come into his part of the city, whose name was barely known to the mourner, sent in a simple card in assurance of his sorrowful sympathy, and its reception thrilled the sorrowing heart with its proof of a wish on that newcomer's part to show his interest in the grief of a stricken household. It was not *what* was done or said in either of these cases, but it was the evident desire to say or do something in proof of sym-

pathy that brought comfort and gratitude to the heart of the sorrowing one; and the manifestation of such a desire will never be intrusive, or be thought so, in the hour of bitterest bereavement.

There are words of sympathy spoken to those in sorrow which are precious for their own sake. The spirit of sympathy prompts to the soul's best utterances, and many a timely letter written to one in bereavement is treasured for years because of the help it has already given and the cheer that its truths may impart to yet others also. But, aside from this, there is a value in even the simplest expression of sympathy with the sorrowing; and no multiplication of such expressions to anyone who is bereaved can diminish the worth to him of another expression of this nature from another sympathizer in the hour of his trial. A new expression of sympathy in sorrow is a new help to those whose need is unceasing; and he who has the power of uttering it has the power of proving a blessing to one to whom God would have help given.

Only he who has sorrowed most deeply can know the real worth of words of sympathy in sorrow; but the testimony of such souls ought to incite us all to the free expression of our sympathy with the sorrowing without any fear of intrusion thereby. Words of Christian sympathy are words of Christian cheer.—*S. S. Times.*

#### ATTRACTING VS. REPELLING STRANGERS.

ONE element of Mr. Spurgeon's success was the power he had of infusing a love for every human being into his people. A young gentleman who traveled in Europe as tutor for a young man of this city informs us that on arriving in London he went to hear Mr. Spurgeon, and was seated near a gentleman who treated him very courteously, and said, "We are always glad to see young men here; we shall be pleased to see you again." Several months afterward, being in London for the first time since this interview, he went to Mr. Spurgeon's church again, and, though he did not see the person who had so kindly received him before, at the close of the service, as he was passing out in the crowd, who should approach him but this very man. "Ah, here again! We are much pleased to see you."

This was the spirit of that vast congregation. No wonder it grew. Contrast it with a church in this city. One of the leading professional men of New York had not attended church for a number of years on account of the illness of his wife. At last she recovered, and they determined to select a neighboring church of whose minister they had heard. On the first Sunday, though the church was not more than one-third full, not a person spoke to them or looked at them. The same was true on the second Sunday, though they presented an appealing countenance, which should have led any person possessing the instincts of a lady or a gentleman regularly attending the church at least to hold out the olive branch. On the third Sunday the treatment was similar. The minister's salary is paid by a few wealthy persons, and the church will not long keep up against the *death* rate, to say nothing of making a gain upon the *sin* rate, in the city of New York.—*New York Christian Advocate.*

"THE works of the Lord are great, sought out of all them that have pleasure therein."

#### COULD NOT AFFORD TO GIVE.

A MAN who attempted to raise some money on a subscription paper for a necessary church out West, relates his experience as follows:—

"The first man I went to see was very sorry, but the fact was he was so involved in his business that he could not give anything. Very sorry, but a man in debt as he was owed his first duty to his creditors. He was smoking an expensive cigar, and before I left his store he bought of a peddler who came in a pair of expensive Rocky Mountain cuff buttons.

"The next man I went to was a young clerk in a banking establishment. He read the paper over, acknowledged that the church was needed, but said he was owing for his board, was badly in debt, and did not see how he could give anything. That afternoon, as I went by the baseball grounds, I saw this young man pay fifty cents at the gate and go in, and saw him mount the grand stand where special seats were sold for a quarter of a dollar.

"The third man to whom I presented the paper was a farmer living near the town. He also was sorry, but times were hard, his crops had been a partial failure, the mortgage on his farm was a heavy load, the interest was coming due, and he really could not see his way clear to give to the church, although it was just what the new town needed. A week from that time I saw that same farmer drive into town with his entire family and go to the circus, afternoon and night, at an expense of at least four dollars.

"The Bible says, 'Judge not, that ye be not judged;' but it also says, 'By their fruits ye shall know them.' And I really could not help thinking that the devil could use that old excuse, 'In debt,' to splendid advantage, especially when he had a selfish man to help him."—*Youth's Companion.*

#### COMMONERS NOT WANTED.

IF Jesus should make his second advent in London and decide to attend church, he would not be allowed to occupy a pew in the Chapel Royal at St. James' Palace. A recent dispatch from England says:—

"The queen has given orders that the pews in the Chapel Royal of St. James' Palace are to be most carefully reserved for the persons who are entitled to the use of them, and that outsiders are on no account whatever to be admitted to them. Her majesty has been much exasperated by the recent fuss about the gallery, which was reserved exclusively for peeresses and their unmarried daughters. It seems that the second wife of a certain well-known nobleman attended divine service accompanied by her daughter by a former marriage with a commoner. The other peeresses were exceedingly irate, and quite a hailstorm of protests against the irregularity disturbed the serenity of the offices of the lord chamberlain and lord steward. One lady of high nobility intimated the intention of reporting the matter to the Duchess of Buccleuch in order that it might be mentioned to the queen, who would at once have interfered, as the offending peeress is very far from being in favor at court. The result was, however, that the husband received an official intimation from the lord chamberlain that, although his wife was entitled to sit in the peeresses' pew in the Chapel Royal, yet that his stepdaughter had no claim to be there, and that if she came again she would be refused admittance."



## Home and Health.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—*Phil. 4:8.*

### SUNSHINE AT HOME.

Oh, let there be sunshine at home,  
If not in the world outside;  
Enough of sorrow will come,  
Though we try from its clouds to hide!  
Each day has its cares and fears,  
Each heart its hours of gloom,  
But a cheerful face and smile  
Will ever make sunshine at home.

Oh, what if our path doth seem hard  
At times, as we tread life's road;  
A kind, tender, loving regard  
For others will lighten our load!  
For God's love is over us all;  
He knows by what way we have come,  
So let us, with strong hearts and true,  
Do our best to make sunshine at home.

It may be our burden is hard;  
If with loving patience we try  
To lift it, and trust for reward  
To Him who strength will not deny,  
His love will be our defense,  
And lift every shadow of gloom,  
And husband and children will help  
In making the sunshine at home.

Let us not keep our smiles for our guest,  
Who may now and then sit at our board,  
But give home's dearest treasures the best  
Of the riches our hearts can afford.  
Let life's toils be brightened by smile,  
For partings are surely to come,  
When how bitter will be our regret  
If we fail to make sunshine at home!

—Selected.

### A HINT TO HUSBANDS.

MRS. DANIEL STEELE, in a leaflet with the above title, pleads for wives to be allowed a sum of money for their independent use, from which they can donate to objects of Christian beneficence in accordance with their own convictions.

She says: "How many really happy wives, who have everything about them for comfort, and luxury even, would gladly sacrifice much of their grandeur if they could have the sole control of the price of only one of the items that go to make up the sum total of the 'fine estate.' There is often an undefined sense of poverty that such a woman dares not confess to herself even, much less to her friends. A careless, childish woman will not hesitate to 'tease' her husband, as a child often does tease, if she knows nothing of his business, his resources, and his liabilities. Such seldom understand this feeling; but the noble-minded, thoughtful, considerate, but timid wife may live for years with an incubus of poverty resting upon her in the midst of comfort and competence. When treated all her life like a child, with no especial possession or portion or allowance, the mistress may sometimes envy the maid, who earns her weekly wages and spends them for herself, her needy relatives, or her church, as she will. The mechanic's or farmer's wife, who labors more hours than her husband, who often carries on several lines of labor simultaneously, who knows much of self-sacrifice for her family, receives no wages, often has no allowance, no portion, no sum whatever with which she can exercise the virtue of generosity.

"That the absolute control of a little money is highly prized by a woman, especially by most wives, is evident if we observe how eagerly every innocent device is made use of by them 'to earn something of their own,' even in cases where plenty seems to reign around them, this, too, sometimes when it would

seem that every day was well filled, and every energy expended upon the family work. Witness the work taken from shops to be done in farmers' homes by the wives, who are really already crowded with labor. Shirts are made in such homes for the veriest trifle, when the wife needs that time for rest. In the hours when her husband has finished his work and nods in his chair, or talks with his neighbors on the doorstep, she sits down and cuts and bastes and sews, hour after hour, far into the night, it may be; not because she or her children are actually hungry or ragged or homeless, but because she would like to have a penny in her purse. She wants to be able to drop a nickel into the contribution box, though her husband may consider the cause outside of his sympathy. She would like to subscribe for a periodical, which he thinks they can do without; or buy a toy for the boy, which he calls nonsense; or a plant for the front yard, which seems to him only a 'useless posy.' Yet he may be adding acre to acre all the time.

"But, as is often the case, no such way is open to the wife to create a little portion for herself. What can she do then? Many a good and kind husband thoughtlessly allows her who is the sharer of his labors to have no part of the profits except a bare subsistence. How stoutly he would deny this if accused of it! How little does he imagine it is true! 'Everything is hers as much as mine,' he would say. But let her take all the money, as he does, and let him go to her pocket every time he wishes to go to the store or give his little grandchild a stick of candy, and how different the case would seem!

"What shall we do about it? What, in each case, would be best must be decided by each family. But certainly a wife should not be treated all her life as a minor. To the wife, who labors for the family and is the sharer of her husband's name, something, be it ever so little, should be assigned to do with as she will. Without this there can be no true 'giving' on the part of any woman. All have not the boldness to say to their husbands, as did the Quakeress, 'John, wilt thou please to look in the corner of thy pocketbook where thou keepest the money I have earned, for I feel moved to give this man something.'

"Instances are not wanting—they are known to us all—where women who live well, even richly, are forced to petty meannesses, and often to devices little short of deception, to possess themselves of a dime or a quarter for the support of the gospel, or the various benevolences of the day, or to furnish themselves or their children with some cheap trifles which a really kind husband, even, sometimes sneers at because they form no part of his needs, and appear to him quite superfluous. Few true, self-respecting women will beg for money under such circumstances, and so often a hunger, more imperative than physical famine, gnaws at the souls of noble-hearted, generous, but famished wives. They will be laid down, by and by, beneath princely marble monuments, upon which will be engraved a long list of their virtues; but, alas! they had sighed rather for such memorials as graced the tomb of Dorcas. How many a wife would gladly relinquish the sculptured marble which will press coldly above her coffin, if she might have its price put in her hands in this life to purchase coals and garments for the helpless widows and shivering orphans about her, whose tears at her loss would fall warm and lovingly upon the bare sod above her head!"

THE deepest sea soundings ever made were midway between the island of Tristan d'Acunha and the mouth of the Rio de la Plata; the bottom was reached at a depth of 7,706 fathoms, equal to 46,236 feet, or 8½ miles.

### DRINK'S DOINGS.

THERE are in the United States about one hundred and eighty thousand liquor stores. If formed in a street, with a row of saloons on each side, allowing 25 feet to each one, they would make a street about four hundred and twenty miles long. Come with us, if you have the nerve and patience, and we will stand at the lower end of that street for one year.

Marching five abreast and 85 miles in length is an army of 7,000,000 men and women who daily enter saloons for intoxicating drinks. Scan them closely as they go by. There are gray-haired men and fair-haired boys among them. There are, alas! many women sunk to deeper depths than the men, because of the greater height from which they have fallen.

See the trembling limbs, the palsied hands, the bleared faces, the bloodshot eyes, as they march with unsteady step and zigzag lines; but do not turn away, for here comes another army—125,000 criminals—from jails, prisons, and penitentiaries. At their head is a long line of persons with their hands smeared with blood; with ropes around their necks, on their way to the gallows. Others are going to prison for life. Every crime known to our law has been committed while they were under the influence of drink.

But hark! whence come those unearthly yells? and who are those bound with strong chains that go raging by? They are raving maniacs made by strong drink. Slimy reptiles crawl over their bodies, and fiends torment them before their time. To all intents and purposes they are already in hell. They are gone now and we breathe more freely.

What is that long line of black comings slowly down the street? It is the line of funeral processions, 100,000 who have died from alcohol and are carried to their graves. Every now and then an uncoffined corpse in a rough cart is driven by. Look into the coffins as they go by—see the dead drunkards. Some died from delirium tremens, some frozen to death by the roadside, some drowned, some blew their brains out, some were fearfully stabbed in drunken brawls, some roasted in burning buildings, some crushed to shapeless masses under the cars. Strong drink killed them all, and their tombstones, if they have any, may be fitly inscribed, "He died a drunkard's death."

Next comes an array of innocent children. How many thousands there are upon whom have been visited the iniquities of their fathers, and each must bear through life the stigma of being a drunkard's child! Keep back your tears if you can, and look at them. See the gaunt figures and bony hands. Some are moaning with hunger. Some are shivering with cold! They will fill up the ranks of the awful army of drunkards that moves in unbroken columns down to death.

Thus we have listened to the story that the figures tell; but they cannot tell it all. They give only a faint outline of the terrible tragedy that is going on about us. They cannot picture the squalor of the drunkard's home; they cannot tell how many heavy blows have followed from the drunkard's hand; they cannot tell us how many fond expectations and bright hopes which the fair young bride had of the future have been blasted and turned to bitterest gall; they cannot tell how many scalding tears the wives of drunkards have shed; they cannot tell how many mothers' hearts have been broken with grief as they saw a darling son become a drunkard; they cannot tell how many white hairs have gone down in sorrow to the grave mourning over drunken children; they cannot tell how many hard-fought battles the drunkard, in his sober moments, has fought with the terrible appetite; we cannot search the records of the world to tell how many souls have been shut out of



that holy place where no drunkard enters, banished to the regions of eternal despair by the demon drink.—*Selected.*

TEMPERANCE SONG.

TOUCH NOT.

I WILL NOT touch that sparkling cup,  
Though dazzling bright it seem;  
Its hopes are April's changeful day,  
Delusive as its beam.

TASTE NOT.

I will not taste the rosy draught;  
'Twould health and peace destroy;  
The sweeter rills from God's own hills  
Will satisfy my joy.

SMELL NOT.

I will not smell the blighting flower;  
Its scent shall never be  
A soothing balm to cheer my heart;  
'Twould sorrow bring to me.

HANDLE NOT.

Thus neither touch nor taste will I,  
Nor smell nor handle ever;  
'Twould steer the bark of youthful life  
To ruin's fatal river.

—*Selected.*

THE VALUE OF HOME RELIGION.

KEEP the home fires aglow. These are the engines that keep in motion life's machinery. When your place of prayer falls into disuse, when the Bible is not consulted daily, when the home life is below the church life, things are on a decline. I am satisfied the failures are first in the home life of the soul. It is true, then, that the private means of grace are of prime importance. In a certain sense, each soul must solve the problem for himself, in the chamber of his own secret living. We live at home before we live in public. The great bulk of moral life is private not public. We cannot long keep the public profession and walk on a higher level than the home living.

Let the home altar of prayer be kept up. We who have had the benefit of the family altar from infancy can never measure its value. My mind was called to this only a few mornings since by a sister at the altar, just beginning Christian life, and feeling called to erect the family altar, who asked me plainly what to do at the family altar—how and what was to be done. I had hardly thought till then how the idea appeared to one who had never known the privilege of living in a family where this was the custom. I tried to tell her what a family altar was, and she seemed satisfied and helped, and glad that she could begin at once. Two or three essential things are always in place,—prayer, reading the word, and a song of praise, if there are those that can sing. There is no set rule. Vary the custom as to length and manner, to suit those present and the circumstances of the day. Above all, keep the service from becoming a dry, dull routine.

Do not be too easily discouraged. It is true the children may not understand the reading. I remember when I did not; but I cannot remember the time when I did not feel the influence, even though the understanding had not come to age. Family worship, where the spirit of worship is, is a true character builder for the children. But it is no less so for ourselves.

The same may be said of private prayer and the personal reading of the word of God. Our personal home worship, in its uniform modes, methods, and tides, gauges what we are out of home. The real spiritual outward endowment is always so proportioned. The measure God reaches with us alone is the measure of our reach for others. If we are only affected in the head, we shall only affect them in the head. If our heart is reached, then God can use us to reach other hearts.

If we have reached the kingdom of love, we can be used of God to help others into the kingdom.

While it is true that public meetings have great central elements of power, it is also true that the exponent of power is correctly represented by the measure of home religion the children of God possess.

Build, then, the family altar. Make a business of having more merchantable home religion. If it will win in the home life, it will win in the outside life.—*Isaiah Reed.*

ONLY MY MOTHER.

A HEATHEN woman said that the Bible must have been written by a woman, for it says so many kind things of women, while their sacred books say nothing of the kind. The degradation of womanhood throughout the East is well known, and is as marked as is their exaltation where the light of the gospel shines. Especially among Mohammedans is this contempt for womanhood noticeable. A Mohammedan apologizes with an expression of contempt when speaking of his wife.

The Mohammedan's scorn of women is the logical outcome of his religion, which refuses to recognize their claim as human beings deserving of respect. As they are of use to man, they are worth food and shelter, but they are not in the least entitled to standing ground at his side. The Countess Cowper, in "A Month in Palestine," gives an instance, far more telling than any sermon, of this dreadful state of things: "I was told by a Christian in Cairo that he was once walking with a well-to-do Mohammedan, with whom he was intimate, and who had often discussed with him the different positions of women in their respective sects. As they passed an old veiled figure in the street, who shrank on one side out of their way, the follower of the prophet delivered a passing kick at her.

"There," said the Christian, "that is what I complain of. You kick a woman as we would not kick even a dog."

"That," said the Mohammedan, with a look of astonishment—"why, that is only my mother!"

And yet infidels will say smooth words of the Mohammedans, who despise womanhood, and of the heathen, who murder their parents and children, and blaspheme Moses, who said, "Honor thy father and thy mother," and speak with contempt of Jesus, who said, "Suffer little children to come unto me."—*Sel.*

BOTH SIDES OF THE STORY.

TWO YOUNG girls sat on the porch of a seaside hotel in which they had been guests all summer; near them was a gentleman who had just arrived.

"There!" said Miss B., "there go those lovers off for a stroll. It is said they are actually engaged! So absurd! Both middle-aged; he is a pompous fool, and she is pock-marked. What can they see in each other?"

"They have been lovers since they were children," gently answered Miss C. "But she has devoted her life to nursing her mother, who has been ill for years with an incurable disease. Now her mother is dead, and they will be married soon."

Presently:—

"Do look at those Wright sisters!" cried Miss B. "I'm sick of the sight of them. The elder sails along with that slow, majestic gait, as if they were of royal birth, and the ugly little one trots after her—never leaves her a minute. It's a wonder it never occurs to her that she may be in the way when a pretty girl is talking to a gentleman."

"Her sister does not think her in the way," quietly said Miss C. "The reason she walks and moves slowly is because she is sub-

ject to terrible attacks which are brought on by rapid motion. Her sister never leaves her, because if she were not there to apply the remedies, the poor girl would die. There never was a more unselfish sacrifice of one life to another," she added warmly.

Her companion was silenced, but only for a few minutes.

"There is that stupid Miss Blank going away! That is a relief. When women get to be as old, and ugly, and uninteresting as that, they ought to be kept out of sight among their friends."

Miss C. hesitated a moment.

"Do you know that Miss Blank engaged two rooms for the entire season and has kept them filled with poor teachers, and widows, and mothers with sick babies, not one of whom would have been able to leave home but for her? She has given them happiness, and health, and perhaps new life. I heard this from one of them—not from herself," she added quickly.

And so on and on, one seeing the shadow in each character, the other the bright side.

The newcomer keenly inspected the faces of the two girls as they rose and passed him. Both were young and pretty. But one face was already lined with discontent and mean, vulgar thoughts, while the other turned on life eyes full of serene and joyful calm. Whatever their future lot, one will find only disappointment in the world; but to the other it will always be, as Charles Kingsley says, "full of sweet and noble souls."

QUEER CHANGE.

SHELLS, beans, pumpkin seeds, postage stamps, and scores of other things have been, and still are, used to make change; but it seems, if we may credit the report of a recent traveler, that Mexico has a "coinage" more odd and original than any of which we have yet heard.

"In one of the small towns I bought some limes, and gave the girl \$1.00 in payment. By way of change, she returned me forty-nine pieces of soap the size of a water cracker.

"I looked at her in astonishment, and she returned my look with equal surprise, when a police officer, who witnessed the incident, hastened to inform me that for small sums soap was the legal tender in many portions of the country.

"I examined my change, and found that each cake was stamped with the name of a town and of a manufacture authorized by the government. The cakes of soap were worth one and a half cents each. Afterward in my travel, I frequently received similar change.

"Many of the cakes showed signs of having been in the wash tub; but that, I discovered, was not at all uncommon. Provided the stamp was not obliterated, the soap did not lose any value as currency. Occasionally a man would borrow a cake of a friend, wash his hands, and return it with thanks. I made use of my pieces more than once in my bath, and subsequently spent them."—*Household.*

THE coffee fields of Brazil cover an area of two million acres and contain upwards of eight hundred million trees, that is, four hundred per acre, each tree producing on an average one pound of berries per annum. The industry finds employment for over eight hundred thousand men.

THE banana is the most productive of the fruits of the earth, being forty-four times more productive than the potato, and one hundred and thirty-one times more productive than wheat.



## Mission Fields.

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

### INFLUENCE.

I DROPPED a pebble in the stream:  
It sunk forever from my sight;  
A moment in the sun's warm beam  
A diamond sparkled pure and bright,  
Reflecting far its radiant light.  
A circle small, indeed, at first,  
Widened e'en midst the tempest's roar,  
Until at last it faintly burst  
And vanished on the further shore.

A frown, a scowl, an angry glance,  
A hasty or unguarded word,  
A formal bow, a look askance—  
These, quicker than a swift-winged bird,  
Pierce to the heart like two-edged sword;  
Spreading a baleful influence wide,  
They cast a mirksome shade and gloom  
Across life's rough and troubled tide,  
And reach unto the silent tomb.

A word, a look of sympathy,  
A penny generously bestowed,  
A simple act of courtesy,  
A kindly influence shed abroad  
And from the soul lift many a load.  
These angel deeds, grand and sublime,  
Like ripples on the restless sea,  
Sweep o'er the fretful stream of time  
And reach into eternity.

—Paul Clayton.

### INDIA. NO. 5.

#### The Introduction of the Gospel into India.

BY ELDER S. N. HASKELL.

WITHOUT biblical facts to direct the mind to right conclusions, there is no branch of knowledge but what would become vague and obscure. The Bible gives the leading facts in history and science without going into the minutæ that destroy the individuality of the person. There are reliable facts that carry the mind back somewhere about the time of the days of Abraham and a little before, which show that India and China were settled by individuals coming from the land of Shinar. But it is the eleventh chapter of Genesis alone that reveals the particular circumstances how, and the exact time when, these individuals first left that country to settle the remotest lands.

So with the early introduction of the gospel into India. When God poured out his Spirit on the day of Pentecost, "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Acts 2:5. This passage of Scripture not only reveals the fact that there were devout men in India, but some of them were attending the Pentecost at Jerusalem. It is but reasonable to conclude that thus, by God's providence, a knowledge of the truth was carried to India. It was twenty-nine years later that the apostle wrote to the Romans, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." Rom. 1:8. It must then have reached India. Again, in the tenth of Romans and the eighteenth verse, the apostle says: "Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." Four years later he writes to the Colossians as follows: "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth." Col. 1:5, 6.

It is evident, therefore, that within twenty-three years from the death of Christ, and

nineteen years from the ordination of the first two foreign missionaries (see Acts 13) it had gone into all the world and brought forth fruit as it had in Colosse. And it was preached in that city sufficiently to lead a company of the heathen to embrace the gospel, of sufficient importance for the apostle to write to them this epistle. He further states, in Col. 1:23, that the hope of the gospel which they had heard "was preached to every creature which is under heaven." Would anyone dare to say that India, with its teeming millions, a nation that could give music to Europe, and various sciences to the now more enlightened countries, and then had for five hundred years its reformers, Buddha, etc., who had carried a false religion to China, Japan, and the islands of the sea, was not included as having the gospel in such expressions as above alluded to?

Unreliable tradition has much to say about Paul's preaching in Great Britain, and Lazarus, whom Christ raised from the dead, preached in Gaul; Bartholomew, in Barthia; Andrew, in Russia; Thaddeus, in Edessa; Phillip, in Syria; Matthew, in Ethiopia; Judas the Zealot, in Arabia; and also of the wonderful works of Thomas in India. The marks in stone are now shown by the Romanists where Thomas fell when pierced by a spear in his back, after planting the gospel in that country. There can be no doubt but what these men were busy somewhere preaching the gospel and building up churches. They must have gone from country to country and watered the seed that was carried back from the day of Pentecost to the homes of the various individuals, who came from all parts of the world. Anyway, it is true, according to the inspired penman, that the gospel was so universally preached that the whole world had had an opportunity to have received it as early as A. D. 64.

A little later than this we find Christianity firmly planted in these far-away places, and subsequently the Romans claiming these countries as theirs. The history of the "Syrian Church in Malabar," India, is a very interesting one, although the origin of it is doubtful. The traditions current among the people go back to the preaching of Thomas, in the middle of the first century; but scholars suppose that a small colony from Antioch, Syria, landed here in the fourth century. But certain it is at the close of the sixteenth century the Romanists by their usual argument of persecution and force, succeeded in detaching from that body of Christians 80,000 members; but those who were in the interior refused to submit.

In 1816 the Church Missionary Society sent missionaries to labor among its members. At first the Syrian priests cooperated with them. In 1820 a Syrian college under the joint cooperation of the English church and the Syrian churches was opened for the education of young priests under the care of the Rev. Fenn, and forty-five students were enrolled. In connection with it there was a grammar school, in which forty-three boys were being educated, and, besides this, fifty-one parochial schools, where instruction was given to 142 children.

But in 1838 dissatisfaction began to manifest itself, which resulted in dissolving all connection with the English missionaries. Since then they exist but sadly degenerated, like all others who reject advance light. These facts are sufficient proof that in the first century the gospel was established in India, and from that time the Christian religion has had thousands of adherents.

Buchanan in his work speaks of Sabbatarians in India until modern times. It is quite evident that these Syrian Christians were seventh-day Christians; but the "mystery of iniquity," as in the case of the Abyssinians in Africa, corrupted them with the wine of Babylon. During the first centuries, history records the fact that delegates from India

visited the church councils in Europe. The above facts corroborate the Scripture testimony that even India in early times had as much light of the gospel as Colosse (Col. 1:5, 6, 29), and it also explains how there are traces of a knowledge of God and our Lord Jesus Christ in many of their heathen rites.

### A SHOP PAPERED WITH THE BIBLE.

A CORRESPONDENT of the *Friends of Missions* in Japan tells the following interesting story of a lady who went into a cake shop to buy some cakes for her children. While waiting for the cakes, she saw that the walls were papered with leaves from the Bible. This was so strange that she asked the old woman about it; and she told the lady that one day, passing by a book shop, she saw a pile of papers thrown away as useless. As her shop needed papering, she thought this was just the thing, and took some of it home, and pasted it over the walls. One evening her grandson came in, and began reading aloud from the paper on the walls.

The old woman was so interested in what she heard that she listened eagerly, and got all who would to read it to her. One day a young man came who asked her if she understood it, and whether she was a Christian. She told him how much she enjoyed hearing it, but she did not understand it much; so he promised to take her to church the next day. After this she attended regularly, and became an earnest Christian. She now keeps a stock of tracts by her, and into every little bag of cakes she drops one. Is not this encouraging? All that good came out of leaves of the Bible thrown away, which were considered of no use.—*Christian Advocate*.

THE sad lot of women in India should awaken the sympathies and efforts of all generous souls. Mr. Wright, of Tirumangalam, in the Madura Mission, in a recent letter speaks of hearing, while in his house, a piteous cry outside. On asking his teacher what it could be, the *munshi* replied, "Oh, that is probably some man beating his wife!" On going to the gate, Mr. Wright saw lying in the street a woman with scanty clothing and disheveled hair; her husband stood by her with his cudgel, a stick about two feet long of hard wood with a metal ring on each end. Two brothers of the woman were there also, and she was crying out, "I don't want to go with this man; he beats me and is cruel to me!" They had been married about three months and the young woman was in her teens. Her brothers and relatives abused her, refusing her food and shelter, since, according to Hindu customs, a woman must submit to any cruelty and indignity from her husband. And there is no remedy for such woes in Hinduism; only the gospel of Christ can bring deliverance from such barbarities.—*Missionary Review*.

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

### CHASTISEMENT.

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

I SAW a tender parent, kind and true,  
Chastise his child, the idol of his heart;  
I SAW the tear of sorrow in his eye,  
'Twas not his pleasure thus to cause the smart;  
The child he loved transgressed his just commands;  
Parental kindness drew the chastening rod;  
'Tis love that prompts the father thus to strive  
To lead his child to virtue and to God.

I saw a poor, afflicted child of God;  
Through devious wilds he sped his lonely way;  
Affliction's cup full oft his lips had pressed,  
And bitter grief had long beset his way;  
His heart began to sink beneath the load;  
Too heavy seemed to him the chastening rod;  
And as his faith began to fail, he cried,  
Alas! I am forsaken of my God.

Thy Father ne'er doth willingly afflict;  
Look up, desponding, tried, and tempted one;  
'Tis for thy profit that he doth chastise.  
Oh, trust, and humbly say, Thy will be done!  
Remember that the hottest fire will make  
The gold more pure, sooner consume the dross;  
'Tis that thou may'st his holiness partake  
That thou must suffer here, must bear the cross.

Forsake thee! no, he never can forsake  
Those who with humble faith on him rely.  
For thee, poor soul, his precious blood was spilt,  
And thou art as the apple of his eye.  
Oh, trust! Thy name is graven on his hands;  
Thou art the object of his special care;  
When thou art purified, made white and tried,  
Thou shalt with him abide in mansions fair.

—S. M. Swan.

### A VOLUNTARY TRIBUTE.

PERHAPS it is assuming too much to reckon Hon. James T. Ringgold, of Baltimore, among our workers, but he certainly did some good work for us when he volunteered to go to Paris, Tennessee, to defend our brethren who were indicted for Sunday labor. In that trial, which, with his skillful defense of the accused, became a mere farce, he was able to show up the decided meanness of the persecution. Mr. Ringgold was introduced to our General Conference at Battle Creek, Michigan, on the 28th ult, and made a few remarks. We give the following extract from his pertinent words:—

There are many things about your belief which I am not yet thoroughly acquainted with, and on some points as to which I have been enlightened, my mind yet remains in abeyance. It is what I do know of your belief, and what I have discovered for myself about the character and lives of the men who hold it, which has made me so earnestly desirous to learn more of the religion and to make the acquaintance of more among its followers.

I may say that the first great principle of yours with which I became acquainted struck me at once as the most marvelous tenet to be seriously maintained by a religious organization of which I had ever heard—and that was the absolute separation, not merely of other churches from the State, but of every form of religious belief, including even your own. How could I fail to be astounded? I had learned from all my study of history and philosophy, I had been taught from my boyhood, that toleration and zeal could never exist together.

Here I found you, a religious organization equaling any in fervor and devotion, and surpassing almost all in the minute application of your religious principles to every detail of your daily lives, and yet not only refraining from asking any preference over other religions at the hands of the civil power, but actually refusing to accept any such preference even when tendered to you. I say that this is something which not only astounded me at first, but which I have never ceased to contemplate with admiration and awe. Here is religion—and a Christian religion

too, let us be thankful for that—giving the lie to the wisdom of the ages, in this most important matter.

I have claimed for you in the East among my friends of other denominations that you have taken up Christianity where the martyrs laid it down, and I will further add that those who have molested you for the sake of your creed have taken up persecution where it was left by Nero and his successors. Acquit me of any self-exaltation, acquit me of any vain desire to flatter you with words which do not come straight from the heart, or which have in them the slightest taint of insincerity when I say that my making acquaintance with you and your church marks an era in my life, and involves for me the learning of the most valuable lesson that I have ever mastered; and that the proudest recollection of my life will always be that of the little part which I have been able to play in your defense.

And this reminds me that I have been asked to tell about what I saw in Paris, Tennessee, during the recent trials of your brethren there. Well, I may say that the thing which impressed and astonished me most in Paris was the reflection of myself in the looking-glass. For I felt that here was a spectacle at which the ages to come will surely wonder. If I had not had the experience brought home to me, I would never have believed that in this nineteenth century it were possible for a man to be called upon to cross the street to defend his fellowman from religious persecution—and here was I, who had traveled fifteen hundred miles in this enlightened age for no other purpose.

You have heard the glad tidings of great joy from Paris, Tennessee. You know that we won the victory all along the line, but you do not know how ashamed we were to win it. The enemy was so weak, and so poorly equipped for fight, that to beat him seemed like spanking a small child. But it had to be done; for the child was a very bad one. I mean no reflection on the State's attorney. He had no case. He made all that could be made out of nothing.

### FIELD NOTES.

THE London *Present Truth* notices an encouraging report of meetings held at Belfast, Ireland, by Elders O. O. Farnsworth and Francis Hope.

ELDER DAN. T. JONES will take up his residence in Boulder, Colorado, for a time, on account of his failing health, and his family, now in California, are preparing to meet him there.

It has been decided to reprint in book form the instructive discourses given in connection with the General Conference and published in the *Bulletin*. They contain highly important matter for the present time.

ELDER R. C. PORTER, whose health broke down through overwork previous to and during the General Conference, is now recuperating in Missouri. It is expected that he will resume his labors in the New England field when sufficiently recovered.

CALIFORNIA is called upon by the General Conference for further contributions of laborers for foreign fields. Brother Delos Lake and Sisters Georgia A. Burrus and Myrtle G. Griffis are detailed for India, and Brother A. S. Hickox for Queensland, Australia.

A LARGE interest is reported in meetings held by Brethren E. E. Franke and E. H. Russell, at Millington, Maryland. Previous prejudice had given way and a large attendance at the meetings was the result. A good omen was the large number of intelligent questions found in the question box, showing a spirit of earnest inquiry after the truth.

THE following officers of the International Tract Society were elected at the session held in connection with the General Conference: President, S. N. Haskell; Vice President, O. A. Olsen; Secretary, A. O. Tait; Treasurer, Lena Steinel; Executive Committee—S. N. Haskell, O. A. Olsen, J. N. Loughborough, J. H. Kellogg, W. C. White, A. R. Henry, A. O. Tait, I. H. Evans, L. T. Nicola.

THE first Sabbath meeting in the neighborhood of Lafayette, New Jersey, was held on February 25. A series of meetings were conducted there by Brother A. J. Howard.

ELDER O. A. OLSEN has been reelected president of the General Conference, and the following named persons to serve as Executive Committee: O. A. Olsen, S. N. Haskell, W. W. Prescott, J. N. Loughborough, W. C. White, A. J. Breed, R. A. Underwood, R. M. Kilgore, J. H. Durland.

THE newly-elected officers of the International Sabbath School Association are as follows: President, C. H. Jones; Vice President, J. H. Durland; Recording Secretary and Treasurer, M. H. Brown; Corresponding Secretary, Vesta J. Olsen; Executive Committee, C. H. Jones, J. H. Durland, M. H. Brown, J. O. Corliss, J. H. Morrison, W. A. Colcord, F. M. Wilcox, W. N. Glenn, G. W. Reaser.

### CAMP MEETING TENTS.

THE California general camp meeting will be held in Oakland, May 11-21. All who wish to rent tents will make application at once to E. A. Chapman, Pacific Press, Oakland. The prices of tents will be as usual: 10x12, \$4.00; 12x16, \$6.00; 14x19, \$7.00. S. N. HASKELL.

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

THE ATONEMENT. Part I, "An Atonement Consistent with Reason." Part II, "An Atonement as Revealed in the Bible." Pacific Press Pub. Co., Oakland, Cal. Cloth, \$1.00.



## 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, APRIL 2, 1893.

### THE RESURRECTION OF CHRIST.

[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, Matt. 28:1-10.

1. Now late on the Sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher.
2. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it.
3. His appearance was as lightning, and his raiment white as snow;
4. And for fear of him the watchers did quake, and became as dead men.
5. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which hath been crucified.
6. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay.
7. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him; lo, I have told you.
8. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.
9. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshiped him.
10. Then saith Jesus unto them, Fear not; go tell my brethren that they depart into Galilee, and there shall they see me.

Golden Text.—"Now hath Christ been raised from the dead, the first fruits of them that are asleep." 1 Cor. 15:20.

1. Who came first to the sepulcher to see Jesus? Verse 1. Compare with Mark 16:1 and Luke 24:1.
2. On what day did they come? Verse 1.
3. What is that day called which preceded this first day? Verse 1. Note 1.
4. What had occurred before the women reached the sepulcher? Verse 2, first part.
5. Through what agency was the tomb opened? Verse 2, second part. Note 2.
6. What description is given of this angel, and of the effect of his appearance upon the watchers? Verse 3.
7. What words of cheer did the angel speak to the women? Verses 5, 6.
8. What message did he give them? Verse 7. Note 3.
9. Where did they go? and with what emotions? Verse 8.
10. Who met them on the way? Verse 9, first part.
11. How did he greet them?
12. How did they receive him? Verse 9, last part.
13. What message did Jesus give them? Verse 10.
14. What was the resurrection? Golden text.

Ans.—A rising from the dead.

15. What is the cause of death?

"Then the lust, when it hath conceived, beareth sin; and the sin, when it is full grown, bringeth forth death." James 1:15.

16. Of what power, then, was the resurrection of Christ a demonstration?

"Whom God raised up, having loosed the pangs of death; because it was not possible that he should be holden of it." Acts 2:24. Note 4.

17. For what was Christ raised from the dead?

"Who was delivered up for our trespasses, and was raised for our justification." Rom. 4:25. Note 5.

18. What, then, does the resurrection mean to us? Note 5.

19. What is its memorial?

"Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection." Rom. 6:3-5. Note 6.

20. How is this power to be shown to the world? Note 6.

21. Is a day, then, a proper memorial of the resurrection?

22. What precious assurance comes to us in view of the resurrection?

"And I was dead, and behold, I am alive forever more, and I have the keys of death and of hades." Rev. 1:18.

"Yet a little while, and the world beholdeth Me no more, but ye behold Me; because I live, ye shall live also." John 14:19.

### NOTES.

1. **Now late on the Sabbath day.**—It is better for the student and teacher not to dwell on the difference in expression between the above from the Revised Version and that of the Common Version, "In the end of the Sabbath." Mark says, "When the Sabbath was past." It is well, however, in this time of Sabbath discussion, to note the fact so clearly expressed by all three of the synoptic gospels, that the day before the first day of the week is called by Inspiration "the Sabbath." The great fact of the lesson is the resurrection; let the student grasp the meaning of that.

2. **An angel.**—One of God's ministers. One angel smote in one night 185,000 Assyrians. 2 Kings 19:35. It was an angel which shut the lion's jaws and preserved Daniel. It was an angel which opened the prison doors, loosed the shackles which bound Peter, and made him go free. And the promise is that "the angel of the Lord encampeth round about them that fear him, and delivereth them." When the mere presence of one messenger of God, clad in the glory of heaven, struck down the strong Roman guard, what will it be to the wicked when Jesus will come with all the holy angels with him? To the righteous they will be, as was this angel to the women, messengers of cheer. The angels are ministering servants of God for his people. Heb. 1:14. To the wicked it will be a "consuming fire."

3. **Go quickly and tell.**—God gives us no blessings for selfish purposes. Not one gift has he bestowed but that he designs it shall be a blessing to others through the one to whom it is committed in trust. Do you want some blessing of the Lord; it always means greater responsibility in reference to others. **Go and tell** are the words of the gospel. This is the command of God; it is also the impulse of the Spirit of Christ received in the heart. See Luke 8:39; John 4:28, 29; 1:41, 45. Jesus gives the same message. Matt. 28:10.

4. **Not possible that He should be holden of it.**—Why?—Because he had no sin. He became sin for us, and died for every soul; but in his own character he had no sin; he was righteous and only righteous, and righteousness is life. (See Prov. 12:28; Rom. 5:18; 8:10.) In him was life (John 1:4; 5:26); and he had power to lay it down and power to take it again (John 10:18). Being the perfect righteousness of God, the grave could not hold him. The resurrection of Christ was therefore a demonstration of his power over sin, and the end of sin, or death.

5. **Raised for our justification.**—We are bought by the death of Christ, but we have not a dead Saviour. That redemption is effectual because Christ lives again; therefore we are "saved by his life." "He ever liveth to make intercession for us." Heb. 7:25. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2. As before stated, the resurrection of Christ is a demonstration of his power over sin and death. His life is therefore the power of righteousness. And he must ever live to impart and impute that righteousness to all that believe. See Rom. 3:22. And the life that the Christian lives is not his life, but Christ lives in him by faith. See Gal. 2:20. The resurrection, therefore, means to us "the power of an endless life," not for one day in a week or year, but every day of every week and year. It is for this Paul prays in Eph. 1:19, 20, that the saints might know, among other great blessings, "what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." That he might have this power Paul counted all earthly things but loss. See Phil. 3:7-10. He emptied himself, as did his Lord (Phil. 2:5-9), and Christ filled him with his own righteousness and life.

6. **Might walk in newness of life.**—The ordinance of baptism sets forth in form Christ's death, burial, and resurrection. This is just what is set forth as the great facts of the gospel in 1 Cor. 15:3, 4. By Christ's death he redeemed us from sin; his burial was a proof of his death; by his resurrection he triumphed over the power of sin and death. Baptism is the ceremony by which we put on Christ before the world. Gal. 3:27. We say to the world in that burial that we are dead to sin and that we rise to walk in newness of life. In other words, baptism is the marriage ceremony between the believer and Christ. But just the same as to the faithful wife joined to a true and loving husband, the marriage

ceremony is but the first day of a life of constantly growing joy, strength, and union, of which her daily devotion is an evidence, so to the Christian the act of baptism but marks the beginning of a life which is ever increasing in the knowledge of Christ, of which daily devotion to the service of God is an evidence. It is an ordinance which is brief in its administration, but which marks to the world the beginning of "the power of an endless life." The world has a right to judge whether Christ is risen or not by the lives of his followers. But when men lost the true significance of baptism, they substituted for its memorial, first a yearly day, and next a weekly day, neither of which, dear student, meets the requirement of God.

LESSON I.—SABBATH, APRIL 1, 1893.

### THE WORK OF REDEMPTION.

#### INTRODUCTORY NOTE.

WITH this lesson the Sabbath schools are introduced to a new series on the subject of the coming of the Lord. This series will continue three months. In the study of these lessons it is expected that the pupil will make an effort to commit the leading texts so as to repeat them without the Bible. It will be well to study the historical extracts until the substance of them can be readily given. As the day of the Lord is drawing near, those who are looking for him should be ready to give a reason for the hope that is in them. To do this means more than to point the hearer to the text in the Bible. It means that the believer is filled with that word, until it flows fresh from the mind. We should not be satisfied when we have looked up the texts that are given in the lessons, but should let these texts lead us to others on the same subject. If the student will do this, the study of the coming of the Lord will be a profitable study.—EDITOR.

#### Lesson Scriptures and Suggestive Questions.

1. In whom do we have redemption?  
"Being justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3:24.
2. What is the signification of the term? See note 1.
3. What did man lose by the fall?  
"Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." Rom. 5:12.  
"But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17.
4. When man was created, what was given to him?  
"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26.
5. To whom did he surrender this dominion?  
"And the devil said unto him, To thee will I give all this authority, and the glory of them; for it hath been delivered unto me; and to whomsoever I will I give it." Luke 4:6.
6. Then what needs to be done that man may be brought back to God's original plan? See note 2.
7. What is Christ made to believers?  
"But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption." 1 Cor. 1:30.
8. What does Jesus say of his own existence?  
"I am the Alpha and the Omega, the first and the last, the beginning and the end." Rev. 22:13.
9. What signification has the expression "alpha and omega"? See note 3.
10. What is the first step in the work of redemption?  
"In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace." Eph. 1:7.
11. Through whom does the forgiveness of sins come?  
"And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins." Matt. 1:21.  
"Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins." Acts 13:38.
12. When sins are pardoned, how does it affect the sinner's past life?  
"If we confess our sins, He is faithful and righteous



to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

13. How does the Lord look upon the forgiven one?

"Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin." Rom. 4:7, 8.

14. What does forgiveness or justification bring?

"Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ." Rom. 5:1.

15. Why have we peace?

"There is therefore now no condemnation to them that are in Christ Jesus." Rom. 8:1.

16. What has Christ given to everyone whom he has redeemed from sin?

"Who also sealed us, and gave us the earnest of the Spirit in our hearts." 2 Cor. 1:22.

"In whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of promise." Eph. 1:13.

17. Of what is this Spirit an earnest or pledge?

"Which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory." Eph. 1:14.

18. To what time are believers sealed?

"And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption." Eph. 4:30.

NOTES.

1. THE original word from which our word "redemption" comes is defined by Bullinger as "the act of freeing or releasing; deliverance; redemption for one from guilt and punishment, brought about by expiation. Deliverance from the guilt and punishment of sin, and applying to the whole being, deliverance of the soul from sin, and the body from the grave."

2. IN listening to the words of Satan man lost his innocence, his life, and his dominion. In this he fell under condemnation. Before he disobeyed, he was innocent, or free from condemnation. In Rom. 5:16 we read that condemnation came upon man by sin. As soon as he transgressed, he showed his loss of innocence by hiding himself (Gen. 3:8, 10), and trembled when he heard the word of the Lord. This condemnation has passed on all (Rom. 5:18), so that the whole world stands guilty before God (Rom. 3:19). To be placed in his original position before his Creator, man must be redeemed from condemnation and death, and re-instated in his dominion.

3. THE Jews expressed the whole compass of things by "aleph" and "tau," the first and last letters of the Hebrew alphabet. But John was writing in the Greek, and accommodates it to the Greek alphabet, of which "alpha" and "omega" are the first and the last letters. By his word Christ spoke the worlds into existence (Ps. 33:6-9); and by the same word he upholds them (Heb. 1:3). It will be by the same word that he restores all things, thus making him the beginning and ending of all things.

News and Notes.

FOR THE WEEK ENDING MARCH 13.

RELIGIOUS.

—Rev. L. R. Woodward (Methodist), pastor of Eureka Circuit, this State, has been appointed Government Commissioner to Alaska. He hopes to carry on missionary work in connection with his governmental duties.

—A call has been issued for a conference in Pittsburg, Pa., on the 16th inst., of Prohibitionists, woman suffragists, and others interested in general reform of the government, to organize a new national party. It is signed by 1,800 Western Pennsylvania people, including many ministers and several prominent characters.

—It is said that six of the leading Jewish papers in the United States favor Sunday services instead of the usual Sabbath services. The Sunday innovation will no doubt become, in time, a recognized tradition of the elders. Having rejected the Lord, the time must come when they will ignore his law. The company that will stand in the judgment will "keep the commandments of God and the faith of Jesus" (Rev. 14:12). The two must stand together, for without the faith of Jesus no one can keep the commandments, and any attempt to do so is mockery of God.

—Great excitement prevailed at Swedesboro, New Jersey, on the 12th inst., on account of the excommunication of Priest Treacy by Bishop Carroll. Fifty members of the congregation, who sustained their pastor, were also excommunicated. An appeal is to be taken to Rome. The cause of the action is not dated in the press dispatch.

—There are many converts to Protestantism from the Catholic Church, and for this reason many people are credulous enough to believe that the papal power is waning, and eagerly look for a great hegira on that same road. But such overlook the mighty trend of Protestantism almost in a body toward the "Mother Church." Many of the converts from Rome will ere long find themselves unwittingly back in the "Mother's" arms, in principle if not in name.

—Lady Mary Elizabeth Herbert, in the *Dublin Review*, says: "If you ask a Russian peasant, 'What is meant by orthodoxy?' he will tell you that it consists of the following things: To be baptized a Christian; to wear on the breast a cross or a holy image of some sort; to adore Jesus Christ; to pray to the Blessed Virgin and all the saints; to keep the feasts of obligation; to fast at the appointed seasons; to venerate the priests and religious order; to receive the sacraments and attend to one's religious duties."

—A number of the students of the University of California have formed a society the purpose of which will be a scientific investigation of the religious thought of the world as shown in the world's religions, and an inquiry into various religious problems. The methods of research will be scientific, and the aim of the society practical. James Freeman Clarke's "Ten Great Religions" will be used as a basis of study. The Bible would be a great help in such a discussion, if there were any in the society who had sufficient practical knowledge of its contents to use it to advantage. But unfortunately the instruction imparted at the university has for several years been darkly shadowed by the modern evolution theory, whose vagaries are being forced into every department of popular education.

SECULAR.

—The California Legislature has passed an act exempting persons from taxation whose property is valued at less than \$500.

—Last week a large increase in the deaths by pneumonia and *la grippe*, and diseases of a kindred nature, was reported in New York City. The number reported was 210.

—An ominous sign of the times is seen in the singular spectacle of the Board of Trade of Kansas City suspending business to give a reception to a champion prize fighter.

—President Cleveland has withdrawn the Hawaiian Annexation Treaty from the Senate. It is now thought that a special commission will be sent to the islands to inquire into the situation of affairs.

—In this city, on the night of the 10th inst., two burglars were detected by two policemen in the act of opening a safe. A fight ensued, in which one of the burglars and Officer Cashin were killed. The other burglar escaped.

—A Panama correspondent says that a new revolution has broken out in Southern Honduras. The Revolutionists, with 1,000 men, under Generals Sierra and Bonilla, had captured the city of Cholutica, which was garrisoned by 1,500 troops.

—Mr. Cleveland is now experiencing the most trying effects of success, that of portioning out the spoils of office. There are dozens of applicants for every position, and necessarily many recent friends will be—to say the least—disappointed.

—San Diego, Cal., seems determined to try women for the City Board of Education. The design is to lift the Board out of politics. The Democrats, Republicans, and Populists have all nominated women in most of the wards. One woman is on all three of the tickets.

—Some English radical papers are drawing doleful pictures of the contrast between the lavish toilettes of the wealthy people and the general depression and harrowing condition of the working classes. This contrast is becoming more and more marked in all countries.

—European advices say that there are increasing omens of cholera calamity the coming summer. The disease has broken out, in spite of the wintry weather, in several sections. Russia's latest reports state that about 500 new cases are noted daily in the district of Kamenzpodols.

—War has been waging between rival factions of Chinese highbinders in San Francisco for several weeks, and the police determined to put a stop to it. So last week they raided the joss houses of both parties and demolished their patron idols, and this was followed up by the arrest of between thirty and forty of the belligerent celestials.

—A destructive fire occurred in Boston on the 10th inst. Some of the finest buildings in the city were destroyed, with a loss estimated at \$3,000,000. The fire also caused the death of twenty or more persons, and many others were seriously injured by jumping from windows or being burned.

—A Vienna dispatch of the 9th inst. says that Lichtenwacht, a village of 1,100 inhabitants, in Lower Austria, has been swept by a terrific thunderstorm, lasting fifteen hours. Many houses were struck by lightning, five persons were struck dead in the streets, and seven perished in the burning buildings.

—The grand jury of Atlanta, Georgia, have ignored the verdict of the lunacy commission in the case of Miss Julia Force, who recently killed two of her sisters. The jury claims that the decision of insanity was brought about by the influence of Miss Force's attorney and her friends, and she will have to stand trial.

—A Miss Little, who had been employed in the Assembly post office at Sacramento, went last week to Ogden to meet and marry a railroad conductor named James. Ten hours after her marriage she shot herself to death with a revolver. The couple were first cousins, and her parents had opposed the marriage. No reason was assigned for the deed.

—An immense ice gorge in the Susquehanna River at Wilkesbarre, Pa., went out on the 10th inst. with a tremendous crash. The town of Plainsville was submerged, trains were stalled, and the village of Port Bowkeley was inundated. The whole country along the stream was afloat, and at Pittston the flood was twenty-three feet above low-water mark. So says a press dispatch.

—Additional reports from the South indicate that the damage by the great cyclone mentioned last week was greater than at first supposed. An Atlanta, Georgia, dispatch says that in Troupe County the storm swept away nearly all the farmhouses, scattering all their supplies. At Meridian, Miss., the mayor has called for contributions for the distressed people at Marion, Toombs, Kowane, Pachuta, and Burnett.

—The suggestion that the emperor of Austria is about to abdicate the throne is another cause for a sensation in European government affairs. The triple alliance between Austria, Italy, and Germany is weakening, because Austria and Italy cannot long sustain the financial cost. Germany has the most at stake, hence the young emperor is uneasy. A visit to Italy is contemplated, for an interview with King Humbert and the pope.

—The town of Sandgate, Kent County, England, was practically destroyed on the 5th inst. by the ground giving way for about a mile square, and sinking several feet. The incident was accompanied by loud rumbling, and noxious vapors issued from the breaks in the ground. The report says two hundred houses were totally destroyed, and the others rendered uninhabitable. The landslide is supposed to have been caused by the waves of the sea undermining the low cliff on which the town is built.

—The skeletons of forty-three soldiers and forty-five horses were recently discovered by mining prospectors in New Mexico. They are said to be the remains of a company sent out from Fort Marcy in 1879 in pursuit of Apache Indians. It has always been supposed that the company had been annihilated by the Indians, as no tidings had ever been received from them after leaving the fort. But it is quite evident that they were poisoned by drinking the water of a poison spring near their camp. The arms and ammunitions of the company were undisturbed, which would not have been the case had they been massacred by Indians.

—A terrible tale of disaster comes from Tomsk, Siberia. While on their way to that city a party of exiles encountered a terrific snowstorm. They were then six hours' march from their destination. Heavier and heavier became the fall of snow, and the wind grew in intensity. In one hour all traces of the road were lost. In two hours most of the men were exhausted. Then came a heartrending scene. One after another, the exiles would stumble and fall, each drawing with him two or three of his comrades, who were chained to him. No assistance was offered by the rest, however, and the weary party marched on, leaving the fallen ones to their fate. Of 374 prisoners only 91 survived.

—News of a hurricane at Tamatave, on the east coast of Madagascar, on February 22, was received in Paris on the 6th inst. The wind came from the sea, and first struck vessels near the mouth of the bay. The *Alsimo*, a French ship, was stripped almost instantly of masts and rigging, and a few minutes later went to the bottom with all on board. Five coasting vessels anchored within the harbor foundered almost simultaneously, and but ten men of the crews were saved. Four other coasters sank before the storm passed. In Tamatave the streets were swept clean of people and vehicles in a minute. Twenty-two of the best buildings in the place and a large number of huts were wrecked. Four sugar factories were leveled to the ground. Many lives were lost.



# Signs of the Times

OAKLAND, CAL., MONDAY, MARCH 20, 1893.

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It has been voted by the General Conference that our able contemporary, the *Present Truth*, published in London, be changed from a semimonthly to a weekly, and that Brother L. A. Smith go to London to assist Elder Waggoner in the editorial work. This is a good move, and of course will be a successful one.

THERE can be no Christian union outside of Jesus Christ. When all of Christ's followers are one with him, they will be one with each other. Let him be recognized as the head, and there will be no divisions in his spiritual body, the church of God. In him there is union and peace, but apart from him all is discord and division.

IN order to succeed in the Christian life there must be a daily consecration to God. We live one day at a time, and day by day and hour by hour we must consecrate to God every purpose and object of life. Lay all before him, your plans to change or lay aside as his providence may direct. "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me."

A REMARKABLE "Public Letter on the Sunday Closing" appears in the *New York Christian Advocate* of the 2d inst. It is addressed to Mr. Durborrow, chairman of the Congressional Select Committee on the Columbian Exposition. The remarkable thing about the letter is that it emphasizes the fact that in the act of Congress providing that the exposition should be closed on Sunday, the nation assumes a religious attitude. It also claims that the repeal of the Sunday-closing act would be the "elimination of the Sabbath . . . from its [the nation's] statute books." Then it is not only the opponents of the Sunday-closing act who observe that the act was religious legislation,—placing Sunday on the statute books as the sabbath to be recognized by the civil law,—but the friends of the act admit it to be so. There can be no evading the fact that the nation has established by law a religious tenet, an act expressly forbidden by the First Amendment to the Constitution. The Sunday sabbath becomes, by this act, the one religious badge of this nation. It has for centuries been the special badge or mark of authority held up to the world by the papal power. Can any-

one fail, in the light of Revelation 13, to see the force of the image which the nation has set up? Having set up the image, will it fail to command the worship predicted by the prophecy? And when the decree goes forth, our duty is made plain. The warning must go: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10.

SCHOOLS where a limited number of young men are received to train for gambling are among the latest additions of Chicago's already numerous agencies for evil. It is said that for forty dollars the bright student may be fitted in one month for this life of vice. No doubt many such devil traps might be found in all of our large cities. How many canker spots of sin and iniquity like the above, and even worse, if possible, our large cities contain, the judgment only will reveal. Evil doers may ease their guilty consciences now with the thought that because God interferes not with their iniquitous doings therefore he sees not nor regards. Let not such ones flatter themselves that God is like unto sinful man. Long-delayed justice will in God's own time be executed against every evil doer and every evil work.

PRESIDENT CLEVELAND refused to receive callers on Sunday, the day after his inauguration. And the *San Francisco Christian Advocate* says "his attitude on the Sunday question has greatly pleased the Christian people of this great nation." But suppose the President had "rested the Sabbath day according to the commandment," what would the "Christian people" and the *Advocate* have thought about it? This great "Christian nation" wouldn't have been a bit pleased; and why not?—Oh, "the majority," you know; the a tion of the majority, not the commandment of God, decides what is right! When King Saul disregarded the command of God, and spared the cattle and sheep of the Amalekites, he "greatly pleased" the people. When Pilate gave Christ into the hands of the mob, he "greatly pleased" the people. No man ever yet pleased the people and pleased God at the same time, when the people's pleasure was antagonistic to the commandments of God.

REV. DR. VAN DYKE (Presbyterian) says that there is "a determined and organized effort to introduce and apply a new test of orthodoxy in the Presbyterian Church," namely, "the inerrancy of the original autographs of the Holy Scriptures, as distinguished from the Holy Scriptures which we now possess." As to his own position he has this to say:—

I will have nothing to do with this theory of the inerrancy of the original autographs. I neither affirm nor deny it. Whether the original autographs were free from the difficulties which exist in the present text or not, is one of those things which no man can find out. The theory may be true, or it may be purely imaginary. God knows. I do not. I am perfectly contented with my ignorance. The Bible as it is is good enough for me. It is the word of God to my soul, a lamp unto my feet and a light unto my path, my only rule to direct me how to glorify God and enjoy him forever, my treasury of grace and comfort, my chart in life's stormy voyage, my deed and title to an inheritance with the saints in light, my sure word of prophecy whereunto I have taken heed until the day dawn and the daystar, Christ, arose in my heart.

THE *American Sentinel* truthfully says that "the principle of a mild religious law is just as evil as the principle of a harsh religious law. Civil laws enforcing religious doctrines always begin mildly. They could not obtain prestige at all if suddenly thrown before the people in an extreme form. The first Sunday law was very mild, only affecting the town people and public officials. Many of these were favored by the law, and the country people were favored by exemption. But about forty years afterward the sentiment had grown to such an extent that the Council of Laodicea was emboldened to pronounce it heresy to observe the seventh day. And so the spirit of intolerance and persecution grew into the cruelties of the Inquisition. A people

are only prepared for extreme violence by the practice of lesser evils. But as "he that hateth his brother is a murderer," so in the milder forms of persecution lurk the seeds of the grosser cruelties. Thus the men who at first ask for Sunday laws with mild penalties and many exemptions, become hardened to clamor for "severer penalties and fewer exemptions."

MR. W. F. STEAD, editor of the *Review of Reviews*, according to a recent issue of the *Christian Commonwealth* of London, has been having what is termed "some singular psychical, or other phenomena, in his own experience." He claims that his hand, independent of his will or any visible force, has written messages from absent friends. He has been able to form a connection of thought with persons who were many miles away, and hold mental converse with them. He also claims to hold converse with an intelligence of the spirit world. Mr. Stead flatters himself that he has discovered some higher power of the mind of man, which he trusts by further development may prove of greater value in transmitting thought than any known mechanical device. But let not the editor of the *Review of Reviews* flatter himself that his discovery is that of a new power or hitherto unknown force in the mental endowment of the race. It may be a new phase, but it is the manifestation of the same science whereby the soothsayers and necromancers and diviners of the past prospered, and oftentimes told marvelous things. It is but a new manifestation of modern Spiritualism, and its source is the same, whether coming through a man of influence like Mr. Stead, or through the most ignorant devotee of the system. Many of the so-called "psychical phenomena" of to-day are but the workings of the crafty enemy of souls, who is putting forth every effort and using every argument and subterfuge to trap the unwary, and drown souls in perdition at last. While we should stand prepared to discern the manifestations of the Spirit of God, and follow where it leads, let us be watchful in avoiding the counterfeit, in whatever form, or under whatever name, nature, or claim it may turn up. This is an age of counterfeits and delusions. But the presence of counterfeits denotes the existence of the genuine and true. God's Spirit will work mightily in the last days. Satan will try to oppose its power and counterfeit its claims by miracles and lying wonders. But he who makes God his refuge will not be left to the deceivings of the enemy.

## CALIFORNIA CAMP MEETING.

THE coming camp meeting to be held at Oakland will in many respects be the most important camp meeting ever held in California. We have reached an important era in the history of this work as well as in the history of the gospel of Jesus Christ. For nearly fifty years we have looked forward to the time when the loud cry of the Third Angel's Message would come—the time of the latter rain, when the experience of the early church would be acted over again. That time has come. The mighty angel which is to come down from heaven and lighten the earth with his glory, has come and begun his work.

We have also looked forward to the time of the persecution of the two-horned beast of Revelation 13 which would mark the beginning of the end. We have entered upon this period. Advance moves are being made. The entire armies of heaven are on the move. It is for us to cooperate at the present time ere we are left to perish.

There will be help from the General Conference at this meeting. We write this thus early so that our brethren may at once begin to prepare for this general gathering. We expect them to be in season at this meeting. Bring your unconverted children and neighbors. Let the meeting be a subject of prayer.

S. N. HASKELL,  
Pres. Cal. Conf.

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