

# Signs of the Times.

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

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## Signs of the Times

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MILTON C. WILCOX, EDITOR.

**Faith—Do You Possess It?**—To the children of men there is nothing of more importance than faith, for "without faith it is impossible to please" God. It is by faith in the gospel that we are saved (Rom. 1:16, 17); it is only by faith that we become partakers of the righteousness of God. The study of faith is therefore important.

**What Faith Is.**—Says the Epistle to the Hebrews (11:1): "Now faith is the substance of things hoped for, the evidence of things not seen." The Revised Version renders: "Now faith is the assurance of things hoped for, the proving of things not seen." The margin reads: "Now faith is the giving substance to things hoped for, the test of things not seen." Faith is, therefore, grasping *as real* the things for which we hope, but do not see. It is counting the thing as already ours, though it may not be visible.

**Its Basis.**—Faith is founded on God's word, on what God says in that word. It is a belief, not only that God is, in all his infinity of attributes, but that he is a rewarder of all who diligently seek him as he has promised. Heb. 11:6. "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. Faith is, therefore, based, not on men's word, not on what we desire God's word to be, not on what men say God's word is, not on what creeds say it is, not on our opinions of what it is—not on any or all of these is faith based, but on God's word itself, as the word of God.

**Be Not Deceived.**—It will do us no good to accept of the word of men as the word of God, unless it is the word of God. Men may indeed be the bearers of the word of God, and, if so, we should accept it as such; but it is our privilege to know from the Scriptures that it is God's word. It will do us no good to accept the word of God as the word of men, for this is making the means of salvation of none effect. Some persons will say, "I will accept of the words of Christ, or of Paul, but I cannot accept the writings of Moses."

This is measuring the Master, not by his skill, his power, or his ability, but by the various instruments upon which he plays. The word is given through Paul, the scholar, through Peter, the fisherman, through Amos, the herdsman, through Ezekiel, the priest, through Daniel, the prince, through David, the shepherd-king, through Moses, the statesman, through Ezra, the scribe, breathing the various characteristics of the men, but it is all of God, and to profit us it must be received as from God. "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. 2:13.

**The Power of Faith.**—The power of faith is the power in the word on which it is based. Man's word is no more mighty than the man. The history of the race demonstrates the nothingness of man and his word. But in God's word is all the power of God. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." God said, "Let there be light, and light was." He speaks, and the deaf ears are unstopped, the mute tongue speaks, the blind eyes see, the dead are raised, the proud waves of the sea are stilled, the leper is cleansed, sin's chain is broken. This is the power of God's word; and this word all came to us through Christ Jesus, and it all centers in him, the Living and Incarnate Word; for "in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." "For it pleased the Father that in him should all fullness dwell." "He is before all things, and by him do all things consist." His glorious might is expressed by the phrase "upholding all things by the word of his power." Heb. 1:3. The power of faith is the power of the word of God, the power of Christ, the Incarnate Word, through whom the word came.

**How Faith Obtains Power.**—By receiving the word of God. The word may be spoken to us, and we may hear it and profit nothing. Of the Hebrews it is said that "the word preached did not profit them, because they were not united by faith to them that heard it." Heb. 4:2, margin. The power of God is in his word. His will concerning man is expressed in that word. 2 Tim. 3:16. God "worketh all things after the counsel of his own will." Eph. 1:11. Therefore, if man

puts himself in the way of God's will, as expressed in his word, he will be in the way of God's working. And this is what faith is, choosing God's way, God's will, God's word, in all things. God speaks to us in his word; we submit, willingly submit, to the word, knowing it is best; and the power of the word is assured to us to do what the word commands. Jesus said to the poor cripple at the pool, who had no power, "Rise, take up thy bed and walk;" he submitted to the command, he received the word, and the spirit and life of the word (John 6:63) gave him power to walk. He says to the poor, wretched sinner, who has no power to do right, "Love God, obey his will," and the poor, trembling soul receives the word, chooses God's will, submits willingly to obey, and the almighty power in the word works obedience in him; the Spirit of God in the word sheds abroad in his heart the love of God. Rom. 5:5. God promises deliverance from the enemy to him who casts himself upon his mercy, and faith grasps the deliverance which is in the promise by submitting to its conditions, by receiving it for what it means. Then God "worketh in you both to will and to do of his good pleasure," and "none can stay his hand."

**How Broad Is Faith?**—Just as broad as God's word; and God's word includes in its exceeding scope every duty of life, every method of work, every principle of right. The Scriptures are "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, *thoroughly furnished* unto all good works." As, therefore, the word of God embraces every duty, and every principle governing all moral conduct, and all that has a bearing upon moral character, and as the power to do all duty acceptably to God rests in the word which enjoins the duty, expresses the principle, or pledges the promise, so our faith must lay hold of this power, or we will fail of God's glory.

**Faithlessness Is Sin.**—The glory of God is his character, his goodness, his righteousness. Ex. 33:18, 19. This is reflected in his law, which is "holy, and just, and good." Rom. 7:12. The transgression of that law is sin, and anything which comes short of that glory is sin. 1 John 3:4; Rom. 7:7; 3:20. That is, man need not willfully to go contrary to God's law in order to sin; he may endeavor to keep that law, but in his own strength, of his own power, he falls short of God's righteousness. Faith lifts the soul to Christ, and appropriates his righteousness and his power, and in Christ the man of faith is complete.

Col. 2:9, 10. Therefore, "whatsoever is not of faith is sin" (Rom. 14:23), because it comes short, it misses the mark of God's righteousness. But all that we do should be done for God's glory. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. As faith in Christ and his word is all that will enable us to do this, therefore faith should mould all that we do.

**Tests of Faith.**—The tests of faith always come respecting unreasonable things; that is, we are called out upon new, untried ground, and asked to trust God upon his naked word in respect to things which are against reason from a human view. Not that faith is unreasonable, for it is most reasonable. Is it not reasonable to submit to and receive the word of Him who is infinite in wisdom, power, and love? But looking at it in human wisdom, we would say, as the majority do say in their hearts, "It is unreasonable to do what God bids, and to believe what he says." Let us consider some illustrations.

**Illustrations of Faith.**—"Through faith we understand that the worlds [ages] were framed [adjusted] by the word [command] of God, so that things which are seen were not made of things which do appear." Heb. 11:3. Rotherham renders: "By faith we understand the ages to have been adjusted by declaration of God; to-the-end that not out of appearances should that which is seen have come into existence." The same thought is presented in Heb. 1:2, where it says of Christ that through him God also "made the worlds," literally, "ordained," or "constituted the ages." This term *aionas*, rendered "worlds," properly "ages," Olshausen says always refers to times. The meaning of the declaration in Heb. 1:2 and 11:3 is, then, that in the very beginning Infinite Knowledge, knowing all things that would befall man and his earthly home, marked out all the ages, dispensations, and epochs of earth's history; and these God has predicted in his word. "When the fullness of the time" was reached, in different periods of earth's sad history, the flood came, the children of Israel were delivered, the law was given, the Christ came and died, and will come again to redeem his own, and will come with his own to judge the wicked. In all these dispensations of God's providence there was nothing that came before which, to human reason, indicated they would come to pass. God's word declared them; faith received. Faith understood by God's prophetic word that the divine hand had adjusted the ages, and, when predicted, the change would come. Science might dispute the possibility of a flood; Noah believed God's word. Out of the things not seen the flood came; out of the things not seen by Pharaoh, the deliverance of Israel came; out of the things not seen by the Jews, God destroyed him who had the power of death, and heaven and righteousness were in the seeming defeat; and so out of things *not seen*, but which are *said* by Infinite Power, faith wins the victory. "For we walk by faith, not by sight." Faith grasps the invisible word and obtains the visible deliverance.

The substance of it all is in the living word; faith makes it its very own by receiving it. And every example of faith in Hebrews 11 illustrates these great facts. Faith is based on God's word and has reference to present duty revealed by the present truth of God. It looks ever to the present and before, but never backward.

**Have You This Faith?**—Much more might be said. We have merely touched the great subject, have shown but a few treasures of the mine, but a few pearly drops from the ever-flowing River of Life. We must pause now; but, reader, Christian brother or sister, fellow-sinner, judgment bound, have you this faith? Are you willing to trust God, to depend upon his word, to be his and his alone? Christ died that you might. God grant that you may.

#### "UNDER THE LAW" AND THE SABBATH.

WHAT A "STANDARD" SAYS.

Two COPIES of the *Gospel Standard*, of Weatherford, Texas, bearing date of February 7 and 14 respectively, have been sent us, asking us to notice two articles on the Sabbath question, by the editor, H. A. Thompson. There is little worthy of notice. We say it in all kindness; but we do not remember of having seen for years as much poor spelling, poor grammar, poor proof reading, poor argument, combined with so much ignorance, as is manifest in the article of February 7. We are sorry our Baptist brethren have not a better representative. Yet, on reflection, his argument is worthy of the Sunday cause. He quotes and misquotes. His references are so often wrong that we do not know to what he refers. We will notice a few points, however, not particularly because the *Standard* uses them, but because they are stock "arguments" against the Sabbath of the Lord everywhere. This sermon (for he preaches it) was published, he says—

most especially for those who have heard the advents in the promulgation of the Old Jewish sabbath.

Our quotations in every instance are just as we find them *verbatim et literatim*. Now this editor ought to have known that there are no people by the name "advents," with either a little or big initial. "Advent" means coming. There are Adventists, but we know of none, Seventh-day or otherwise, who promulgate the "Old Jewish sabbath." It is not a term known to Scripture. The editor lays down what he calls "premises," as follows:—

1. If the law has not been abolished, then christians are under the law.
2. If the law is still in force, then Christians are bound to keep the whole law.
3. If christians are under the law, they must be justified or condemned by the law [law?].
4. If christians are under the law then the promise [which was to be by faith] is become of none effect.

We have given the above to show the difficulties into which advents with all others who flee to the law for justification and reject salvation by grace.

Would that our opponents could realize that the difficulties in the law of God are those created by the carnal heart; for "the

carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. This was written about thirty years after the crucifixion. But we reply briefly, for the benefit of those desiring the truth.

1. God's moral law of ten commandments is not abolished, nor can it be, any more than the righteousness or character of God can be, for that law is the expression of his character. See Ps. 119:172; Isa. 51:6, 7; Matt. 5:17-20; Rom. 3:31; James 2:8-12; Rom. 7:7.

2. Christ kept the law. John 15:10; Luke 4:16; 1 Peter 2:22; 1 John 3:4. Sin is the transgression of that law, and Christ did no sin.

3. Christ is our example. See 1 John 2:6; 1 Peter 2:21, 22; John 14:15; 1 John 5:3.

4. The law has not been abolished, and only those who are transgressing the law are under the law, or under its condemnation; for that is what the expression means in Gal. 3:22 and Rom. 6:14.

5. But those whom grace has made free from sin (Eph. 2:8) are by that righteousness which grace bestows through faith (Rom. 3:22; 5:1) made free from the condemnation of the law, and the living present law witnesses to their righteousness and freedom (Rom. 3:20, 21).

6. The same grace which gives the sinner freedom from sin, which justifies him from condemnation, or, in other words, which takes him out from under the law so that he is no longer a bond servant of sin (Rom. 6:17, 18) but a servant of righteousness,—that same grace will enable him to stand fast in that liberty (Gal. 5:1) by obedience to the law of God (Rom. 8:4). If grace does not save man from sinning, Christ died in vain, for man is the servant of him whom he obeys. If he is at liberty to transgress the law, while claiming justification through Christ, he makes Christ "the minister of sin."

7. By the law man cannot be justified; man cannot, on account of his sinfulness, obtain righteousness in the law; but he obtains it by faith in the gospel (Rom. 1:16, 17); and the power of the gospel, which is the power of God, then works in the man to do God's will (Phil. 2:13); and God's will is his holy law, which Christ kept (Ps. 40:7, 8). But the justifying grace, the obedient grace, is all of God. Man obeys, not to become righteous, but because God through faith has made him righteous, and "he that doeth righteousness is righteous, even as He is righteous." 1 John 3:7.

8. But the promise is of effect to everyone under the law who will believe the promise. What the scripture says is that "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." The man who turns from the faith and power of the gospel to his own works, either for justification of past sins or for present obedience, makes of no effect Christ's work. But that is not the man who truly honors the law and its Giver, Christ, but he who honors self, and self-works. No Christian flies to the law for justification. No Christian

who is justified hates it. See Ps. 119:97; 1 John 5:5.

The editor of the *Gospel Standard* says again:—

In the first place we will consider the Jewish sabbaths.

We put it in the plural number because we are prepared to show that there is more than one sabbath.

1. The seventh day sabbath.—Ex. 12:1.
2. The seventh year sabbath. Ex. 23:10.
3. The fiftieth year sabbath. Lev. 25:8.

These all sprang from the seventh day sabbath, and they were enjoined upon the Jews, and they suffered the consequences if they violated the sabbath law, in any of its branches.

We give references as found. There were more sabbaths than this; there were several yearly sabbaths. See Leviticus 23, where these sabbaths and days, coming only once a year, were enumerated, "besides the sabbaths of the Lord" (verse 38), the seventh day of each week. All these yearly sabbaths were typical and shadowy, pointing forward to Christ and his ministry, and when he died they ceased. See Col. 2:14-17. But the seventh-day Sabbath antedated sin, is not typical, but, like the rest of the moral law, eternal in its nature. See Ps. 111:7, 8; Isa. 66:22, 23.

The *Standard*, like many others, seems to have a special antipathy against the Sabbath, because it was kept by the Jews. After misquoting Ex. 20:8-11 and Deut. 5:15, it says:

From the conclusion that this sabbath was strictly for the Jews there is no escape. When a man places himself under this sabbath law, if he is not a Jew, and his ancestors, delivered from Egyptian bondage, he is practicing an imposition upon the people, and according to God's word he is a liar, and not only so but he lies on God, for he testifies by keeping this sabbath that he is an Israelite and that God delivered his people from a bondage which a gentile has never endured, do advents keep the Jewish sabbath as a sign between God and them that he brought them up out of Egypt? The penalty of the law. See Ex. 31:12-15 and 35:1-3. Numbers 15:32-36. You will find that the penalty was death, if that death was the penalty then, it is the penalty law [now? S. or T.]. For when the penalty is detached from a law, it ceases to be a law.

Then if we keep this law we must put to death every one who violates it, this is a logical conclusion and Advents cannot evade its force.

God told the Israelites to be honest, just, and generous, because he brought them out of Egypt. See Lev. 19:35-37; Deut. 24:19-22. Does that mean that we cannot now be just, generous, honest, without being considered a liar or a Jew? Must we not conclude that if the *Standard* is consistent it is neither honest nor just? And, again, other commands of the Decalogue, like the second, third, and seventh, were punished with death, in the Jewish government; but they are not now. Does Mr. Thompson mean to say that he believes in executing the death penalty for idolatry, blasphemy, and adultery? Or does he absolutely reject them and refuse to obey them? The wages of all sin is death; the execution of punishment belongs to God.

The only hope of salvation is to become an Israelite by faith. See Rom. 2:28, 29; 9:1-8; Eph. 2:11-13, 19, 20; Isa. 56:1-8. If we reject the Sabbath because it came to

us from the Jews, we will reject every word of the Bible. The prophets were Jews, Jesus was a Jew, the apostles and New Testament writers were all Jews, and Jesus says, "Salvation is of the Jews." John 4:22. The Decalogue came to us through them, and He who releases us from its condemnation and enables us to love and obey it, came also through the same channel. He who rejects one rejects both. He who accepts of Christ will honor the law which Christ honored.

**An Empty Name.**—Prof. William H. Hudson, of Stanford University, who addressed the Congress of Religions in San Francisco, on "Paganism, Christianity, and the Third Kingdom," April 17, used the following truthful words:—

Whatever else the world has thrown aside, it has fought hard to keep the name [Christianity]. With what result?—With the result that some of us feel that the word "Christianity," used and abused, stretched, distorted, modified, tampered with, made to bear all meanings or none, is a word that is no longer of much service in philosophical discussion. And this simply leads me to say to those who talk about Christianity being large enough to include every development of modern thought, that if you choose to continue to employ the word Christianity in the transfigured sense you propose, you have plenty of precedent at the back of you. The name that has been stretched far enough to cover decently medieval Catholicism and early New England Puritanism, the Methodism of the eighteenth century, and the Unitarianism of to-day, can doubtless be stretched still further, till it is made to embrace every new change that is coming over men's religious conceptions at the present time.

And how appropriate to apply to a great deal of this so-called Christianity the prophetic words of divine inspiration, "I know thy works, that thou hast a name that thou livest, and art dead." And it would be well if the following injunction of the Master were heeded: "Remember therefore how thou hast received and heard, and hold fast and repent." "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:1, 3.

**Words of Wisdom**—In his comments on Matt. 12:43-45 Dean Alford, the noted Episcopal scholar and commentator, refers to the apostasy, captivity, reformation, and final apostasy of the Jewish Church in the rejection of Christ, to the destruction of the nation. He continues in words which should be heeded now:—

Strikingly parallel with this runs the history of the Christian church. Not long after apostolic times the golden calves of idolatry were set up by the Church of Rome. What the effect of the captivity was to the Jews that of the Reformation has been to Christendom. The first evil spirit has been cast out. But, by the growth of hypocrisy, secularity, and rationalism, the house has become empty, swept, and garnished, swept and garnished by the decencies of civilization and discoveries of secular knowledge, but empty of earnest and living faith. And he must read prophecy but ill who does not see under all these seeming improvements the preparation for the final development of the man of sin, the great re-possession, when idolatry and the seven worse spirits shall bring the outward frame of Christendom to a fearful end.

Dean Alford knew it because God has foretold it in his "more sure word of prophecy." "Blessed is he that watcheth."

"CORRECTION of error is the plainest proof of energy and mastery."

## General Articles.

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

### A TWILIGHT ON THE MOUNT OF OLIVES.

THE Day sat by with banner furled;  
His battered shield hung on the wall;  
One great star walked the upper world,  
All purple robed, in Stately Hall;  
Some unseen reapers gathered golden sheaves,  
And heaped the westmost reach of burning eaves.  
God's poor by Hebron rested. Then  
Straightway unto their presence drew  
A captain with his band of men,  
And smote His poor, and well-nigh slew,  
Saying, "Hence, ye poor! Behold the king this night  
Comes forth with torch and dance and loud delight."

His poor! how much they cared to see!  
How begged they prone to see, to hear!  
But spake the captain angrily,  
And drove them forth with sword and spear,  
And shut the gate; and when the king passed through  
These lonely poor—they knew not what to do.  
Lo, then a soft-voiced Stranger said:  
"Come ye with me a little space;  
I know where torches, gold and red,  
Gleam down a peaceful, ample place;  
Where song and perfume fill the restful air,  
And men speak scarce at all; for God is there."  
They passed; they saw a grass-set hill.  
"What king hath carpet like to this?"  
What king hath music like the trill  
Of crickets mid these silences,  
These perfumed silences, that rest upon  
The soul like sunlight on a hill at dawn?

"Behold what blessings in the air!  
What benedictions in the dew!  
These olives lift their arms in prayer;  
They turn their leaves; God reads them through.  
Yon lilies where the falling water sings  
Are fairer robed than choristers of kings.  
"Lift now your heads! yon golden bars  
That build the porch of heaven, seas  
Of silver sailing golden stars—  
Yea, these are yours, and all of these!  
For lo! the king he hath not yet been told  
Of silver seas that sail these ships of gold."  
They turned, they raised their heads on high;  
They saw, the first time saw and knew  
The awful glories of the sky,  
The benedictions of the dew.  
And from that day His poor were richer far  
Than all such kings as keep where follies are.

—Joaquin Miller.

### PARENTS SHOULD BE CHRISTLIKE.

BY MRS. E. G. WHITE.

THE home circle should be an educating circle. Fathers and mothers should realize that they themselves should be in subjection to our Heavenly Father, in order that they may understand how to educate and train the children to be under discipline, and in subjection to parental authority. Parents have brought children into the world, and the children have no voice or part in the matter. Parents are under most weighty responsibility to so educate and train these children that they shall not miss the way leading to eternal life. Parents make a most terrible mistake when they neglect the work of giving their children religious training, thinking that they will come out all right in the future, and, as they get older, will of themselves be anxious for a religious experience. Cannot you see, parents, that if you do not plant the precious seeds of truth, of love, of heavenly attributes, in the heart, Satan will sow the field of the heart with tares? He will pre-

occupy the field, and sow the seeds of stubbornness, of selfishness, of love, of pleasure, and turn the mind into channels of pride and sinfulness.

As parents, we shall do well to consider the case of Abraham, "the father of the faithful." He was a representative man, and his example in the home life is worthy of imitation. The Lord said of him, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Abraham was selected by God to introduce into society a higher standard than that found in the world. He was to cultivate home religion, and cause the fear of the Lord to permeate his household. He who blesses the habitation of the righteous, said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." There would be on his part no betraying of sacred trusts, no indulgence of sin in excusing his children in evil ways. This sinful indulgence of children is the veriest cruelty that could be practiced toward them; for it confirms them in evil.

Children are the heritage of the Lord, and should be trained and disciplined in such a way that they will form characters which the Lord can approve. Both parents and children are under the government of God, and are to be ruled by him. Fathers and mothers should combine their influence and authority and affection, and rule their homes after the direction that God has given us in his word. They are not to rule by impulse. There is to be no oppression on the part of parents, and no disobedience on the part of children. We are not to reach the standard of worldlings, but the standard that God himself has erected. Parents should inquire diligently what God has said in his holy word; for the word must be the rule from which there can be no turning aside. The motto of parents should be, "As for me and my house, we will serve the Lord."

It is very delicate work to deal with human minds. The discipline necessary for one would crush another; therefore let parents study the characters of their children. Never be abrupt and act from impulse. I have seen a mother snatch something from the hand of her child which was giving it special pleasure, and the child would not understand what to make of the deprivation. The little one burst forth into a cry, for it felt abused and injured. Then the parent, to stop its crying, gave it a sharp chastisement, and, as far as outward appearances were concerned, the battle was over. But that battle left its impression on the tender mind of the child, and it could not be easily effaced. I said to the mother: "You have deeply wronged your child. You have hurt its soul, and lost its confidence in you. How this will be restored I know not." This mother was very unwise; she followed her feelings, and did not move cautiously, reasoning from cause to effect. Her harsh, injudicious management stirred up the worst passions in the heart of her child. To act from impulse in governing a family is the very worst of policy. When parents contend with their children in such a way, it is a most unequal struggle that ensues. How unjust it is to put years and maturity of strength against a helpless, ignorant little child! Every exhibition of anger on the part of the parents confirms rebellion

in the heart of the child. It is not through one act that the character is formed, but by a repetition of acts that habits are established and character confirmed. To have a Christlike character it is necessary to act in a Christlike way. Christians will exhibit a holy temper, and their actions and impulses will be prompted by the Holy Spirit.

It takes far less time and pains to spoil the disposition of a child than to imprint upon the tablets of the soul, principles that will result in habits of righteousness. Let parents be careful never to correct their children in anger. Never lay your hand upon a child when you are provoked and filled with passion. In so doing you will make him partaker of your own impulsive, passionate, unreasonable spirit. You may ask, "Shall I never punish my child by the use of the rod?" It may be necessary to whip a child at times. But every other resort should first be tried before you cause your child physical pain. If you are a Christian father or mother, you will reveal the love you have for your poor, erring little ones. If you do have to punish your child, you will manifest real sorrow for its affliction. You will bow before God with the child, and, with a heart full of sorrow, will ask the Lord to forgive the erring little one, and not permit that Satan shall have control of his soul. Present before the little ones the sympathizing Redeemer. Speak his own words to them, telling them that Jesus said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Your prayer, uttered in contrition of soul, will bring angels to your side, and the child's heart may be all broken in penitence, and thus the victory be gained, and there be no necessity of using the rod at all.

But if you take a child and correct it in the heat of passion, you pursue a course that may make a demon of your child, and then you may wonder why it is that your children have such unlovely traits of character, when you have so faithfully tried to break their stubborn wills. Here is where so many make a great mistake, in thinking that it is necessary to break and destroy a child's will. What you are to do is to guide and discipline and train the will by precept and example. In order to do this you must first learn how to control your own hasty temper, and subdue your own will, in order that you may mould and fashion the character of your child. If you act out your hasty temper, and show an undisciplined will before your child, you will certainly educate him to imitate your words and actions, and you have no reason to wonder why your children are so bad. It is your manner of training that is ruining your household.

Have you love for your child? Do you cultivate affection for the little ones you have brought into the world, and express that love in your words and manners? If your child is playing with something that is not a proper article for him to use as a toy, do not snatch it from him; but get him to exchange it for something that will be proper for him, and that will give him as much pleasure. Let your children have evidence that you love them, and that you want to make them happy. The more unlovely they are, the greater pains you must take to win their confidence and love; and when they realize that father and mother will use every justifiable means to make them happy, the barriers will be broken

down. What a victory is gained when it is possible to mould the character of your children after the character of Christ! It should be the constant aim of parents to develop the capacities of their children in such a way that they will be fitted to honor God and bless humanity.

## THE PERFECTION OF THE LAW. NO. 2.

BY ELDER T. H. STARBUCK.

THE element of justice in the law is made prominent, but justice alone would not make it perfect. Justice alone cannot convert the soul. It can only condemn the transgressor, even though he is penitent. It takes mercy as well as justice to make it a perfect law, capable of converting the sinner. The law is an expression of its Author's love, but love is justice and mercy mingled in proper proportions. There is mercy in it if it reflects every phase of God's character, for mercy is one of the divine attributes. The law delineates to all intelligences the divine nature or perfect life of God, but his disposition to show mercy is a prominent trait of his character; for "he delighteth in mercy," and the law cannot give a perfect delineation of the Deity without manifesting this phase of his nature.

It is sometimes taught that God is under no obligation to save the sinner; but this is not true in an absolute degree. As he is supreme Ruler of all things, there may be a subordinate sense in which it is true. But it is according to his nature to make provision to save the lost, and he would have to go contrary to that nature to let the sinner perish without an effort to save him. "God is love," and his law is therefore love. God cannot antagonize his own nature. "A kingdom divided against itself cannot stand." There is a sense in which God is constrained by his own law, or else it does not express his real nature. If it reflects his moral nature, his own actions must always be in harmony with its principles. Having once given existence to intelligent beings, and made them amenable to moral law, the principles of that law make it morally impossible for him to act contrary to it, and forsake them while there is a possibility of winning them back to himself. We are so much under the influence of rebellion against the holy law of God that it is hard for us to admit that it is in every respect like its Author, infinite in mercy and truth. Such a conviction is contrary to the carnal nature, which is not subject to the law of God, neither indeed can be.

Sin is defined to be "the transgression of the law." 1 John 3:4. In the origin of sin Satan's course was contrary to the law. The origin of evil was a blow at the divine principles of God's moral government. The accuser's designs were against it, for God was administering his government in harmony with the principles of his law, but Satan was not pleased with the ways of God, and revolted against his authority. His rebellion was virtually saying that God's law is not right; that its principles are neither just nor merciful. He regarded God as an arbitrary Ruler, exacting of his creatures what was burdensome and despotic. He presented his cause to the angels of heaven in that light, and many of them embraced his views concerning the law, and sympathized with him in his revolt.

Sin, in its very origin, was a negation of



the perfection of the law. Its infinite perfections were arraigned before the tribunal of Satan's acute but finite intellect, and pronounced imperfect. This seed of rebellion found a fruitful soil in his heart, and spread like a contagion among the angels. When, finally, the rebellious angels were cast out of heaven for their sin, it was evident that as long as they existed a relentless warfare would be waged against the law by all transgressors.

But the great God who inhabits eternity knew the end from the beginning, and foresaw that his moral government would be put to the test of rebellion. It was therefore necessary that his law should be absolutely perfect in order that when the test came it might not be found deficient in any principle requisite to the accomplishment of his infinite designs. The plan of redemption through Christ was in God's purpose from eternity, and the principles to carry it into effect were embodied in his law. When rebellion arose, divine wisdom set in operation the plan which would counteract evil, and show Satan's accusations to be utterly false.

As God is both just and merciful, the plan of redemption would, in consequence, embrace two distinct objects: (1) The righteousness of his moral government would be illustrated to the whole universe in the condemnation of all who would yield allegiance to the claims of his law; and in this his justice would be made conspicuous. (2) His divine love and compassion would be revealed in the salvation of all the lost who could be induced to become loyal to him, and this would exemplify his mercy. The plan of salvation will, when consummated, remove every seeming reproach which the rebellious have endeavored to cast upon God's law; and it will also demonstrate the fact that "all things work together for good to them that love God." His designs are infinite in their results. The omniscient God is availing himself of the opportunity which sin affords to establish his moral government on an immutable basis in the minds of all intelligent beings in his dominions. Satan's rebellion will cause God's righteousness to shine with a peculiar glory that could not otherwise have been imparted to it. The latent perfections of his law will be brought plainly to view. He will make the wrath of sinners to praise him. "The law is light," and "light is sown for the righteous." That which is sown will spring up and bear fruit, and the knowledge of the glory of God will shortly cover this present sin-cursed earth as the waters cover the sea, and sin will be no more.

We are creatures dwelling in the midst of evil, with inherent sinful tendencies. The poison of Satan's malicious designs against the law of God is in every heart. Sin has darkened the human intellect, and at best it cannot comprehend the infinite beauties of the perfect law of love. To be saved from sin and darkness we need constantly to pray, like David, "Open thou mine eyes, that I may behold wondrous things out of thy law." As the sinner yields obedience to God, his mental darkness is dissipated like mists before the rising sun, and he can see more clearly the perfections of God's character mirrored in his law. One may survey a landscape by the light of the moon and see some of its prominent features, but to form a perfect conception of its extent and natural beauty, the full light of day is required. It is so in regard to our conceptions of the law. The carnal

mind is not subject to the law of God, neither indeed can be; and this natural taint of sin gives the heart a bias against its perfections. Here man sees through a glass darkly and knows only in part. In the dim light of the present the law is imperfectly understood; but in the full light of eternity its absolute perfection will be fully recognized. As the heavens are higher than the earth, so are God's thoughts higher than our thoughts. The thoughts of God are crystallized in law. Our conceptions of the perfection of his law depend wholly upon whether we view it from our present condition, or from the future condition of the redeemed beside the throne of the Eternal One after the smoke of rebellion has cleared away.

### SINCERITY.

BY ELDER G. C. TENNEY.

"It makes no difference what a man believes, if he is only sincere." This worn-out apology for shiftlessness in spiritual things is by many who use it supposed to be the dictate of charity. By placing sincerity in a false light this deceptive proverb appropriates enough of the garb of truth to deceive very many with its plausible claim. Put to a practical test in any of the ordinary affairs of life, it at once proves an ignominious failure. Its error is so palpable that in any other matter than that of religious duty or faith no sane man would for a moment commit himself to so fatal a theory. But under its delusion in things of faith men will peacefully close their eyes to their real condition, rejecting any rays of light that may come to them, refusing to be disturbed, because they feel secure where they are and flatter themselves that this carnal security is sincerity itself.

It is a fatal delusion. The mistake is in calling self-satisfaction sincerity, which it certainly is not. Hypocrisy is not sincerity, nor does it bear any relation to it. But thousands of hypocrites feel that they are perfectly secure, for they believe that they are right. But a hypocrite is not sincere nor honest, even though he may believe that he is right, for a man who believes he is right when he is wrong, and might know it if he would, is a hypocrite. Sincerity will lead a man to examine well the ground on which he stands.

The old apology under examination bears a falsehood on the very face of it, for if a man be sincere, what he believes will make a difference in him and with him. If what he believes does not make a difference with him, then he is surely not sincere. A better way to say it would be, "It makes but little or no difference what a man believes if he is not sincere." Sincerity seeks for the truth as for hid treasures. It is not satisfied unless it constantly feels under its feet the rock of substantial truth. To the sincere man it will ever be a matter of the greatest importance as to what he believes, for his faith is the ruling, guiding principle of his life.

Let us eliminate the negative element in the old proposition, and leave it thus, "It does make a difference what a man believes if he is only sincere," and we have a patent fact. In this form we are prepared to grant for sincerity all that it is intended to claim for it in the other form. A humble, sincere, earnest purpose to seek God, to know his will and to do it, is that element in human char-

acter of which God especially approves. We are told that the eyes of the Lord go to and fro in the whole earth to show himself strong in behalf of such. No matter where such an one be found, in the jungle or desert, upon the mountain or in the valley, in an ice hut or under a fig tree, God sees him and loves him. He may not know God by the name we do, but he sees him in his works and knows him by that sacred name of love and fatherhood which no word can express. There have been such souls, and there are doubtless many of them now. That company of the saved which no man could number are gathered out "of all nations and kindreds and peoples and tongues," by the omniscient God, who loves all his children impartially, and is as faithful to recognize a holy desire or a heavenly aspiration in the heart of a poor heathen as in one of us. He hears the raven's cry; how much more the cries of those who lift to heaven, from the depths of woe, of ignorance and darkness, the hand of supplication for help.

Sincerity is just about the only trait of humanity that God can use. He loves the genuine article; but he generally tests it before accepting. Faith and love are its exponents, and these do not depend upon certain specific methods or tenets for their expression. Doctrines and forms of devotion come to us through education, while faith and love spring from sincerity of heart. Sincerity covets education, and thus faith and love come at last to manifest themselves in the ways which wisdom has prescribed, and in those ordinances and services which inspiration has revealed.

### THE HISTORY OF THE WORLD AS FORETOLD IN PROPHECY.

BY ELDER H. J. FARMAN.

THAT the words of prophecy are of divine origin, and not human, may be clearly seen by comparing some of their utterances with historic records, which show their fulfillment even to the very letter; and yet the historical writers had no such thought as that of chronicling history which had been given hundreds of years in advance by prophets. A notable instance of this kind is given in the second chapter of Daniel, where the prophet gives the history of the world in a vivid and concise manner, for more than twenty-five hundred years in advance. About 604 years B.C. Nebuchadnezzar, king of Babylon, dreamed dreams "wherewith his spirit was troubled, and his sleep brake from him." He, being a heathen king, at once called for the wise men of his kingdom to make known to him the dream and the interpretation thereof, but none were able to make the thing known to him; therefore, a decree went forth to slay all the wise men of Babylon, and Daniel and his fellows were sought for to be slain. See Dan. 2:2-13.

Daniel then obtained time of the king, and called his three friends together, and they sought God for a knowledge of the secret. "Then was the secret revealed to Daniel in a night vision." And he was brought before the king, and said, "There is a God in heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar what shall be in the latter days." And now Daniel begins to tell him what God had shown him: "Thou, O king, sawest, and beheld a great image. This great image, whose brightness was ex-

cellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." Verses 31-34.

Before us is the dream, and Daniel now proceeds to tell the interpretation thereof: "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." Verses 36-38. By this is plainly stated that the head of gold represented the Babylonian Kingdom, which then ruled over the civilized world, and had been given to Nebuchadnezzar about two years before. The duration of this kingdom was about seventy years, or till 538 B.C., and was followed by another kingdom inferior to it, the Medo-Persian Kingdom, which was fitly represented by the breast and arms of silver. They cared not for the wealth or grandeur of Babylon, but sought to gain other provinces, and continued till 331 B.C. These facts are substantiated by Rawlinson, "Seven Great Monarchies," and "Rollins' Ancient History."

Medo-Persia was succeeded by another third kingdom, of brass. This was the Grecian Kingdom, and that continued till B.C. 168, when the iron monarchy of Rome came onto the stage of action. Says Gibbon: "The empire of the Romans filled the world, and when the empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. . . . *To resist was fatal, and it was impossible to fly.* . . . And the images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome," which ruled the world as a united empire till about A.D. 350. Then internal wars began and resulted in a division of the kingdom into ten kingdoms, which were fitly represented by the mixture of iron and clay in the image. This divided state has continued till the present. This division is represented in the seventh chapter of Daniel by the ten horns; and they are still known as the ten kingdoms of Western Rome.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." This is the next great event in the prophetic drama, and is very near at hand, as is plainly seen from the events that are taking place just now. Reader, are you ready for this grand event, the coming of the Lord Jesus in the clouds of heaven with great power and glory, to gather his people to himself and take vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ?

His coming and the destruction of all earthly kingdoms preparatory to the setting up of the everlasting kingdom of God, is set forth in the following words: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the

silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." And "it shall break in pieces and consume all these kingdoms, and it shall stand forever." "The dream is certain, and the interpretation thereof sure."

#### HE IS COMING AGAIN. ACTS 1: 11.

BY H. J. WHITNEY.

JESUS, our Master, we're waiting thy coming  
And hoping to hail thee our King,  
Waiting and watching, yes, watching and waiting,  
For joyful the tidings ye bring.  
Joyful the tidings our Saviour will bring us,  
And all who are waiting him then;  
The promise is sure, and he will receive us  
Who wait for his coming again.

Chorus—He is coming again, he is coming in glory,  
Oh! wait for his coming again.

His promise is sure to all such as endure;  
The trials he sendeth before;  
And life in his kingdom shall thus be secure  
To those who the Saviour adore.  
Let us adore him, our Saviour and Brother,  
And keep his law faithfully; then  
Love will unite us and keep us together  
Who wait for his coming again.

Chorus—He is coming again, he is coming in glory,  
Oh! wait for his coming again.

When Jesus returns, "in like manner," again,  
Bright clouds shall reveal him to view.  
He'll come as a king, and his mission to men  
Will close e'er he cometh anew.  
His mission will close, and the righteous will then  
Be summoned on him to attend,  
And heaven will ring with a new song again  
As joyous the ransomed ascend.

Chorus—He is coming again, he is coming in glory,  
Oh! wait for his coming again.

Nuevo, California.

#### HE WILL COME AGAIN.

BY ELDER MATTHEW LARSON.

"LET not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 1-3.

These were the words of Christ, addressed as a message of comfort and consolation to his sorrowing disciples, just shortly before his crucifixion. He had been telling them that soon he must be taken from them, and their hearts had been filled with sadness by the announcement; therefore Christ sought thus to encourage them. Not only was this promise intended to comfort the disciples, but it was designed to cheer and comfort the people of God to the end of time.

The fact of there being so much said upon this theme in the Holy Scriptures sufficiently attests the importance attached to it. It is a theme at once both interesting, practical, and important. Around this event cluster all the hopes and joyful expectations of the child of God. It is the event of all events, the event for which all other events have been made, and in which they all culminate. It is the "blessed hope" of the church. Says the apostle in speaking of the grace of God:—

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 12, 13.

To the saint it is appealed to as an incentive to patience (James 5: 7, 8; Heb. 10: 35-37), watchfulness, prayer, and sobriety (1 Peter 4: 7), and to the sinner as an incentive to repentance and conversion (Acts 3: 19-21).

"I will come again," is the express promise of the Saviour. But there seems to be some difference of opinion as to just *how*, or in what *manner*, he will come. We will, therefore, now enter upon a consideration of this phase of the question.

#### THE MANNER OF HIS COMING.

That Christ will come again must be admitted by all who accept the Bible. It cannot be denied. But there seems to be a sort of a vague or undefined idea in the minds of many as to just *how* he will come, or *what* will constitute that coming. It is sometimes urged that death is Christ's second coming. But to this we must object. Death is an enemy, but Christ's second coming is set forth in the Scriptures of truth as the "blessed hope" of the church, the grand and glorious consummation of all things, the ushering in of the glad and eternal day when the saints are to receive their final reward and enter their glorious eternal home, the end of sorrow, sin, and of pains. Rev. 21: 1-7; 22: 12. But the saints do not receive or enter upon their reward at death. Upon this point inspiration is both plain and positive. The reward is not obtained until at the resurrection—the resurrection of the just:—

"But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14: 13, 14.

But when does the resurrection take place? Not at death; for in the resurrection they are to be called forth from the grave:—

"Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then [at that time—at "the coming of the Lord"] we which are alive and remain shall be caught up together with them [the dead, who have just been resurrected] in the clouds, to meet the Lord in the air; and so [in that way or manner] shall we ever be with the Lord." 1 Thess. 4: 16, 17; 1 Cor. 15: 52.

We are to be caught up "together." But who does not see that if the dead go right to heaven at death, then this could not be so. "Wherefore," adds the apostle, "comfort one another with these words." 1 Thess. 4: 18.

That the resurrection takes place at the second coming of Christ is also evident from the following:—

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end." 1 Cor. 15: 22-24.

#### DEATH IS AN ENEMY.

We are aware that the poet has sought to personify death as being a welcome friend; and we have been taught to sing thus:—

"Come, welcome death, I'll gladly go with thee."

But no one who has a just appreciation and proper conception of what death really is, could ever sing such a hymn. It would seem more befitting one whose mind had been driven to distraction, and who, despairing of

life, would seek relief in suicide, rather than one whose mind had been enlightened and vivified by the glad contemplation of a Saviour's love. Death came by Satan. Heb. 2:14. It was the fruit of his works. It is the wages of sin. Rom 6:23. It is an *enemy* not a *friend*. "The last enemy that shall be destroyed is death." 1 Cor. 15:26. And since death, the wages of sin, is an enemy,—the work of Satan,—how can we for a moment conceive the propriety of hymning to it a welcome?

But we object still further to the idea of death being Christ's coming, from the fact that he is to come but "the *second* time" (Heb. 9:28); and there can be but one "*second*" coming; whereas, if death constitutes his coming again, there would of necessity be just as many comings as there are deaths in the world. Moreover, neither Christ nor his disciples so understood, nor taught in regard to death, that it would be his coming again. When Peter asked of the Saviour what John should do, he answered him, "If I will that he tarry till I come, what is that to thee?" Then went the saying abroad among the disciples that that disciple "*should not die*." If they had understood his coming to be death, then the saying ought to have gone abroad that *he should die*. And we might read the text thus: "If I will that he tarry *till he die*, what is that to thee?" "Yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" John 21:21-23.

"But," says another, "I believe his coming to be a spiritual coming, and that it is fulfilled in the outpouring of the Holy Spirit, at one's conversion." To this, however, we must likewise object. For, as has already been stated, there can be but *one* second coming, whereas, if it takes place whenever a person is converted, there would of necessity be just as many second comings as there are conversions, which would be an impossibility, an absurdity. Besides, the Scriptures say that "*every eye shall see him, and they also which pierced him*" (Rev. 1:7), which could not be true of conversion. However, Christ has set this question of his Holy Spirit forever at rest. He says, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14:16. The manifestation of the Holy Spirit, then, is not Christ's second coming, but "*another*" Comforter. Christ's coming is to be

#### A PERSONAL, VISIBLE COMING.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11.

They saw him ascend, a real, personal, *visible* Saviour, until a cloud received him out of their sight, and then came the positive declaration by the angels that he shall return, the "*same*" Jesus, in "*like manner*" as they had seen him ascend. Hence, it will be a real personal coming. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him." Rev. 1:7. His coming will be with clouds of angels, in all the glory and grandeur of heaven. Matt. 25:31.

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. . . . Behold, I have told you before. Wherefore if they shall say

unto you, Behold, he is in the desert [if the Mormons say his coming is to take place at Salt Lake, in the desert of Utah, or the Latter-day Saints that it will be at Independence, Mo.]; go not forth [although a great many have gone]; behold, he is in the secret chambers [the secret chambers of death; or in the manifestations of Spiritualism]; believe it not. [And why?] For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. . . . And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt 24:23-31.

When he comes at his second advent, he does not come to the earth, but, suspended above us, we are to be caught up to *meet him* "*in the air*," and so shall we ever be with the Lord." 1 Thess. 4:17. The glad day of deliverance draws on apace. The day of happy reunion to all who love the Lord, and who have here been long separated by the cold, chilling, withering blasts of death. There they shall no more be called upon to hear from the lips of mortals the distressing words, "I am sick" (Isa. 33:24), or the parting mournful farewell, "I will see you no more." But there they will meet to part no more. Their sufferings will all be over, their infirmities will be healed, their sorrows, heartaches, and desolations be removed, and their bitter tears be wiped away. Rev. 21:1-5. There, in that happy home, in that blessed day, shall be no more funeral trains to mar our peace or mar our joys. But "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10. There those loved ones that were ruthlessly torn from our presence by the grim fiend, the cruel hand of death, and laid away to rest beneath the cold, silent clods of the valley, will be restored in that day, and "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:20.

#### THE ORIGIN OF THE CHURCH OF ENGLAND.

Is It Protestant?

BY PERCY T. MAGAN.

[This article is No. 20 in the series entitled "A Review of Sunday Legislation in Century Nineteen," but it will be of equal interest to those who have not read preceding numbers. Ed. S. of T.]

I HAVE reviewed at length the decision of the Supreme Court of the United States, as handed down by Justice Brewer, in the case of Trinity Church Corporation *vs.* the United States. I have done this in order to dissipate the idea advanced in that decision, that "*this is a Christian nation*." Because, as I have shown, such a statement is not only wholly ungrounded, but pregnant with dangerous menaces to the free institutions of our republic. In all of this extended review, however, I have confined myself to only one of the learned judge's "historical citations" intended by him to establish his deduction that "*this is a Christian nation*." I refer to the citation of the commission to Columbus to discover America, granted by Ferdinand and Isabella, THE CATHOLICS. The digressions from the main subject of this paper, in this connection, have been somewhat numerous. All of these have been necessary in order to treat upon the subject ingenuously and fairly, for a general disquisition on such an immense theme could hardly help being either vague or false. Where so much is involved, in order to be truthful, one must be specific, and

capable of viewing the subject from all sides in order to see it aright in its entirety.

The subject of this number of the serial is to discuss the court's citation intended to prove that "*this is a Christian nation*" by virtue of the first colonial grant made by Elizabeth, the famous Protestant queen of England, to Sir Walter Raleigh. Here is the citation as given by Judge Brewer:—

The first colonial grant made to Sir Walter Raleigh in 1584 was from Elizabeth, by the grace of God; of England, France, and Ireland, queen, Defender of the Faith, etc.; and the grant authorized him to enact statutes for the government of the proposed colony; *Provided*, That they be not against the true Christian faith now professed in the Church of England. . . . Language of a similar import may be found in the subsequent charters, . . . and the same is true of the various charters granted to other colonies. In language more or less emphatic, is the establishment of the Christian religion declared to be one of the purposes of the grant.<sup>1</sup>

This citation involves the Church of England, and the "Christian faith now [then 1584] professed in the Church of England." Hence, the questions are pertinent, Whence came the Church of England? Is the Church of England a Protestant organization? Has the Church of England proved itself a persecuting power? If the United States is a Christian nation by virtue of the Church of England, is not the United States doomed to a future of church domination, ecclesiastical tyranny, as truly as she is under the citation making this a Catholic Christian nation?

#### ORIGIN OF THE CHURCH OF ENGLAND.

The Church of England came about on this wise: Henry VIII., of the House of Tudor, and of matrimonial fame, ascended the throne of England in April, 1509, and reigned till January, 1547. He was noted for his magnificence, was brave and accomplished, very ambitious and desirous of glory. In his later years his cruelty knew no bounds. It is stated on the most credible authority that "seventy-two thousand persons suffered death by the hands of the executioner during the reign of Henry the Eighth."<sup>2</sup>

There is one thing, however, that clouded his happiness. The sovereigns of France and Spain had been honored with pious titles by the supreme pontiff. The youthful Francis I. of France was "most Christian," whilst Charles V. of Spain was "Catholic." But the lord of the British Isles had no such sacred appellation. He determined that this state of things should not long exist.

Luther had written a book on the "Babylonish Captivity" of the church. Henry saw an avenue to the coveted title in this event. He decided to enter the polemical arena against the monk of Saxony. "I will combat with the pen this Cerberus, sprung from the depths of hell," said he, "and if he refuses to retract, the fire shall consume the heretic and his heresies together."<sup>3</sup>

Accordingly he wrote a treatise in defense of the church on the "Seven Sacraments." This he sent to Rome. It met the mind of Pope Leo X.; Henry was dubbed "DEFENDER OF THE FAITH," and the title is held to this day by the sovereigns of the realm of England.

Pope Leo died in 1522; he was followed by Adrian VI., who in turn was succeeded by

<sup>1</sup>Supreme Court of the United States, No. 143, October term 1891, par. 11.

<sup>2</sup>Vide Macaulay, "Essay on Southey's Colloquies on Society," par. 86.

<sup>3</sup>Quoted by D'Aubigne, "History of the Reformation," book 18, chap. 5, par. 6.

Clement VII. in 1523, and here the interesting part of the narrative commences.

Henry was wedded to Catherine of Aragon. This lady was aunt to Charles V., king of Spain and emperor of Germany. Henry desired a divorce. He wished to become united to Anne Boleyn. Henry appealed to Clement. This placed the spiritual head of Christendom in an uncomfortable dilemma. He had no conscientious scruples against granting a divorce. In fact, we are inclined to think that the claims of conscience pressed all too lightly upon the soul of this Medici.

Clement dreaded the enraged nephew of the ill-used queen. And Clement had need to be afraid of Charles about this time, for the troops of the latter had entered Rome, despoiled the papal palaces and churches, and Clement was a prisoner at the mercy of the emperor. It was at this time, when the pope was a prisoner, under guard, that the people of Rome were wont to exclaim, "The pope cannot err." It was therefore on account of his dread of Charles that Clement refused to grant the divorce.

There was just one course open for Henry to pursue. He took it. He declared the kingdom of England free from papal jurisdiction; announced "that he was head of the [Catholic] Church" in his own dominions, and with the aid of Bishop Cranmer proceeded to untie the matrimonial knot, I might almost say to cut the Gordian knot, for it had become well nigh Gordian in the mind of Henry.

Thus opened the career of the Church of England, the first daughter of "Babylon the Great, the Mother of Harlots." And truly this child was born in the lap of adultery. Well has Lord Macaulay written:—

Sprung from brutal passion, nurtured by selfish policy, the Reformation in England displayed little of what had in other countries distinguished it, unflinching and unsparing devotion, boldness of speech, and singleness of eye.\*

All of this is preëminently true of the Church of England. There was a real spiritual reformation going on in England at this time; but the Church of England, founded by Henry VIII., was not a part of it. On the contrary, the Church of England tormented and persecuted it.

On the continent of Europe, in Germany, in Switzerland, and in France, the struggle against the papal power was uncontroversially a religious contest. Luther, Zwingle, and the gentle Philip Melancthon were men of God. The Elector of Saxony was a virtuous prince, and we do not think we would be putting the case too strongly if we say that he was also an earnest Christian. But England has no such names to show.

Not that she [England] wanted men of sincere piety, of deep learning, of steady and adventurous courage. But these were thrown into the background. [They were persecuted by the Church of England.] Elsewhere men of this character were the principals. Here they acted a secondary part. Elsewhere worldliness was the tool of zeal. Here zeal was the tool of worldliness. A king whose character may be best described by saying that he was despotism itself personified, unprincipled ministers, a rapacious aristocracy, a servile Parliament, such were the instruments by which England was delivered from the yoke of Rome. The work which had been begun by Henry, the murderer of his wives, was continued by Somerset, the murderer of his brother, and completed by Elizabeth, the murderer of her guest. . . . Of those who have had any important share in bringing the Reformation about, Ridley was perhaps the only person who did not consider it as a mere political job. Even Ridley did

not play a very prominent part. Among the statesmen and prelates who principally gave the tone to the religious change, there is one, and one only, whose conduct partiality itself can attribute to any other than interested motives. . . . We need not say that we speak of Cranmer.\*

This paragraph speaks for itself. And now we are brought face to face with the question, Was the Church of England, at the time of its rise, Christian and Protestant, or devil and papal?

(To be continued.)

#### APOSTASY IN APOSTOLIC TIMES.

BY ELDER J. E. KIMBALL.

THE pen of inspiration has traced for "our learning" the grievous revolting and rebellion of the Jewish Church from its very inception to the time when she crucified her Lord. Her departure from "the law and the testimony," and her acceptance of the statutes and judgments of the heathen, which "were not good," and by which "she should not live," constitutes the burden of the prophets.

Out of the Jewish Church sprang the Christian. The sacred altar fire which was never to go out, now flamed up anew in thousands of hearts. Wonderful the light and glory which was then revealed. The wisdom, purity, and power of Jehovah was with his people. The church was the "fullness of Him that filleth all in all." They served the same Christ as the church had of yore, and then was her offering pleasant unto the Lord as in the days of old. Mal. 3:4. But then that former church had apostatized; why not the latter? And the revoltings of the former were written for our instruction. So would God have us understand the failures of the gospel church, that, by escaping the errors of the past, we may fully accomplish the purposes of God.

Some have concluded that, because the Spirit was to abide with the church forever, and the gates of hell should not prevail against her, therefore the church could not be characterized by backsliding as of old. But every condition remains the same. A river may be swollen by the snow and rain, then in times of drought be reduced to comparative insignificance, to again become copious by the latter rains. So the church of Christ may vary in conditions; countless throngs may press the gates who are strangers to spiritual things. Works, the test of all discipleship, by which alone God judgeth (1 Peter 1:17), may show the many to be enemies of God, and Christ and Belial seem thus to be conjoined. At such times the precious are called forth and separated from the vile, by the trumpet tones of the true watchman, that God may again be glorified in his people.

Christ spoke of times to come when "the love of many should wax cold." And his Spirit forewarned of pastors and overseers who should prove to be "grievous wolves, not sparing the flock." Acts 20:29, 30. They should speak "perverse things," and thus turn away the church "unto fables," bringing them where they would "not endure sound doctrine." 2 Tim. 4:2-4. This change seems to apply to the entire mass of professors. Dreadful corruption was sometime to be witnessed. The Holy Spirit mentions this as a "falling away" from the faith, which scripture, as found in 2 Thess. 2:3, may be rendered, "except that apostasy come first."

\*Ibid.

Thus, before the second advent, this declension must be seen, and the evil omens of its coming were so apparent in the apostles' days that it could be clearly discerned. "Many walk," said Paul, "of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ;" and Jude spake of "certain men crept in unawares, . . . ungodly men, turning the grace of our God into lasciviousness." In works they were denying the faith. They were "abominable," "disobedient," "reprobate." Titus 1:16.

James denounced Christians for warring and fighting with each other in consequence of their lusts. He characterized them as "adulteresses," and called upon such to be afflicted, and mourn and weep, to let their laughter be turned to mourning, and their joy to heaviness. At Corinth they reigned as kings in Jubal times, while the apostles were despised as the offscouring of all things. God designed no such disparity as this in his church. Evidently many hearts were becoming united to the world, and separating from Christ. Envious, covetous, lustful, well did the apostle say, "All seek their own, not the things which are Jesus Christ's." Phil. 2:21. This was a sad departure from what the church had been a few years previous, when they sold houses and lands, and even gave life itself for the cause of Christ.

Schisms, divisions, heresies, began to be apparent everywhere. These are fruits of the flesh. Gal. 5:20. We have only to read carefully the epistles to the Corinthians, Galatians, Colossians, to Timothy, and to Titus to satisfy ourselves with reference to the unstable condition of the church in later apostolic times. Mouths had to be stopped, lying lips silenced. Everywhere "false apostles, deceitful workers, transformed themselves into the apostles of Christ." Satan wrought as "an angel of light." In the book of Hebrews the apostle addressed the church which witnessed the grand visitations of Pentecost. From the very first he strongly intimated their departure from God, and in the fifth chapter he stops short in his exposition of the priesthood, to tell them they are "dull of hearing," and adds, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." They were in "need of milk," as babes, and could not endure strong meat.

We are, therefore, justified in saying that the Scriptures show plainly enough a leavening of worldliness which was already working in apostolic times, corrupting the church. "False apostles," deceitful workers, false doctrines, and many false-hearted professors, mammon enthroned where Christ should be, vain show for his humility, the sacred trust betrayed by many,—what else could Christ say to the church at the close of the first century: "I have somewhat against thee, because thou hast left thy first love?" Rev. 2:4. What but evil and apostasy could be prophesied for the future?

This "falling away" resulted, as we shall soon see, in making the church a vile sink of debauchery. As the Eternal One, looking forward, spake of all this, it will be well for us to note its fulfillment, that we be not found following the same track of backsliding, and be wrecked upon the rocks, where the many have fallen.

\*Macaulay, "Essay on Hallam's Constitutional History of England," par. 27.



## Question Corner.

"If ye will inquire, inquire ye." "But avoid foolish questions."

[From time to time we will reply under this head, if deemed advisable, to such candid inquiries as may be sent us. Correspondents wishing a reply to their questions must give their full name and address, not for publication unless they wish, but as an evidence of good faith on their part, and to give us opportunity to reply by letter if deemed best. It is always well to inclose stamp. Let the questions be short and pointed, and such as may be answered in limited space. The questions will be numbered continuously.]

142. Luke 11: 24-26.

In your Question Corner please explain Luke 11: 24-26 and Heb. 6: 4-6. A. L. S.

For explanation of the latter text see SIGNS OF THE TIMES No. 25, question No. 138, page 392. Luke 11: 24-26 reads as follows:—

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there; and the last state of that man is worse than the first."

It was no doubt spoken in regard to the Jewish people. They had, as a people, been cleansed from their wickedness through the goodness of God, but instead of being filled with the fruits of righteousness by faith, their house had been left empty. They had swept and garnished it by their own high professions and formalities and their outward works of humility and righteousness; they were like whited sepulchers, which appear beautiful outward, but, not having invited the Lord to take his dwelling with them, they had left themselves just where the evil spirit could return with sevenfold power, as it did in their rejection of Jesus Christ. It was true of them in the time of our Saviour. Under the powerful influence and preaching of John, many, no doubt, turned for a while from their sins, but instead of receiving Christ, whom John preached, the heart was left empty, and Satan came in and took the place which should have been occupied by Christ, and the nation went on from bad to worse, till it crucified its Lord. It is just as true as regards individuals. Sometimes the grace of the Lord comes to a man and casts out of him the demon of some habit, breaks the chain of some iniquity. Of course the angel of evil that has led him in the habit before is here represented as going through forsaken places seeking rest but finding none, and finally says, "I will go back to the one from whence I was cast out;" he comes back; he finds the individual free from the bondage of habit, but he has not accepted Him who relieved him from the bondage. The man stands in his own strength, and man's strength against Satan is nothing, and so the unclean spirit comes into the empty house with seven others, and they enter in and dwell there, and the last state of that man is worse than the first. So it is, and so it will be, with every individual who seeks to free himself without Christ. In order that we may not only be released but kept we must have Christ dwelling within. We must grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

143. BACKSLIDING AND THE PRODIGAL SON.

Kindly explain Heb. 6: 4-6, and also the parable of the prodigal son. In Heb. 6: 4-6 it seems impossible for the backslider to return, but the prodigal son seems to have returned, and was received by his father. C. E. A.

For a brief explanation of Heb. 6: 4-6 see question No. 138, on page 392 of No. 25 of the SIGNS OF THE TIMES. That scripture does not imply that the individual cannot return, but that he *will* not return. It says that "it is impossible to renew them;" that is, no outward inducement of friends will bring them back to God. The desire to return is gone. The parable of the prodigal son is too plain to need explanation. Any soul, it matters not who he may be, that longs to return to his Father's house may return and find welcome, just the same as the younger son, who had wasted his substance, found welcome with his earthly father. Every desire which the backslider has to come back to his Father's house is but the echo of the pleading voice of

the Spirit of God. Every longing for the good which is to be found alone in Christ, is born of the love by which God calls the backslider to return. And God is as much more willing to receive us than the earthly father was to receive his son as heaven is higher than the earth. Isa. 55: 7-9. Read the description of backslidden Judah and Israel in Jer. 2 and 3, and then read Jer. 3: 22, "Return, ye backsliding children, and I will heal your backslidings." And again, Jer. 4: 1, "If thou wilt return, O Israel, saith the Lord, return unto me." In fact, the record of all God's dealings with his people shows that he "delighteth in mercy," and that there is nothing he longs for so much as to have the backslider and the sinner come to him. He says, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Eze. 33: 11. If we will but come as did the prodigal, saying, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son," yet with simple faith in God's goodness, the Lord will receive us.

144. CHRIST ON THE CROSS.

Did the wrath of God, and man, and Satan all meet on our Saviour as he hung upon the cross? or was it we that "esteemed him smitten of God, and afflicted"? Was he not that same beloved Son at his darkest hour as he was at his baptism? E. G. F.

• Christ bore our sins in his own body on the tree, as the apostle declares. 1 Peter 2: 24. See also Isa. 53: 4, 5, 6, 11. God made him to be sin for us, and therefore he bore the consequence of sin, which is death. In this sense only did the wrath of God rest upon him. Of course it was Satan's hope that he might be destroyed, and so it was the hope of Satan's agents, wicked men. The prophet, speaking for the Jews at the time of the crucifixion, says, "We did esteem him smitten of God and afflicted," but he was not so because of his own sins, but because he bore our sins; and he was indeed the same beloved Son when he hung upon the cross and the horrors and darkness of death were around him as he was at his baptism and his transfiguration. The crucifixion was but the culmination of all that he did for man. He humiliated himself for man, even unto death. Death was the climax of all. But in it all he was submissive to God's will, and in it all God regarded him with the most tender favor. It was our sins which he bore for us, and which hid from Jesus, through his humanity, the Father's face, and caused him to cry, "My God, my God, why hast thou forsaken me?" Sometimes an overwhelming sense of our own sins brings the same feelings to us, but that does not mean that God has forsaken us.

145. SEEING GOD FACE TO FACE.

Please show the harmony between the statement made in Ex. 33: 20, that no man should see God's face and live, and that in Num. 14: 14, which declares that the Lord is seen face to face. S. N. J.

The passage in Ex. 33: 20 has reference to God and his ineffable glory. Moses pleads, "I beseech thee, show me thy glory," and Jehovah answers, "I will make all my goodness pass before thee," but "thou canst not see my face; for there shall no man see me, and live." That is, no man in his mortal, sinful condition could look upon his face and live. It was for this very reason that God manifested himself in his Son. That Son took upon himself the form of a servant, and, while the character of God was in him, yet the glory of that character was veiled in the position which he assumed; in the ancient times, in the form of an angel; after his incarnation, in the form of a man. As an angel Jacob looked upon him (Gen. 32: 30), and so also did others; but as the all-glorious Deity no man could nor behold him until he stands complete in God's image. And there is this distinction made between God the Father and God the Son. No man has beheld the Father; the Son alone reveals him. Matt. 11: 27. So when the Son comes in all the glory of the Father, the wicked will not be able to behold that glory, but will perish in its presence.

"Be discreet about all things, and so render it unnecessary to be mysterious about any."

## 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.*

### TRUE LOVE BEGINS AT HOME.

A GROUP of ladies once, in great old Rome,  
Showed each to each her wealth of jewels rare;  
And one there was within whose humble home  
No jewels were, but wealth of love was there.

So when they asked where her bright treasures were,  
She pointed to her children at her side,  
And gently said, "These are my treasures fair,"  
And smiled upon them with a mother's pride.

Home is the door whence our best blessings flow;  
And they who, like that Roman dame of old,  
Prize home's wealth first, they best can feel and know

How to reach kindly hands into the cold

Of this great world, and call the wanderer back,  
And bear God's message far across the seas,  
Where Arabs cower in the simoon's track,  
Or billows harden in the Arctic breeze.

True love begins at home. The children dear,  
Whom God has sent to cheer my earthly way,  
Clasp tendril hands about my nature here,  
And link me fast to others far away.

What easy lessons God gives first to learn!  
Love father, mother, sister, brother, friend,  
And wife and children; then may we discern  
To love our neighbors to the great earth's end.

True love begins at home, and, reaching thence,  
Twines sympathetic arms round all our race,  
And fills our interval of time and sense  
With airs from heaven, its native dwelling-place.

Love's royal banner floats above our heads;  
Beneath its folds majestic do we rest.  
Home's window-star its radiance outward sheds,—  
Come in, lone heart, be thou a welcome guest.

Swing back, ye cloudy curtains, from the skies,  
And let me see the architecture fine  
Of those transparent palaces that rise  
Where crystal streets in wondrous brilliance shine.

But little like them can I hope to build,  
And yet in meek resemblance I would raise  
A home with their transmitted luster filled,  
Whose walls shall echo to Immanuel's praise.

For home shall be a type of that above,  
Like Israel's desert temple long ago,  
Built of the same grand masonry of love  
As that bright dwelling-place to which we go.  
—T. R. Williamson.

### TOMMY AND THE GUM DROPS.

FARMER PRITCHARD took little Tommy, four years old, with no father or mother, from the poorhouse on trial.

"He's bright," said the farmer, "but I don't know whether he's honest; that's the thing on my mind."

Tommy had been there a week—one week of sunshine—when the black cloud came. Farmer Pritchard had a cough at night, and on the bureau near the head of the bed he kept a few gum drops, which he could reach out and get to soothe his throat. One forenoon, chancing to go into the bedroom, his eye fell on the little paper bag, and he saw there was not a gum drop left.

"Tommy has been here," he said. "I know there were five or six there when I went to bed last night, and I did not take one. Tommy, look here. Have you been getting my gum drops?"

Tommy, who was playing in the door, looked up brightly, and said:—

"No, I did not."

"Did you take them, Lucy?" asked the farmer, turning to his wife.

Mrs. Pritchard had not touched them, and her heart sank as she said so, for who was

left there to do it but little Tommy? Her husband's face grew grave.

"Tommy," said he, "you need not be afraid of the truth. Did you take the gum drops?"

"No, I didn't," replied Tommy.

"Oh, yes, you did, Tommy! Now tell the truth."

"No, I didn't."

"This is bad, very bad indeed," said Mr. Pritchard sternly. "This is what I have been afraid of."

"O Tommy," pleaded Mrs. Pritchard, "if you took them, do say so."

"If he took them," repeated her husband. "Why, it's clear as daylight."

Tommy had been running in and out all the morning. But Tommy denied, although the farmer commanded and his wife implored. Mr. Pritchard's face grew ominous.

"I'll give you till noon to tell the truth," he said, "and then if you don't confess, why, I'll have nothing to do with a boy who lies. We'll ride back to the poor farm this afternoon."

"O Joseph," said Mrs. Pritchard, following her husband into the entry, "he is little. Give him one more trial."

"Lucy," he said firmly, "when a youngster tells a falsehood like that with so calm a face, he is ready to tell a dozen. I tell you it's in the blood. I'll have nothing to do with a boy that lies."

He went out to his work, and Mrs. Pritchard returned to Tommy and talked with him a long while very kindly and persuasively, but all to no effect. He replied that he had not touched the gum drops.

At noon Farmer Pritchard went into the house, and they had dinner. After dinner he called Tommy.

"Tommy," he asked, "did you take the gum drops?"

"No, I didn't," said Tommy.

"Very well," said the farmer, "my horse is harnessed. Lucy, put the boy's cap on. I shall carry him back to the poorhouse, because he will not tell the truth."

"I don't want to go back," said Tommy; but still he denied taking the gum drops.

Mr. Pritchard told his wife to get the boy ready. She cried as she brought out his little coat and cap and put them on.

But Tommy did not cry. He comprehended that an injustice was done, and he knit his baby brow, and held his little lips tight.

He was lifted into the wagon. He thought of the cold house to which he was returning, the helpless old women, the jeering boys, the nights of terror—all these he thought of, when, with pale face and blue lips, he was taken down from the wagon and went up to the poorhouse.

Farmer Pritchard watched him as he went up the steps. He went in. The master came out for an explanation. It was given, and the farmer drove away. The farmer laid a fresh stock of gum drops on the bureau that night, and thought grimly that these were safe. He retired early, but his sleep was broken. Mrs. Pritchard could not sleep at all. The tears stole through her eyelids long after the candle was out. She was thinking of the little boy, perhaps cowering in his cold bed with terror. Suddenly a curious, small sound attracted her attention. It was repeated again and again, and now and then there was a tiny rustle of the paper. The sound came from the bureau. She listened, and her heart beat with excitement. She knew the sound.

"Joseph!" she whispered, "Joseph!"

"What, Lucy?" said her husband. He, too, had been lying awake.

"Did you hear that noise, Joseph? It's mice."

"I know it."

"It's mice, Joseph, and they're after your gum drops."

"O Lucy!" groaned Farmer Pritchard upon his pillow.

It flashed upon him instantly. He, and not Tommy, was the sinner. The noise stopped. The little depredators were frightened, but soon began again; and a rare feast they made. It seemed as if the night would never end. The farmer heard every hour the clock struck, and at five o'clock he got up and made a fire in the kitchen. His wife arose at the same time and began to get breakfast.

"I won't wait for breakfast," he said. "You can have it ready when we get back. I'll harness and start now."

In a few moments the wheels rolled over the frosty ground, and away drove Mr. Pritchard in the morning starlight.

Mrs. Pritchard brought out the child's top and primer, and made the kitchen look its cheerfulest. Then she got breakfast. She baked potatoes, and fried chicken, and made fritters. She put the nicest syrup on the table, and a plate of jellies and tarts. She laid Tommy's knife and fork in their place, and set up his chair. The sun had risen, and the bright beams fell across the table.

As they drove into the yard, they stopped at the door, and the wondering, smiling little Tommy was lifted down in Mrs. Pritchard's eager arms. She held him very tight.

"Lucy, let's have breakfast now," said the farmer. "He's our boy now, Lucy. He's never going away again."

Do not be too ready to trust or distrust children. Remember this story, and the little mice who took the gum drops.—*Selected.*

#### FIRST STEAM WAR SHIP.

THE facts in the case are stated in "Johnson's Alphabet of First Things in Canada." The ship was the *Royal William*. She was built at the Cove, Quebec, in the winter of 1830-31, and during the season of 1832-33 plied between Quebec and Halifax.

In the latter season she was sent to London, and there chartered by the Portuguese Government to transport troops intended for the late Dom Pedro to Brazil. Returning to London, she was sold to the Spanish Government, by the latter converted into a cruiser, and employed against Don Carlos in the civil war of 1836, thus being the first steamer to fire a hostile shot.

There is still another curious fact that may have been overlooked—the troops withdrawn from Canada upon the close of the American war of 1812-15, for the purpose of joining the army intended to crush Napoleon after his return from Elba, were transported down the St. Lawrence by a Canadian steamer. This was probably the first occasion on which a steam vessel was used for purposes of military transport.

Canada, therefore, not only furnished the world with the first steam war vessel, but she almost certainly provided the first steam troop ship as well.—*New York World.*

#### BE MODERATE.

IN our correspondence and exchanges we notice that there is not a single article of food, however simple and harmless, but is condemned as unwholesome by somebody. Nuts are objected to as indigestible; rice and all cereal foods because of the starch they contain; pepper, salt, spices, and pickles of all sorts, are stimulating; milk, butter, and cheese are objected to as animal productions, etc.; fruit is objected to for its acidity; so that if we were to listen to all our correspondents, we could never publish a recipe, because there is not one that does not contain some of the articles objected to by somebody. All can give, of course, a scientific reason for their condemnation.

The truth is all food is injurious when taken in excess of the requirement of our nature, and causes unpleasant symptoms, and hence is condemned. We remember a countryman who, being unusually flush with money, thought he would indulge in the luxury of pickles like rich people; he bought a quart of pickles and ate all at one meal; the effect was a fit of indigestion.

Another man who almost lived on oatmeal porridge was afflicted with water brash; of course he now condemns oatmeal, and his doctors do the same. Now, by using a due amount of common sense and avoiding excesses, a person may partake in moderation of an agreeable variety of food and not be dyspeptic. It is always safe to take less than the appetite craves and take only such food as produces agreeable symptoms when taken slowly and in moderation.—*Food, Home, and Garden.*

#### A CUSTOMER SECURED.

A YOUNG man in a dry goods store in Boston was endeavoring to sell a customer some goods. He had a quantity on hand which he much desired to dispose of, as they were not of the freshest style, and the man seemed inclined to take them. When the goods had been examined, and the bargain was about to be concluded, the customer inquired:—

"Are these goods the latest style?"

The young man hesitated. He wanted to sell the goods, and it appeared evident that if he said they were the latest style the man would take them. But he could not tell a lie, and he replied:—

"They are not the latest style of goods, but they are a very good style."

The man looked at him, examined some other goods of a later style, and said:—

"I will take those of the older style, and some of the new also. Your honesty in stating the facts will fasten me to this place."

The man not only sold his goods and kept a good conscience, but he also retained a customer, whom he might never have seen again if he had not spoken to him the exact truth. There is no permanent gain in falsehood and deception. Righteousness and truth are a sure foundation.—*Safeguard.*

#### LIQUOR AND CRIME.

THE Massachusetts bureau of labor statistics have carefully analyzed the crimes committed in the county in which Boston is located, for one year. The total number covered by the investigation were 16,897. Of these 12,289, or 72 per cent., were for distinctively ruin offenses. Of the other 4,608, 2,097, or 45 per cent., were committed while under the influence of liquor; 1,918, or 42 per cent., formed the intent while under the influence of liquor. In 1,804 cases, or 39 per cent., the conditions of the crime were induced by the drinking habits of the criminal, and in 821 cases, or 17 per cent., by the drinking habits of others; 1,918, or 41 per cent., were moderate drinkers; 1,317, or 28 per cent., were excessive drinkers; 1,158, or 25 per cent., were total abstainers. This shows a total of 84 per cent. due directly to the influence of drink. It will be found that the percentage elsewhere will not vary much from this.—*Selected.*

IMAGINARY REMEDY.—One of the most common errors is that whisky is good for colds. In four cases out of five the cold is not affected by the taking of the whisky, either for good or evil, and in the fifth case the influence is evil; so said one of the most celebrated physicians, himself not a total abstainer. Persons may take whisky and get well of colds, and they may never touch it and recover as soon.—*Christian Advocate.*

## Mission Fields.

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

### THE FAITH I WANT.

BY ROBERT M. OFFORD.

I WANT a faith that will not falter  
When deepest shadows fall,  
That changing seasons cannot alter,  
That 'mid the wildest tempest dwells in peace,  
With calmness waits the raging storm's surcease,  
And sings its way through all.

I want a faith that, ever resting  
On God alone for strength,  
May, shock of battle boldly breasting,  
Fear not the force of e'en unnumbered foes,  
But fight till their retreating ranks disclose  
The victory won at length.

I want a faith which, when kept waiting  
For gift it seeks in prayer,  
May, by its own anticipating,  
Though human reason deems the hope in vain,  
Possess the joy it covets, nor complain,  
Though God may long forbear.

I want a faith whose steady luster  
Shall shed its cheering rays  
Where sorrows do most thickly cluster;  
Whose shining radiance will the brighter grow  
As earthly tapers lose their feeble glow,  
And life seems lost in maze.

—N. Y. Observer.

### THE FAITH AND WORKS OF THE VAISHNAVAS.

BY REV. J. R. BROADHEAD.

THE first glance at the possible ways to heaven in Hinduism is very confusing, but as the "gods many and lords many" may all be traced up to the three main ideas enshrined in the *trimurti* of Brāhma, Vishnu, and Siva, so their tangled paths to heaven may be resolved into three main roads.

The first road is the *way of knowledge*.

This is a straight gate, for, according to one Veda, "The way to the knowledge of God is as difficult as the passage over the sharp edge of a razor."

This is the way for the wise, for him who can sit still and think on God till the bonds of love and duty, the claims of wife, child, home, and country, fall off like fetters from the soul; and still to sit and think till the heart be dead to all desire, to passion, to self, to all the things of time and sense.

"When bodily disguises are dissolved,  
The perfect saint becomes completely blended  
With the one soul, as water blends with water,  
As air unites with air, as fire with fire."

Another main road is the *way of works*.

This is the way for the guilty, for the soul convinced of sin and in earnest for salvation, for the awakened conscience, that would avert the wrath of God by sacrifice, and store up merit by painful pilgrimages, cruel penances, and self-inflicted tortures.

The god of this cult is the gloomy Siva, the stern, vengeful destroyer, clad in a tiger's skin, adorned with a necklace of skulls, assuming the form of an ascetic sitting in the ashes of the cremation *ghat*, with matted hair and bloodshot eyes, performing impossible austerities. His wife, Parviti, under the form of Kali, is the black goddess of Bengal, whose lights in blood and the sacrifice of young children.

The third way is the *way of devotion*.

This is the broad way to heaven for the common herd, who have not the wisdom to think their souls free unto God, nor the earnestness to slay sin and self by works of merit earned by bodily pain and suffering.

The lord of these pilgrims, and of this road, is Vishnu, "preserver of the universe," "the

protector of the world," "the supreme man," "made of money."

The method by which Vishnu became as honey to the depraved taste of the Hindu palate was by his being born as Krishna—the most genial and human of all the gods. The god who is afar off, sitting aloof, "void of qualities," becomes translated, by incarnation, into the common speech of the people, full of love for human beings, full of pity for human woes, born in a village home, playmate with village children, wanton lover of countless milkmaids, fearless champion of bewitched peasants.

But to bring the thought of God within the range of man's mind, and to endear the nature of God to the affections of his heart without degrading the ideas of his divine majesty and holiness, is a work beyond unaided human skill. So Krishna was made not only in the likeness of man, but was deified human lust—the most profligate and shameless of all the creations of man's unbridled fancy. He is a god within the sphere of human love and interest, but he is the mirror of the human heart in its intensest depravity and villainess.

The revolt of the Hindu mind from the cold negations of Buddhism on the one hand, and the pitiless Sivite doctrine of works through physical suffering on the other, was greatly assisted by a famous devotee of Krishna named Chaitanya, who was born in 1485, two years after Luther. Chaitanya was a native of a Bengal village not far from Calcutta. After having filled his mind with the Sri Bagavat, the book of Krishna, he went forth to his life work to preach the "riches of Krishna's love." He had fits of devotion, in which he fell on the ground, rolled in the dust, wept, laughed, and danced in turns.

He soon gathered bands of disciples of both sexes, who spent whole nights together, singing the praises of Krishna and his mistresses, at which the god himself is said to have appeared, and by a miracle divested all the dancing devotees of their garments.

The modern Vaishnavas of Bengal are the disciples of Chaitanya, nursed on his mania, fed on the doctrine of love, which takes the ardor of sexual passion as its highest symbol.

Hence the worship of Vishnu, modified to human need in the incarnation of Krishna, quickened in the example and devotion of Chaitanya, has become the fountain head of a religion whose streams are lewdness and sensuality.

One of the many carnivals of this popular religious sect of Vaishnavas is held every year among the mango groves of Ghosepara, a village some thirty miles from Calcutta.

Special trains are run from distant parts, many walk on foot or jolt along in bullock carts across the plains, making a concourse of twenty thousand people, most of whom spend three days and nights under the trees.

To the usual follies and frivolities of a great fair are added the mystic rites of the erotic worship. A magnet of such quality could not fail to draw a mass of the lowest and meanest of mankind. The dregs of the Calcutta slums, the outcasts and abandoned from the higher castes of Hinduism, the frail and fallen widows from the village homes, the sorcerers with their charms and witchcraft, the gamblers with their tables and cards, the harlots with their musicians, the priests with their fetiches, were all elements in a crowd that drove the mind into recollection of the abominations of ancient Babylon, and the description that Gibbon gives of the groves of Daphne.

One of the most painful sights is the little knot of sick folk lying on the ground, or crouching round a holy friar who has the reputation of working miracles.

Another saint is supposed to have special power over dumb spirits. He is trying his

art on a timid little maiden of some seven years, who trembles with fear under his exorcisms.

Here one of the bands is celebrating the *ek mon*, a kind of sacramental rite in which the man is sitting in a posture of abstraction, while his female disciples prostrate themselves in worship before him. Then they put rice and sweetmeats into his mouth, and he in turn puts a few grains of boiled rice into each of their mouths, and they thus show that they are of one mind in love to their god and in their love to each other.

Mother Shuchi is the presiding goddess of the neighboring tank, and rejoices in the name of the "Sea of Snow," where women guilty of unwomanly sins are bathing in its muddy water in the hope of forgiveness. Close by is a representative of Shuchi Ma, receiving the tithes of the year's earnings of shame, which the poor fallen ones are bringing her, with every mark of reverence and devotion, after their ablutions.

The sacred pomegranate tree, which grows on the bank of the filthy pool, is also held in high veneration for its healing properties. To eat even the dirt near its root is said to cure many complaints. So many bits of earth are eaten that a great hole is now formed at the root of the tree. The leaves of the tree wrapped up in little tubes of iron or silver and worn on the arms as armlets, are also considered sure safeguards against sickness.

These precious properties have their money value to the families who own the temple and the tank. In the temple area sat three or four fat Bengali priests on a raised dais, reclining on big pillows, while they lazily puffed away at their silver-tipped hookahs, receiving the tribute of the deluded souls, who passed through in crowds, eager to offer their silver and copper to the first object that demands their devotion.

As darkness closed in over the scene, thousands of Christian tracts had been distributed; many portions of Scripture had been sold; the band of preachers and singers had worn themselves out in proclaiming Jesus Christ as the only true Saviour of men.

The indecencies of daylight were bad enough, but the orgies of the night were indescribable. In this religion love, modesty, and purity have no place; its worshipers have become vain in their imaginations, and their foolish heart darkened, "wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves."—*Condensed from Work and Workers.*

### THE EVERYDAY RELIGION OF A SIVITE.

BY REV. W. M. WALTON, OF INDIA.

THERE are five or more kinds of Sivites in India, namely, the ordinary Sivite, the Upathasa Sivite, the *linga* or Siva-puja Sivite, the temple Sivite, and the educated Sivite.

#### THE ORDINARY SIVITE.

He rises early in the morning, washes the members of his body, and daubs ashes on the forehead, neck, and chest, uttering the name of the god Siva, Siva. Then he goes forth to his daily work. When he retires to his bed or mat in the evening, he invokes some of his gods, and occasionally, if he has time, utters the names of all the gods within the bounds of his knowledge.

He is more Catholic than those of the other classes, for he hesitates not to pray even to the Roman Catholic saints. Some of this class make vows to Madoo St. Anna, Puthumadam, and others. He has a tutelary god who is supposed to reside in his compound. In times of sickness or prosperity he presents to it coconuts, rice, fruit, and flowers.

He also, at stated times, offers to the spirits

of the dead such things as they enjoyed while on earth. He has weekly, fortnightly, monthly, and yearly fasts in honor of certain planets, his dead parents, and the tutelary gods and goddesses. In short, he does not confine himself to one god or to one mode of worship, lest he may be found displeasing other gods and guilty of rejecting other creeds. Hence, he will be a Christian, too, provided his other forms of worship and his other gods are not interfered with.

#### THE UPATHASA SIVITE.

He is a little higher than the ordinary Sivites, being taken from among them and taught certain unintelligible prayers, which must be repeated every day before he takes his first meal. He is required to use the sacred ashes in the form of three stripes, and to extend them to the arms, back, and knees.

He is not necessarily a vegetarian, except when required to read sacred books or sing sacred songs in temples on festive occasions. He is prohibited from eating anything that has been presented to the inferior gods or devils, and to the spirits of the dead. This rule, however, is not very strictly kept.

#### THE LINGA OR SIVA-PUJA SIVITE.

He is higher than the Upathasa Sivite, must be a vegetarian, and worships the *linga*, an indecent symbol of Siva and his wife. A room in the house is set apart for this worship. *Puja* is performed daily before his meal, and he does not eat again until after the *puja* of the following day. He occasionally adorns his head, neck, and arms with garlands of nut beads, to the end of which is attached a *linga* of Siva. He is believed to be a terror to the devils, and to escape epidemics.

#### THE TEMPLE SIVITE.

All the famous temples are occupied by the Brahmans, who exercise very great influence over the people, rich and poor alike. The plan of a temple and its services, with the exception of the idols and *puranas*, are very similar to that of the Jewish temple at Jerusalem.

Several of these temples are endowed; hence, morning and evening, *puja* is daily performed. The temple Sivite is one who worships in the temple every day before taking his first meal. The fish and flesh eaters are allowed to stand outside the temple, the vegetarian in the inner court, the *linga* Sivite still further in, the Brahmans in the sanctum, and the officiating Brahman in the holy of holies during incense time.

#### THE EDUCATED SIVITE.

He is indifferent about religion. He neither believes in Sivaism or Christianity, but leads a life of accommodation. To a Sivite he is a Sivite; to a Christian he is a Christian. He believes in the existence of God, but he has no fixed rule of faith or practice. He performs ceremonies as national customs, which he cannot neglect without making trouble at home. He observes festive days as social entertainments, and rubs ashes to add to the beauty of his intelligent countenance.—*Missionary Notices*.

### THE SABBATH QUESTION

IS THE  
LEADING SUBJECT OF THE DAY.

THE GREAT DEMAND OF THE HOUR, FROM THE PULPIT AND THE PRESS, IN SOCIAL CIRCLES AND IN LEGISLATIVE HALLS, IS

That the Sabbath be more strictly observed. To assist the intelligent-minded of our land to have correct views of this important question, a book has been prepared which thoroughly discusses the Sabbath institution in every conceivable phase. Such is the valuable work entitled

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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."

### WITH CHRIST AT HOME.

BY C. H. EDWARDS.

THERE to live and dwell forever,  
There to manifest his grace,  
There to hear his blest assurance,  
There to see his glorious face.  
Hark! dear soul, wilt thou but listen  
To those voices rich and free,  
For they're singing, clearly, sweetly,  
"Jesus loveth even thee."

Blessed Jesus, blessed Saviour,  
Take us, teach us not to roam;  
Keep us, guide us and perfect us  
Till we reach that blessed home.

Tolland, Conn.

### A SOLEMN DUTY.

BY MRS. E. G. WHITE.

CHILDREN who have been bereft of parents need fathers and mothers who will care for them, and bring them up in the nurture and admonition of the Lord. As Christians, we should not be indifferent in regard to the children who are left to the mercy of the world, and if we cannot make homes for them ourselves, we should awaken an interest in the hearts of others who can receive them, and exert a steady influence in behalf of their souls' salvation. In this matter there is a great missionary field open, in which all Christians can act a part; and our efforts for the salvation of orphan children should not be confined simply to those of our own faith. By taking an active interest in these bereaved children, an army of youth could be placed in our schools, where they might have the Bible taught to them in simplicity.

### A WORD FROM ALASKA.

BROTHER C. B. FITZGERALD, of Sam's Valley, Oregon, sends us the following items, which he has received from a sister in Alaska who lives at Fort Wrangle. She says that she is doing all that she can in distributing reading matter, but the field is a somewhat difficult one. Most of the white people there are Presbyterians or Catholics, nearly all of the Indians belonging to the former church, and the greater part of them not able to speak English. She says but few of the Indians can read, and in respect to the Sabbath cannot understand the days of the week, because they have been taught that Sunday is the seventh day. She thinks that many of the Indians there are diseased and need a physician; and one who could come there and labor in that line could do more good than many preachers. She longs that someone might come who could go to all the various islands, on some of which there are no schools, and labor for the Indians. She knows of no one in that section who holds like faith with herself, and she longs for a missionary physician to come there and labor.

In the future we will present before our readers something upon the Alaskan field.

### FIELD NOTES.

DURING eight days of meetings held at Shelby, Mich., by Elder R. C. Horton, twenty-five persons made their first start to serve the Lord.

AN Upper Columbia Conference institute is to be held at College Place, Wash., from May 9 to 29. The Conference camp meeting will be held May 30 to June 6.

It is announced that a general meeting for New England will be held at South Lancaster, Mass., May 3-13. Elders U. Smith and S. N. Haskell are to be present.

SINCE last June, under the labors of Elder W. W. Steward, thirty-three persons have been added to the church at Boise City, Idaho, and eight others were awaiting baptism at date of his report.

"STEPS TO CHRIST" is now printed in the Italian language, and is being circulated in Italy. Elder H. P. Holser reports that some have been added to the church among the Waldenses, and a number have been gained in Turin, the former capital.

It has been suggested in the West Virginia Conference to raise a fund to buy tracts to place in the hands of field workers for free distribution in their travels about the country. It is designed to put some phase of the truth in every house where it will be accepted.

ELDER J. E. GRAHAM, of Portland, Oregon, has been selected to take the general management of the movements of the missionary ship *Pitcairn* on her next voyage, and Dr. J. E. Caldwell, formerly of California, now of Battle Creek, Mich., is to go to the island of Raiatea as a medical missionary.

AFTER a stay of twelve weeks at Green Springs, Ohio, Elder E. G. Van Horn organized a church of thirty-two members and a Sabbath school of fifty members. This new company has begun the work of building a new house of worship. The interest at this place was started by the circulation of tracts.

As a result of meetings held within a few miles of Grant's Pass, Oregon, by Elder W. C. Ward, a Sabbath school of twenty-three members was organized. This included a Sunday school superintendent and all the teachers. In other words, it was the conversion of a Sunday school into a Sabbath school.

BROTHER GEORGE A. KING, one of our veteran canvassers, reports that thousands of dollars worth of our books are being sold on the island of Jamaica. The organization of a comparatively strong church at Kingston has awakened the enemy to the fact that there is a power in the truth being disseminated in that region, and the characteristic plea for help from the civil authorities is being made.

ELDER W. G. KNEELAND, who is laboring in Demarara, South America, writes that he has met with some success. There is a company of twenty at Georgetown, besides several brethren scattered through the country. There is also a small company at Ulverson; ninety miles from Georgetown. Of ten others at Georgetown who were to be baptized, one was a Church of England minister. Brother Kneeland says there is a great call for reading matter, especially small leaflets written in very simple language. The people are quite generally poor, and they expect to get something gratis at open-air meetings. Everyone begs for tracts, and feels hurt if not given something to read.

THE condition of the world is favorable to the designs of the enemies of the truth we proclaim. In nearly all the world there exists in some form a union of Church and State. In many parts the persecuting spirit underlying this union is more or less dormant, waiting to be aroused as soon as the sentiment of last-day enmity to the truth can awaken the masses. The blast and the fuse are already laid, waiting but the touch of the match. Even in our own land of boasted freedom, where the Federal Constitution is nominally against the manipulation of the State machinery to further the purpose of a corrupt and bigoted church element seeking for the mastery, the dragonic Church and State union is hidden in Sunday laws and court de-



cisions. Here and there its fangs and talons crop out, showing that it is only waiting until the harbingers of truth become a little more aggressive, when all the hidden forces of the enemy will be brought into action. Shall we withhold the message for fear of arousing the dragon?—No; the work of warning the world must be done before the Master comes. The longer it is delayed, the more difficult it will be to reach the people. The sooner it is accomplished, the sooner will our Deliverer appear to take us beyond the reach of the destroyer. "Go ye into all the world and preach the gospel to every creature," and "Io, I am with you alway, even unto the end of the world."

In order to oppose the Sabbath truth as taught in the law of God, six ministers of Oliver Springs, Tenn.—Baptist, Methodist, and Presbyterian—found it necessary to indorse the antinomian theory of a Disciple minister, who was opposing the work of Elder H. W. Reed. It seems that when ministers set themselves to the work of opposing the law of God, they become utterly oblivious of the absurdity of their position in the light of their own denominational creeds. They seem to have forgotten, if they ever knew, that it is the "carnal mind" that is "not subject to the law of God." They succeeded in having Brother Reed shut out of all the churches, halls and schoolhouses because he maintained the obligation of man to obey the law of God.

#### RECOMMENDATIONS BY THE FOREIGN MISSION BOARD.

THE board has made the following recommendations regarding laborers for foreign fields:—

That Prof. W. H. McKee, of the *American Sentinel* editorial staff, go to Basel, Switzerland, to connect with the publishing house.

That Elder F. H. Westphal, of Illinois, go to Argentina, South America.

That Brother John McCarthy, who came from Argentina to attend the Bible school at Battle Creek the past winter, return to Argentina to engage in missionary work.

That Brother F. C. Kelly, now employed in this office, go to the United States of Colombia, South America, to engage in missionary work.

At last advices the committee were considering other recommendations.

#### 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 3, 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.

#### REDUCTION OF FARE TO THE CAMP MEETING AT OAKLAND.

Southern Pacific Company.

DURING the period of the Midwinter Exposition, up to June 30, 1894, the Southern Pacific Company will sell round-trip excursion tickets from Portland, Oregon; Ogden, Utah; El Paso, Texas, and all intermediate stations, including branch lines, at the special rates given below. As these rates are less in most instances than could be obtained in any other way, the committee has decided to advise our people who wish to attend the general camp meeting, to be held in Oakland May 10 to 20, to purchase these special excursion tickets. Such tickets will be good only for a continuous journey both in coming to and returning from the meeting, but will be available therefor within thirty days of sale.

Special rates will be charged for these tickets, as follows:—

1. From stations distant from San Francisco 50 miles or less, one fare and one-third for the round trip, with fifty cents added.
2. From stations distant from San Francisco over 50 miles, but not over 150 miles, one fare and one-third for the round trip, with \$1.00 added.
3. From stations distant from San Francisco over 150 miles, but not over 300 miles, one fare and one-fifth for the round trip, with \$2.00 added.
4. From stations distant from San Francisco over 300 miles, one fare for the round trip, with \$2.50 added.

The amounts above mentioned to be added are to cover coupons for admission to the Exposition grounds as follows: For fifty cents, coupon for one admission; for \$1.00, coupon for two admissions; for \$2.00, coupon for four admissions; for \$2.50, coupon for five admissions.

For children under twelve years of age, half the above rates will be charged. Children under five years, free.

Printed schedules of the exact rates to be charged have been sent to the various ticket agents, by whom they will be posted at their respective stations. Call on agents for exact rates.

#### BAGGAGE.

These tickets all read to San Francisco, and, unless otherwise specified, baggage will be checked to that point; but by special arrangement baggage can be checked to Oakland by simply stating to the agent that you are going to attend the general camp meeting of the Seventh-day Adventists, at Oakland, and requesting him to check the baggage to that point instead of to San Francisco. One hundred and fifty pounds of baggage is allowed on each full ticket.

#### STOP-OVER PRIVILEGES.

Should the purchasers of these tickets desire to stop over when returning, the opportunity will be afforded to do so upon payment of an additional one-fifth fare.

San Francisco and North Pacific Railway Co.

Those coming to the camp meeting at Oakland over the San Francisco and North Pacific Railroad (Healdsburg and Santa Rosa line) will purchase a first-class ticket to San Francisco, paying the regular fare, and at the same time presenting a certificate, which must be filled out and signed by the ticket agent. After these certificates have been indorsed by the secretary of the Conference at the camp ground, they will entitle the holder to a return ticket at one-third the regular rate at any time from May 1 up to and including June 5, 1894. Tickets must be purchased on day of departure, as they will be good for passage on trains of that date only.

These certificates can now be obtained, free of charge, by addressing E. A. Chapman, 1059 Castro Street, Oakland, Cal. We would suggest that where several persons are coming from the same place, it be arranged to have all the certificates needed sent to one person, and then passed around to those who are coming. Be sure to order enough for all.

C. H. JONES,  
Transportation Agent.

#### CALIFORNIA TRACT SOCIETY.

THE twenty-fourth annual meeting of the California Tract Society will be held in Oakland in connection with the State camp meeting, May 10 to 21, for the election of officers, and the transaction of such other business as may come before the meeting.

N. C. McCURE, Vice President.

#### HOW TO REACH THE CAMP GROUND.

THERE are quite a number of depots in Oakland, and various ways of reaching the camp ground. We will not attempt to name them all, but, in order to save confusion, will name the most direct.

We would recommend those coming via San Jose and intermediate points to take the narrow-gauge railroad. Check baggage to, and get off at, Thirteenth and Franklin Streets. The electric cars on Thirteenth Street take passengers direct to the camp ground.

Those coming from Monterey and intermediate points over the broad-gauge railroad will check baggage to, and get off at, Broadway Station. Then go one block to the north and take the electric cars at the corner of Second Street and Broadway, direct to the grounds.

Those coming via Benicia, Vallejo, and Port Costa should check baggage to, and get off at, Sixteenth Street Station. Then take the electric cars of the Oakland Consolidated Company (yellow cars), running on Sixteenth Street, transferring at Sixteenth and Grove Streets direct to the camp ground.

Those coming from San Francisco via the narrow-gauge railroad should get off at Thirteenth and Franklin Streets, then take the electric cars at that point direct to the grounds.

Those coming from San Francisco via the broad-gauge railroad should take the Oakland local train and get off at Broadway Station, then go one block to the east, taking the electric cars at the corner of Seventh and Franklin Streets; or get off at the West Oakland Station and take the Eighth Street electric cars.

Arrangements have been made with the Whitney Standard and Oakland Transfer Company to take trunks and packages from San Francisco to the camp ground in Oakland at twenty-five cents each, and from depots in Oakland to the grounds for fifteen cents each. Checks should be left with the above-named company at their office, No. 3 Commercial Street, San Francisco (just across the street from ferry landing), or delivered to the baggage master on the camp ground. Pay no money to the Transfer Company, as arrangements have been made to collect when the baggage is delivered.

Those who have baggage checked to any of the depots in Oakland should give the checks to only the authorized agents of the Whitney Standard and Oakland Transfer Company. If none of their agents are at the depot on the arrival of your train, then hold your checks and give them to the baggage master on the camp ground.

By carefully following the above directions much trouble and inconvenience will be avoided.

C. H. JONES.

#### TENTS FOR THE CAMP MEETING.

ALL who want tents for the general camp meeting, to be held at Oakland from May 3 to 20, must apply at once through their church elder or clerk to E. A. Chapman, and no one else. We are expecting to have the largest meeting ever held in Oakland, and will from the beginning start in to give the first to come the first choice.

The prices of tents will be as follows: For 10x12 tents, without fly or carpet, \$3.00; 12x16 tents, without fly or carpet, \$5.00.

Do not fail to send in orders at once.

CAMP MEETING COMMITTEE.

#### 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 VII.—SUNDAY, MAY 13, 1894.

##### ISRAEL IN EGYPT.

[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, Ex. 1:1-14.

1. NOW THESE are the names of the sons of Israel, which came into Egypt: every man and his household came with Jacob.
2. Reuben, Simeon, Levi, and Judah:

3. Issachar, Zebulun, and Benjamin;
4. Dan and Naphtali, Gad and Asher.
5. And all the souls that came out of the loins of Jacob were seventy souls; and Joseph was in Egypt already.
6. And Joseph died, and all his brethren, and all that generation.
7. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.
8. Now there arose a new king over Egypt, which knew not Joseph.
9. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we;
10. Come, let us deal wisely with them; lest they multiply, and it come to pass, that, when they fulleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land.
11. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store cities, Pithom and Raameses.
12. But the more they afflicted them, the more they multiplied and the more they spread abroad. And they were grieved because of the children of Israel.
13. And the Egyptians made the children of Israel to serve with rigor;
14. And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service, wherein they made them serve with rigor.

Golden Text: "Our help is in the name of the Lord." Ps. 124:8.

#### SUGGESTIVE QUESTIONS.

1. Give a synopsis of the intervening events between this and our last lesson. Note 1.
2. Name the sons of Israel who went down into Egypt with their father. Verses 1-4.
3. How many did they and their households number exclusive of Joseph? Verse 5.
4. Where was Joseph? Same verse. Note 2.
5. In the course of events what occurred? Verse 6. Note 3.
6. What is said of the increase of the children of Israel?
7. Who arose in Egypt? Note 4.
8. What did the Egyptians say as the children of Israel increased? Verse 9.
9. How did they consult together? Verse 10.
10. What plan did they adopt? Verse 11. Note 5.
11. In their bondage what did they do?
12. What effect did the affliction have upon the Israelites? Verse 12.
13. How did this make the Egyptians feel? Same verse.
14. How did they further show their hatred toward Israel? Verses 13, 14. Note 6.
15. In whom alone is real help? Golden text.

#### NOTES.

1. Our lesson covers a period of time from the death of Joseph, B.C. 1635 (Usher's Chronology) to about 1571 B.C., a period of about 64 years. But the chronology is not material. During the first part of the children of Israel's sojourn in Egypt, just as long as the work of Joseph was remembered, they were prosperous and happy and increased in number rapidly. This lesson is found in the book of Exodus. The word "Exodus" means "departure," and the book is so called because of the exodus, or departure, of the Israelites, upon which the book treats. It is sometimes called the second book of Moses. The chronology of the Egyptians, which is often used by infidels to overthrow the Bible account, is exceedingly uncertain and indefinite. While the general order is clear, the exact dates are not known. In fact, in the best books on Egypt the dates vary greatly among themselves. Peloubet says, "There is no certain chronology in the Bible or in history until about 1000 B.C." Now in regard to the duration of the bondage in Egypt. It is given in Ex. 12:40 and Gal. 3:17 as 430 years. This includes 215 years of wandering in Palestine by Abraham, Isaac, and Jacob, and 215 years of bondage in Egypt. The Samaritan, Alexandrian, and Septuagint Versions of Ex. 12:40 read as follows: "Now the sojourning of the children of Israel and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was 430 years." It will be seen that a little portion of the original was omitted by mistake from the Hebrew text upon which our Common Version is based. In our lesson to-day it will be noticed that not all who went down into Egypt were given, but just simply the heads of the tribes.

2. Were seventy souls.—These seventy are given in detail in Genesis 46. It will be noticed that of these sixty-eight were men; their wives and daughters were additional. In Acts 7 the number is given as seventy-five, evidently including Joseph and his family. The fact of the numbering only of the men must be taken into account in the great increase of the Israelites. The women surely out-

numbered the men, for many of the men had more than one wife.

3. And Joseph died.—His age was 110 years (see last lesson). Seventeen of these years he lived a boy at home in Hebron, ten years were spent as a slave, three years in prison, and for eighty years a ruler in Egypt. Evidently the cares and burdens and trials through which he passed shortened his wonderfully eventful life.

4. A new king.—Literally a new dynasty. It is supposed that this dynasty was the nineteenth, and that the Pharaoh of the oppression was the great Rameses II., the Sesostris of Greek history, whose reign extended over sixty-seven years, and whose son, Menephtah I., was the Pharaoh of the exodus. There have lately been made some very remarkable discoveries throwing light on this portion of the Bible: First, the body of the actual Rameses II. has been found, and is now in the museum of Bulaq, near Cairo, Egypt. It was discovered in July, 1881, together with thirty-five other mummies of kings, queens, princes, and high priests, in the ruins of a temple near Thebes, by Professors Maspero and Brugsch. By written papyri preserved with the mummy, and markings on the case and bandages, it was easily identified. He is said to have been the greatest builder of all the Pharaohs, and Mariette says that there is not a ruin in Egypt or Nubia that does not bear his name. The body of his son, the Pharaoh of the Exodus, has never been found, but memorials of him exist. Another discovery is identified as the treasure city built by the oppressed Israelites. The religious name of the city was Pi Tum, meaning devoted to Tum, from which we have Pithom. Its civil name was Succoth, built of hard, unbaked brick. Says Harper: "The lower courses of these walls, and for some distance up, are of well-made bricks with chopped straw in them, but higher up the courses of brick are not so good, the straw is long and scanty, and the last courses have no straw at all, but have sedges, rushes, and water plants in the mud." "And some were without straw or rushes." We have also the mention of the Hebrews under the name "Habiri" on various tables which speak of the gradual encroachment of that people. All of these and other proofs go to show the Bible account to be correct.

5. They did set over them taskmasters.—Their policy was shrewd and wicked, but it was not wise. They thought to fight against God, but the very hardships of the Israelites made them stronger physically, and the Lord used that as a means of increasing their numbers.

6. The hatred of the Egyptians even went so far as to destroy all the male children, in hope of destroying Israel. It was evidently Satan's plan, in order that the promised seed might be destroyed, and so the plan of salvation deferred; but God was with his people, and the tribulation worked out for them salvation.

### LESSON XIX.—SABBATH, MAY 12, 1894.

#### SAVED BY HIS LIFE.

##### Lesson Scripture, Luke 8: 41-56; 9: 1-6.

41. AND behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him to come into his house;
42. For he had an only daughter, about twelve years of age, and she lay a-dying. But as he went the multitudes thronged him.
43. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, and could not be healed of any,
44. Came behind him, and touched the border of his garment; and immediately the issue of her blood stanch'd.
45. And Jesus said, Who is it that touched me? And when all denied, Peter said, and they that were with him, Master, the multitudes press thee and crush thee.
46. But Jesus said, Someone did touch me; for I perceived that power had gone forth from me.
47. And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately.
48. And he said unto her, Daughter, thy faith hath made thee whole; go in peace.
49. While he yet spake, there cometh one from the ruler of the synagogue's house, saying, Thy daughter is dead; trouble not the Master.
50. But Jesus hearing it, answered him, Fear not; only believe, and she shall be made whole.
51. And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother.
52. And all were weeping, and bewailing her; but he said, Weep not; for she is not dead, but sleepeth.
53. And they laughed him to scorn, knowing that she was dead.

54. But he, taking her by the hand, called, saying, Maiden, arise.

55. And her spirit returned, and she rose up immediately; and he commanded that something be given her to eat.

56. And her parents were amazed; but he charged them to tell no man what had been done.

1. And he called the twelve together, and gave them power and authority over all devils, and to cure diseases.

2. And he sent them forth to preach the kingdom of God, and to heal the sick.

3. And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats.

4. And into whatsoever house ye enter, there abide, and thence depart.

5. And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them.

6. And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.

SINCE in this lesson we finish the eighth chapter, make a special review of the two preceding lessons. When you have mastered this lesson, you should be able to give a synopsis of the entire chapter. The present lesson is easily outlined, thus: Raising the ruler's daughter; restoring the woman with the issue of blood; sending out the twelve.

1. What ruler came to meet Jesus after his return from Gadara?
2. What did he desire?
3. How old was his daughter? and what was her condition?
4. As Jesus went, what hindered his progress?
5. Tell the circumstances of the woman who came behind Jesus as he went along.
6. What did she do? and what was the result?
7. What did Jesus immediately ask?
8. How did the apostles express their surprise at such a question?
9. How was Jesus able to distinguish the poor woman's touch from all others?
10. When the woman saw that Jesus knew about her, what did she do?
11. What comforting assurance did she receive?
12. While this was taking place, what message came from the ruler's house?
13. What did Jesus say to encourage the father?
14. Who only did Jesus allow to enter the house with him?
15. What did he say to those who were bewailing?
16. How did they receive this statement?
17. Describe the raising of the maiden.
18. After these things whom did Jesus send to preach?
19. What power and authority did he give them?
20. What were they to do as they preached the gospel?
21. What charge were they given concerning provision for their journey?
22. When they entered a house, what were they to do?
23. What were they to do when they were not received?
24. When they departed, what did they do?

#### NOTES.

1. "LET us draw near with a true heart in full assurance of faith." Heb. 10:22. The crowd thronged Jesus, yet the poor, afflicted woman, who could only get near enough to touch the hem of his garment, was really nearer to him than anybody else in the whole company. It is faith that brings the soul near to God.

2. "SOMEBODY hath touched me; for I perceive that virtue is gone out of Me." Instead of "virtue," the Revised Version has "power," which is more forcible, and a more exact rendering. Christ is not only the wisdom of God, but he is the power of God. 1 Cor. 1:24. Faith lays hold on that power and appropriates it.

3. MANY people think that faith is nothing but imagination. If that were all, why didn't it avail to heal the woman when she was being treated by the physicians? She showed her confidence in their skill by spending all her living upon them. Imagination, if properly acted upon, will cure an imaginary disease; but imagination cannot give back life that is actually departing, as it was from that woman. Moreover, Christ himself perceived that something had gone from him. It was not imagination that healed the woman; it was faith, and "faith is the substance of things hoped for."

4. WHAT was it that went from Christ to the afflicted woman?—It was just the thing that she stood in need of, and that was life. "The blood is the life," and that is what she was losing. As soon as she touched Jesus, "immediately her issue of blood stanch'd." She was made whole. Life from Jesus had followed that touch of faith, and filled

her. This also was written "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20: 31. Christ "is our life." Col. 3: 4. He came to give life, not simply physical life, but spiritual life. This life is as real as the life he imparted to the woman, and is obtained in the same way. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2: 20. In this lesson we have a practical example of the reality of the work of faith.

5. CHRIST is the "firstborn from the dead." Col. 1: 18. And yet many were raised from the dead before his crucifixion and resurrection. Nevertheless, it is true that there is no resurrection of the dead except through the resurrection of Christ. 1 Cor. 15: 17, 18. He is "the Lamb slain from the foundation of the world." Rev. 13: 8. Then he must also be the Lamb raised from the dead from the foundation of the world. That this is the case he himself showed in the words, "I am the resurrection and the life." John 11: 25. So in all things he has the preëminence. There is no life but from him.

6. In this lesson we have illustrated the pitying tenderness of Jesus. Let us not forget that in all this he was representing God to men. It was God's life and character that he was living. From this we see that God "delighteth in mercy." Micah 7: 18. It is he that is "touched with the feeling of our infirmities." He does not like to see sorrow and suffering, and so he gives his own perfect life for their removal. Who cannot fully trust that such a God will give him the very best things that the universe contains?

7. "He called his twelve disciples together, and gave them power and authority over all devils." This power was not given to the twelve alone, but to the seventy as well. Luke 10: 17. Neither did it cease with them, for he promised it even to the end of the world. Matt. 28: 18-20. And yet people mourn over the great power of Satan, and often make it an excuse for their failures. What matters it how strong Satan may be, or how numerous a host he may lead, since Christ has given his followers power over all devils? Mark, it is not simply power over one devil, but "over all devils." All the devils combined are not a match for the weakest soul who through faith is armed with the life of Christ. He has spoiled "principalities and powers." In chapter eight we saw what power Christ had over a legion of devils. To man he has given the power so to resist Satan that he will flee in dismay, but only as man continues "steadfast in the faith."

## News and Notes.

FOR THE WEEK ENDING APRIL 23.

### RELIGIOUS.

—Archbishop Riordan confirmed 500 children in two Catholic Churches of San Francisco on the 22d inst.

—The Baptist Churches of Atlanta, Ga., sustained the past record of that denomination in the matter of freedom of conscience by sending to the U. S. Senate a protest against the proposed religious amendment to the Constitution.

—The grand jury of Platte City, Mo., has indicted forty of the leading ladies and gentlemen of that place for playing progressive eucher. A great sensation is the result, and the peace and harmony of a prominent church is seriously disturbed.

—The Minneapolis *Journal*, which is credited with having several times published Catholic news before it was known in the church, states that Monsignor O'Connell, of the American College at Rome, will be made papal ablegate at Washington as soon as Satolli is confirmed as cardinal, which will be in a short time.

—Rev. J. Q. A. Henry, the Baptist minister who has been publicly ventilating Catholicism for several weeks, makes this assertion: "Every Catholic paper in the country is attacking the American Protective Association, Masonry, and all other organizations opposed to Rome. These signs indicate that the war has begun."

—The "Armed Brothers of the Sahara" is the title of a new Catholic organization formed to assist and protect the white fathers in their mission work in Africa. In criticism of this movement the *Cynosure* says, "The gospel is entirely opposed to all secret and armed forces." But how about enforcing religious dogmas by the civil power? Secular power is an "armed force."

—A Mr. Grein, of London, not long ago set on foot a movement for popularizing the English Sunday by having a series of Sunday evening lectures and debates on dramatic questions at the Royal Theater. Now it is said the Lord's Day Observance Society threaten to prosecute him, and it is intimated that the case will be a notable one, inasmuch as Mr. Grein is backed by many people of wealth and influence.

—The National Christian League for the promotion of Social Purity has deemed it necessary to publicly "resolve" against the conduct of Congressman Breckinridge because of his scandalous conduct as exposed in the recent breach of promise suit. It ought to be known as a matter of course where professedly Christian people and societies stand on such matters, without the ostentation of public resolutions.

—The incident of Rev. Dr. Eddie, of this city, having gone over from the Congregational to the Episcopal Church, calls forth the following comment from the *Evening Tribune*: "The announcement is in keeping with the drift of the times in that denomination. Of late several others have done the same thing. Twenty-five or thirty years back—and, for that matter, at a more recent date—the drift of the Congregational body was toward Unitarianism. As the stronger churches in the body have grown rich, there has been a growing tendency in them toward the ritualism of the Anglican Church—a leaning toward the observance of fast and feast days and the adoration of the saints—matters which were regarded as abominations by the Puritan fathers of the denomination."

—The *Christian Statesman* is overanxious to represent to the world that Californians are very wicked on Sundays, because they have no Sunday law. In a recent issue it said: "Sabbath, April 1, was made children's day at the Midwinter Fair, and an immense number were present." True enough, *Sabbath* was made children's day at the Fair, but it was the Sabbath of the Lord, the seventh day of the week, March 31, and not Sunday, the first day of April, as the *Statesman* would fain represent. There is plenty of wickedness in California, and plenty of *Sabbath* breaking at the Fair and in every other locality; but the wickedness does not consist in doing on Sunday anything that would be proper on any other secular day. Nevertheless, there is not a city in the Union where a stronger protest would have been raised against making Sunday a children's holiday at the Fair than in San Francisco.

### SECULAR.

—Two men have filed gold mining claims within the residence portion of the city of Tacoma, Wash.

—Two of the public schools of Chicago were closed last week because of the prevalence of small-pox.

—On the 17th inst. all the employes of the Milwaukee Street Railroad Company, 450 in number, went on a strike.

—After a cessation of operations for one year, the Illinois Still Mill at Joliet has again started work, giving employment to 2,000 men.

—There is dread of a wheat crisis in Australia, owing to the extremely low price, which is said to be far below the cost of production.

—The village of Jerome, the largest mining camp in Arizona, was entirely destroyed by fire on the 17th inst. The fire started in the post office.

—The latest crop bulletin of the State Agricultural Society of California gives a good prospect for the fruit yield but a very poor outlook for the grain and hay crops.

—The Woman's Club, of Denver, Colo., have set the present week as the time when 100 of the membership are to appear simultaneously in a new dress-reform costume.

—A cyclone struck portions of Lincoln and Pottowatomie Counties, Ok. T., on the 17th inst., doing great damage to property. Two persons were killed and several others injured.

—The gold decrease in the national treasury has been so rapid recently that the \$100,000,000 reserve is again threatened, notwithstanding the recent issue of \$50,000,000 in bonds to keep it intact.

—The dignity of the lower house of Congress was pretty well gauged on the 19th inst., when so many of the members were absent at a ball game that business had to be suspended for want of a quorum.

—San Francisco authorities are in the midst of an extensive police scandal, and several old and heretofore trusted officers have been detected in their collusion with gambling and other unlawful enterprises.

—The little kingdom of Greece experienced several severe earthquake shocks on the 21st inst. Six villages are said to be in ruins, and fifty houses fell at the city of Thebes during one shock. It is said that a large number of persons were injured. At Athens the damage was slight, although the royal palace was somewhat injured.

—The last steamer from Japan brings news of a great fire in Yokohama, when a quarter of a mile of buildings were destroyed and six people were burned to death. Two of the latter were U. S. marines.

—The South Carolina State Dispensary Liquor Law has been declared unconstitutional by the State Supreme Court, as was authoritatively predicted at the time of the late troubles over its enforcement.

—Japan is to have an exposition in 1895, at Hiogo. It is to cover manufactures, fine arts, agriculture, education, water productions, mines, mining, and machinery. Foreign goods will be admitted for purposes of comparison.

—The latest report from the Brazilian rebellion is to the effect that a government torpedo boat had sunk the *Aquadaban*, the mainstay of the rebel fleet, and that Admiral Mello had surrendered his five other vessels to the Government of Argentina.

—Fresno County, Cal., is prolific of criminal sensations. The latest is the mysterious disappearance of a wealthy rancher named Wootton, aged 70 years, and the arrest of a well-known citizen named Sanders on charge of having murdered him.

—Last week a San Francisco wife murderer named Patrick Sullivan was hung at the San Quentin penitentiary, and Fredericks, the murderer of cashier Herrick and former partner of bandit Chris. Evans, was convicted of murder in the first degree.

—The Detroit Water Board's refusal to pay the wages demanded by 500 Polish laborers employed on water works extension near the city, was the pretext for a strike and riot on the 18th inst. Two men were killed outright. The sheriff and one deputy and three strikers were fatally wounded, and a dozen or so other strikers and another deputy were less seriously injured.

—Of the venality of the criminal courts in San Francisco the *Examiner* says: "Cases are juggled on the calendars until they are lost sight of. Criminals are passed from court to court in such bewildering succession that they at last escape entirely from the clutches of the law. Even convicted felons are hocus-pocused out of the penitentiary right under the eyes of the officers of the law, if not with their collusion."

—The British East Africa Company's forces have defeated King Kabba Regas in Uganda. Fifty of the king's warriors were killed and the rest put to flight. He was a powerful slave dealer, and it is claimed that his capital was a rendezvous for Arab slavers. It is probable that the East Africa Company will get entire control of Kabba Regas' dominions, on the plea of humanity, and then King Rum will reign in his stead, with even a more cruel hand.

—The Secretary of the Treasury has instructed the collector of customs at Tacoma, Wash., that "Chinese merchants domiciled in the United States, and who departed prior to November 3 last, may be permitted to land on evidence sufficient to satisfy the collector of their identity as returning merchants. Those who left the United States since November last, and whose names do not appear in a firm name, must be excluded under the opinion of the Attorney General of the 6th inst.

—The steamer *Los Angeles*, of the Pacific Coast Steamship Company, was wrecked on the rocks off Point Sur, on the Southern California coast, on the night of the 21st inst., and is a total loss. Eight persons were drowned, and it was with great difficulty that any were saved. There was much suffering, especially amongst those who were compelled to cling to the rigging for several hours. The vessel was an old condemned government boat, and it is claimed was unseaworthy.

—A German tailor has invented a bullet-proof cloth, which is attracting much attention in army and navy circles. A test was made last week in presence of a large number of officials, in which the inventor, Herr Dowe, submitted himself for a target, clothed in a coat of his new cloth. The regulation rifle and ball were used, and two shots fired. Mr. Dowe was uninjured, while both the bullets were imbedded in the cloth. A horse was then blanketed with the new cloth and several shots fired, without the slightest injury to the animal.

—Three explorers have secured seven well-preserved mummies from the ruins of cliff dwellers' domiciles in Southeastern Utah. These mummies are well preserved, probably on account of the absence of moisture in the atmosphere and earth in that region. Because of their resemblance to the Caucasian race, rather than to the cliff dwellers, speculators are supposing them to have been residents of the country anterior to the advent of the cliff dwellers. But this fact would be equally good proof of a more recent existence. It is said that one of the mummies shows marks of death by violence, which, considering the locality, does not preclude the idea of comparatively modern existence.

# Signs of the Times

OAKLAND, CAL., MONDAY, APRIL 23, 1894.

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

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

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READ the article "Parents Should Be Christlike." Its truth may condemn many, but truth wounds only to heal.

In this number begins a series of independent articles on Christ's coming, by Elder Matthew Larson. We trust they will be widely read.

An article on page 408 by Elder I. E. Kimball is the introduction of a series of articles noting the various steps of the Roman apostasy in the first centuries. Read them and note the parallel between those times and these.

SOME parents and guardians of children may learn a lesson from the little story of "Tommy and the Gum Drops," and in this connection we hope that excellent poem of Brother Williamson's may be read, "True Love Begins at Home." It has been printed before, but is worth repeating.

INSTEAD of running the article of Brother Magan under the regular title of the series, we have given it a heading descriptive of its matter. It will be of as much interest to those who have not read the former articles as to those who have. We hope that it may be read, and its valuable testimony preserved.

**Poor Wicked California.**—Rev. Wilson Phraner, D.D., of New York City, has been spending some time of late in California. He records his impressions in the *Occident* of April 19. Among other things he says:—

"The wider my observation, and the more I mingle with the good people of this Pacific Coast, the more am I impressed with the spirit of earnestness and fidelity which prevails within the church. With less of Christian sentiment to cheer and encourage from without, the church here is compelled to take a positive position—a position which tends to develop and strengthen Christian character."

Mr. Crafts, of Sunday-law fame, stated, we believe, that the best Sunday keeping was found here. And yet the State has no Sunday law. Does not the condition of the church show that such a law is not needed? and is not a church in a "positive position" better able to do aggressive work for the Master? Apart from Sunday laws, what have the

churches in the East to "encourage" them which the churches in California have not? We do not mean by this that Sunday laws are encouraging or Christian in sentiment. They are neither, though fallaciously supposed to be both. The testimony above shows that they are not needed. And Sunday is as well observed in Oakland or San Francisco as it is in Coney Island, or in New York, or in Chicago. There is an absolutely free field for all religions here; and Christ is as near here as any other part of the earth. What more should be asked? What more would be asked of human governments than this by Christ or his apostles?

**Not Much of a Victory.**—It was triumphantly stated in this city, the 17th inst., by Rev. J. Q. A. Henry, the aggressive Baptist pastor of San Francisco, who led in defense of the work against the Roman Catholics, that Myer's history was retained in the public schools of that city. It was counted as a great triumph of the Protestant cause. But now comes the *Occident* (Presbyterian) of April 19 with the following:—

"The subject of Myer's school history was settled as a text-book in San Francisco by retaining the book but asking teachers to omit all sections relating to the Reformation. Thus teachers are expected to teach history and leave out one of the most important events of history."

This is a Protestant triumph with the Protestant left out. But it is like many others which they are winning in these days.

## IF NOT IDOLATRY, WHAT?

If the following from a recent *Catholic Mirror* does not express idolatry, or saint worship, we do not know what does. We have italicized some of the stronger expressions.

### TO SAINT JOSEPH.

Patron of the Universal Church—Prayer of Our Holy Father, Leo. XIII.

BY M. J.

[Written for the *Catholic Mirror*.]

We come to thee, O Blessed Joseph;  
To our sore distress, give heed;  
Having sought thy Spouse most holy,  
Full of confidence we plead:  
We recall thy love for Mary,  
God's own Mother, Virgin fair,  
All thy tenderness for Jesus,  
Father's love, and faithful care;  
And, we humbly beg, assist us,  
In our urgent needs give aid,  
Watch the heritage Christ purchased,  
Precious Blood, the price he paid.  
*Guardian of the Holy Family,*  
*Guard with love, Christ's chosen race,*  
*Let no blighting touch of error,*  
*No corrupting sin have place.*  
*From thy place on High, defend us,*  
*With thy might, our foes engage.*  
Help us in the bitter conflict,  
That the powers of darkness wage.  
Once, of old, from death most cruel,  
Thou didst save the Child Divine;  
Now protect God's Church from trouble,  
From the snares her foes combine.  
Lead us on by thy example,  
*Have us always in thy care;*  
*With thy strength, support our weakness,*  
Patiently all ills to bear.  
Living thus, a life all holy,  
We may humbly trust and pray;  
Through a happy death to enter  
Heaven's eternal, blissful day.

Notice how such prayers both clothe humanity with the attributes of Deity, putting man in the place of God, and at the same time deceive the poor, deluded souls who believe in the efficacy of such prayers. Here is one poor devotee in San Francisco, Cal., who is offering the prayer; here is another in London, Eng., another in Melbourne, Australia, another in Hongkong, China. Does Joseph hear them all?—then he is omnipresent. Does he hear but one?—then the others are deceived, and pray in vain. Or does he have a clerk who pigeonholes the prayers till some more convenient time? But he hears none. "The dead know not anything." "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." All this false doctrine of saint worship and deification of man comes from that first falsehood of Satan, "Ye shall not surely die; ye shall be as God."

**"No Letter from Home."**—A soldier, J. W. Boyd, in the National Home at Milwaukee, Wis., writes us a truly touching letter concerning the loneliness of some of those in such places. Many of them, he says, have friends and relatives living somewhere, whom the soldier is always glad to see if permitted. Oftentimes these friends promise to write, but for weeks and months the man looks and waits for a letter from home in vain. This, with disease and feebleness, often makes life sad, weary, and disappointing, and Mr. Boyd appeals to those who have relatives in such a place to write them good, cheerful, loving letters. Then, he says, we will believe that we are not forgotten. His suggestion is worthy, and, if this meets the eyes of such, we hope it will be acted upon. But to all such as Mr. Boyd describes we wish to speak of a "letter from home" sent to every poor, lost, body-sick and sin-sick son of Adam. That letter is from the Great Father of all, sealed with the blood of his Son, full of love, cheer, strength, and wisdom. It invites all to be soldiers under the banner of the Prince of Peace, and to conquer in his name every sinful foe. To this letter, God's holy word, we commend the soldiers of all "Homes" (many of which are not homes), and bid them to look to the "Home on High," to the "Father's House," where all the faithful shall sometime meet to share the eternal triumph of the "Captain of our salvation."

SOME time ago the *Harbinger* (Disciple), of San Francisco, contained a report of a debate at Aumsville, Or., between Mr. Bonnell, a Disciple, and Mr. Anderson, a Seventh-day Adventist, in which debate Mr. Bonnell was victorious, and won certain converts. As questions have come to us relative to the matter, we wish to say that inquiry elicits the fact that we have no church at Aumsville, nor any laborer by the name of Anderson there. There are some Seventh-day people there, we believe, but they are not Seventh-day Adventists. Thus much for this report.

THE *Baptist Record*, of Meridian, Miss., in its issue of March 29 says:—

"We have little right to expect the Protestant Pedobaptist world not to go back toward Rome, for there is so much they hold in common, and which has a strong affinity for its like; but our hearts grow sick when we see Baptists who are the antipodes of Rome in every way, leaning in that direction. Beloved, know ye not that deaconesses and sisterhoods and the observance of Easter and other days, to say nothing of pictures and emblems, are all of that old apostasy. Beware of that which is even worse than the leaven of the Pharisees."

But, brother, what of Sunday? It has the same origin.

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