

Signs of the Times.

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

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MILTON C. WILCOX, EDITOR.

Christ's Coming.—More than eighteen hundred years ago the Man of Nazareth, overlooking the holy city from the brow of Olivet, then doomed because of its sins, predicted its destruction, the end of the gospel age, and his own coming.

There Shall Be Signs.—Of the latter event he declared that it would be ushered in by premonitions and indications unmistakable to every observer. He says: "And *there shall be signs* in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And *then* shall they see the Son of Man coming in a cloud with power and great glory." Luke 21: 25-27.

Signs Everywhere.—The above is certainly explicit. God declares that he will hang out in that generation prior to Christ's second coming (verses 31, 32) signs in the sidereal world, in the physical world, in the political world, and in the same discourse as given by Matthew and Mark, in the social and religious world. These signs are all before us; the coming of the Lord draweth nigh. The same thing—the proximity of the end—is foretold by symbolic prophecy. But to understand prophecy, to trace its fulfillment in history, requires thought and study, and none but the earnest or interested seekers are likely to pursue this line of study. It requires too much time and application for the average last-day human, and so the excuse would be, "I did not understand that Christ's coming was near; I could not comprehend the prophecies."

Sun, Moon, and Stars.—Therefore, to have men without excuse, God has hung out special signs everywhere, where all may see who will, all of which have been predicted by inspiration; and the fulfillment of the prediction, and the nature of the sign itself, carry

with them conviction to many of those who witness them. Take some of the prominent signs which have occurred since the birth of the last and greatest empire—America. Jesus predicted that between A.D. 1776 and 1798 there would be the darkening of the sun and moon, that is, this phenomenon would come *within the days* of papal persecution, *after the persecution* had ceased. The days of persecution began A.D. 538 and continued to 1798. The *persecution* of the days ended in 1776, when Maria Theresa, of Austria, granted toleration of all creeds, and the broad wings of America were spread for a shelter to the oppressed. Just after that—"immediately after the tribulation of those days" (Matt. 24: 29), "in those days, after that tribulation" (Mark 13: 24)—the sun was supernaturally darkened, namely, on May 19, 1780, noted by historians as "the dark day," and for which science can give no satisfactory reason. The following night, although the moon was at the full, was so dark that one writer says, "A sheet of white paper held within a few inches of the eye, was equally invisible with the blackest velvet." Nov. 13, 1833, came the great meteoric shower, covering two-thirds of the earth's surface. Each of these carried to observers the conviction that they were precursors of Christ's second coming.

"Distress of Nations."—Have we seen it? Are we not now seeing it? True, there has been distress in the past, but those were in times when men did not profess the wisdom and piety they do now. Invention had not then cheapened the necessities of life. The art of production of foods and their rapid transportation to the needy communities did not then exist as they now exist. But the nations are in distress, and strong men and willing women are begging for work, and earnest souls look upon it and cry, "How long? O Lord, how long?"

"With Perplexity."—The conditions of things in the social and political world are perplexing. The wisest social and political economists, the greatest statesmen, the most ardent reformers and philanthropists, have endeavored and are endeavoring to find some way out of the difficulty, but the study, the time, the conferences, have left practical problems mostly untouched. They have, however, shown that the union between the conferees existed in only one thing, namely, that something must be done. And this is its present status; and in the meantime souls and bodies are starving and dying.

"Men's Hearts Failing Them for Fear."—And it is so. All over the earth men are waiting in fearful expectation for the unexpected. They know not what will come next. Wars and rumors of wars, labor troubles and strikes, socialism, anarchism, nihilism, in all their various forms, threaten the very foundation of order, and, on the other extreme, greed of gold and monopoly and corporation are crushing the very life from the individual.

"Perilous Times."—Yes, the times are perilous. Inspiration predicts it for "the last days." In these days it has come; and one of the great causes of it all is the condition of the professed church of Christ. For the perilous times are here, "for [because] men are lovers of their own selves, covetous, boasters, . . . high minded, lovers of pleasures more than lovers of God; having a *form of godliness, but denying the power* thereof." 2 Tim. 3: 1-5. Such is the picture drawn by inspiration of the professed but popular church in "the last days." God designed her to be "the salt of the earth," "the light of the world," but she has turned from the true Light, and is walking in "the sparks of her own kindling." The very church which should have been a conservator of righteousness has turned from some of the plainest precepts of God's rule of righteousness. Her example says, "It shall be well with the wicked;" and from that example the wicked turn from God's word, and walk on in worse condemnation.

Christ Is Coming.—We do not despair. We are not pessimistic. The above are the facts, but they are omens of the coming dawn. The lovers of Christ and his truth will heed the warnings, will welcome the signs, will rejoice that *he* is coming, will labor for the souls in darkness, in peril, in want and misery and woe. And God is merciful, and Christ will save. Despite all the backslidings of the church, despite all the sins of man, the merciful, mighty, pitiful Christ still pleads for all to come to him *for present salvation now*, that he may come *for them with eternal salvation then*. Those who will heed his call will be glad to know that his presence is near, will welcome his coming, will greet him as the best of all best friends, and will joy in his presence with singing. "Even so, Lord Jesus, come quickly."

The Religion of Kossuth.—The religion of Kossuth, the great Hungarian patriot who just passed away, is now a matter of much discussion, the Roman Catholics claiming that he received communion from a Roman

Catholic priest just before his death, although he had been a Protestant all his life. Well, supposing he did, what of it? How does this affect the truth or falsity of Roman Catholicism or Protestantism? Personal faith in the Lord Jesus Christ through God's word is the true basis of Protestantism and of Christianity, and great men or great names are of no weight or worth. With error, however, it is different. "Have any of the rulers or of the Pharisees believed?" was the question asked in Christ's day and in the times of all reformations. It is well to remember that in true Christianity there are "not many wise men after the flesh, not many mighty, not many noble," but "God hath chosen the weak things of the world to confound the things which are mighty;" "that no flesh should glory in his presence." It is all in Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." He who knows Christ will not glory in great men nor names, but in the one Man and the one name—Jesus.

CONDITIONS—WARNINGS—DUTIES.

In the fifth chapter of the Epistle of James are words which are especially applicable at the present time. They are as follows:—

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord." Verses 1-7.

The above scripture is a most solemn message of warning and admonition, as well as a prediction of what would be in the last days. A volume might be written upon it; we have space to notice but a few points:—

1. God warns the rich men, in unmistakable language, that miseries are coming upon them, because of their hoarded riches, which would witness against them in the days of trouble. They "have heaped treasure together for the last days." And how true it is! A generation ago a man was considered to have fabulous wealth who was worth a million dollars, and the millionaires in this country could be counted on the digits of both hands, but now they are many as compared with that time, and their riches are counted by the tens and hundreds of millions. We have not before us definite statistics of the present or past year. But in 1890 the *New York Journal* estimated the wealth of one hundred and sixty-six persons in this nation to aggregate the vast sum of *two billion four hundred and fifty-six million dollars* (\$2,456,000,000), in fortunes varying from \$3,000,000 to \$150,000,000. One of these very men, at that time worth \$135,000,000, is now estimated to be worth over \$200,000,000.

Here is wealth enough in the hands of one

hundred and sixty-six men to give the sum of nearly twoscore dollars to every man, woman, and child in this country. Were they to give on an average a million each to the three million deserving poor of this country, it would amount to the sum of \$55 each, and it would leave these millionaires with an average fortune of nearly \$15,000,000 each. But the wealth is not given. Dives lives in his luxury still, while Lazarus lies at his gate begging for crumbs.

2. The Scripture charges that these riches, in part at least, have been gotten by the oppression of the poor. "The hire of the laborers who have reaped down your fields which is of you kept back by fraud," is a general expression covering all oppression of the poor. We are aware that many of the poor are improvident, intemperate, and unwise. We believe that they have greater enemies in rum and tobacco than they have in the rich, but this does not excuse the rich. The poor man is as much justified in the indulgence of his beer, his grog, his wretched five-cent cigars, and cheap, poisonous tobacco, as is the rich in his indulgence in the rare wines and brandies and costly Havanas.

We are also aware that much is said of the "honor" of these wealthy men; that they are members of churches in "good and regular standing;" that they have sometimes helped a poor widow to a five-dollar bill, or a favored servant who has given them his life, to a mere pittance of their hoarded store; that they give a paltry thousand, hundred thousand, or half million to some great enterprise, to purchase newspaper fame, while some of their poorest employes give proportionately for the cause of Christ ten times as much every week. We are aware of all of this exploiting and glorifying of wealth, this worship of plutocracy; and, oh, the meanness of it all!

The laws are framed in the interest of the rich, and in the interest of the great, greedy, graceless corporations and monopolies they control, which voraciously swallow up the business of every small dealer and tradesman, and drive into poverty thousands who might have won a competence and have been self-supporting. The record books of Heaven will sometime reveal the gigantic crimes in the name of law, and in despite of law, which these "irresponsible, soulless" corporations have committed, and at God's bar individual men shall give account. Political, commercial, marital, social crimes have been revealed in every State and in every large municipality against these last-day plutocrats; public opinion has been shocked for a little, and then the glitter of gold has silenced church and State and press. And the terrible drama—tragedy—goes on, while the great Juggernaut car of Mammon crushes underneath its wheels the poor, the weak, the needy, the more honorable.

3. We do not mean to say that there are not honorable wealthy men, for there are some, men who hold wealth and all that they have as a stewardship from God. There are dishonorable poor. But the wealth has controlling interests, and the poor are often what

the rich have taught them to be, or, from a human standpoint purely, compelled them to be. But God holds the wealthy responsible for the way they have used their means. He tells them that the cries of those oppressed by them have entered into his ears. Further than this, these rich men have not heeded the distress around them. They have "lived in pleasure upon the earth, and been wanton;" they have nourished their hearts, as in a day of slaughter; they have spent in feasting, for purely selfish pleasure, while professing the religion of Jesus Christ, that which would have fed the starving and afflicted poor, weeping under the cold shadows of their mansions or famishing in the wretched hovels for which furniture has been sold to pay rent to the devotees of Plutus and Bacchus. But God remembers it, and his judgment surely cometh. Take the following words, ascribed to Dr. Herbert Burrows, bishop of Westminster, London, preached three years ago Christmas, as a picture of what is:—

For years I have been one of you. My home was not where Christ's home was, with the masses, but with the classes who have an abundance of this world's goods. I have lived with the fashionable, with the wealthy, and I have been a dignitary of a church of the rich, and not of the poor. Without a protest I have mixed in the society of men and women whom Christ would have denounced as he did the scribes and Pharisees. In the house of lords I have silently sat side by side with the whoremongers and adulterers, and as silently have I welcomed as my personal friends high-born women—some of whom I see before me to-day—with whom no decent workman will allow his wife and daughter to associate.

I have seen among you, spreading like a canker, the lust of the flesh and the pride of life, and, instead of reproving you, as Christ would have done, I have taken refuge in generalities, and have not dared to denounce your individual sins. All this while there was going on around me in this huge city and through the land the surging, toiling life of humanity, the sorrow, the suffering, the poverty, the disease, the sin and shame which I realize but dimly, as something apart from my own existence, but for which I at last see clearly you and I have been, up to the present time, mostly to blame. We and our class have kept back by fraud the hire of the laborers who have reaped our fields; we have lived in pleasure on earth and been wanton; we have nourished our hearts, while we have starved the bodies of those to whom we owe the very bread we eat and the clothes we wear, and now we are condemning and killing at our very gates the people whose articulate cry is entering into the ears of the Lord of Sabaoth, whose faithful servants we pretend to be.

Take again the present condition of things in our own land—a land where there is an abundance of all that is needed to eat and wear. Look at the thousands in all our large cities who have been for months longing, begging for work, pawning from time to time furniture, books, clothing, for a morsel to eat, while wife and children grew day by day pale, pinched, and eager eyed for the absolute need of what the wealthy could have spared and never have missed. Look at the "industrial regiments" recruiting in all parts of our country, with their strange mixtures of politics and religion, of fanaticism and superstition, but with a terrible sense of need. Authorities place them under arrest; the light and heartless laugh at their uncouth appear-

ance; religious papers call them "fools," but have they not a cause? What shall they do? They have tried everything that worldly wisdom suggests; they are refused the privilege of what they are willing to do,—spending brawn and brain and life, if need be, for the needs of life,—they are ready to try anything which promises relief. Foolish they may be, but let no man call them fools till he has been where they are. Yet before God, and in the light of his word, we would rather share their responsibility to-day than that of the rich, rolling in his lavish treasure and hoarding his gold, unmindful of his neighbor's needs.

4. But these things bode peril. The crushed worm will at last turn. The peaceable poor without higher hope will turn anarchist. Slavery to rich men is breeding hatred; hatred is breeding contempt for the religion which the rich profess; and thousands are preparing to cast off all restraints, and say, as has been said before, "There is enough for all; let us go and take it." These are the perils which confront the rich. These are the miseries sure to come. Men may close their eyes to the black cloud rising rapidly above the horizon, but it will not prevent the coming storm. God and his law have been trampled underfoot by the professed church of Christ, and the harvest is almost ready for the reaping. Laugh who will now, but God has spoken; tomorrow will bring weeping to those who do not heed his warnings.

5. But will the poor be justified in this?—Nay, not before God. This earth is not all. This is not the only life. Christ is our example. "Consider Him who endured such contradiction of sinners against Himself." "Be patient, brethren, therefore [for the reason that Christ has undertaken your case], unto the coming of the Lord." "Patiently endure;" Christ did. Let no Christian join in these methods of worldly warfare, which in the end will result in disappointment and crime. Do all you can, by faithfulness, prudence, and economy, to earn an honest living. Help all the needy you are able; but bear, as did Christ, the oppression, the robbery, the injustice of men who are beyond the reach of ordinary justice and its regular channels. Commit your cause to the God of heaven. He has said, "Vengeance is mine; I will repay." In Christ alone is our hope. All else is failure.

PLEA FOR CLOSING THE FAIR ON SUNDAY.

WHEN the Midwinter Fair was first proposed, the ministers of San Francisco and Oakland announced that they would oppose Sunday opening, and various religious societies joined them. A decision was at last reached among the ministers of the various churches, and a statement formulated into a petition, and presented to the directors of the Fair. That petition did not materialize until a few days ago. The committee to present it made an appointment with the director general and the Executive Committee, but for some reason or other he failed to meet them, and on April 4 they presented their petition by messenger, and the next day it

was published in the San Francisco *Examiner*. The ministers say that an examination of this communication from the churches will show that its arguments are not based on ecclesiastical grounds, although in its substantial features we believe it is in accord with the published utterances of both Protestants and Catholics, as expressed in opposition to the opening of the gates of the Columbian Exposition on Sunday.

What is meant by *ecclesiastical* is not easy to see. It would seem that the ministers would desire that the public should understand by that that it is not *religious*, nor based on church opposition. But it certainly is based on religious grounds, for that they expressly state. They say they "view with alarm whatever threatens the great civil and *religious* institution so fundamental to the preservation of our national character and proper freedom, the Christian sabbath, commonly called Sunday." And again they speak of the "moral and *religious* attitude" of our State.

One of the first considerations which they present for the closing of the Fair is, "This is a Christian nation, so decided by the Supreme Court of the United States;" and, secondly, "All the great religious denominations of our country that accept the scholarly interpretations of the Bible as the standard of their faith and practice, oppose Sunday opening."

Something like six other considerations follow, all having a bearing to a greater or less extent on the religious phase of the subject. And they close by saying that if the gates are kept open, they will "protest against the act as an innovation un-American in its spirit and un-Christian in its tendencies." That is, the *church* people protest. Their protest is both religious and ecclesiastical.

In this carefully worded protest there is an endeavor to sail between Scylla and Charybdis, by saying that, while they oppose the introduction of the so-called continental Sunday, they do not seek to return to the so-called Puritan Sunday, and this is just where Rome stands. But the *object* which they seek is both un-American and un-Christian, as we have before shown, and, while a closed or open Fair on Sunday does not affect us in any way, we hope that the false claims of its religious and American character will be clearly seen. The "scholarly interpretation" of the Bible may make the seventh day the first day, but it is an interpretation which makes void the word of God. The Lord says, "Now consider what I say," not what scholars may interpret him as saying. The question is not a mere question of days, it is a question of the integrity of God's word and of faith in that word. We hope that Christians will not be confounded by the false issues which are raised concerning it. Righteousness is right doing, and the rule of right doing is God's law. "Righteousness exalteth a nation, but sin is a shame to any people." But following a false standard of right does not make righteousness. Sunday has no foundation whatever in God's word. It is not only an extra biblical institution, but it is antibiblical.

A Roman Archbishop on Liberty.—The New York Commandery of the Loyal Legion gives five dinners during the year, at Delmonico's, and its guest on April 4 was Archbishop

Ireland, who gave the address of the day, of which three solid columns of nonpareil were telegraphed to this coast. The address abounds in eloquent and well-rounded phrases, and contains many fine things on patriotism and liberty. Of America he says, "It is the country of human dignity and human liberty," principles which are as "old as the race," but which never blossomed and bore fruit in political life until the birth of this nation, although, he says, "it was taught in the sweet religion of Christ." That all men are equal "in its truth was as old as the race, but in practical realization almost unknown," are the words of the archbishop. But he says "this came at last, and it came in America." We do not suppose the archbishop realized it, and perhaps not one of his hearers at the feast did, but a more telling blow against the Church of Rome was never delivered. During more than a half score of centuries of that time when the principle was unknown to the world, the Church of Rome ruled in both Church and State. To her pontiffs bowed the various rulers of earth, and she swayed the power then which she still claims,—to depose every ruler who would not obey her dictates. And now to say that during that time true liberty and equality were not known is to lay it all at the door of the Roman Catholic Church. It certainly was not known, and Rome was responsible, and is responsible, for she holds to the same principles still. It never would have been known in these days had it not been for the Reformation. But we are about to lose it all.

Rome and Freedom of Speech.—It has been the boast of Rome, especially of late years, that she is the conservator of freedom and liberty, the founder of this nation, and the one in whose hands alone liberty is safe. The liberty which Rome grants has always been liberty to think as she does and to speak as she dictates. This has been manifest so many times that it scarcely seems worthy of notice again, and yet, under Rome's constant protestations, people seem to forget her true character. Ex-priest Slattery spoke on the subject "Why Priests Do not Wed," in Odd Fellows' Hall in San Francisco, April 4. Of course the lecturer was against Rome, but Mr. Slattery has as much right to antagonize Rome as Rome has to antagonize Mr. Slattery. But before the lecture concluded there were over 2,000 people gathered around the entrance to the hall, some of whom occasionally shouted, "Lynch him!" "Hang him!" "Kill him!" However, by the number of police on hand and the large crowd of Mr. Slattery's own supporters, he reached the street in safety and was driven away. "But," said one policeman, "that was a narrow escape; only one fool was needed to start the row, and the city receiving hospital and morgue would have had lots of new business on hand." That is the very spirit which Rome inculcates in her followers, and for which her teachings are responsible. And she never can be successfully fought with the same weapons which are used and advocated by ex-priest Slattery and his friends. The only weapons which will successfully meet Rome are the weapons not carnal, the armor furnished by the Lord Jesus Christ. Of course to use these weapons and this armor means, when Rome has the power, persecution. But it was through suffering that Christ conquered, and his church will conquer in the same way.

General Articles.

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

RESTING IN JESUS.

BY JOHN M'CARTHY.

Thou, the covert from the tempest,
Hiding place from storm and wind,
To thy shelter now I fly,
Knowing Thou art ever nigh;
Refuge only there I find
From the tempest.

There is sweet rest on Thy bosom,
Such as I have never known;
There reclining I have rest,
Leaning on Thy loving breast,
Kept and cherished as Thine own
On Thy bosom.

Thou of righteousness the Giver,
Canst Thy sanctity impart
To my worthless, sinful soul,
Thus to purge and make it whole
From all dross, my inmost heart,
In life's river.

E'en the burning desert dreary
Would be heaven if Thou art there;
For the fountain of Thy grace
Gladsome makes the desert place;
For Thy presence e'er doth cheer
The most weary.

Resting on Thy firm foundation,
Though earthquakes the whole world
shock,
Still securely I abide,
While I hide me in Thy side,
Thou, the sheltering, rifted Rock,
Sure Foundation.

In Thy hiding place I've nestled,
As a bird with injured wing
Seeks a nest in which to hide—
So I to Thy bleeding side
Flee, to cease my wandering,
In thee nestled.

Keep me, Jesus, daily, hourly,
Let me never go astray
Into sterile Lodebar,
But be thou my Guiding Star.
Thus shall I through life's short day
Be thine wholly.

CHRIST CAME TO BREAK SIN'S CHAIN.*

BY MRS. E. G. WHITE.

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

A great and infinite sacrifice has been made in our behalf. We are the objects of God's love, and he has shown to us that he identifies his interests with those of suffering humanity. As Christ has given himself for us, we should place a proper estimate upon the soul. He has given us heavenly endowments, done everything that a God could do, in order that we might not perish, but have everlasting life, the life that measures with the life of God. Can our finite minds grasp this great and wonderful fact?—Not unless we empty ourselves of vanity and break away from the bondage of Satan.

The mission of Christ to the world was to break the chain of Satan from the soul, and to set at liberty those that are bound. It cost an infinite price to deliver the captives of Satan from the captivity of sin. In the councils of heaven it was determined that Christ should die for the sins of the whole world. He laid aside his royal crown, his

royal robe, clothed his divinity with humanity, that he might touch humanity, and yet he was not received by the world. Goodness, mercy, and love attended his steps. He healed the sick, he comforted the desponding, brought hope to the despairing, and preached the gospel to the poor. Those who listened to his teaching did not need to consult a dictionary to find out his meaning. His words were so simple that a child could grasp his meaning. He did not take a text and then give a discourse on science, though he could have opened the mysteries of science to the world. He could have told the world that of which they had not dreamed. He did not preach from a newspaper, but he bent his energies toward one object,—the salvation of the lost. He did not build so grand a house of worship that the poor were excluded from its doors, but he sought the great thoroughfares of travel, and sought out the people, that they might hear the gracious tidings he had to bear to them. He would lead the multitudes to the seashore, and, in a fisherman's boat, would put out a little from the shore, and there preach to the people who thronged his steps.

Ministers of the gospel who believe that the end of all things is at hand, preach the gospel in simplicity to the people, preach the truth as it is in Jesus. Christ prayed before leaving his disciples, "Sanctify them through thy truth; thy word is truth." When the truth is received and believed, it will have a sanctifying effect upon the heart and character. Jesus came to earth that he might transform the character and develop in man the moral image of God. Oh, we must not meet Jesus unready! We do not desire that you shall miss your way. If we knew the value of the human soul, we would not be indifferent to our own salvation or to that of others.

Jesus, the Prince of life, took the battle field to meet and to contend with the prince of darkness, and to dispute his claims. From the time of his birth until he hung on Calvary's cross he warred with the evil one in our behalf. His purity of character was a rebuke to the world, and men hated him because of his divine and holy character. He did not come to our world as an angel of glory, but as a man. He was made in the likeness of sinful flesh, and condemned sin in the flesh. With his human arm he encircled the race, and with his divine arm he grasped the throne of the infinite, linked man with God, and earth with heaven. Oh, who are there who are collaborators with Christ, who are feeding the starving flock of God?

We read concerning the mission of Christ as it was announced by himself in Nazareth, and can understand what is the character of the work that the follower of Christ must do: "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The work of Christ was to rescue

those who were bowed down by the power of Satan, and to set them free from his yoke of bondage. Then why is it that so many choose to remain bound to Satan's chariot? Why is it that men do not accept of God's promises?—The reason is that Satan is presenting to every human intelligence the temptations he presented to Christ in the wilderness, and they are carried away with his delusions. They look on the things that are temporal, and lose sight of that which is spiritual and eternal; they do not realize the value of the exceeding and eternal weight of glory. They permit the business of this life to engross their attention and to take up their time.

Christ has sent forth an invitation bidding men to the marriage supper of the Lamb, but, as it is represented in the Bible, "they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." These matters of temporal interest were of more value in the minds of those who were bidden to the wedding than the eternal weight of glory.

On every side we see that it is the affairs of this life that are engaging the minds and affections of men. Christ came to break the spell of infatuation that Satan has wrought upon the human mind. He came to bring eternity to our view, in order that we should not lose heaven out of our reckoning, but extend our vision beyond the things of this life.

Many do not know God, they do not know Jesus Christ, whom he hath sent. If they did, do you think man would engage in a business that would ruin his fellow-men? Would there be found in the world the public houses that now abound on every side? Would you see men in the possession of reason going into public houses to sell it for a draught of liquor, and coming out madmen? Look at that man who has entered the public house and has come out again. Look at his bleared eyes, at his countenance, from which all intelligence has departed. His tongue is thick; his words are of a low, sensual character. His lips utter that which is degrading and profane. Nature protests that she has never made him what he is. He is the slave of habit, but Christ came that he might set at liberty those who are bound. The Lord declares, "Ye are laborers together with God;" but are these men who sell the vile poison which degrades men to a level below the brute creation, laborers together with God?

(Concluded next week.)

HEAVEN BEGUN.

It was said of an old Puritan that heaven was in him before he was in heaven. That is necessary for all of us; we must have heaven in us before we get into heaven. If we do not get to heaven before we die, we shall never get there afterward. An old Scotchman was asked whether he ever expected to go to heaven. "Why, man, I live there," was his quaint reply. Let us all live in those spiritual things which are the essential features of heaven. Often go there before you go to stay there. If you come down to-morrow

*Sermon at Middle Brighton camp ground, Victoria.

morning knowing and realizing that heaven is yours and that you will soon be there, those children will not worry you half so much. When you go out to your business or to your work, you will not be half so discontented when you know that this is not your rest, but that you have a rest on the hills eternal, whither your heart has already gone, and that there your portion is in the everlasting dwellings. "Lay hold on eternal life." "Get a hold of it now." It is a thing of the future, and it is a thing of the present; and even your part of it that is future can be, by faith, so realized and grasped as to be actually enjoyed while you are yet here.—C. H. Spurgeon.

PERSUASION VS. COMPULSION.

BY ELDER M. H. BROWN.

God is love, and his law is a reflex of his mind, a transcript of his character, hence his law is a law of love. Its commandments all grow out of the principle of love; hence love fulfills the law. Rom. 13:10. The Saviour, who came not to destroy the law, but to fulfill it (Matt. 5:17), and to magnify it and make it honorable (Isa. 42:21), had the law within his heart, and delighted in it (Ps. 40:7). This gives conclusive evidence that his service was a service of love. He himself declares, "I have kept my Father's commandments, and abide in his love." John 15:10.

Love leads to willing service and cheerful obedience, hence love is necessary to the fulfilling of the law. "This is the love of God that we keep his commandments." 1 John 5:3. This is the only service that God will accept, because when any other principle than love, or any other motive than to please God, actuates us in religious exercises or religious observances, we are governed by a wrong principle, by a selfish motive, and therefore we worship and serve the creature more than the Creator (Rom. 1:25), and have another god before the Lord.

Let us illustrate this point. When a person starts out in the service of God, or is baptized, or joins the church, or performs any religious duty, or refrains from doing what the Scriptures forbid, to advantage himself, or to please a friend, or because of public opinion or a popular sentiment, he exalts the creature above the Creator. He seeks selfish interests and the honor of men, and not the honor that comes from God only. That was the condition of the Jewish people in the time of Christ, and he speaks of it as an insuperable obstacle to their believing in him. John 5:44. "Without faith it is impossible to please him" (Heb. 11:6), and "whatsoever is not of faith is sin" (Rom. 14:23). Hence an outward, formal, religious observance that is not rendered in faith, to please God and honor him, must be rendered in unbelief, to please ourselves or our fellow-men. This is surely exalting and honoring the creature above the Creator, while professing to honor and worship God, and this is not only hypocrisy, but idolatry; and as such service and worship are not prompted by faith in God and inspired by love for him, they are sin against him.

Religious observance rendered because of human influence or pressure cannot be acceptable to God, because it is not prompted by the love of God and the influence of his Spirit. Moreover, such service or worship is

really given to that agency or power whose influence or pressure secured it, and not to God. When human power, whether exercised by the church or the State, leads us to the observance of the rites and ceremonies of religion, we render obedience to that power, and thus worship it, instead of rendering obedience to God and worshipping him. Hence it becomes a matter of vital importance to us all that we examine ourselves to see whether we be in the faith (2 Cor. 13:5), the faith once delivered to the saints (Jude 3); and have the faith of Jesus (Rev. 14:12), the faith which will enable us to seek the honor which comes from God only, and worship Him who made heaven and earth, the sea, and the fountains of waters, or to see whether we shall yield to earthly powers, and thus worship them by obeying the laws they make enforcing religious institutions.

From the principles already laid down, it must be evident that all worship or service must be voluntary and come from the heart to be acceptable to God, and that compulsory service is really but outward and formal, and, instead of being rendered to God, is given to the power which compels it.

OBEEDIENCE THE HIGHEST WORSHIP.

Obedience in the realm of religion is the highest form of worship, for it is the test of allegiance and loyalty; hence those who seek by law to enforce any religious observance or institution are really enforcing a false worship instead of the worship of God. This would be true whether the observance was commanded in the Scriptures or not; for if men outwardly observe a religious institution because it is enforced by civil law, their obedience is not rendered to God, but to the power enforcing the law, and thus they give their allegiance and worship to an earthly power instead of to the Lord of heaven. It is in this way that the beast and his image are worshiped. Rev. 13:11-15; 14:9.

All true Protestants know that the mystery of iniquity, which began to work in Paul's day and developed into the "man of sin," who sat in the temple of God and opposed and exalted himself above God (2 Thess. 2:3-7), was none other than the apostate church of Rome, symbolized in the Revelation by "Mystery, Babylon the Great, the Mother of Harlots." By forsaking her Lord and forming a connection with the State, she made use of the civil power to enforce obedience to her will, and thus caused those who submitted to her power to worship the beast, while those who refused to yield went down to martyrs' graves, and she is represented as drunken with their blood. Rev. 17:6.

In her history we have the logical result and the necessary fruit of compulsion in matters of religion, and, when placed in contrast with the life, character, and teachings of the Prince of Peace and his apostles, and the fruit of their unselfish labors in winning by love, beseeching, persuading, exhorting, and entreating the people to be reconciled to God, we have an object lesson which is wonderfully instructive to those who are willing to be taught of God.

When professed Protestants forsake their Lord by uniting with the world and seeking the power of the State to enforce their will upon the people in religious things, will not the same terrible results follow as were seen when the Church of Rome pursued the same course? Will not like causes produce like

results? When Protestants adopt the same principles and the same policy, and use the same means, that Rome did to extend her religion and advance her cause, do they not become Romanists in fact? and will not their work result as disastrously, and bring the same ruin in its train, as the work of Rome?

CHURCH AND STATE.

When Protestants gain control of the civil power, as they have now done in this country, and seek to use that power in the interest of their religion, they secure a union of Church and State, and make an image of the beast. And by controlling the civil power through threats and intimidation, and thus securing the passage and enforcement of laws pertaining to religious observances, they compel obedience to their will, and enforce the worship of the image of the beast, which they have made and set up. Thus professed Protestants, by abandoning the principles of the gospel of peace, and losing the Spirit of the Prince of Peace, and substituting compulsion for persuasion, and force for love, are repeating the history of Rome, and they cannot escape her fate if they continue to walk in her pathway. They have become so drunken with the wine of Babylon, and have so largely partaken of the spirit of antichrist, that they are deceived into believing that they are doing God's service when they compel obedience to their own will, and use the power of the State to enforce their own views, and endeavor to save the soul by punishing the body. This is the papal principle. This is the policy of Rome. It is not Christian, but manifestly antichristian.

The gospel of Christ is the power of God unto salvation. That power is the power of love in DRAWING, WINNING, PERSUADING, and it always leaves every man, however vile, the freedom of choice. "Whosoever will, let him come." Rev. 22:17. The world's Redeemer says, "Come unto me." He graciously invites all to come. He never asked, and would not accept, earthly power in carrying on his work, even when it was offered to him. He clearly taught that his kingdom is not of this world, and hence his servants could not fight or use force to advance it (John 18:36), and that those who take the sword (the emblem of human power) shall perish by the sword (Matt. 26:52).

When the Church appeals to the State for power to enforce obedience to her will in religious matters, she turns away from that gospel which is the power of God, she substitutes human for divine power, compulsion for persuasion, force for love, and law for gospel. Thus the ministers of the church become ministers of the law, to spy out, convict, fine, and imprison, and visit the extreme penalties of the law upon the very ones which Christ came not to condemn but to save. Are they doing the work of the Saviour while engaged in such work?—Nay, verily. Would they not better exemplify the life and teachings of the humble Man of Calvary if they would be truly ministers of the gospel, seeking by precept and example to lift the fallen, to aid the unfortunate, to minister to the sick and needy, to point sinners to the Lamb of God, and, like Jesus, go about doing good? Will the infidel, the skeptic, the heathen be won to Christ by law, with its pains and penalties, or by the gospel, with its gracious invitations, its tender ministrations, and its labors of love? The answer is obvious.

The golden rule forbids compulsion, and

teaches persuasion in matters of religion. It breathes the spirit of freedom, and will cause all who heed it to freely grant to others what they claim for themselves. It rules out of the fold of Christ the lordly bishops, the ambitious ecclesiastics, the self-inflated churchmen, who seek to lord it over God's heritage by arrogating to themselves divine authority, and claiming to be the representatives of God in executing the divine will upon those who, in their infallible (?) judgment, are violating the divine will. These professed servants of Jesus Christ, in the work they are doing and the position they are taking, are exalting themselves above their Lord, and following the example of the bishops of Rome. Christ would not judge between two brothers who disagreed in their property matters, saying, "Who made me a judge or a divider over you?" Luke 12:14. Now his professed servants are exalting themselves to judge between brethren, even in matters of faith and conscience, and they proceed to use all the earthly power they can grasp to uphold the one and punish the other. Do they not in this show that they are not the servants of Christ? They exalt themselves above him, and claim an authority and a power which he not only did not exercise, but which he expressly disclaimed, and thus it is seen that they partake of the spirit and nature of him who exalted himself above the stars of God, and declared that he would be like the Most High. Isa. 14:12-14.

The memorable words of the United States Senate report in 1829, in response to the clamor from the clergy at that time for legislation in behalf of Sunday observance, are words of truth and soberness. The stinging rebuke which is given, and the great principles of Christianity therein set forth, are as truthful and appropriate to-day as when they were first written, and even more sadly needed. We quote:—

Our Constitution recognizes no power other than that of persuasion, for enforcing religious observances. Let the professors of Christianity recommend their religion by deeds of benevolence, by Christian meekness, by lives of temperance and holiness. Let them combine their efforts to instruct the ignorant, to relieve the widow and the orphan, to promulgate to the world the gospel of their Saviour, recommending its precepts by their habitual example. . . . Their moral influence will then do infinitely more to advance the true interests of religion than any measure which they may call on Congress to enact.

Let every lover of liberty, and every lover of true Christianity, labor by precept and example to inculcate the principle taught in the golden rule, namely, persuasion based on love, which wins the heart, instead of compulsion based on fear, which makes hypocrites and idolaters, or martyrs, who choose to obey God rather than men.

HIS PURPOSE.—NOT many weeks ago, on a bright Sabbath morning, the preacher, having read his text, began a long paragraph with, "It is not my purpose this morning to," and the next with the same, so continuing till the eleventh, when twenty-five minutes were gone, and then took fifteen to expound the simple idea of the text, leaving no time for enforcement. A mother in Israel said to him, "Your real purpose you never announced after all." "Ah, what was that, pray?"—"To fill up the time." Such "padding" often accounts for the slim attendance and the dozing of those who from habit or conscience go to church, no matter what is said or sung.—*N. Y. Christian Advocate.*

A REVIEW OF SUNDAY LEGISLATION IN CENTURY NINETEEN. NO. 18.

BY PERCY T. MAGAN.

THE HOLY ROMAN EMPIRE—CONTINUED.

ON Christmas day A.D. 800, Charlemagne was crowned emperor of the Romans, by the hand of Pope Leo III. Then it was that the Holy Roman Empire was established and launched upon the troubled waters of religious-political strife. From that day forward until August 6, 1806, when, by the abdication of Francis II., the Holy Roman Empire came to an end, Europe knew but few peaceful days or quiet nights.¹

MEANING OF THE WORD "EMPEROR."

To the men of Old Rome and to the people who lived during the Middle Ages the word "emperor" signified much more than the title of "king." Augustus was the first Roman emperor. August, the eighth month of the year, derives its name from him. His name may well be taken as a synonym of the word "emperor." Augustus meant "powerful," "august," in the sense of supernaturally great. It was expressive of the thought contained in the word "augur-auguries." The augur was an official diviner who foretold events by the singing, chattering, or flight of birds. The emperor in Old Rome was always the Pontifex Maximus, i.e., chief priest. "Pontifex" is derived from two Latin words, "*pons*," which means a "bridge," and "*facere*," which means "to make." Pontifex gradually came to signify the bridge between heaven and earth, the connecting link between the divine and the human.² Says Bryce:—

It was not merely that he [the emperor] was like a modern king, the center of power and the dispenser of honor: his preëminence, broken by no comparison with other princes, by the ascending ranks of no aristocracy, *had in it something almost supernatural.*³

Again, the same writer speaks, if possible, with greater force and clearness:—

There is not a trace of the notion that the emperor reigns by an hereditary right of his own, or by the will of the people, for such a theory would have seemed to the men of the Middle Ages an absurd and wicked perversion of the true order. Nor do his powers come to him from those who choose him, *but from God*, who uses the electoral princes as mere instruments of nomination. Having such an origin, his rights exist irrespective of their actual exercise, and no voluntary abandonment, not even an express grant, can impair them.⁴

From all of this it is obvious beyond a doubt that the emperor was a semi-sacred character whose duty it was to look after the interests of the church as well as the affairs of the State. And when we find this title being bestowed by the pope, it will not be hard to understand how great obligation the emperor was under to advance the interests of the Church of Rome. Therefore, when Pope Leo III. crowned Charlemagne emperor of the Romans, it meant popery enforced by the secular arm throughout all his dominions. It meant ecclesiastical tyranny and clerical swindling. In the olden day, when "might was right," it was the soldiers who tendered the imperial diadem to the candidate for the purple; but now an ecclesiastical despotism

¹NOTE.—Professor Bryce states that the Holy Roman Empire was the creation of Otto the Great, who was crowned in A.D. 962. But he adds, "Substantially it is true, as well as technically, it was a prolongation of the empire of Charles [Charlemagne]."

²Vide "The Holy Roman Empire," chap. 6, par. 5.

³Vide Century Dictionary, Pontifex. Also James Freeman Clarke, "Ten Great Religions," vol. 1, chap. 8.

⁴Bryce, "The Holy Roman Empire," chap. 3, par. 7 (Italics mine).

⁵Id., chap. 15, par. 6 (Italics mine).

over not only the bodies, but over the minds, of men had succeeded the soldiery, and the pontiff bestowed the crown.

THE UNIVERSALITY "ETERNITY" OF ROME.

Ancient Rome was a universal kingdom, and the Romans believed that it was bound to endure as long as the sun and the moon. Her poets, her orators, her jurists confidently predicted her eternity. The men of the Middle Ages could not conceive of the world existing without the Roman Empire. In fact, the ancient Romans and the men of the Middle Ages thought that if Rome should fall the world must come to an end; for she to them was the state by which all things were upheld. This theory was held by the Christians of Constantine's time. Lactantius, who was tutor to the sons of Constantine, wrote: "When Rome, the head of the world, shall have fallen, who can doubt that the end has come of human things, aye, of the earth itself."

Universality and eternity in this connection were very closely related. Hence it was that even after Rome was divided into ten kingdoms,⁵ according to the word of the Lord, the dignitaries of the Papal Church refused to admit the fact, but sedulously set to work to bring about another universal empire under the old name. If they admitted that Rome had fallen they must needs recant their theory about the end of the world coming at the fall of Rome. But Rome recants nothing, although proved in the wrong to her very face. The Holy Roman Empire never was HOLY, nor by any kind of sound reasoning can it be said to have been ROMAN. It was an EMPIRE at only a very few periods of its career, and these periods were of exceedingly limited duration. It was a theory from first to last, and a hollow theory at that.

Now the prophecy had said that Rome should be divided;⁶ and Jesus had declared that before the end of the world there should be "wars and rumors of wars." More than this, the prophet distinctly stated that Rome when once divided should never be united again.⁷ The Papal Church said that Rome should not be divided, and when the Roman world was divided in spite of her, she was determined to unite it again. The Papal Church did her very best to prevent the making of modern languages, knowing that differences in language are a potent element in stirring up national hate in human breasts. She forbade the study of the subject of civil government, knowing that that would reveal the superiority of democracy over an ecclesiastical despotism, —government of the people, for the people, by the people, instead of government of the pope, by the pope, for the pope. She did everything she could to prevent the fulfillment of the word of God, which decreed that the face of Europe should be divided.

THEORY OF THE EMPIRE.

The theory of the empire rested upon the basis of one world-wide State and one world-wide Church. In other words, one empire was to fill the world and one church was to fill the empire; and that church was to be the Papal Church. Rome argued that if there were one world-wide empire, there could be no war. But God had said there should be war, and although the Papacy said there should not, there always was; and more than

⁵Dan. 2:31-33; 7:7, 24-28.

⁶Dan. 2:31-33, 41; 7:7, 24-28.

⁷Mark 13:7, 8.

⁸Dan. 2:41-45.

that, the Papacy herself was nearly always at the bottom of it and the prime instigator of it. But of course she only made war in order that the enemies of the church might be conquered, so that there might be peace.

Rome elevated Charlemagne, and his successors in office, to the imperial place. She next religiously inculcated her pet theory of governmental policy, which we give in the language of Bryce:—

The realistic philosophy, and the needs of a time when the only notion of civil or religious order was submission to authority, required the world State to be a monarchy; tradition, as well as the continuance of certain institutions, gave the monarch the name of Roman emperor. A king could not be a universal sovereign, for there were many kings; the emperor must be, for there had never been but one emperor; he had in older and brighter days been the actual lord of the civilized world; the seat of his power was placed beside that of the spiritual autocrat of Christendom. His functions will be seen most clearly if we deduce them from the leading principle of medieval mythology, *the exact correspondence of earth and heaven*. As God, in the midst of the celestial hierarchy, ruled blessed spirits in paradise, so the pope, his vicar, raised above priests, bishops, metropolitans, reigned over the souls of mortal men below.⁹

Let us understand the latter part of this quotation before proceeding. Read the last sentence of the quotation carefully. According to this doctrine the pope usurps the place of God entirely on earth, and reigns in the place of Jesus Christ over the souls of men. Then what becomes of Christ on earth? Why, he is driven off the earth and out of the hearts of men, and the Papacy put in his place. Christ said to his disciples, "But he not ye called rabbi [master]; for one is your Master, even Christ; and all ye are brethren."¹⁰ But according to the doctrine quoted above the pope is MASTER over the souls of men, in the place of Christ. But the Bible ascribes that piece of usurpation to the "mystery of iniquity." Paul wrote to the Corinthians: "Know ye not that your body is the temple of the Holy Ghost which is in you?"¹¹ And again to the Romans: "As many as are led by the Spirit of God, they are the sons of God."¹² These verses reveal God's methods of making men holy through faith in Jesus Christ. By this, God's own plan, the Holy Spirit reigns in and "over the souls of mortal men below." But Paul said of the "mystery of iniquity," "He as God sitteth in the temple of God, showing himself that he is God."¹³ And according to the history just cited the papal theory is that the pope reigns "over the souls of mortal men below." But this is the place and prerogative of God, according to his own divine word. So therefore there is no escaping the conclusion that the Papacy is the "man of sin"—"the mystery of iniquity." Now read more "medieval mythology":—

But as God is Lord of earth as well as of heaven, so must he (the *imperator celestis*) be represented by a second earthly viceroys, the emperor (*imperator terrenus*), whose authority shall be of and for this present life. And as in this present world the soul cannot act save through the body, while yet the body is no more than an instrument and means for the soul's manifestation, so must there be a rule and care of men's bodies as well as of their souls, yet subordinated always to the well being of that which is the purer and the more enduring. It is under the emblem of soul and body that the relation of the papal and imperial power is presented to us throughout the Middle Ages. The pope, as God's vicar in matters spiritual, is to lead men to eternal life; the emperor,

as vicar in matters temporal, must so control them in their dealings with one another that they may be able to pursue undisturbed the spiritual life, and thereby obtain the same supreme and common end of everlasting happiness. In this view of the object his chief duty is to maintain peace in the world, while toward the church his position is that of advocate, a title borrowed from the practice adopted by churches and monasteries of choosing some powerful baron to protect their lands and lead their tenants to war. The functions of advocacy are twofold: at home to make the Christian people obedient to the priesthood, and to execute their decrees upon heretics and sinners; abroad to propagate the faith among the heathen, not sparing to use carnal weapons. Thus does the emperor answer in every point to his antitype, the pope; his power being yet of a lower rank, created on the analogy of the papal, as the papal itself had been modeled after the elder empire.¹⁴

(To be continued.)

THE LORD'S PRAYER. NO. 4.

BY ELDER R. A. UNDERWOOD.

"AND lead us not into temptation." God does not tempt any man. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man." James 1:12, 13. This being so, why, then, should we pray, "Lead us not into temptation"?

One translation renders this, "Abandon us not unto trial [i. e., do not leave us when in trial], but deliver us from evil." It is necessary that man should be tested to prove his fitness for the glorious gift of immortality. Unless there is something to try man's integrity, he knows not his own weakness. This is illustrated by the children of Israel in following the customs and idol worship of the heathen nations around them. The Lord said concerning them: "I also will not henceforth drive out any from before them of the nations which Joshua left when he died; that through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not." Judges 2:21, 22. It is not for man's best good, while on probation, to have temptation all removed, for it is through temptation that the gold in his character is revealed. Notice the following scriptures, speaking of the saints: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be [some translate, "since it is necessary"], ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:5-7. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:5, 6. "As many as I love, I rebuke and chasten." Rev. 3:19.

Sometimes the chastening hand of God is upon us because we need correcting and will learn righteousness only by this means. Sometimes it comes to us to give us an experience under trial that will fit us to labor for those who may be called to pass through

these experiences. The apostle speaks of this in the first chapter of second Corinthians, as follows:—

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." "And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation."

Therefore, whether it is for our own salvation, or for the salvation of others, that we are tried in the furnace of afflictions; we should praise God for it all, and in faith ask God not to leave us alone in the trial, but deliver us from the evil.

"For thine is the kingdom, and the power, and the glory, forever. Amen." No one can repeat this closing sentence of this most wonderful prayer understandingly and take any glory to himself in his or others' salvation. It excludes all salvation by merit or by works of man. It acknowledges that all the power to do the will of God is of God and not of man. It recognizes God as having all power in heaven and in earth, and that we, his children, are connected with this regenerating, saving, keeping power. And Christ is the manifestation of God to us. Without Christ we can do nothing. To him belongs the glory for what he hath wrought. It is the self-confidence, the self-trusting, the self-glorifying spirit of this world, yea, of many professed Christians, that robs them of the power of Christ in the salvation of the souls of men. Because of this spirit of self-exaltation so prevalent in men, God is almost driven to go outside of his appointed means to save the lost.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence. . . . That, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:26-31.

With increased interest, dear reader, may we all study the depth and height, the length and breadth, of love and power so briefly expressed in the petition the great Teacher has taught us to pray, until the King shall come the second time, "to be glorified in his saints, and to be admired in all them that believe."

A PRAYER.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee;
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent;
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

—J. G. Whittier.

From scheme and creed the light goes out;
The saintly fact survives;
The blessed Master none can doubt
Revealed in holy lives.

—Whittier.

⁹Bryce, "The Holy Roman Empire," chap. 7, par. 12 (Italics mine).

¹⁰Matt. 23:8.

¹¹1 Cor. 6:19.

¹²Rom. 8:14.

¹³2 Thess. 2:3, 7.

¹⁴Bryce, "The Holy Roman Empire," chap. 7, par. 12 (Italics mine).

PREPARATION FOR THE COMING OF CHRIST.

BY D. E. SCOLES.

THE time of the second coming of Christ is a very indefinite thing in the minds of many. Some persons have erroneously set definite dates for that great event, while others go to the opposite extreme, and say we can know absolutely nothing about it. "It may be ten million years, it may be five thousand, it may be to-night." Are any of these positions correct? If not, what is the truth? It is certainly of great importance to each of us, for our "think so" will have very little influence in the day of final accounts. If God speaks in warning upon this subject, it surely behooves us to hear, believe, and obey. The only way by which we may safely arrive at right conclusions is to take the word of God.

At different epochs in the world there have been great truths brought out for God's people. At such times it has been necessary for the people to believe the message given in order to be saved. Noah's case will illustrate the matter. God sent a message to the people in those days which was new and unpopular; and yet it was necessary that the people should be ready, not only for death, but that they give heed to the special message given by Noah.

Christ's coming is an event which is of interest to every man, woman, and child who has ever lived on earth. At the coming of Christ the wicked are to be slain (Isa. 11:4; 2 Thess. 2:8), the righteous dead are to be raised, and the righteous living translated and taken home to glory (1 Thess. 4:16, 17). Such honor must naturally require special preparation by those who are to be sharers in it. In order that we may know when it is near at hand, God gives us positive signs, that we may not be deceived in so important a matter. "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night,"—to those not prepared and watching. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:1, 2, 4.

The twenty-fourth chapter of Matthew is devoted largely to signs of Christ's second advent. In verse 3 his disciples asked him, "What shall be the sign of thy coming?" He occupies thirty-two verses in answering it. In verse 29 he speaks of signs which shall occur, not at random, but at definite periods.

In Mark 13:24 he speaks of the same time, and says, "In those days, after that tribulation, the sun shall be darkened." He here speaks of papal supremacy, noted in the prophecies of Daniel 7, Revelation 12 and 13, and elsewhere. This period consists of 1260 years. And, true to prophecy, the Roman Catholic Church held sway just that long. We are informed by historians that the Papacy was established by the Emperor Justinian in a decree, which went into force upon the overthrow of the Ostrogoth nation, A.D. 538; and just 1260 years from that date the deadly wounding of the Papacy as a persecutor was completed by Berthier, a French general, who marched into the city of Rome Feb. 10, 1798, and took Pope Pius VI. prisoner, and carried him away to France.

Christ says, "In those days the sun shall be darkened," but it was to be *after* the tribulation, or persecution, had ceased. The perse-

cution, through the influence of the Reformation, ceased about 1776.

Now, Christ tells us that in that period, between 1776 and 1798, the sun should be darkened, and the moon should not give her light. These events occurred, and were of sufficient importance to pass down into the annals of history. They are recorded as among the "great events of our first century." Upon the 19th of May, 1780 (right between the above dates), the sun was supernaturally darkened; and that night the moon appeared as blood. (See "Our First Century," chap. 4, and Webster's Dictionary, p. 1604, edition of 1881.)

The next great sign which Christ said would be hung out in the heavens was the falling of the stars, described in Rev. 6:13 to be like falling figs cast off in a windstorm. This also has passed onto the pages of history. Nov. 13, 1833, such a display was given, and it attracted the attention of the world. It is spoken of as "the falling of the stars," and hence fulfills the prophecy, the Lord using language that we would understand.

Christ further tells us that when we see these signs, we are to *know* that he is near, even at the door. How near?—Verily "*this generation shall not pass*, until all these things be fulfilled," and Christ comes. Such being the case, we can confidently say that some of the generation who first saw these signs in the light of the prophecy will still be living when the Lord Jesus shall come in the clouds of heaven. "Of that day and hour knoweth no man;" yet we do know the "generation." It is to be just as it was in the days of Noah. At that time there was a *special message*, of special importance, and of special necessity for their salvation; and an unpopular message it was too. To-day we are in the time of waiting. Many years of the last generation have passed, and God desires to call out a people who shall be made ready, through obedience to the truth, for the great event of Christ's coming, and translation. And, though that message of Christ's coming is plainly taught in the word, yet we find that the great majority reject it, hence will be unprepared.

God would have his people come out from the world and be separate. As in the days of Noah, God has now seen fit to test the people upon a special truth and prove who are really his, and who only have "a form of godliness," but deny the power thereof. The crucial point of this message will be considered another time.

TRUE religious liberty is the right of the other man to think for himself in his own way; and he who holds this principle will exercise it toward the few, the weak, the unpopular, when he has power to enforce outwardly his own ideas. It is all expressed in the Golden Rule.

LIFE, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes.—*F. W. Robertson.*

A CHRISTIAN when he makes a good profession should be sure to make his profession good. It is sad to see many walk in the dark themselves who carry a lantern for others.—*Pecker.*

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.*

FORGIVE ME.

BY MARGARET MAY.

WHEN we stand before the living
With a bitter sense of wrong,
Stern, and cold, and unforgiving,
Mid a tide of passion strong,

With a kind of proud complaisance,
We but see their blameful part,
And we go out from their presence
With a hard, unyielding heart.

When beside our dead we're kneeling,
In our agony we cry,
Sobbing, with repentant feeling,
"Oh, forgive me, it was I!"

Father, save us from the weeping,
From the hopeless cry that knells
Over loved ones who are sleeping,
With lips mute in Death's farewells.

—*New York Observer.*

BETTER.

GRIEF banished by wine will come again,
And come with a deeper shade,
Leaving, perchance, on the soul a stain
That sorrow hath not made.
Then fill not the tempting glass for me;
If mournful, I will not be mad;
Better sad because we sinful be
Than sinful because we are sad.

—*Sir W. A. Beckel.*

HELEN OF TROY.

HELEN OF TROY bent over a table in the city of her nativity, and ironed, ironed, ironed hour after hour, all day long, silently pushing aside with red and swollen hands the polished white cuffs which found their way to every part of the civilized world. For the modern Helen was a "Troy laundry girl."

Had you told her that the work done by her hands was actually sent, not only to every part of her own land, but to Europe and the islands of the sea, she would have stared dully at you, without in the least comprehending the scope of her work. For in the curriculum of the school in which her education had been shaped, the only geography known was that of the streets. The whole world outside of Troy was labeled and set aside as "Unexplored territory."

The thoroughfare on which stood the tenement in which she was born was of that order common to our older cities, in which the proportion had long since been lost between the number of inhabitants, human, canine, and feline, and the visible supply of clothing and food—as had that also between the Christian graces and the degradation and filth.

Duke's Alley was, in point of fact, the "Five Points" of thrifty, Christian, modern Troy.

Helen was a child of the alley. Twenty years before our story opens, she had been born, the child of a thief, the first offspring of a marriage with a feeble-minded girl, poor and degraded as himself, not a parentage calculated to endow its children with shining virtues by any known laws of heredity.

For ten years she had fought, and scratched, and sworn her way through life in Duke's Alley, and "held her own with the best of them," which, interpreted by the outer world, would have read, "the worst of them."

In the ten years almost as many little brothers and sisters had successively come, wailed out for a shorter or longer period their feeble protest against the hard conditions of

their environment, and gone the silent way.

Only one had survived the struggle—Rhoda, four years younger than Helen.

The neighbors had been heard to say, "It's lucky Bill's folks' young 'uns dies off, for I don't know how they'd ever raise 'em, 'n' they wouldn't be good for nothin' if they did raise 'em."

Bill's folks were not held in high esteem, even in Duke's Alley.

"Don't let any on 'em lick ye, Nell. Let 'em know ye're as good as any of 'em," had been the parental counsel.

Bill's idea of "goodness" was not, perhaps, that held by his Christian and philanthropic fellow-citizens in the broader and less crowded streets near by. To Bill its metes and bounds were grit—muscle. In the society of the alley, "I'm as good a man as he," freely translated, would have been, "He can't lick me."

Helen's leanings towards "goodness" had been developed solely on this line. Untaught, defiant, stupid, the one tender spot in her heart was her love for Rhoda.

"Lay a hand on Rhody 'n' I'll scratch yer eyes out," was a edict frequently issued against her companions of the alley, and they knew that safety lay in obedience.

An epidemic swept over the city, and Duke's Alley was decimated. When the health officers invaded and carried out its stricken inmates, kind Mrs. Murphy, next door, took Nell and Rhoda into her room behind the saloon, to stay until their parents' return. But an adversary "better" than Bill had at last tested strength with him, and he was forced to yield. What could be expected of Bill's wife but that she should do now what she had unquestioningly done through all her wedded life, follow Bill? So they never came back to the tenement in Duke's Alley.

Mistress Murphy told the orphans their parents were dead. To Nell's dull intellect it meant little beyond a cessation of kicks and blows. She had not yet grappled with the problem of the food and clothing supply.

Mistress Murphy solved it for her. "It's here ye'll stay, and ye'll help me in the saloon for the bit of a bite and a sup ye'll nade; and as for Rhody, why, what'll kape one will kape two."

"But I'm thinkin' what I'll do wid her at all to kape her out o' the way, for it's no earthly use she is for work, and she'll be in the way in the saloon."

"It's thinkin' I am I'll jist sind her around to the public school to kape her out o' the way."

School for Rhody! Nell seized upon the idea greedily, as something which, in a dim, mysterious manner, was to differentiate Rhoda from the denizens of the alley, and give her a place among the children whom, in her envy, she had jeered at as "bigbugs."

So Nell was to continue, unquestioningly, a part of the life of the alley; but Rhoda was to take her place in the world outside. The heart of poor, depraved Nell swelled, not with envy, but with pride.

Three years more passed. In school Rhoda easily outranked the children of her age. Absorbing unconsciously something of respectability, the saloon, with its brawling men and women, the saloon, which was to Nell the incarnate idea of life and pleasure, became to Rhoda intolerable.

"I hate it, Nell—the drinking and the fighting. I wish we didn't live here."

The words sank deep into Nell's heart, though she could not sympathize with the feeling which prompted them.

Day by day she pondered. She settled her plan doggedly before she ventured to unfold it to Mistress Murphy.

"I'm going into a laundry to work. Me an' Rhody is goin' to take a room an' live. You're good to us, but it's the drinkin' an' the cussin' an' all, Rhody can't stand."

Now Mistress Murphy's theory that "what'll kape one'll kape two," while plausible enough as a theory, had failed in the testing. She not only consented to Nell's plan, but she helped her with such disabled furniture as she could spare.

And now, for seven years, Helen of Troy had been the breadwinner. It had been no light struggle, but somehow it had been done, and Rhoda had never known that the dinner box Nell carried daily to the laundry was often carried empty.

"Rhody is goin' to graduate next week; I'm havin' her a lovely new dress made, 'n' she'll look as good as any on 'em," said Helen to the girl who worked next to her in the laundry.

"Yes; an' ye'll drop down dead in yer tracks before the day, if ye don't stop. It's worked to the bone ye are now wid sindin' Rhody to school. She's no better to come into the laundry an' earn her livin' 'n you are."

The old spirit of "lay a hand on Rhody 'n' I'll scratch yer eyes out," flashed from the eyes of Helen. It was only for a moment; the years had taught her to conquer.

"Rhody's goin' to be a teacher. The board has promised her a place as soon as she graduates. She won't never have no such struggle as I've had. I'm goin' to take it a little easier, too, when she gits so she can take care of herself."

"Yes," muttered Bridget, "if ye're alive. It's many's the day I've seen ye iron all day wid an empty stomach. I'll warrant Rhody didn't study without a bite of somethin'."

"Rhody didn't know, Bridget. I would not want she should."

Commencement day it was whispered that the girl who led her class was Bill's daughter; that by hard study she had worked herself up from the life of the slums.

But what mention of Helen? "Any more of Bill's family living?" inquired a guest.

"Yes, one. She's only a laundry girl, can't read ner write. I should hope, if I were Rhoda, she would not find it convenient to be present to-day."

It had not "been convenient." With fevered face and glassy eyes she lay on her poor bed at home.

"I guess I fainted, or somethin', to-day, Rhody. It was hot ironin', and I was so tired."

She never went back to the laundry. Three months later, when Rhoda was fairly installed as public school teacher, Helen of Troy, Nell of the alley, folded her tired hands, no longer red and swollen, and went to rest—an humble, unknown life went out. With patient toil she had lifted a human life to a higher plane. "They also serve who only stand and wait." Who shall estimate her work? "Only a laundry girl," but her influence may be felt through the ages.—*N. Y. Observer.*

KISSING THE BIBLE.

Most people have seen a tree growing between two separated fragments of a huge rock, the contours and cleavage of which show plainly that it was the ceaseless, silent, subtle increments added to the tiny sprout that constituted the tree at first, which has caused this sundering of the rugged boulder. Something quite akin to this has happened to one of England's ancient and most cherished customs, by the infinitesimal microbe since he took his majestic way among the affairs of men. The custom obtains in all grades of society, from the sovereign who says to the archbishop administering the coronation oath, "The things which I have here before promised I will perform and keep; so help me God," and then kisses the book, down to the poorest witness who testifies to the guilt or innocence of the most insignificant

prisoner holding up his hand and swearing that he will tell "the truth, the whole truth, and nothing but the truth," and then kisses the book.

Already, through the earnest efforts of enlightened men, who realize that a real danger lurks in applying the lips to a book that has been kissed by generations of prisoners as well as witnesses, an act was passed in 1886 allowing persons to swear, holding up the right hand; yet so wedded is an Englishman to a custom, because it is a custom, and an article is so venerated because it has been used a long time, that sanitarians and medical societies are making efforts to awaken such an interest in the matter as will eradicate the practice, which still continues in full force in many courts.

An oath ratified by contact with a "sacred object" was formerly held to be far more binding than one merely written or spoken; sometimes the swearer laid his hand on an altar, a cross, a bishop's crosier, or a relic. The English word signifying the sacred object is "halidome," but to duly impress her cosmopolitan population, England allows the native and hereditary citizen to be sworn by kissing the New Testament, the Jew the Old Testament, the Mohammedan the Koran, and the Hindu the Veda, these being, respectively, the "sacred objects" most reverently regarded. It is hoped that the microbe saturated tome will be banished, and that the hide-bound English peasant will learn that just as substantial justice is obtained in Scotland, where the oath has been accompanied by the up-raised right hand alone for a long time.—*The Independent.*

HOW EIDER DOWN IS OBTAINED.

THE wonderfully soft and warm substance which we call eider down is produced by the eider duck, an inhabitant of the Arctic Ocean. It is proper to call these birds inhabitants of the ocean, for they pass the greater part of their lives far out at sea, only coming to land for a little while in the spring for the purpose of laying and hatching their eggs.

They are very awkward on land, but are wonderful swimmers and divers, descending twelve fathoms below the surface of the water, and remaining submerged as long as five minutes at a time. Their food consists principally of mollusks, which they pick up from the bed of the sea.

Their favorite laying places are certain small, low islands off the coast of Norway, which are called "eider holms." The birds visit these islands in pairs, which present a striking contrast in appearance, the drakes being brilliantly colored in black, white, and green, while the females are of a dull reddish brown, matching the color of the scanty vegetation so perfectly that even a practiced hunter can hardly discover them when they crouch down among the reeds.

On coming ashore the duck proceeds very deliberately to choose a place for a nest, while the drake follows and occasionally give warning of real or fancied danger. The duck is very hard to suit, and it is not an unusual thing for her, after examining all the likely spots out-of-doors, to march boldly into a house and coolly select what she considers a suitable place for her nest, such as the oven, if it happens to be unused at the time. The human inmates of the house welcome her gladly, supply her with food, and cheerfully submit to any small inconveniences, like the temporary loss of their oven, for they know that their guest will pay a good price for her board and lodging. When a duck has selected a place, she gathers grass and sticks and builds her nest. Then she plucks the soft down from her breast and makes a wonderful mat, which not only covers the bottom of the nest but rises so far above the edge that it

can be folded over the eggs when the duck leaves the nest in search of food.

When the six or eight eggs are laid, they are seized, together with the valuable eider-down mat, by the people of the house, and the duck goes off in sorrow to her mate, who awaits her on the shore, as his courage never rises to such a pitch as to lead him into the house.

The duck, somewhat wiser than before, proceeds to build another nest out-of-doors, and, as her own down feathers are exhausted, she calmly plucks the drake's breast as bare as her own. After this outrageous treatment he goes off in disgust and joins his companions at sea. This time the duck is allowed to hatch her brood without human interference. But whenever she leaves the nest, two or three eggs are liable to be stolen by some other duck who has a nest near by. The marauder carefully folds the down coverlid over the robbed nest again and carries the stolen eggs to her own nest. In this way the eggs are changed about so that a duck may finally hatch out a brood containing not a single one of her own offspring. As soon as the ducklings are all hatched out, the mother, or foster mother, if undisturbed, endeavors to lead her flock to the shore.

This march to the sea is to the ducklings what teething is to the human infants,—the most trying time of their lives,—for they are exposed to the attacks of birds of prey and other enemies. Usually the islanders interfere again at this point, but now their interference benefits the ducks as well as themselves. They gather the down and carry the ducklings in baskets to the shore, the old ducks following them very contentedly.

When the shore is reached, the baskets are emptied into the water. The old ducks plunge in, and after a good deal of commotion swim out to sea, each followed by a flock of ducklings, some of which she has never seen before.

The duck does not always make her first nest in a house, of course, and if the first nest is not disturbed, she will simply hatch her brood and put to sea with them, and the drake will not be robbed of his feathers. But the islanders are very watchful, and the first nest rarely escapes, no matter where it is built.

Sometimes the duck's down is sufficient to supply the second nest, and in this case the drake remains with his family. This nest is then robbed also, and the poor duck is forced to begin a third, with the help of the drake's down feathers. The rule among the eider-down hunters is to rob every nest until the drake's feathers, which differ in color from those of his mate, appear among the down. When this occurs, it is known that the pair will build no more that year, and so the eggs are allowed to hatch, in order to preserve the species.

A single nest will furnish at least an ounce of down, which is worth on the spot about twenty-five cents of our money. As the birds visit the island in vast numbers, the collection and sale of the down mats is an important source of income to the inhabitants.—*Selected.*

USES OF COAL TAR.—More substances are derived from coal tar than from any other product. From it alone enough money has been won during the past twenty years to pay our national debt thrice over. Besides carbolic acid, with its secondary products, picric, the salicylates, and resorcin, much used in the preservation of food, there are saccharine, the sugar of the future, the aniline dye stuffs, and benzol, which is the basis for nearly all our most valued and high-priced perfumes.

"THE only thing which everyone can do, and the only thing which anyone need do, is his duty."

Mission Fields.

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

MY PASSOVER.

BY DAVID KEPPEL, PH.M.

A PILGRIM, with my staff in hand,
I eat my passover to-night;
With girded loins, full shod I stand,
To wait the coming night.

And from the gloom I hear the cries
Of mourners mourning for their dead;
The past within the shadow lies,
The future glows ahead.

O land of my captivity,
Where sweat and tears together fell,
With haste I shake thy dust from me,
And bid thee glad farewell.

I know not—and 'tis not my care—
If I shall spend the coming years
Where Elim's palm trees cool the air,
Or Marah pours her tears.

But this I know, the sprinkled blood
Hath set my soul at liberty;
A Red Sea rolls its cleansing flood
Between my sins and me.

And He who knoweth all my way,
Creates the darkness and the light;
His cloudy pillar shades my day;
His glory cheers my night.

Full soon my pilgrimage will cease—
Its transient joys, its blinding tears—
And I shall find eternal peace
Beyond the "rolling years."

—*World Wide Missions.*

AN APPEAL FOR THE INDIANS.

THE following from the *American Missionary* for April, 1894, written by Miss Mary C. Collins, of Grand River, N. D., to the people who support her, presents so earnest a plea for the Indians, and shows how fully the Lord has prepared the way, that we print it for our readers:—

Was there ever such a time in the history of our church—ever such an opportunity? It seems to me that the Lord is saying to us: "You have prayed for open doors, prayed that the Holy Spirit should enter the heathen heart and make the man cry out, 'What shall I do to be saved?' I have done my part. The heathen are aroused. They are begging, pleading, praying for the good news of a risen Saviour, and you heed not their calls. I have rolled away the stone."

Oh, if I could speak with half the earnestness which I feel in my own heart, I know the churches would respond! I could give instance after instance where men have come asking for teachers and for the Bible, and where I have had to say, "We cannot send a teacher; we have no money to pay a salary, no money to build a house." Is it easy to say this? Try it once and see if those great sad eyes will not haunt you? Try it once and see if the disappointed face will not visit you in the dark hours, when you are tossing, restless and wakeful, upon your bed at night, trying to plan how you can economize your own strength so as to add one more burden. O my friends, I am in earnest. Can it mean the same to you when you read of the increasing debt of the American Missionary Association as it does to us? Can you stare the future in the face with the same agony of soul as we do who are continually refusing the bread of life to these hungry souls? Oh, come to our aid! When we heard the voice of Jesus say, "Go ye," we started out, not knowing where we should be led. All the way we

have been blessed in the sowing of the seed beyond our expectation. The history of the work at Standing Rock Agency in the last few years is without parallel in the history of our Indian missions. Grand River, from its mouth to its source, has surrendered to Christ. Riding up and down you see little flags hoisted over a cabin, and at once you may know that in that cabin is being held a prayer meeting, often led by a young man or a young woman who can read the Bible, assisted by someone who can talk or pray. And so, in blindness, with just a ray of the true light which enlightens every man's darkness, they are stumbling on, falling and rising. Oh, how these little ones need a firm, guiding hand! And yet we must say no when men come—men singly, men in groups. Men with their wives come and say, "One thing we have come for; we have been in the dark, and now the light is dawning and we are realizing our condition, we want a Bible teacher."

Thunder-hawk, who has been refused a whole year now, and who has himself tried to raise a little money to help us, is almost losing courage. I would you could have had your ears unstopped and your hearts opened the other night when an old man, partly in native dress and partly in civilized clothes, came to me. His name is White Ghost. After asking for medicine for his son he said, "Winona, is Thunder-hawk going to have a teacher?" I explained to him the lack of money as well as I could. But of course he has so often heard of the wealth of the East, he could not understand it. "Oh," said he, "Thunder-hawk is my relative! It is his desire to see one of your churches established among his people. He has not been well for a long time, and he wants to see this before he dies, and because it is not done he carries a sad heart all the time. I hope you will hear his prayer and the prayer of his people. I do not ask it for myself; I am an old dog, blind and sick; I shall die as I am and be thrown away on the hills; I do not know God nor his word. I have heard that God is merciful and gentle, and if that is true, that is what the Dakotas need. I ask nothing for myself, but I want very much to have you send a Bible teacher to Uncle Thunder-hawk."

Can anything wear on a missionary's health and strength and whole nervous system as these things do? Facing blizzards is nothing to it. I would rather face a blizzard all day than have to say no once to such a call. God is true to us. He never fails us. Are the Christians going to fail us? A few thousand dollars might have saved the last outbreak. Sitting Bull had repeatedly asked for a teacher, just as Thunder-hawk is now asking, and we said no once too often, and so he died as he was, a heathen. Our work grows so rapidly that we are appalled at the responsibility. If ever I have felt like a coward since I have been among the Indians, it is now. Shall I desert? Shall I run away from these appeals? It requires a great deal of strength to face these men.

To-day our beloved David, the deacon of our church, came, in his gentle way, and said, in a quiet, low, musical voice: "Winona, I have come to consider our work with you. They say they need a teacher at Flying-by village, and they are anxious that we should send one immediately; and I also hear that on the Cannon Ball they want another teacher. Thunder-hawk must have one, and I have thought the matter over. I am a policeman, but if you want to send me I will go to one of these places and try to teach them." Imagine what it is costing of heart life to say: "David, you are a good and trustworthy man. I have long prayed that you might devote yourself to the saving of your people; but a teacher must live a little better than the peo-

The sad, astonished look that such men give us at these views makes us feel ashamed and disheartened. How long must it continue? How long must we wait?

[Missionary of the Presbyterian Board.]

"I sought the governor's presence to secure the settlement of our case. After two fruitless appeals, and after waiting more than an hour out-of-doors in the falling rain, a bear-

THAT is what we are put into the world for, —to help one another. You can pass on the kindness by serving my good friends, who, in return, will do their best for you.—*Louisa M. Alcott.*

* * *

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Our Work and Workers.

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

THE HARVEST.

BY C. A. SMITH.

DREADFUL day, the day of binding
Sheaves from seeds sown long ago
In the hearts of men, unminding
What the enemy might sow!

Warned they were, but that unheeding;
Now the bitter fruits appear,
Tares that blight and choke the seeding
Which the Master watched with care.

Offered long were terms of favor,
To renew corrupted minds,
Power to change, a living savor,
Turning tares to fruitful kinds.

Rain and sunshine, care and blessing
Came from heaven through all the years,
Watchers sent with precious dressing,
Wrought with mortals' prayers and tears.

Wheat and tares alike receiving
What the "Husbandman" bestows,
Each from this rich bounty living,
Each their kind of fruitage shows.

But the time of harvest hastens;
Even now the message sounds;
Angel hands the binding fastens;
Tares are thick through all the grounds.

Do you understand the token?
Are the harvest signals seen?
Yes, the "Harvest Lord" hath spoken,
"Gather all my faithful in."

Gather first the tares for burning;
They have cumbered long my ground,
All my invitations spurning,
No redeeming strength have found.

One short hour of hope remaining,
Every hindrance must be braved;
Failing else thy life regaining,
Harvest passed thou art not saved.

But a "harvest shout" is ringing,
For the angel-garnered grain;
All the living join in singing
Praises to the Lamb once slain,
Endless glory to him bringing
Who hath banished sin and pain.

Delavan, Wis.

A RESPONSIBLE POSITION.

WHAT a responsible position, to unite with the Redeemer of the world in the salvation of men! This work calls for self-denial, sacrifice, and benevolence, for perseverance, courage, and faith. But those who minister in word and doctrine have not the fruit of the grace of God in their hearts and lives; they have not faith. This is why there are so small results from their labor. Many who profess to be ministers of Christ manifest a wonderful submission as they see the unconverted all around them going to perdition. A minister of Christ has no right to be at ease, and sit down submissively, in view of the fact that the truth is powerless, and souls are not stirred by its presentation. He should resort to prayer, and should work and pray without ceasing. Those who submit to remain destitute of spiritual blessings, without earnest wrestling for those blessings, consent to have Satan triumph. Persistent, prevailing faith is necessary. God's ministers must come into closer companionship with Christ, and follow his example in all things,—in purity of life, in self-denial, in benevolence, in diligence, in perseverance. They should remember that a record will one day appear in evidence against them for the least omission of duty.

Many who profess to believe the truth for these last days, will be found wanting. They have neglected the weightier matters. Their

conversation is superficial, not deep, earnest, and thorough. They do not know why they believe the truth, only because others have believed it, and they take it for granted that it is the truth. They can give no intelligent reason why they believe. Many have allowed their minds to be filled with things of minor importance, and their eternal interest is made secondary. Their own souls are dwarfed and crippled in spiritual growth. Others are not enlightened or edified by their experience, or by the knowledge which it was their privilege and duty to obtain. Strength and stability are with true-hearted professors.

Christ and him crucified should become the theme of our thoughts, and stir the deepest emotions of our souls. The true followers of Christ will appreciate the great salvation which he has wrought for them; and wherever he leads the way, they will follow. They will consider it a privilege to bear whatever burdens Christ may lay upon them. It is through the cross alone that we can estimate the worth of the human soul. Such is the value of men for whom Christ died that the Father is satisfied with the infinite price which he pays for the salvation of man, in yielding up his own Son to die for their redemption. What wisdom, mercy, and love in its fullness are here manifested. The worth of man is known only by going to Calvary. In the mystery of the cross of Christ we can place an estimate upon man.—*Testimony for the Church, No. 20.*

THOUGHTS FOR OUR WORKERS.

A MORAVIAN pastor, in speaking of the zeal of his church, said that "when converts join us we try to make them realize that they are joining a great missionary society." And that is what every church ought to be,—a missionary band,—and it needs not to be more. God never designed it to be a recruiting ground for "societies," or "associations," or a political club, but a missionary band, "to show forth the excellencies of Him" who called them out of darkness into His marvelous light. See 1 Peter 2:9.

SAID a new Chinese convert, who had, greatly to the surprise of a missionary, freshly white-washed his church, "I did it to thank God." Would there were more who were willing to "thank God" in a similar way.

THE Rev. George A. Tewksbury tells the story of a pastoral call which was made to good purpose. In an article in the *Congregationalist* he says: "A pastor called on a member of his church who was neglecting the midweek meeting, and, walking straight to the fireplace, removed a live coal to the hearth and watched it as its red glow faded. Soon the member said, 'You need not say a single word, sir; I'll be there on Wednesday night.'" An effective illustration, a whole sermon, in fact, on the desirability of obedience to the apostolic command not to forsake the assembling of ourselves together, as is still the manner of some.—*Advance.*

FIELD NOTES.

ELDER D. C. HUNTER reports the organization of a church of eighteen members in Santa Cruz, Cal.

ELDER W. M. HEALEY is conducting a short series of meetings in Calistoga, Cal., and reports a good attendance.

CANVASSERS sold 150 copies of "Great Controversy" in Greenbrier County, W. Va., and nine persons are said to be keeping the Sabbath of the Lord in consequence. Brother Thomas Roberts is following up the good work.

ELDER A. E. FLOWERS and wife arrived at Trinidad on the 27th of February, after a pleasant journey from New York.

THE ministers' school, conducted under the auspices of the General Conference for twenty-four weeks, at Battle Creek, Mich., closed March 28.

ELDER E. A. CURTIS, who has been laboring during the winter in Hewitt, Bertha, and Wrightstown, Minn., reports something over twenty conversions to the faith.

ELDER D. E. LINDSEY reports the organization of a Sabbath school at Scott, Ohio, of twenty members. Also the addition of six members to the church at Vanwert.

A CHINESE school of twenty-five pupils, in charge of Sister L. C. Kent, is in successful operation in Salt Lake City. A number of them attend the weekly prayer meeting, and eight are members of the Sabbath school.

THE church in Stockton, Cal., after being obliged to hold meetings in a private house for five months, has secured the use of the house of worship of the German Reformed Society, corner Miners' Avenue and Stanislaus Street. This is a good house, in a convenient locality, and the opportunity is a source of encouragement to the energetic company.

BROTHER W. A. MILLER and wife, now of Healdsburg, Cal., have been invited by the Foreign Mission Board to engage in the work of missionary teaching in the Bay Islands, Honduras. They are desirous of obtaining fifty copies of the song book "Joyful Greetings," for use in their work. If any of our readers have spare copies of the book, and would like to donate them to the missionary work, please forward, postpaid, to Elder F. M. Wilcox, Battle Creek, Mich.

"THE cause in Arkansas is still progressing," writes Elder J. M. Rees to the *Review*. He says that in one neighborhood there are ten Sabbath keepers who never heard a sermon from one of our ministers. In another place eight members of the Christian Church are keeping the Sabbath, and none of these have ever heard a Seventh-day Adventist sermon. At Springdale, where the persecutions under the old Sunday law attracted considerable attention a few years ago, the church now numbers 143.

THE general camp meeting of California Conference will soon be at hand, commencing May 10. It is time for earnest preparation for that important occasion, but it is not essential that the main preparation be in the line of new clothes. The old clothes are more appropriate for outdoor living; but come with the spirit renewed, with a new consecration of heart. With the young especially, display in dress simply adds to the temptation to be seen amid the attractions of the cities adjacent to the camp ground.

ELDER E. E. ANDROSS writes as follows, under date of April 2: "The work is getting along real well here in Los Angeles, Cal. I have been holding Sunday-night meetings in the church for some time, with some outside interest. I now have the free use of a new tent, nicely furnished, near the center of the city, Saturday and Monday nights; and considerable interest is manifested. Last Sabbath I was privileged to baptize eight willing souls who have lately begun to obey the Lord. The largest audience that we have ever had in our church was present at the service. Our Sabbath audiences have been increasing regularly for some time. Several others will doubtless be baptized soon. The Lord is working for us, and we praise his name. The Spirit of God is attending the efforts of the Bible workers as never before. Truly we are in the 'loud cry' of the message. Let us magnify his name together."

At the missionary meeting of the Oakland church, on the 4th inst., Brother J. R. McCoy gave an interesting account of the labors of the *Pitcairn* missionaries in the South Sea islands. One notable fact was elicited, namely, that, without design on the part of the missionaries, they had traveled the same general route as was taken by those who first carried the gospel to that region. It seemed in the providence of God that the Third Angel's Message should follow in the wake of the first gospel message. It was also shown that the work of the present missionaries is in many respects more difficult than that of the pioneers, because of the degradation of the natives through years of contact with the ruder elements of the white race.

CALIFORNIA GENERAL CAMP MEETING.

THE California general camp meeting and annual conference will be held at Bushrod Park, Oakland, beginning May 10, and ending the 20th. This camp meeting proper will be preceded by a workers' meeting, beginning May 3d, and ending when the camp meeting begins, the night of the 10th. This meeting will be one of the most important meetings ever held in the Conference, and all of the brethren, sisters, and friends who can possibly attend should be at both the workers' and general meeting. From the first there will be important revival services held, Bible instruction that is most appropriate for the times in which we live, also instruction in the Christian Help work for the churches, and a hygienic cooking class for all, conducted by experienced workers from Battle Creek. The Auditing Committee will meet on the camp ground May 3, to do their work, so that it may not interfere with the general meeting. All who have been in Conference employ during the past year should see that their report of labor and expenses is handed in at least one week before that time, else their account may not be audited in time for settlement. All accounts must be made out up to date, and the remainder of time and expenses after that handed in immediately on arrival on the camp ground. All accounts must be sent to E. A. Chapman, Pacific Press, Oakland, Cal. If you have not received your blank for reporting, apply to him at once.

N. C. McCURE,
Vice President Cal. Conference.

HEALDSBURG COLLEGE.

THERE will be a meeting of the stockholders of Healdsburg College (a corporation) at South College Hall, in Healdsburg, Sonoma Co., Cal., Monday, April 16, 1894, at 11 o'clock A.M., for the election of seven trustees, to serve one year from said date, and for the transaction of such other business as may be brought before said meeting.

R. S. OWEN, Pres. Board of Trustees.
W. C. GRAINGER, Secretary.

CHURCH SERVICES.

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

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

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

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

East Portland, Oregon.—Church, No. 507 East Ankeny St. Services every Sabbath 11:30 A.M. Sabbath school 10 A.M. Missionary meeting evening after Sabbath 7 P.M. Prayer meeting every Wednesday evening 7 o'clock. All welcome. Seats free.

Washington, D. C.—Church on Eighth Street between F and G Streets, N. E. Regular preaching service at 11 A.M. Sabbath. Sabbath school 9:15 A.M. Sunday, 7:30 P.M., Bible study. Prayer meeting Friday at 7:30 P.M. All are welcome.

H. W. HERRELL, Clerk.

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

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

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"Angels of God." (Spanish.) A collection of five Bible readings on the following subjects: 1. The Angels of God. 2. Satan and His Work. 3. Christ the Resurrection and the Life. 4. The Second Chapter of Daniel. 5. Signs of the Coming of Christ. Two illustrations; paper; price, 6 cents. Address, PACIFIC PRESS PUBLISHING CO., Oakland, Cal.

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

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 V.—SUNDAY, APRIL 29, 1894.

JOSEPH FORGIVING HIS BRETHREN.

[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, Gen. 44:1-15.

1. THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.
2. And he wept aloud; and the Egyptians heard, and the house of Pharaoh heard.
3. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.
4. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.
5. And now be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life.
6. For these two years hath the famine been in the land; and there are yet five years, in the which there shall be neither plowing nor harvest.
7. And God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance.
8. So now it was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt.
9. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not;
10. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast; and there will I nourish thee;
11. For there are yet five years of famine: lest thou come to poverty, thou, and thy household, and all that thou hast.
12. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.
13. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.
14. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.
15. And he kissed all his brethren, and wept upon them; and after that his brethren talked with him.

Golden Text: "If thy brother trespass against thee, rebuke him; and if he repent, forgive him." Luke 17:3.

SUGGESTIVE QUESTIONS.

1. Give a brief account of the intervening history between this and our last lesson. Note 1.
2. When Judah had made his plea, what followed? Verse 1.
3. How many were present with Joseph and his brethren at this time?
4. How was his emotion manifested? Verse 2.
5. What did he say to his brothers? Verse 3.
6. How did his brothers feel?
7. How did Joseph comfort them in their fears? and what did he again say? Verses 4 and 5.
8. Whose overruling hand did he say had been manifested in it all?
9. What did he tell them in regard to the famine? Verse 6.
10. What did he say that God sent him to Egypt for?
11. How did he again manifest his faith in the Lord? Verse 8.
12. What did he say the Lord had made him?
13. With what message did he send them away? Verse 9.
14. Where did he tell them that they would dwell? Verse 10.
15. While they dwelt in Egypt, what did he promise? Verse 11.
16. How did he appeal to them as witnesses? Verse 12.
17. What did he say they should tell their father? Verse 13.
18. What manifestation of tender affection followed? Verses 14 and 15.
19. In all his wrongs and sufferings, what spirit did Joseph cherish? Golden text. Note 2.
20. What blessing and prosperity followed this meeting? Note 3.

NOTES.

1. OUR last lesson closed with Joseph on the throne of Egypt during the seven plenteous years re-

corded in Gen. 41:1-48. The remainder of that chapter tells us how he stored great quantities of grain; of the seven years of dearth over all the earth; how other countries came into Egypt to buy corn, and of the birth of Joseph's two sons, Ephraim and Manasseh. Chapter 42 gives an account of how Jacob sent his ten sons to buy corn in Egypt; how they were imprisoned by Joseph as spies, and were set at liberty on condition of sending Benjamin back; how they bowed down to Joseph in fulfillment of his dream, unconsciously to themselves; how they spoke of their remorse for their treatment of Joseph, thinking that Joseph did not understand them; how Simeon was kept as a pledge for the bringing of Benjamin; how Joseph sent them with their sacks filled with grain, and their money still in their sacks; their story on their return to their father, and Jacob's refusal to send Benjamin. Chapter 43 tells how, as the famine pressed sore, Jacob was persuaded by his sons to send Benjamin; how kindly Joseph received them and entertained them; how they offered him not only the money which he sent back with them, but also other money for their grain; how Joseph told them that it was the God of their fathers that gave them their money; how glad Joseph was when he saw Benjamin, and of the way and manner in which their food was set before them, showing that he knew their ages. Chapter 44 relates Joseph's policy to hold his brethren by hiding a silver cup in the sack of Benjamin, and in this way trying them, to see what they would do in regard to Benjamin; how the brothers were so confident in the integrity of each one that they said he who had the cup should be Joseph's servant forever; how the cup was found in Benjamin's sack, and how the brethren returned, and Judah made his plea and offering in Benjamin's behalf. The plea of Judah is one of the most eloquent addresses in the language. The events of our lesson to-day, according to "Usher's Chronology," occurred in 1707 B.C., about eight years after our last lesson.

2. The spirit of forgiveness is not that disposition which will lead us to say we will forgive you if you repent; neither does the golden text imply that. We are to forgive anyway. Jesus says, "When ye stand praying, forgive, if ye have aught against any, that your heavenly Father may also forgive you." During all those years of separation Joseph's heart was yearning for his loved ones in the land of Canaan, and when his brothers were before him he could scarcely restrain himself from yielding to his feelings of love and emotion; but he wished to know whether they held the same feelings of envy and jealousy toward Benjamin that they did him. But the afflictions of years had evidently softened their hearts, and they were hard indeed if Joseph's own mercy did not lead them to greater humility and love for each other, as it evidently did. The whole lesson is a wonderful setting forth of God's overruling providence in the seeming ills of life, and the sweet spirit of love and forgiveness which may be cherished even against those who do us the greatest injury.

3. FOLLOWING our lesson scripture we are told in this chapter that Pharaoh heard that Joseph's brethren had come, and it so pleased him that he told Joseph to send for his father and brethren, and give them of the best of the land of Egypt; to take wagons out of the land of Egypt for their little ones and their wives, and to bring their father and come, and to pay no attention to their household goods, for the good of all the land of Egypt was theirs; and how the house of Israel did this. We are told how the brothers were sent away by Joseph, who told them not to fall out or quarrel by the way; how they came to their father and told him that Joseph was yet alive; how Jacob's heart fainted for the joy of the good news; but when he saw the wagons which Joseph had sent to carry him, his spirit revived, and he said, "It is enough; Joseph my son is yet alive; I will go and see him before I die."

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

DANISH AND SWEDISH EARLY WRITINGS.—Plain at \$1.00, red edge at 1.25. For sale by the Pacific Press, Oakland, Cal. Please call the attention of the S. D. A. brethren and sisters of those nationalities to this book printed in their language.

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.

LESSON XVII.—SABBATH, APRIL 28, 1894.

SOWING AND REAPING.

Lesson Scripture, Luke 8:1-21.

1. And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God,
2. And with him the twelve, and certain women which had been healed of evil spirits and infirmities. Mary that was called Magdalene, from whom seven devils had gone out,
3. And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto them of their substance.
4. And when a great multitude came together, and they of every city resorted unto him, he spake by a parable:
5. The sower went forth to sow his seed; and as he sowed, some fell by the wayside; and it was trodden underfoot, and the birds of the heaven devoured it.
6. And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture.
7. And other fell amidst the thorns; and the thorns grew with it, and choked it.
8. And others fell into the good ground, and grew, and brought forth fruit a hundred-fold. As he said these things, he cried, He that hath ears to hear, let him hear.
9. And his disciples asked him what this parable might be.
10. And he said, Unto you it is given to know the mysteries of the kingdom of God; but to the rest in parables; that seeing they may not see, and hearing they may not understand.
11. Now the parable is this: The seed is the word of God.
12. And those by the wayside are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved.
13. And those on the rock are they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.
14. And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.
15. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.
16. And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the light.
17. For nothing is hid, that shall not be made manifest; nor anything secret, that shall not be known and come to light.
18. Take heed therefore how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath.
19. And there came to him his mother and brethren, and they could not come at him for the crowd.
20. And it was told him, Thy mother and thy brethren stand without, desiring to see thee.
21. But he answered and said unto them, My mother and my brethren are these which hear the word of God and do it.

The principal feature of this lesson is the parable of the sower, and its interpretation. Following it we have an impressive lesson as to how we should use the light which God gives us; and then in the three verses that close the lesson we are told who are the real brethren of the Lord. After a careful study of the verses indicated, the words "Parable of the Sower" will suffice to bring all the details of this portion of the chapter vividly before our minds.

1. What did Jesus do as he went through all the cities and villages?
2. Who accompanied him?
3. How did Jesus instruct the people who flocked to him out of every city?
4. What was the subject of the parable given in this lesson?
5. What became of the seed sown by the wayside?
6. On what kind of ground did some of the seed fall? Compare verse 6 and Matt. 13:5.
7. What became of that seed?
8. Among what did other seed fall?
9. What was the result?
10. What resulted from the seed that fell on good ground?
11. What was the reason that Jesus spoke in parables? Compare verses 9, 10 with Matt. 13:10-17.
12. In explaining the parable, what did Jesus call the seed?
13. What did he say of that which fell by the wayside?
14. Who are represented by the seed that fell on stony ground?
15. What is indicated by the seed falling among thorns?
16. What is said of the seed on the good ground?
17. What do men do with a candle when they light it?
18. What is the object of lighting a candle?
19. What will be done with all hidden things?
20. What exhortation did the Saviour give in regard to hearing?
21. What will be done with the one who uses what is given him?
22. What to him who does not use the light from heaven?
23. Who came to Jesus while he was teaching?

24. What hindered their approach?

25. When told his mother and brethren desired to see him, what did Jesus say?

26. Relate in their order the details of the parable given in this lesson.

NOTES.

1. "THE seed is the word of God." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:25. The word of God not only *has* life, but it *is* life. John 6:63. It is "the word of life." Phil. 2:13. When the apostles had been put into prison, the angel of the Lord set them at liberty, and said, "Go, stand and speak in the temple to the people all the words of life." Acts 5:20. Not only is it life, but its life is indestructible and incorruptible; the words of the Lord are "the words of eternal life." John 6:68. So when it germinates in the heart, it brings forth fruit unto eternal life, and makes the man like itself.

2. A good example of wayside hearers is given in Eze. 33:30-32: "And as for thee, son of man, the children of thy people talk of thee by the walls and in the doors of the houses, and speak one to another, everyone to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but do them not; for with their mouth they show much love, but their heart goeth after their gain. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not." Revised Version.

3. "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned." Heb. 6:7, 8. Hard, stony ground does not drink in the rain, and so does not bring forth fruit. The rain which God sends is his righteousness. See Isa. 45:8; Hosea 10:12. The growth of plants is many times taken as a likeness of the growth of Christians. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord will cause righteousness and praise to spring forth before all the nations." Isa. 61:11. God is light (1 John 1:5); he is a sun (Ps. 84:11); he is the dew (Hosea 14:5). He supplies all the conditions of the growth of his people, who are "trees of righteousness, the planting of the Lord, that he might be glorified." Isa. 61:3. If, like the good soil, they drink in the heavenly light and moisture, they will bring forth much fruit.

4. "Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand." Is God, then, a respecter of persons? Does he give favors to some that he withholds from others?—Not by any means. "For there is no respect of persons with God." Rom. 2:11. "The Lord is good to all; and his tender mercies are over all his works." Ps. 145:9. Since with him there is "no variableness, neither shadow of turning" (James 1:17), it follows that he is equally good to all. How is it, then, that to some is given to know the mysteries of the kingdom of God, and not to others? The Bible answers this question. "The secret of the Lord is with them that fear him; and he will show them his covenant." Ps. 25:14. "Good and upright is the Lord; therefore will he teach sinners in the way. The meek will he guide in judgment; and the meek will he teach his way." Ps. 25:8, 9. That is, all who are willing to understand may understand. The truths of God are hidden only from those who are too proud or self-conceited to learn. At another time Jesus said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Luke 10:21. But a thing that is easy enough to be understood by babes is surely within the grasp of those of mature age. It is hidden simply because the righteousness of God is revealed to faith, and not to acuteness of intellect. Whoso receiveth the kingdom of heaven, must receive it as a little child.

5. "He that hath ears to hear, let him hear." This shows that all may hear and understand if they will. But with this exhortation must be coupled the warning, "Take heed therefore how ye hear; for whosoever hath, to him shall be given;

and whosoever hath not, from him shall be taken even that which he seemeth to have." The marginal rendering and the Revised Version have it "that which he thinketh that he hath." "Knowledge puffeth up, but charity edifieth [buildeth up]. And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." 1 Cor. 8:1, 2. He who hears in faith and love, with an open heart, will increase in knowledge, and will ever go on increasing in wisdom. But he who is puffed up with the idea that he knows at least some things perfectly, will learn nothing, and eventually even that which he thinks he has will be taken from him, and he will stand before the world with all his emptiness revealed. No matter how much a man knows, if he thinks that he knows anything perfectly,—if he thinks, for instance, that on certain texts of Scripture there is no more to be learned,—the result will be that ere long he will lose even the little understanding of them that he already has.

News and Notes.

FOR THE WEEK ENDING APRIL 9.

RELIGIOUS.

—The sixty-fourth annual conference of the Mormon Church was opened at Salt Lake City on the 5th inst.

—Religious influences are being brought to bear on Congress, in the form of petitions, to secure the repeal of the Chinese Exclusion laws.

—The Supreme Court of California has affirmed the constitutionality of the Sunday saloon-closing ordinance of San Bernardino County.

—The Kansas M. E. Conference has declared football to be a brutal game, and fortified its declaration by a unanimous vote to refuse to lend its aid to colleges that allow such games.

—The N. Y. *Independent* notes a church fair recently held in Savannah, Ga., at which a leading feature was to vote a punch bowl to the most popular saloon keeper in the city.

—On the recent occasion of the twenty-fifth anniversary of the accession of the king of Siam to the throne, the Presbyterian Board of Foreign Missions sent him a memorial of acknowledgment for the many courtesies shown by him to the missionary work.

—A prominent society couple, Mr. and Mrs. George Stanton Floyd-Jones, residents of Massapequa, L. I., have left the Protestant Episcopal Church, and embraced the Roman Catholic faith. The Catholics seem to look upon the accession as a great catch.

—The second "industrial army" from Los Angeles, Cal., on the 2d inst., 140 strong, arrived at Whittier the same day, and their stop there was made the occasion of union religious services in the Methodist Church. Seventy of the men professed religion, and many others asked for prayers. Everyone took the pledge not to drink intoxicating liquors.

—A recent dispatch from Rome says that one of the clerks employed in the Peter's Pence administration at the Vatican has been found guilty of embezzling 100,000 lire of the fund. It is also asserted that Jesuit Padre Ferrari, astronomer at the Rome Observatory, has misappropriated 400,000 lire, intrusted to him for the purchase of instruments. The Jesuits have expelled him from their society.

—Father Kneipp, a Catholic priest of water-cure fame, recently went to Rome and prescribed some cold-water compresses for some ailments of the pope, which are said to have been ineffectual. While there he wrote letters to his sister in Bavaria, and in one he stated that he found the pope "in a condition of extreme weakness." This was published in a Bavarian paper, and gave great offense to Leo, whose great ambition is to give the impression that he is in good health.

SECULAR.

—Union carpenters to the number of 600 are on a strike in Indianapolis.

—A fire in the city of Shanghai, on the night of the 2d inst., destroyed 1,000 native houses.

—Emperor William, of Germany, and King Humbert, of Italy, are having a conference at Venice.

—Eleven men were killed at Petersburg, Va., on the 7th inst., by the explosion of a fireworks factory.

—It is said that a man in San Luis Obispo County, Cal., is fatally afflicted with glanders, which he contracted from a horse.

—Peru is laboring under the burden of two presidents. The one recognized by Congress is hiding from the one sustained by the army.

—An explosion from some unknown cause occurred in Oil City, Pa., on the 4th inst. A portion of a house was blown to splinters and four persons killed.

—The European musical talent is enthusiastic over the resurrection and reproduction of a piece of Greek music, entitled "Apollo's Hymn," which is said to have been buried 2,000 years.

—Prominent English statesmen are discussing the urgent necessity of Great Britain's early annexation of the Samoan Islands, because of the unsatisfactory results of the present triple protectorate.

—Judge Wildes, of Chicago, has ruled that a lie told by an employee annuls a contract between the employee and his employer, and that the employee cannot recover damages because he was discharged.

—Italy reports an enormous wine product this year, the grape crop being so heavy in some districts that there are not enough barrels and demi-johns to hold the juice, and all the cisterns are full of wine. France also has a great surplus.

—Governor Waite, of Colorado, has forbidden the entrance into that State of all sheep for which the owners cannot present a clean bill of health. This shuts out 150,000 Utah sheep now on the way, and it is said that a quarantine will about destroy the lot.

—The charge of murder against Sidney Bell, of San Francisco, has been dismissed, inasmuch as he has been convicted on three charges of robbery and burglary, and is under sentence of sixty years in the penitentiary, where he is said to be dying of consumption.

—Another bomb explosion occurred in Paris on the 4th inst. The bomb was placed on the window sill of a restaurant near the Senate chamber. All the windows in the near vicinity were broken by the concussion, and a gentleman and lady were seriously injured.

—Great preparations are being made in Los Angeles for the celebration of the Spanish festival of La Fiesta, which commences on the 10th inst., to continue one week. Hundreds of people are said to be flocking to the city from East and South to witness the festivities.

—What it is to be a sultan of Turkey may be to some extent imagined from the fact that his victuals are cooked under the supervision of a high official and sealed by him in the kitchen, and only unsealed in the presence of the sultan himself. Such is earthly honor.

—A Cleveland, Ohio, dispatch says that all the great steel-casting factories of the country, six in number, have combined under one management, known as the American Steel Casting Company, and organized under the laws of the State of New Jersey, with a capital of \$4,200,000.

—The Portuguese Government has sent a naval vessel to Buenos Ayres to bring away the Brazilian insurgent, Admiral Da Gama, and other officers who took refuge on a Portuguese ship at Rio Janeiro. The vessel has since been lying at Buenos Ayres, and there is much sickness aboard. The refugees will not be permitted to land anywhere excepting on Portuguese territory.

—In Hupeh, China, a placard was recently issued containing a burlesque account in rhyme of the assault on missionaries at Sungpu. At the bottom of the rhyme are these words: "The above account of the evil doings of the foreigners is promulgated so that people may beguile their leisure hours in laughter and talk." The placards were also circulated in Luanchow, province of Anhui.

—President Zelaya, of Nicaragua, is said to have made this statement to a N. Y. *Herald* correspondent on the 1st inst.: "American Consul Braid acted in conjunction with British Consul Bingham and the commander of the British man-of-war *Cleopatra* in a way which imperiled the rights of Nicaragua in the Mosquito territory, and both consuls must go. Their exequaturs were therefore withdrawn to-day."

—Great distress among the unemployed classes is reported in the provinces of Andalusia and Seville, Spain. At San Lucan mobs pillaged the bakeries, and at El Rico the crowds were appeased by the authorities issuing bread tickets. At Tarifa a mob of 2,000 men went to the town hall and demanded work in a threatening manner, and the latest reports state that the authorities were doing all in their power to relieve the distress.

—An important decision has been rendered by Judge Caldwell, of the U. S. Circuit Court at Omaha, in the contest of the employees of the Union Pacific Railroad against the receivers of the road, who attempted to cut down an agreed wage schedule without notice as per agreement. The decision is considered a great victory for organized labor. Following is an extract: "A corporation is organized capital. It is capital consisting of money and property. Organized labor is organized capital, its capital consisting of brains and muscle. What it is lawful for one to do, it is lawful for the other to do. It is lawful for the stockholders and officers of a corporation to associate and confer together for the purpose of reducing the wages of its employees, or of devising other means of making its investments profitable. It is equally lawful for organized labor to associate, consult, and confer with a view to maintain or increase wages. Both act from the promptings of enlightened selfishness, and the action of both is lawful when no illegal or criminal means are used or threatened."

—A Denison, Texas, dispatch says the miners at Lehigh, Krebs, and Colgate struck on the 4th inst., and unless a settlement is made soon there will be much suffering in consequence.

—A negro forger has been convicted in the U. S. Court at Chattanooga, Tenn., of filing a large number of fraudulent pension claims. He has been operating for twenty years, posing sometimes as pension examiner, and again as a Baptist minister. He is said to have filed 500 claims, but only fourteen cases could be made out against him, owing to the statute of limitation. He has been sentenced to twenty-eight years' imprisonment.

—A Guthrie, Ok. T., dispatch tells us of a high-handed act on the part of overzealous temperance advocates, near Tecumseh, in that Territory. A young man named John Short, while intoxicated, was taken into the woods and suspended to a tree by a rope passed under his arms. He was allowed to hang there all night, when his disciplinarians went to take him down and give him a lecture. To their dismay, however, they found him dead.

—The prohibitory liquor law of Iowa is virtually repealed. Under the bill which has just passed both houses of the Legislature, provision is made whereby saloon keepers may, by the payment of a tax, obtain immunity from prosecution under the law. The Legislature has also voted to resubmit the prohibitory law to a vote of the people, but the bill will have to pass the next Legislature also before taking effect, and the real test will come at the election for members of that body.

—The latest from South Carolina is that the Dispensary law has been declared unconstitutional by the State Supreme Court, and that the troubles incident to the attempt to search out private supplies of liquor are at an end. Congressman Grosvenor, of Ohio, has introduced a resolution proposing an inquiry into the acts of Governor Tillman concerning his seizure of railroad property and telegraph lines, and establishing a censorship of the press, and prohibiting the dissemination of news throughout the country.

—One freight car load of unemployed men arrived in Washington from Cincinnati on the 7th inst. They were arrested under the vagrant law, thus indicating the fate that awaits the "armies" now en route from other places. The penalty is ninety days in the workhouse at hard labor. Thus is illustrated the weakness of our great republic, the model government, our "Christian nation." Men seek employment from East to West and cannot get it, yet it is made a criminal offense to be without work. Such are the works of man.

—There was recently a battle between cowboys and Cheyenne Indians about the occupation of pasture lands on the reservation in Oklahoma, when four persons were killed. There was a prospect for extended hostilities, but the arrest of about a dozen of each party, who will be held for trial, has probably ended the dispute for a time at least. A number of Indians in war paint, who had gathered near Wichita, were given a feast at the expense of the government, on the 8th inst., with the understanding that they would return home. Some roving bands are to be brought to the reservation by the soldiers.

—In no State of the Union is there so much disorder, year in and year out, as in Pennsylvania. Yet in no State is there more, or hardly as much, legislation of the "Blue Laws" order. It is the home nest of the National Reformers. Between the mines and the manufactories wage wars of some character are almost perennial. The past week has been prolific of conflicts between union and non-union workers, and between officers and strikers bent on the destruction of property and the murder of men who would take their places. The latest trouble is an extensive strike in the coke regions, and the murder of an engineer named Paddock. In the various conflicts with officers, a score or more men have been killed, and a large number wounded. The president of the United States Mine Workers says that a general strike of miners all over the country was contemplated some time this spring, but the Pennsylvania strike was premature.

—The San Francisco contingent of the great "industrial army" now making a pilgrimage toward Washington seems to be making fair progress. The people of San Francisco paid their ferriage to Oakland, where they were kept two days and then compelled to move on to Sacramento in box cars. There were 568 of them, and the railroad company carried them for \$200, paid by contribution. At Sacramento they were well fed, several hundred were added to their ranks, and \$600 to their expense fund. They were sent right on across the plains, and a dispatch from Reno, Nevada, stated that as they passed that town there were twenty-three box cars, carrying 1,240 men. At Sacramento a number of men quit work to join the army. The mayor of Ogden, Utah, ordered 1,400 loaves of bread. The mayor of Salt Lake pledged \$500 to aid in sending the army East. He also sent 2,000 loaves of bread to Ogden. It was also expected that 200 recruits would be added at Salt Lake. The governor of Utah ordered that the army must not stop longer than one night in any town of the Territory, and finally that the men must return to California.

Signs of the Times

OAKLAND, CAL., MONDAY, APRIL 9, 1894.

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READ the article "Christ Came to Break Sin's Chain." There are hope and help for every sinner in Christ who longs for Christ's help. There is freedom for him who truly desires to be free.

In the article "Persuasion versus Compulsion" are set before us the two methods of the worlds of light and darkness, of the mystery of God in Christ Jesus and the mystery of iniquity, as manifested in all apostasy. Study these principles, reader; we need to discuss them now.

THIS week appears the first of a series of articles on different phases of the Lord's coming. These will present the Lord's coming as related to the times in which we now are, and the work of preparation to precede it, followed by several independent articles on the eternal home of the saints.

THE "sweet singer of Israel" prays, "Open Thou mine eyes, that I may behold wondrous things out of thy law." We begin next week a series of five articles on the "Perfection of the Law" of God. We earnestly ask for them a careful reading, believing that they contain fuller light from the heavenly sanctuary.

"HISTORY repeats itself," and this fact should be of special importance to the people of God now. The times through which this republic is now passing may be seen in the last days of the Roman republic; and the changes now taking place in the church at large, and especially what is known as the Protestant church, may be seen in prototype in the church of the second to the fifth centuries of the Christian era. These considerations should make of special interest to the thoughtful reader the series of historical notes which Elder I. E. Kimball has furnished for the SIGNS, and which will shortly appear.

SOME of the Sunday-law measures have been unfortunate in advocates and authors. One of the prominent advocates for the closing of the World's Fair on Sunday was Senator Matthew S. Quay, whose reputation is decidedly unsavory, and whose career is anything but honorable, if prominent journals of both great parties may be believed. And Hon. William C. P. Breckenridge, author of the

Breckenridge Sunday Bill, is not posing before the country now in the most favorable light. But religious legislation always affords favorable grounds for hypocrites to curry false religious sentiment.

Patriotism, Protestantism, Christianity.—Patriotism is "love of one's country;" but it is often used with the sense of loyalty to country, or government, or nation, whatever its character.

PROTESTANTISM, as expressed by D'Aubigne in his "History of the Reformation," is a "protest" against "two abuses of man in matters of faith; the first is the intrusion of the civil magistrate; and the second, the arbitrary authority of the church. Instead of these abuses Protestantism sets the power of conscience above the magistrate, and the authority of the word of God above the visible church."—*Book 13, chap. 6.* And, so far as it goes, it is in this respect Christian. It is the negative side of Christianity, so far as faith and personal obligation to God are concerned. While the man may hold to the Protestant religion, he will not seek to compel others to think or worship as he does; and if he be a true Protestant, he will protest against any interference in the rights of those who oppose him religiously as quickly, and as earnestly, and as sincerely as he would protest against interference with his own rights.

BUT to do this a man must be a Christian; he must have the Spirit of Christ. He must be able to say, as did Christ, "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47. He will, when the kingdoms of earth are offered to him, reject them, as did Christ (Luke 4:5-8; John 6:15), because his kingdom was not of this world, and it could not be defended by the weapons and power of the world (John 18:36). He would not permit violence to be visited upon those who turned him weary from their doors, but rebuked those who would avenge the slight, with the words: "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." Luke 9:55, 56. This was the Spirit of Christ; this is the spirit of Christianity and genuine Protestantism.

THE only way of obtaining this disposition is by faith—personal faith in the Lord Jesus Christ. But this means the emptying of self, the reception of Christ. Christ, Christ's cause, then becomes all in all. It is first and last, and all encompassing; for in it is all good, and out of it will flow all good. And this is what every man's religion ought to be to him. But we cannot compel it so to be, nor ought we to attempt it, nor do we desire to attempt it; for true religion is a thing of the heart and conscience, and cannot be compelled.

THE man who is a Christian will be a good citizen and the best of patriots. That is, he will have a love for his country which will lead him to do nothing to her injury, but all for her good. He will give his life, if need be, to save the souls of those who dwell therein. But, as a Christian, he cannot give his allegiance to principles of injustice, intolerance, or iniquity in any form. And if the government under which he is a citizen becomes a party to intolerance, his higher allegiance to Christ will demand that he shall protest against it. Love of country and people will demand it. And yet this very stand for righteousness and truth is ever in great crises misunderstood, and the hero is condemned. Jesus Christ loved Judea and Jerusalem as none other ever did, but he was condemned as her enemy. Elijah was the truest patriot in Israel, but he was called a troubler. Roger Williams breathed the pure principles of the liberty of the gospel, and would have made a most earnest patriot had he been permitted a home in Massachusetts, but he was driven hence by that people, who considered themselves to be the only patriots and only Christians, but who knew neither patriotism nor Christianity as taught in the religion of Christ.

READER, do not be deceived. The patriotism of the world is not Christianity, nor will it save a soul. Christianity is not the patriotism of the world; it is much more. It places Christ first, and all things earthly secondary and subsidiary; but it will labor more earnestly, and make greater sacrifices for mankind, yea, even its own enemies, than the most ardent patriotism ever knew. It is not Patriotism, Protestantism, Christianity, nor is it Protestantism, Patriotism, Christianity, but it is Christianity, Protestantism, Patriotism; and both of the latter, in the truest sense, are found in the former.

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(Continued.)

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