

# Signs of the Times.

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

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## Signs of the Times

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MILTON C. WILCOX, EDITOR.

**The Purpose of the Ages.**—This is what the apostle Paul calls God's purpose of saving men through the gospel of Jesus Christ. It is called in the common version "the eternal purpose which he purposed in Christ Jesus our Lord." Eph. 3:11. It is, literally, "the purpose of the ages which he purposed in Christ Jesus our Lord." See Revised Version, margin.

**The Meaning of the Ages.**—The original word *aiōn* (plural, *aiōnios*), means "a period of time of significant character; life; an era; an age; hence a state of things marking an age or era; the present order of nature."—*Bagster*. Liddell and Scott's standard lexicon defines: "A period of existence; one's lifetime, life; an age, generation; a long space of time; a space of time clearly defined and marked out; an era, epoch, age, period of a dispensation; this present world." It came to denote not only the time of the age or dispensation but all things connected with it, as, for instance, "this present evil world" (Gal. 1:1), "having loved this present world" (2 Tim. 4:10), "cares of this world" (Mark 4:19); but the primary idea is time, era, dispensation.

**The Extent of the Ages.**—They cover the whole purpose of God, but, so far as our consideration of the question is concerned, we will confine it to this earth and God's purpose concerning it, both past and future. In Col. 1:26 we are told that this mystery in its fullness had been hidden from the ages in the past, and the same thought is expressed in Eph. 3:5, where the term "generations" is used in the Greek. Rom. 16:25 states the same thought: "According to the revelation of the mystery, which was kept secret since the world began," literally, "from the times of the ages." "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world [before the ages] unto our glory." 1 Cor. 2:7. See also 2 Tim. 1:9, "before the world began," literally, "before the times of the ages." See Young's translation, Emphatic Diaglott, and

Rotherham's Emphatic Translation. So much for the past. The ages appointed reach forward to the perfect future of God, and in glorious revolution of sinless harmony throughout all eternity. So that "in the ages to come" God will "show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Eph. 2:7.

**The Plan of the Ages.**—The plan of the ages was laid by Jesus Christ. This is stated in Heb. 1:1, 2: "God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds," literally, "ordained the ages." See Revised Version, margin. Young translates, "Did make the ages;" the Diaglott, "Constituted the ages." The word translated "made" in Heb. 1:2 is from the Greek word *poiō*, which is rendered in the common version by thirty-five different English words, among which are "appoint" (Heb. 3:2), "bring" (Luke 3:8, 9), "cause" (John 11:37; Acts 15:3), "ordained" (Mark 3:14). The text therefore declares that God through Jesus Christ "caused," "brought forth," "ordained," or "appointed" the ages; and the texts which we have already examined declare that they were appointed away back in those eternal times when in the wisdom of the Godhead "the purpose of the ages" was formed. In that purpose was God's infinitely wise plan, in which Jesus Christ marked off the various ages, periods, dispensations, and steps in the great scheme of salvation and progressive revelation, and out of which ages he brings all the various developments of the manifestations of his gracious providence.

**The Purpose in Brief.**—God's purpose, in brief, comprehended the following: The creation of the earth to abide forever, to be inhabited by a definite number of definite character; this character to be formed by obedience to the law of love, the moral law, through faith; the service to be purely voluntary; sin to be forever destroyed; and a holy and happy race of beings exist upon a sinless earth to all eternity. All this is taught in the Scriptures.

**Satan's Purpose.**—It has been the purpose of the great deceiver and adversary to thwart God's plan in every particular; to turn blessing to blasting, light to darkness, truth to falsehood, righteousness to sin, faith to presumption, happiness to misery, bloom to blight, life to death. He deceives and opposes, and God has suffered him to work out his own counsels in order that his loyal subjects might see the exceeding sinfulness of sin, and that those who were rebellious might

have their choice of evil, though not unwarned by Infinite Love. Yet in all of Satan's workings, deceivings, seeming triumphs, Jesus Christ has brought good to his people and the certain triumph of the gospel "according to the purpose of the ages."

**Faith Not Sight.**—The wicked and faithless walk by sight. The seeming appears the real. They judge by the things before them, not by what God has declared and promised. Faith walks by the light of God's word. It judges the future by the "more sure word of prophecy." It rests in Him, as Paul declares, "that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began [from the time of the ages], but now is made manifest, and by the scriptures of the prophets." Rom. 16:25, 26. It is upon the scriptures that faith rests; for "through [by] faith we understand that the worlds [ages] were framed [adjusted] by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. Young renders: "By faith we understand the ages to have been prepared by a saying of God, in regard to the things seen not having come out of things appearing." Rotherham translates: "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." See also Emphatic Diaglott, Revised Version, margin. It all rests upon the word, declaration, saying, fiat (Syriac) of God, not on appearances. The Greek word (*kartatizō*), rendered "framed," is defined, "To adjust thoroughly; to knit together, unite completely (1 Cor. 1:10)." It was Jesus Christ who by his word adjusted the ages, who declared this by his prophets; and faith rests upon the declaration, not upon appearances.

**Its Working Out in the Past.**—When our first parents were placed in Eden, the possibilities of an eternity of happiness lay before them. All that was required of them was simple faith in God—complete submission to his will. This would have resulted in the development of characters of love. But unbelief came in; the prince of the earth surrendered to the prince of darkness, and was expelled from his Eden home. Man could not see just how death could come by disobedience, but God's word had declared it, and misery and death followed, as the Lord had said. God's plan seemed to be defeated, his purpose annulled. But Omniscience could not be surprised. He had foreseen the evil

and all its possibilities, and the potent panacea against all ills lay in his word, open ever to faith. The second Being in the Godhead gave himself; the word declared the offering to the sinful race. It could not be seen; it did not appear to human vision just how this could fulfill God's purpose, and, therefore, Cain, in his wisdom of earth, rejected it; but Abel, in simple faith, accepted it and triumphed in his death. God gave a pledge to his servant in the acceptance of his sacrifice, and to that generation in the translation of Enoch.

But the race went on from bad to worse, the very center of "the purpose," the earth, drinking deeper of the curse, till God declared its destruction because of its iniquity. Here again it appeared to human wisdom that Satan triumphed when but "eight souls were saved." How could the earth be peopled according to God's plan? But faith laid hold of the promise, and the great work went on. Satan's cohorts were destroyed, the faithful were saved, and the earth came forth from the age of seeming defeat to begin another.

When the Israelites were doomed to slavery in Egypt, the proudest and most powerful of earth's dominions, there was another seeming triumph for Satan and for blind unbelief, which could rest only upon what appeared. But out of the things unseen—the mighty power of God's word—deliverance came, the Red Sea was opened, and God's people freed.

Another age begins, fraught with trouble, perplexity, darkness, trial, seeming defeat, unbelief, backsliding, and rebellion. But in one of the darkest times of the chosen people, when the faithful are indeed few, the voice of Inspiration rings out: "But Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end ["unto the ages of eternity"]. For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." Isa. 45:17, 18. And of Him through whom salvation should come the prophet declares: "He shall not fail nor be discouraged, till He have set judgment in the earth." Isa. 42:4.

In "the fullness of the time" comes John the Baptist, followed by his Master, with "no form, nor comeliness; and when we shall see him, there is no beauty that we should desire him." Yet he works the works of God, and faith greets him as the Saviour of the world. He pursues the blood-stained path to the cross, and dies, confessed by faith, but defamed, maltreated, crucified by unbelief, while all hell rang in triumph. But out of the seeming defeat God's word brought the mightiest victory known in the universe, and the Lord had his enemies in derision. Faith understood, and, amid the agonies of the cross, it triumphed in both Saviour and sinner. Out of the death, Christ came forth a mighty Conqueror, and the salvation of the race and the triumph of truth were assured to all as never before. (See Eph. 3:9-11; Rev. 12:10.)

The Coming Ages.—This age is about to

end; the people of the age, even in their mad unbelief and blind optimistic selfishness, feel the throes of coming dissolution, and tremble. Science predicts it. "The perils of the last days are upon us." Evils increase. Preparations for war, anarchy, pillage, and treason are augmented, and the end of the gospel age draws on apace. Will it be triumph? Faith says, "Yes, not in man's way, but in God's way." Christ is coming according to his word. He will save his people according to his word. He is now waiting, pleading with a half-hearted people, with a sinful world, to turn from their evil ways, and not die, to look unto him and live. But his word stands, and faith accepts it. The "more sure word of prophecy" is light to the heart of faith; and out of all the seeming, God will bring his glorious and eternal triumph according to his word. The past is to the Christian a blessed record of God's providence and dealing with man, but his faith sees the present deliverance in the now still present truth of God. The appearances may be what they will now, as they have been in the past; appearances are not our guide. God reigns, and his word is all-potent. By faith we understand the ages to have been adjusted by him, and he shall not out of the things which do appear, but by the power of his own word, bring certain and eternal triumph to his people.

Whose Fault Is It?—A correspondent writes us in this strain:—

Religion, good morals, and even good judgment, are set at naught by our nation too much, and the love of money has brought us sin and shame. Our children learn science, but never learn how to live and how to be happy. The first thing is to love God with all the heart; the second is like it, love thy neighbor. On these two hang all the law and the prophets. But legalized saloons and drunkenness, crime and murder, exist all over our nation—disease, short living, and unhappy lives. A pure character is what distinguishes a man from a brute.

Now all the above is true; probably no man would deny it; but our complainer seems to think that the government is responsible for not teaching our children the way to live and the way to be happy. But this is just what the government cannot do, what a government has never been able to do, and what a government has no business to do. The moral and religious training rests with parents and such religious teachers as the parent is disposed to choose. The home and the church are where the character must be formed, not in the public schools. The schools may teach science in its various branches and studies; it is not, and in the very nature of the case cannot be, fitted to teach more. While doing this it may inculcate civility of manners toward all, and repress incivility. The root of right living and happiness lies in loving God, and this we can intelligently do only by faith in Christ Jesus. This is the duty of the parent, to love God, to have God's word in his heart, and to faithfully at all times teach his children. See Deut. 6:5-9; 30:19; Eph. 6:4. If parents would not shun their God-given responsibilities, there would be less demand for religious education in public schools. We verily believe that the government has no business to legalize saloons; that it is in

duty bound to prohibit the manufacture and sale of intoxicating liquors, for the protection of the mothers, children, taxpayers, community, and as a measure of economy to the government. It would be political economy to pension the saloon keepers, distillers, and brewers, and abolish the whole traffic. But let the church labor for individual souls. If she had more faith in Christ and less in politics, she would accomplish more.

At the recent "Congress of Religions" held in San Francisco Prof. W. H. Hudson, of Stanford University, in a paper on "Paganism, Christianity, and the Third Kingdom," said:—

For myself, I hold, then, that the word "Christianity" should be taken to define what is specifically stated, or distinctly implied, in the New Testament, and nothing besides.

And this is what Christianity is in its outward garb, but this takes in the whole word of God. Living faith in the living truth of the Bible is vital Christianity.

PRISONERS are often men of experience and observation. The *Prison Mirror* is the title of a paper edited and published by the convicts in the Minnesota penitentiary at Stillwater, with no mean ability. Here is a specimen editorial paragraph which is worth passing around:—

The Iowa Legislature has passed a bill erasing Iowa from the list of prohibition States. It also passed a bill appropriating a large amount of money for the erection of an additional insane asylum. The scheme is quite appropriate, and shows a considerable amount of foresight on the part of Iowa legislators. When saloons are in full blast, insane asylums and State prisons are a positive necessity.

Hardly as Bad as That.—Here is a little unprofessional wisdom from the able *Examiner*. In speaking of the recent State Sanitary Convention, of San Jose, the editor says:—

"There is no longer a question among physicians that consumption is caught by the passage of the germs of tuberculosis from the sick to the well. Persons who keep up to the times in their reading are equally well acquainted with the fact that the disease is contagious, and would no more think of coming near a consumptive patient without precautions than they would approach a person who was down with the cholera."

The first sentence would imply that the germs were given off by the consumptive's breath, or through the pores of the skin, but Dr. Edson, of New York, and others tell us that there is no danger of living with a consumptive if the consumptive himself or herself takes proper precautions. The greatest danger from consumptives is the detestable habit, of which some Americans are guilty, of ejecting the sputum, or spittle, on the floor, hearth, carpet, sidewalk, or walls. These discharges from the mouth (we refer to pulmonary tuberculosis, or consumption of the lungs) contain countless germs; the matter soon becomes dry, floats as dust in the air, and is in this way taken into the lungs, when, if conditions are favorable, the disease is planted. Let the sputum and expectorations be ejected in old cloths and then burned. This is the better way. If handkerchiefs are used, let them and the clothes of the patient be washed separately, and in such a way as not to endanger others. If the sputum is ejected, let it be in a tin cup for that purpose, in which is water to prevent drying, and let it be scalded as often as twice a day. A little carelessness may mean the loss of a life. The case is not as bad as the *Examiner* puts it, but it is bad enough at best. We will have more to say on this subject in the future.

No ONE is useless in this world who lightens the burden of it for another.—*Dickens*.

## General Articles.

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

## THE MINISTER'S DAUGHTER.

In the minister's morning sermon  
He told of the primal fall,  
And how henceforth the wrath of God  
Rested on each and all,  
And how of his will and pleasure  
All souls, save a chosen few,  
Were doomed to eternal torture,  
And held in the way thereto.  
Yet never, by faith's unreason,  
A saintlier soul was tried,  
And never the harsh old lesson  
A tenderer heart belied.  
And after the painful service,  
On that pleasant, bright first day,  
He walked with his little daughter  
Through the apple bloom of May.  
Sweet in the fresh, green meadow  
Sparrow and blackbird sung;  
Above him their tinted petals  
The blossoming orchard hung.  
Around on the wonderful glory  
The minister looked, and smiled;  
"How good is the Lord, who gives us  
These gifts from his hand, my child!  
"Behold in the bloom of apples,  
And the violets in the sward,  
A tint of the old, lost beauty  
Of the garden of the Lord."  
Then up spake the little maiden,  
Treading on snow and pink:  
"O father! these pretty blossoms  
Are very wicked I think.  
"Had there been no Garden of Eden  
There had never been a fall,  
And if never a tree had blossomed,  
God would have loved us all."  
"Hush, child!" the father answered.  
"By his decree man fell;  
His ways are in clouds and darkness,  
But he doeth all things well.  
"And whether, by his ordaining,  
To us cometh good or ill,  
Joy or pain, light or shadow,  
We must fear and love him still."  
"Oh, I fear him!" said the daughter,  
"And I try to love him, too;  
But I wish he were kind and gentle,  
Kind and loving as are you."  
The minister groaned in spirit,  
As the tremulous lips of pain,  
And wide, wet eyes uplifted,  
Questioned his own in vain.  
Bowing his head he pondered  
The words of his little one.  
Had he erred in his lifelong teachings?  
Had he wrong to his Master done?  
To what grim and dreadful idol  
Had he lent the holiest name?  
Did his own heart, loving and human,  
The God of his worship shame?  
And lo! from the bloom and greenness,  
From the tender skies above,  
And the face of his little daughter,  
He read a lesson of love.  
No more as the cloudy terror  
Of Sinai's mount of law,  
But as Christ in the Syrian lilies  
The vision of God he saw.  
Thereafter his hearers noted  
In his prayers a tenderer strain,  
And never the message of hatred  
Burned on his lips again.  
And the scoffing tongue was prayerful,  
And the blinded eyes found sight,  
And hearts as flint aforeside  
Grew soft in his warmth and light.

—Whittier.

## SELF-DISCIPLINE NECESSARY TO PARENTS.

BY MRS. E. G. WHITE.

It is the work of parents to educate and discipline themselves, in order that they may educate and discipline their children. Let parents remember that they have transmitted to their children their own hereditary tendencies. Let them deal sharply with themselves as they see themselves mirrored in the dispositions of their children. Let parents open the door of their own hearts to Jesus, that his love and grace may take possession of the soul, and bring their will and ways into conformity to Christ's will and ways; then they will be able to impart divine instruction to their children.

It is a mistake for parents to notice every little defect in the manners of their children. They should not criticise them continually, but when they see wrong traits of character developing, they should make most strenuous efforts to correct the wrong by strengthening traits of an opposite nature. If you roughly lay hold on these disagreeable developments, and battle with them concerning their objectionable traits, you will be in danger of causing two evils to exist in trying to eradicate one. When children are inclined toward evil, seek to draw their minds away from the things that will mar them, and turn their attention in a different channel.

If you would train a precious pink, or rose, or lily, how would you minister to it? Ask the gardener by what process he makes every branch and leaf to flourish so beautifully, to develop in symmetry and loveliness. He will tell you that it was by no rude touch, no violent effort, for this would only break the boughs, but by little attentions oft repeated. He moistened the soil and protected the plants from the fierce blasts and from the scorching sun, and God, by his miraculous power, caused the plants to flourish and to blossom into loveliness. Parents should follow the method of the gardener in dealing with their children, and if the grace of Christ is in the heart, parents will seek in various ways to educate and train their children, to fashion their characters after the divine model. Parents should not be satisfied until they see the image of the divine in the characters of their children. They may give God all the glory for their success, because it has been the grace of Jesus Christ that has made the fathers and mothers wise to train their children.

That cannot be a happy home where love is not cultivated between husband and wife, between parents and children. If parents have been self-centered, and have trained their children in an atmosphere where love was not manifested in affectionate words and actions, then change the atmosphere of your home as quickly as possible. Let husbands love their wives, and let the wives see that they reverence their husbands. The plan of salvation was devised in order to transform the natural character, and fashion it after the divine image. When the grace of Christ is received in the heart, it will soften whatever is harsh, and subdue that which is coarse and unkind. Courtesy will be expressed in the affairs of home life. Let father and mother remember that they themselves are but grown-up children. Though great light has shone upon their pathway, and they have had long experience, yet how easily are they stirred to envy, jealousy, and evil sur-

misings! Because of their own mistakes and errors, they should learn to deal gently with their erring children.

Just as you conduct yourself in your home life, you are registered in the books of heaven. He who would become a saint in heaven, must first become a saint in his own family. If fathers and mothers are true Christians in the family, they will be useful members of the church, and will be able to conduct affairs in the church and in society after the same manner in which they conduct their family concerns. Parents, let not your religion be simply a profession, but let it become a reality. When truth is brought into the inner sanctuary of the soul, it has a wonderful and powerful effect upon the life. It will expel the love of self, indulgence of self, hastiness and petulance of temper, sensitiveness, and pride. These are the things that drive Christ from the heart, and when they are manifested in the life, the professors of religion cannot experience that noble joy that makes the servant of Christ free. He who professes to love the truth, and yet does not bring it into practical life, is bearing a heavy yoke. He admits the principles of truth to be right, and yet fails to carry them out in his actions, and thus cuts off his influence. He is subject to various caprices of his own natural character, and robs God of the service for which he was purchased by the precious blood of Christ.

Until Christianity is planted in the heart, it cannot control the life, for it is the evil in the heart that must be corrected. It is not enough to have a form of godliness without holiness to the Lord, for it is like cleansing the outside of the cup while impurities remain within. A belief of doctrines, however pure they may be, will not save a soul from death, unless they are brought into contact with the life. The heart must be purified through obedience to the truth.

Parents, you need to study your Bibles in order to know how to bring up your children in the nurture and admonition of the Lord. You cannot continue to indulge in your fitful manner of managing your children, and yet be accounted as true and faithful before God. You must watch for the souls of your children as those that must give an account. You should consider it your duty before God to educate your children in some useful employment. They cannot be permitted to spend their lives in amusing themselves simply, without being exposed to temptation. You should train your children to orderly habits, teaching them to bear responsibilities according to their years. You should train them also in habits of economy, instructing them to bind about their wants and restrict their desires for indulgence in dress and holiday pleasures.

Parents who profess to believe the truth should earnestly strive for the salvation of their children, teaching them, both by precept and example, that "the fear of the Lord is the beginning of wisdom." It is with God, who looks upon the heart, that we have to do. Have the parents given the whole heart to God? Have parents appreciated the countless blessings he has bestowed? Have they educated themselves in presenting gratitude offerings to God in response for all his blessings until their affections are set on things above, and not on things on the earth? The heart is the citadel of the whole man, and, until the heart is wholly on the Lord's side,

the enemy will find his stronghold there, and no human power can dislodge him. The Lord alone can do this work.

There are many professed Christian parents whose souls are preoccupied with so many other things that there is no room in the soul temple for the presence of Jesus. They have given to their idols the devotion that is due alone to God. The door of the heart is closed against the truth, and Christ is misrepresented in spirit, in character, and in actions. Their children are unconverted, wayward, and pleasure loving, and no recommendation to the truth. Should some of these youth be cut down with disease and have no opportunity to repent, they would be lost, forever lost. They are indulging in worldly follies and pleasures, and this will not give their souls a fitness for the society of heavenly angels. Souls are perishing because they have not an experimental knowledge of God and of Jesus Christ whom he has sent. Many sit under the sound of the gospel, but they do not take it as the truth, because parents keep practical religion apart from their lives. The glad tidings that should awaken every soul is of none effect to them. They are pointed to the Lamb of God that taketh away the sins of the world, but they say, There will be time enough to-morrow, and the bewitching power of sin holds them firmly in its grasp. As they cannot serve Christ and the world at the same time, they choose the service of sin and receive its wages.

My brethren and sisters, will you not face heavenward? Will you not open the chambers of the mind to the bright beams of the Sun of Righteousness? Will you not open the door of the heart, and welcome Jesus in? There is healing in his wings. He will create the kindness and love in your hearts that should be cherished and exhibited in your family, and this love will not only embrace your own household, but will flow out to those around you in the church and the world. We do not plead for a manifestation of what the world calls courtesy, but for that courtesy which everyone will take with him to the mansions of the blessed. Oh, what rays of softness and beauty shone forth in the daily life of our Saviour, and were revealed in all the associations which he cherished! There never was so perfect an illustration of genuine courtesy as that which was exemplified in the life of Jesus. He bids parents to come unto him and learn of him, for he is meek and lowly of heart. He says to the children, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Send them not to the rabbis, send them not to the Pharisees, but take the little children to Jesus for instruction and discipline.

#### THOUGHTS ON RIGHTEOUSNESS.

BY ELDER EUGENE LELAND.

RIGHTEOUSNESS is *doing*, always and everywhere, and when righteousness is fulfilled, *something is done*.

"The righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe," is the right *doing*, the *DOING*, mark you, of God, and that *doing* is expressed in the *requirements* of his word; but if those *requirements* are not met in us, can we truly be said to have the *righteousness* of God?

The law cannot save the sinner, because it already condemns him; and so God sends his own Son in the likeness of sinful flesh, and for sin condemns sin in the flesh, "that the *righteousness* [the *doing*] of the law might be fulfilled in us."

God *did* something for us that he may do something in us. It is *doing* that God wants to see in us, but it is his own doing that he wants to see; "for it is God that *worketh* in you both to will and to do of his good pleasure."

"This is the work of God, that ye believe on Him whom he hath sent." But this is *not* the work of God that we believe simply that Jesus *did* something for us some time ago; in addition to this it is that we believe that Christ *will* do in us what God wants done just now.

Millington, Mich.

#### A SUCCESSFUL LIFE.

BY ELDER G. C. TENNEY.

THAT is a grand truth which our Saviour enunciated when he said, "A man's life consisteth not in the abundance of the things which he possesseth." But few mortals rise to its comprehension. The natural and prevailing impression is exactly opposed to the truth as taught by Jesus. We are sure to regard personal acquirement and possessions the goal of success, until we learn that success consists in giving rather than in getting, that it is more blessed to give than to receive or to withhold. At the basis of this truth lies the true object of life, which is the glory of God and good will to men. The very first condition in order to secure this object is the renunciation of self-interests as the principal end of life. Thus our Saviour says, "If any man will come after me, let him deny himself."

Volumes have been written on how to achieve success. The examples of Stewarts, Goulds, Vanderbilts, are held up for the emulation of the youth, because the men in their list have been successful in avarice or personal prowess. Their names stand in eminent places, because they have exhibited such a degree of selfishness as has enabled them to triumph over thousands of competitors, and to build themselves up through their downfall. Every monument of human greatness is the price of blood; the shout of triumph is but an echo of the sighs of oppression or the wail of despair; the stepping-stones to human glory are the bodies of those who have fallen in the strife.

Yet the youth are trained to look upon covetousness as a virtue, benevolence as folly, sharp dealing as a valuable faculty. Every enterprise is estimated by the money there is supposed to be in it; even life itself is valued upon the same scale. A very favorite motto, often inscribed upon our clocks, tells us that "time is money." It is an unworthy sentiment, a sordid estimate upon the most precious gift of God. Time is of far greater value than money. Time is probation; it contains the issues of eternity. Eternal interests are attached to each hour; the success of life consists in securing those interests, not only for ourselves, but for others around us.

We are not here simply to absorb and retain all that life or fortune brings within our reach, both of that which pertains to us and that which by right belongs to others. We

need not one thing more than we can use to the glory of God and to the good of others. Success in life does not nearly so much depend upon the art of acquiring as upon the wisdom of bestowing; not so much upon the amount we gain, as upon what we do with that which we have. The question does not rest in what the world calls success, but in what God calls faithfulness.

#### THE PERFECTION OF THE LAW. NO. 3.

BY ELDER T. H. STARBUCK.

##### CHRIST AND THE LAW.

"God was in Christ reconciling the world unto himself." Christ's perfect life on earth in the development of the plan of salvation was to demonstrate the perfection of the law. In him the vista was opened that the world might have a view of the Father and understand the nature of his law. "He that hath seen me hath seen the Father." "He will magnify the law and make it honorable." To magnify is to enlarge and make more distinct. To make honorable is to bestow honor upon that which had not previously been so distinguished. The expression of the prophet shows that the law had not been fully understood or appreciated as it should have been; and Christ's mission was to make it appear in its true native garb of perfection. Sin, with its benighting influences, had made it appear dishonorable; but Christ's mission removed the reproach and exemplified its perfections, which otherwise could not have been made so prominent.

But Christ came not to condemn the world, but to save it. He fulfilled the law in every particular, and thus brought salvation to the lost. The sublime attributes of God were revealed to the world in his life and labor of love for man. Jesus died to vindicate the law—not its stern justice only, but also its mercy. Men are prone to look upon the death of Christ as a sacrifice to appease the stern and unrelenting demands of his Father's law, and much is said of its principles of justice, while mercy is an element spoken of as springing from other sources than anything inherent in the law. Justice is an attribute of God; so also is mercy. Why should the former be prominent in his law and the latter not found there at all?

Jesus gave instruction concerning the two great commandments,—supreme love to God and equal love to man,—saying that *all* the law is suspended upon them. The law then is love, and that is just what God is said to be. "God is love," and everything proceeding from him must be begotten of love. "This is the love of God that we keep his commandments." That love once in the heart of man constrains him to be obedient, for love is loyalty to God.

##### MERCY IN THE LAW.

Our fellow-men often transgress against us; but if they repent of the injury done, we are morally bound to forgive them. If we do not forgive, we are transgressors of the law and under its condemnation. But it can condemn none except those who have violated it. Then to cherish an unforgiving spirit is a violation of the law, which could not possibly be true unless there is some principle in the law requiring pardon when the transgressor is penitent. Suppose the transgressor repents toward God, asking for pardon, and is refused. Could God withhold pardon un-

der such conditions and be in harmony with his law? If he could do so lawfully, how can he justly require us to forgive? How can the law be perfect and not require pardon under such conditions? Is there any instance on record where God has withheld pardon from the truly repentant? It is clear then that the law requires us to forgive. But no one will contend that it requires us to imitate a trait of God's character which is not revealed in his law. It is manifest that we can never become more perfect in any trait of character than the law requires; but it requires us to forgive, and it cannot require more than it grants. It would be an inconsistency for it to require us to be merciful and show none itself.

"Love is the fulfilling of the law." Rom. 13: 10. "Sin is the transgression of the law." 1 John 3:4. Here inspiration gives as clear a definition of *love* as of *sin*. By inserting this definition of love in another passage it will help to obtain a very exalted view of the merits of the law. "God so loved [fulfilled the law toward] the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." A comparison of these scriptures presents a sublime thought, from which can be drawn several very important conclusions:—

1. God's gift of Christ to save the world was in fulfillment of the principles of his law.

2. Christ's incarnation, life on earth, sacrificial death, and consequent pardon to repentant sinners, are all in perfect harmony with the claims of the law.

3. The love inherent in the law constrained its Author to make provision for salvation from sin.

4. We are indebted to the perfect principles of the law for the grace of God bestowed upon us.

5. The law is an expression of God's love to all his intelligent creatures.

6. The transgression of the law is a violation of God's love.

7. Antinomianism is subversive of the plan of grace, for to abolish the law would destroy the very principles that bring us to Christ that we might be justified by faith.

8. The law contains the principles of mercy if its fulfillment toward mankind brings salvation.

If God had made no provision for salvation from sin, he would not have fulfilled toward the world the principles of his own moral government; and Satan's views of the law would have appeared much more plausible than otherwise, and sympathizers with his rebellious ideas would have had some foundation for their cause. The experiment of sin would have proved the law of God's government imperfect. But the Omniscient God, foreseeing the end from the beginning, laid the foundation of his moral government so infinitely broad and perfect that it would endure the test of rebellion, even though it originated with the brightest angel that stood beside his throne. If God would not provide such a law, his claim to both omniscience and omnipotence would be rendered nugatory and his law manifestly imperfect. But the fact that he can use it as an instrument in turning the sinful from their evil course and making them loyal to him demonstrates its perfection, and shows that it embraces within its principles that which will prevail in any emergency.

This view of the perfections of the law of God enables one to understand that the gospel is but a development of the law—an exemplification of its principles. In spring the tree is laden with blooms, indicative of a rich yield of fruit in autumn. There is a latent force in the tree, which, under proper conditions, results in this development. The acorn contains only a minute germ, but proper conditions will develop it into a great tree. Just so the law of Jehovah is a living thing. Its latent principles have developed and bloomed out in the plan of salvation, and the perfect fruit will appear and be enjoyed in the ages to come. The light sown for the righteous is germinating and developing, first the blade, then the ear, then the full corn in the ear.

"The law of the Lord is perfect." Why should inspiration make such an assertion unless its perfection had been questioned? Satan questioned it, and led others to join his rebellion, until the light of its divine principles which their Creator had written in their hearts was obliterated by their sin; but God reveals his mercy and its perfection by sending it forth as an instrument to turn transgressors back to himself, thus showing that its divine love has power to prevail even over its bitterest enemies. By no other means could its absolute perfection be so clearly demonstrated. God is rich in mercy, for his great love wherewith he loved us, when we were dead in sins. Truly the gospel is the mystery of God. When traced back to its origin, it is found to spring from the same germ of divine love in which the moral law originated.

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

Is It Protestant and Christian?

(Continued.)

BY PERCY T. MAGAN.

JUDGED BY ITS FOUNDERS.

[This article is No. 21 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.]

AS IN the case of the Church of Rome the lives of the popes, the so-called vicegerents of God, were introduced in evidence that the Catholic faith was a bad one, so in the case of the Church of England the lives of the founders of that church may fairly be admitted to prove that she was not Christian and Protestant, that she was not the product of the grand doctrine of RIGHTEOUSNESS BY FAITH, but that she was a "political job."

The character of Henry VIII. is so well known, and so universally admitted to be bad, that it needs no comment here.

How stands the case with Cranmer? By many he is regarded as a saint. His recantation of the Church of England faith is considered to be the only blemish of his life; but his subsequent death at the stake is accounted an atonement for that. We will let Macaulay present his character in its true light:—

If we consider Mr. Cranmer merely as a statesman, he will not appear a much worse man than Wolsey, Gardiner, Cromwell, or Somerset. But when an attempt is made to set him up as a saint, it is scarcely possible for any man of sense who knows the history of the times to preserve his gravity. But since his admirers claim for him a place in the noble army of martyrs, his claims require fuller discussion.

The origin of his greatness, common enough in the scandalous chronicles of courts, seems strangely

out of place in a hagiology. Cranmer rose into favor by serving Henry in the most disgraceful affair of his first divorce. He promoted the marriage of Anne Boleyn with the king. On a frivolous pretense he pronounced that marriage null and void. On a pretense, if possible still more frivolous, he dissolved the ties which bound the shameless tyrant to Anne of Cleves. He attached himself to Cromwell while the fortunes of Cromwell were flourishing. He voted for cutting off Cromwell's head without a trial, when the tide of royal favor turned. He conformed backwards and forwards as the king changed his mind. He assisted while Henry lived in condemning to the flames those who denied the doctrine of transubstantiation. He found out as soon as Henry was dead that the doctrine was false. He was, however, not at a loss for people to burn. The authority of his station and of his gray hairs was employed to overcome the disgust with which an intelligent and virtuous child regarded persecution. Intolerance is always bad. But the sanguinary intolerance of a man who thus wavered in his creed, excites a loathing to which it is difficult to give vent without calling foul names. Equally false to political and to religious obligations, the primate was first the tool of Somerset, and then the tool of Northumberland. When the protector wished to put his own brother to death, without even the semblance of a trial, he found a ready instrument in Cranmer. In spite of the canon law, which forbade a churchman to take any part in matters of blood, the archbishop signed the warrant for the atrocious sentence. When Somerset had in his turn been destroyed, his destroyer received the support of Cranmer in a wicked attempt to change the course of the succession. . . . [He was mixed up in a plot to exclude the papal claimants to the English throne.] The plot failed; popery triumphed; and Cranmer recanted. Most people look on his recantation as a single blemish on an honorable life, the frailty of an unguarded moment. But, in fact, his recantation was in strict accordance with the system on which he had constantly acted. It was part of a regular habit. It was not the first recantation that he had made; and, in all probability, if it had answered his purpose, it would not have been the last. We do not blame him for not choosing to be burned alive. It is no very serious reproach to any person that he does not possess heroic fortitude. But surely a man who liked the fire so little should have had some sympathy for others. A persecutor who inflicts nothing which he is not ready to endure deserves some respect. But when a man who loves his doctrines more than the lives of his neighbors, loves his own little finger better than his doctrines, a very simple argument *a fortiori* will enable us to estimate the amount of his benevolence.

But his martyrdom, it is said, redeemed everything. It is extraordinary that so much ignorance should exist on this subject. The fact is that, if a martyr be a man who chooses to die rather than to renounce his opinions, Cranmer was no more a martyr than Dr. Dodd. He died solely because he could not help it. He never retracted his recantation till he found he had made it in vain. The queen was fully resolved that, Catholic or Protestant, he should burn. Then he spoke out, as people generally speak out when they are at the point of death and have nothing to hope or to fear on earth. If Mary had suffered him to live, we suspect that he would have heard mass and received absolution, like a good Catholic, till the accession of Elizabeth, and that he would then have purchased, by another apostasy, the power of burning men better and braver than himself.

We do not mean, however, to represent him as a monster of wickedness. He was not wantonly cruel or treacherous. He was merely a supple, timid, interested courtier, in times of frequent and violent change.<sup>1</sup>

We most gladly concur with Macaulay in the sentiments expressed in the last paragraph quoted. Cranmer, from a worldly standpoint, was not a grossly bad character. But the life of Jesus Christ was not the ruling passion of his soul. The citations given will at least prove this much, and we have purposely taken them from one of the most moderate and ingenuous of writers. Macaulay wrote long after the time of Cranmer; and he had nothing to gain and nothing to lose by

<sup>1</sup>Macaulay, "Essay on Hallam's Constitutional History of England," par. 28-33.

telling the truth about him. Nor have we the slightest inclination to blackmail this prelate's character. So we will simply dismiss his case by saying that he did not manifest the Christianity of Christ, and beyond that we will aver nothing.

Another of the charter members of the Church of England was Somerset. No more need be said of him than that he possessed less of the spirit that makes men martyrs than did Cranmer.

As for Henry VIII. he desired to be his own pope, and considering the character of the man to whom he formerly owned allegiance as 'supreme pontiff, we cannot blame him much. But he was not a Christian, and therefore any church which he might form could not possibly be a Christian, Protestant church.

Queen Elizabeth also played a prominent part in the formation of the Church of England. She was the daughter of Henry VIII., and she shared her father's feelings. She considered it was her right to be pope in her own dominions. And pope she was. A glance at her character will be sufficient.

Elizabeth was sagacious enough to see clearly that there were great advantages to be derived from a close connection between the throne and the altar. That is, great advantages to herself.

At the time of her accession, indeed, she evidently meditated a partial reconciliation with Rome; and, throughout her whole life, she leaned strongly to some of the most obnoxious parts of the Catholic system. But her imperious temper, her keen sagacity, and her peculiar situation, soon led her to attach herself completely to a church which was all her own. She supported it by severe penal laws, not because she thought conformity to its discipline necessary to salvation, but because it was the fastness which arbitrary power was making strong for itself, because she expected a more profound obedience from those who saw in her both their civil and their ecclesiastical chief, than from those who, like the Papists, ascribed spiritual authority to the pope, or from those who, like some of the Puritans, ascribed it only to heaven. To dissent from her establishment was to dissent from an institution founded with an express view to the maintenance and extension of the royal prerogative.<sup>2</sup>

Such were the motives which dictated the religion of Elizabeth. Her character was far superior to that of her father, but her religious system, wherever it differed from his, differed for the worse. Her pride and arrogance illy became one professing to be a follower of the meek and lowly Jesus. Her system of "favorites" savored not of heaven. Her treatment of Essex hardly corresponded with the precepts of the Man of Calvary.

Now these four, Henry VIII., Elizabeth, Somerset, and Cranmer, were the charter members of the Church of England. From them it received its mould. They were not Christians, as every man acquainted with the history of the times knows. Therefore the Church of England could not possibly have been, at the time of its conception, a Protestant church. Protestantism in its essence relies solely upon the power of the word of God. It emanates from the word of God. The Church of England has ever relied upon the arm of the State; and it was from a State "political job" that it emanated. Therefore again we say that the Church of England at its origin was not Protestant. It did afterwards imbibe into its liturgy some Protestant traits; but even these it never lived up to.

Nevertheless we consider it far better than the Romish system, for reasons which we will

furnish in our next paper. Suffice to say in conclusion in regard to its origin that it was merely a scheme "to transfer the full cup of sorceries from the Babylonian enchantress to other hands, spilling as little as possible by the way."

#### JESUS IS COMING SOON.

BY JOHN M'CARTHY.

Jesus is coming. Oh, loud let us sing;  
O'er every mountain this news let us ring!  
Peace, joy, and comfort this message will bring,  
Jesus is coming soon.

Jesus is coming. Oh, loudly proclaim,  
Coming his children redeemed to reclaim!  
Sound it more fervent again and again,  
Jesus is coming soon.

Jesus is coming. Oh, let us away  
To highways and hedges by night and by day!  
Tell out the truth, nor one moment delay,  
Jesus is coming soon.

Jesus is coming. How blessed to know  
That soon from life's transient scenes we shall go,  
Leaving all sadness and sorrow below!  
Jesus is coming soon.

Jesus is coming. Let's learn of him here,  
So that his coming will bring us no fear.  
Oh, may we realize now he is near!  
Jesus is coming soon.

#### NEARNESS OF HIS COMING.

BY ELDER MATTHEW LARSON.

HAVING in the previous article established the fact that Christ will come again, and the manner and importance of that event, I shall now call attention to another important consideration, namely, the nearness of his coming. May we know anything concerning the nearness of that event?—Certainly, it seems no more than just and reasonable to believe that an event of such great interest and importance to God's people would in some way be revealed to us, so that we might know when it is near at hand, and so be prepared therefor. "But," says the objector, "what difference does it make to us whether we know anything about when that event is to take place? Admitting that we might know something about it, what benefit can it be to us to investigate the matter? If I am prepared for death, will I not also be prepared for his coming? What, then, is the use of saying anything about it?"

These objections may seem quite plausible to the minds of those who present them, but they plainly indicate that those who make them are not yet prepared for death, far less for the coming of Christ; for some of these same persons will say, "He may come to-night, or to-morrow; or he may not come for a hundred or a thousand years from now." And the more you talk to them on the subject, the more will they manifest their aversion to hearing anything concerning it; and we would naturally be led to the conclusion that they would prefer to not have him come at all. Still they profess to love him, and declare that he is their best friend.

The fact is, if we really love Christ, if he is the Chiefest among ten thousand, and "the One altogether lovely" to our souls, we will long for his return, and love to talk about it, and will hail with gladness every token of his soon return. What would we think of that wife's professions of love for her absent husband who, on being informed that he was soon to return, would begin to manifest a dislike to hear anything on that subject, and, in

an impatient or indifferent spirit, would begin to object that she did not care to hear anything about it; that it didn't make any difference to her when he would come, just so she might be prepared or ready to receive him when he would come? Would we not conclude, and justly, too, that there was something wrong, that she must have turned her affections away from him? and how would her husband feel to learn that she acted, or expressed herself, thus? Those who truly love Christ will love his appearing, and will be waiting and anxiously looking for him to return. Says the apostle:—

"And unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

But how, then, about those who do not look for him?—To them the converse will be true. He will not appear unto them "unto salvation," but they will be left to perish. We are to love his appearing. Says the apostle:—

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:8.

But what of those who do not "love" his appearing?—To them the opposite of the text must be equally true. There is, then, some virtue in, or necessity of, our looking for and loving his appearing. It is an event in which we are to believe. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; . . . when he shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day." 2 Thess. 1:7-10.

May we, then, dear readers, be of those who shall love, believe in, and look forward to that glad day.

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

The very fact that, as we have already found, there are to be some who will be looking and waiting for him when he returns, is sufficient to prove that we may and are to know, not only in regard to his coming, but something in regard to the nearness of that event.

"But," says one, "don't you know that the Bible says that of 'that day and hour knoweth no man, no, not the angels of heaven, but my Father only' (Matt. 24:36), that that day is to come as a 'thief in the night'? So what is the use of troubling ourselves over the matter?" True, we cannot know the exact day or hour when the Son of Man shall come, but does it therefore follow that we are to know nothing about it whatever? The Bible, however, declares just as emphatically that we shall know something about it. We are to know when it is near, even at the doors. "So likewise ye, when ye shall see all these things, know that it [margin "he"] is near, even at the doors." Matt. 24:33.

On whom, then, will it come as a thief in the night?—On the wicked,—those who are not looking for him; and they shall not escape from destruction.

"For when they [those upon whom that day shall come as a thief in the night,—the wicked] shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape."

But how about the righteous?—"But ye,

<sup>2</sup>Ibid., par. 36.

brethren, are *not* in darkness, that *that day should overtake you as a thief.*" 1 Thess. 5:1-4. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan. 12:10.

This will be sufficient to show that we may know when that day is near. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

### ANTICHRIST.

BY ELDER I. E. KIMBALL.

"YE have heard that antichrist shall come." The prophecy concerning this power is so conspicuous that we must notice it. There was universal expectation in the early church that antichrist would quickly appear, working the most dire evil. He is called "that wicked" one, the "man of sin," etc., and is mentioned both in the prophecies of the Old Testament and the New.

It was looked forward to as a monstrous power, the essence of evil, the incarnation of Satan himself. All the prophecies speaking of a giant of evil to come refer to him.

Antichrist signifies not only an opponent, but one arrogating divine power. The Spirit identifies the kingdom of antichrist with the apostasy; thus we read: "Be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first [unless that apostasy come first], and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple [sanctuary, or church] of God, showing himself that he is God. ["Setting himself forth as God." R. V.] Remember ye not, that, when I was yet with you, I told you these things? And now we know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work, only he who now letteth ["there is one that hindereth," etc.] will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him whose coming is after the working of Satan with all power," etc.

It seems to have been understood by the Antenicene fathers that the Pagan Roman Empire was that power which hindered. A quotation from Tertullian, "Apology," chap. 32, will show this:—

Christians are under a particular necessity of praying for the emperors, and for the continued state of the empire; because we know that dreadful power which hangs over the world and the conclusion of the age, which threatens the most horrible evils, is restrained by the continuance of the Roman Empire. This is what we would not experience; and, while we pray that it may be deferred, we hereby show our good will to the perpetuity of the Roman State.

Jerome, who lived in the very period of the dismemberment of Rome, presently expected antichrist to appear.

"He who hindered is taken out of the way, and we consider not that antichrist is at hand."

In the above quotation from Paul we may see the mystery of lawlessness which was then working ("doth already work") about to

shape itself into a mighty kingdom, revealing the *man of sin*, a mighty colossus of apostasy, sitting in the church of God, setting himself forth as a head and ruler, subjecting all under obedience to himself. This is the evident meaning of the prophecy. That the "temple of God" means the church, wherein he should be enthroned, no one can doubt who reads the New Testament. It was prophesied of Christ that he should "build the temple of the Lord;" and "they that are far off shall come and build in [it]." Zech. 6:15. We have only to compare this with Paul's comment in Eph. 2:13-22, and other expressions, such as "the house of God which is the church," "Ye are the temple of the living God," etc., from the same apostle, to make this matter altogether certain that antichrist, through apostasy, would erect his throne in the church itself. He would oppose and exalt himself above God, in that his mandates would infringe upon, and conflict with, the Lord's. By some means he would make the church believe himself to be possessed of the very prerogatives of God himself, and so sway the rod of a god upon earth. All this is contained in Paul's words.

But some thirty years later the Spirit spoke through John even more clearly. The spirit of antichrist was then more fully developed. John speaks of antichrist's coming as follows:—

"Even now are there many antichrists; whereby we know that it is the last time [hour]. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."

The apostles Peter and Jude inveigh most emphatically against this class. They are described as "murmurers, complainers, walking after their own lusts; and their mouths speaking great swelling words," "seducing" the brethren, "promising them liberty," "alluring through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error."

But they were not utterly infidel in profession, although they denied the Father and the Son. "They transgressed and abode not in the doctrine of Christ," and "whosoever denieth the Son hath not the Father." Paul, speaking of this same class, said, "They profess that they know God; but in works they deny him, being abominable, and disobedient," etc. Titus 1:16. Manifestly, they were hypocritical professors.

John wrote his first general epistle as a special warning against this class of dissidents (2:26). We may conclude that they said they had fellowship with God, but walked in darkness, professed to know him, but kept not his commandments, declared themselves to be in the light, but hated their brethren, etc. They were wells without water, spots and blemishes to the body.

But such grossness of heart and sensuality as the apostles attribute to them must utterly separate from God. The vision of God becomes dim to such, who crucify to themselves the Son of God afresh.

Peter had said that "false teachers" of this class should "bring in damnable heresies, even denying the Lord that bought them." And now John asserts this very thing, showing that they denied that Jesus was the Christ. In Rev. 2:6 we read of schismatics, who must have existed at this same time, whose "doctrine" and "deeds" Christ hated. Doubtless these antichrists are there designated. They

certainly "transgressed and abode not in the doctrine of Christ." They did not believe that "Jesus is the Christ," confessed not "that Jesus Christ is come in the flesh." "God manifest in the flesh" is the cardinal principle of the New Testament. The heathen philosophy and Judaism exercised a combined influence in a special way against the doctrine of salvation through Christ. Purgatory was more desirable and reasonable to them. They denied the Father and Son in all their works. The Bible knows such only as hypocrites. The "last hour" had come. For damnable heresies, schisms, and apostates were multiplying everywhere. Antichrist was developing a kingdom of apostates, who should finally find their head and their god in the "man of sin," sitting in the temple of God, setting himself forth as God. From youth to old age, antichrist should exist throughout the entire dispensation, for he should be destroyed by the brightness of Christ's coming. Hence, the apostle looked upon this baleful presentiment as a sure testimony of the "last hour."

### REPENTANCE.

BY W. S. CHAPMAN.

In the twelfth chapter of Hebrews Paul exhorts all to watchfulness, "lest any man fail of the grace of God." He holds up Esau as one who treated the gifts of God triflingly to his own destruction, being finally rejected and unable to repent. Why?—Because repentance is a *gift from God*, a spiritual condition, contrary and impossible to a willingly carnal heart. 1 Cor. 2:14. "Despisest thou," writes Paul, "the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. 2:4.

Repentance is a spiritual sorrow for sin (2 Cor. 7:10); sin is the transgression of God's law (1 John 3:4); the carnal heart is *enmity* to this law, and *cannot* be subject to it (Rom. 8:7); so that in order for one to repent the Lord gives repentance. He was ordained to this very work, for says Peter, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. He does this in order that he may take away sin (1 John 3:5), and bring the sinner into relation with his Father (Eph. 2:12; 1 Peter 3:18); recreate him in his own image (Eph. 2:10; 1 John 3:2; Phil. 3:21).

Out of Christ sin is the natural element of the sinner. Eph. 2:12. The ability to realize the true character of sin comes only through the convicting power of the Spirit of God upon the sinner. 1 Cor. 2:7-16. Hence, Christ said no man could come to him except the Father *draw* him. John 6:44. Repentance, therefore, is a change of mind as to the nature of sin. "Repent ye therefore, and be converted" (turned around, changed), was Peter's exhortation (Acts 3:19), because Jesus was "put forth" "to give reformation to Israel" (Emphatic Diaglott), "to give the Holy Spirit to those who submit to him" (Vatican MSS.). Further, all creative work of God not only is action, but induces reciprocative action on the part of the one acted upon; hence true repentance not only sorrows, *but acts*, and seeks pardon. Notice the effect of Peter's Pentecostal sermon upon the honest in heart, and their longing cry, "Men and brethren, what shall we do?" Acts 2:37, 38. The story of the

prodigal son fully illustrates this argument. Having wasted his gifts in riotous living, we find the man an outcast, without hope or God in the world. Here the loving Lord begins to move on his heart to draw him back to light and life again. He "came to himself," and then comes the pitiful cry, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger!" The prodigal is being enlightened and is repenting, but thus far *self* is uppermost. Hundreds of thousands never go beyond this stage—the grieving for the personal consequences because of sin. Such was the grief of Cain. Gen. 4: 13, 14.

But in the story the Lord continues to draw the awakened soul, and now the penitent one's mind is filled with visions of his father's home, and of that dear parent, always loving, patient, and merciful. Sorrow for the grief his wayward course has caused that dear father now fills his heart. He cannot bear to think of him waiting thus for his return. He longs to end his grief at once, and with a boldness which comes only from the power of the Spirit of God, he resolves to endure the punishment due to his sinful course, be it ever so humbling, can he but dwell again beneath the sheltering roof of that long-suffering father. "I will arise," he says, "and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." In thus thinking has he manifested a genuine repentance, an acceptance of the gift?—No; he has *done* nothing. All, so far, has been the work of the Spirit of God; there has been no action on the part of the sinner, hence no perfect appreciation of the goodness and forbearance of God. He thinks to do, but has not yet *acted*. Thus it is with thousands who do not appreciate the value of God's grace, and fail at this crisis in their lives to reach out to God for the strength that would enable them to *act*, to respond to the effort of the Spirit of God, and so make their repentance perfect by coöperation with God, "a godly repentance not to be repented of."

David illustrates this. While he realized the *criminality* of his action, he understood fully that the offense was in the violation of God's law, and therefore the *sin* was *towards* God. "I acknowledge my transgressions; and my sin is ever before me." Why?—"Against thee, thee only, have I sinned, and done this evil in thy sight." Ps. 51: 3, 4. He grieved that sin was committed against a Holy Father. This is the godly sorrow Paul writes about in 2 Cor. 7: 10. A worldly sorrow, even though it may be strong and terrible, as in the case of Judas, leaves God and his grace and law entirely out of consideration, and grieves only for consequences, individually, of sin. It leads to no *action*, as does true repentance. 2 Cor. 7: 11.

When the humbling of self has proceeded to that degree that the Spirit of God can illumine the mind to comprehend the exceeding sinfulness of sin, and the sinner is made to fully realize his lost condition, the soul, hungering for salvation, cries, "Lord, save me," and the gentle voice of Jesus speaks words of comfort. John 6: 37. True repentance begins with an awakened, tender conscience, and, when complete, always ends in an utter abhorrence of sin; but this is not, always, or necessarily, accompanied by *strong feeling*. Many precious souls doubt the gen-

uineness of their conversion because they do not feel *deeply*. Feeling depends entirely upon the nature of the penitent. Emotional people will always feel deeply, but, however deep the feeling may be, if it does not bring one to Jesus, it is not a godly sorrow. It is natural to expect a great struggle, for the awakened mind dimly recognizes the fact that a miraculous creative work is being carried on within, *but the longing for deep feeling is a snare*. The way to grace is so simple that it is hard to believe it is all the work of the dear One who died for us, and that all we have to do is to surrender our wills to him and he will complete the work he begins in us. It was hard for Naaman to believe the simplicity of the gospel. See 2 Kings 5: 11-15. Only by faith can the promise be grasped and realized. Believe on the Lord Jesus Christ, confess yourself a sinner undone, accept his amazing grace, *then bury the past forever*, and, with Paul, *look ahead* (Phil. 3: 13, 14), living as dead to sin and alive to righteousness (Eph. 2: 1-6; Phil. 3: 9, 10), striving to be of some service to the Master in his vineyard, carrying the news of salvation to others sick in sin.

### HOW LONG, O LORD, HOW LONG!

BY ELDER J. O. BEARD.

THE exclamation almost involuntarily rises from the lips as one reads the terrible accounts of distress that are so frequent this winter. Take for example the two following pictures of horror, which could be many times duplicated, and which, headlines and all, are taken from a political paper, the *Independent American*, Creston, Iowa:—

#### HELPLESS WOMEN STARVE TO DEATH ON THE STREETS OF CHICAGO.

While Our Plutocrats Roll in Wealth Never Dreamed of by Oriental Princes.

DIES ON A NEW YORK STREET.

NEW YORK, Feb. 5.—The first really fierce grip of icy winter that came in the city arrived last night with a suddenness that caused much suffering as well as death. The saddest case was that of a woman found sitting stone dead in a doorway at No. 438 West Fifty-ninth Street, last midnight, by comfortably clad Tom O'Connor, who was hurrying homeward with his head well down in the upturned collar of his big night ulster.

The poor woman would have been *thinly clad even for June*. She had not a shred of underclothing on. Her waist and skirt, of some light, frayed stuff, were of little use toward keeping out cold as keen and searching as that of last night. The only garment that had the least pretension of having been made with an idea of protection from cold was an absurd little jacket with shabby borders of fur about it.

The very policemen at the station were moved out of their professional stoicism at the sight of the poor frail creature's wretched garments and wan, hunger-pinched face. She was, or had been, a very comely woman, of not more than thirty years of age, and there was nothing in her face that told of a life of dissipation, but rather the reverse. There was not a penny of money about her, nor any mark or scrap of any kind to give a clew to her identity.

CRUSHED TO DEATH IN CHICAGO.

The Chicago *Sentinel* records a heart-rending scene in that city:—

Crushed to death by a hungry mob, battling for food in the county agent's office, Mrs. Anna Lindgren's body lies in the little bare parlor at 66 Marion Street.

Literally stricken down, and the life crushed from her frail body, in a struggle for bread, death came as a relief to the hungry and unhappy woman. Her husband sits beside the plain coffin which the county agent furnished, and the mob still battles for places in the long line before the county agent's window. *The one frail form is not missed.*

It was 1 o'clock yesterday afternoon when Mr. and Mrs. Lindgren entered the county agent's office to ask for assistance. Neither had eaten anything for two days, and the pale, sick woman leaned heavily on the arm of her husband. Within the rooms a mob of men, women, and children literally fought for places in the line before the windows. Every few moments a rush from behind would break the line, and those pushed out of their places would fight to regain them, to save the long wait for food which going to the end would necessitate.

Mrs. Lindgren, weak and sick, shrank back in alarm, but food must be had, and she led her weak husband up to a chair near the wall, while she wearily took his place at the end of the line. Slowly those in front presented their tickets and moved away; slowly the line moved forward. Suddenly there was a rush from the rear, the center of the line bowed out, and those nearest the wall fought stubbornly to save themselves from being crushed. Above the other voices sounded a woman's scream. Then the police pushed their way through the crowd to where Mrs. Lindgren lay, crushed and motionless, upon the floor. She had been carried down in the rush, and her frail hold on life was almost broken.

Tenderly and hastily she was raised and borne to an ambulance. Her half-frantic husband followed, and the wagon was quickly driven to the cheerless home, 66 Marion Place. There the county physician made a careful examination and found that her left hip was crushed, and that the resultant internal injuries were serious.

For hours the husband sat watching his wife's life ebb away, until late last night, when death brought her relief from suffering. Meanwhile the county agent's office had sent food and fuel to the little home, where three children shivered around their mother's dead body.

Read these accounts, and, as you read, think of the four thousand millionaires of the United States, with from \$1,000,000 to \$150,000,000 each, and of the many thousands more who, while not millionaires, can count up their ill-gotten gains by figures of six places. Then read again James 5: 1-8 and ask yourselves if that prophecy for *the last days* is not literally and emphatically fulfilled.

They build great institutes, found mighty universities, give lavishly(?); but no one ever supposes they feel the want of what they give for the support of libraries and museums. But they do not seem to ever think of *giving* up their unjust methods of getting the money they give so lavishly. But God has spoken, and the days are not far distant when "the mighty man shall cry there bitterly;" and "neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Zeph. 1: 14-18. Then those who now carry their heads so haughtily and boast of their wealth will fling these idols away and call upon the rocks and mountains to fall on them and hide them from the face of God, and from the wrath of the Lamb, "for the great day of his wrath is come; and who shall be able to stand?" Isa. 2: 19-21; Rev. 6: 14-17.

NEVER bear more than one kind of trouble at a time. Some people bear three kinds,—all they have had, all they have now, and all they expect to have.—*Edward Everett Hale.*

WHEREVER souls are being tried and ripened, in whatever commonplace and homely ways, there God is hewing out the pillars for his temple.—*Phillips Brooks.*

It is a shame for a rich Christian to be like a Christmas box, that receives all, and nothing can be got out of it till it is broken in pieces.—*Dr. John Hall.*

It is necessary to repent for years in order to efface a fault in the eyes of men; a single tear suffices with God.—*Chateaubriand.*

## Home and Health.

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

### JUST BE GLAD.

O HEART of mine, we shouldn't  
Worry so!  
What we've missed of calm we couldn't  
Have, you know.  
What we've met of stormy pain,  
And of sorrow's driving rain,  
We can better meet again  
If it blow.  
We have erred in that dark hour,  
We have known.  
When the tears fell with the shower,  
All alone—  
Were not shine and shower blent  
As the gracious Master meant?  
Let us temper our content  
With his own.  
For we know not every morrow  
Can be sad;  
So, forgetting all the sorrow  
We have had,  
Let us fold away our fears  
And put by our foolish tears,  
And through all the coming years  
Just be glad.

—James Whitcomb Riley.

### INTELLECTUAL FAULTS OF CHILDREN.

PARENTS need by no means feel assured of the intellectual bias or inheritance of their children in their first three years, or even later in those of slow mental development, for the mental life is as shifting as the pictures seen through the revolving kaleidoscope. Who has not seen a child, of course one constantly under observation, develop in succession the traits of speech and thought that belong to recent known, and to one knows not how many unknown, ancestors? The scroll is slowly unrolled from week to week. The mother is almost in despair over some obnoxious tendency which repeats itself day after day, when, lo! the scene shifts, and, even without special correction, that idiosyncrasy gives place to one less troublesome. These more or less distinct clews of the mental make-up are all she can rely upon in anticipating the future and counteracting wrong tendencies. Early childhood, the period when occasional flashes show such traits to be latent, is the time to gently apply proper counter training.

Consider, for instance, *curiosity*. Fénelon says, "The curiosity of children is a natural tendency which goes in the van of instruction," or, as Perez prefers to say, "in the van of pleasure." This being true, do not chide the little one, or think him doomed to endless trouble through life, simply because his desire to know and see everything keeps you continually gratifying his wants or answering his questions. It is curiosity that leads the baby to grasp for everything in sight and "even sigh for the moon," that makes your little boy talk constantly in interrogations, or get into all manner of mischief in the nursery. It is a method of intellectual growth common to all children of any mental capacity, and, though very troublesome, should never be punished as a fault unless a malicious element is evident.

The habit of untruthfulness, while very startling to the mother, by no means betokens in a young child great moral obliquity. Little ones are much puzzled by the different qualities of things, and often from ignorance and perplexity tell lies without meaning to do so. Remember, too, that a bright child will tell stories with no other purpose than the uncon-

scious exercise of the imagination. A habit indulged by grown people that tends to still more confuse children, is that of deliberately deceiving them just for the foolish purpose of witnessing their surprise. It is a pernicious habit and always deserving of rebuke. The parents who so far forget themselves as to do this need never expect their children to be truthful. The virtue of truthfulness is so essential and the habit of lying so dangerous that too much watchfulness cannot be taken over a child who persists in the bad habit. Do not be stern with children for unintentional faults; encourage them to confide in you, and teach them that you are greatly grieved by their mistaken statements.

Do not be discouraged because your child cannot give attention or keep consecutively employed at any one thing for a length of time. It does not imply feebleness of mental grasp or a weak will, but rather immaturity of the faculty of attention. The few observers in this field conclude that five or six minutes is as long as the infant of one year can fix its attention, and so on up to thirty minutes for the primary scholars of six years. The rule that gives rest to the mature mind by a change of work does not apply to young children, who cannot be provided with work of a very different character. As they grow older, this faculty of attention is easily developed.—*Babyhood.*

### HOW TO TEACH CHILDREN.

How to teach children to control their fears and rise above them is a serious problem to most parents. Many children suffer intensely from fear. Sometimes they confess to this, but oftener they are too proud to make it known. Sometimes they know what they are afraid of, but oftener they are seized with a kind of nameless and unreasonable dread, which they cannot make anyone understand about. It is a part of that strange childhood land which grown people cannot enter or even see into. Most parents intend to be patient with timid children, and to deal wisely with them.

"You don't like to be alone in the dark, dear?" says the parent. "Well, then, I'll leave the light burning." "Afraid to walk past the policeman? Nonsense! Well, then, sister will walk with you past the corner."

These are instances of the usual way of treating timidity in children. It is a cheap and prompt way. It removes the present occasion for fear, but it does not remove the cause of fear by striking at the root of the weakness in the child's nature, for the little one continues to weep in the dark, and to tremble at the blue coat of a "cop," until he outgrows childish things. But is there not a better way by which children may be established in those principles which are the foundation of courage?

"What is it, John?" asked a father, who had heard a stifled sob from the trundle bed, as he passed the sleeping room of his young children. "Is anything the matter?" he asked, coming close to the bedside.

"No, papa, not now."

"What were you weeping about? Are you ill?"

"No, I was afraid."

"Do you want me to tell you a story?"

"Yes, please."

So the father sat down on the side of the bed, and in the darkness told the story of the Good Shepherd, how he led his sheep by the still waters, and in the sweet, green fields, and how the little lambs fed and frolicked all day long, and at night one lamb got lost on the lonely hillside. He was all alone in the dark and cold, far away from the fold and the kind mother sheep. But when the Good Shepherd counted his sheep, he only found ninety-nine instead of a hundred, so he knew that one

was lost, and he started out to hunt for him. The Good Shepherd did not say that he was too tired to go, or that it was a long, long way, and dark and dangerous; besides, after all, it was only one of the little lambs that was lost, and a very foolish one, who did not know enough to keep close to its mother, and such a silly little lamb was not worth taking so much pains for. Oh, no, the Good Shepherd thought no such thoughts! His heart was full of pity and longing. He hastened to shut up the flock in their warm fold, and he took his staff and went his lonely way out into the darkness of the cold night. He climbed the bleak hillside over the jagged stones, and through the thorny branches, stopping every now and then to listen, and to call to the little lost lamb, for he knew him by name.

At last he hears a faint bleating. It is the lamb—the poor, perishing, almost dying little lamb. The Good Shepherd reaches out his tender hands, he gropes in the darkness, and lays hold of the shivering, trembling little one. He takes him in his arms, and holds him close to his breast, and he folds his mantle about him; then down the bleak hillside, and over the rough way, the Good Shepherd brings home the lost lamb rejoicing.

The story ended, a thrilling silence fell between the father and his little son. Thus was it broken:—

"Do you know, John, who the Good Shepherd is?"

"Jesus."

"And who is the lost little lamb alone in the dark?"

No answer. John had the obduracy usual to the natural heart when it came to squarely owning up his lost estate. The father pressed the matter by another question.

"Is it Dave or Charley, asleep in the other bed?"

"No."

"Well?"

"It is I, papa!" he cried at last with a burst of emotion, flinging both arms around his father's neck and kissing him. Then the little fellow nestled down in the bed, his soul filled with the peace which comes from the confession of God our Saviour.

"Do you care to have me stay any longer?" asked the father.

"No, I am not afraid now."

"Shall I light the lamp?"

"No, I don't want anything now."

Here, then, was a genuine religious experience. The child had felt his need and laid hold upon his Helper; had been empty and alone, and now was full and well-companioned, because he had crept into his Saviour's arms, and felt his tender love.

The father had put his child upon the right principle; he had given him instruction that not only quelled the passing fear, but established him in that faith which can quell all fears, whether of life or death.—*Indian Witness.*

### TOBACCO AND EFFECTS.

1. TOBACCO used to excess lessens the natural appetite. A great smoker is seldom a great eater.
2. It impairs digestion, causing dyspepsia, besides other derangements of the digestive system.
3. It causes inflammation of the mouth and throat, destroying the purity of the voice. A smoker is rarely a good singer.
4. It is a cardiac irritant, causing palpitation and "tobacco heart."
5. It causes nervous depression, diminished virility, melancholy, and impaired memory.
6. It injures the sight and hearing. This follows more often from smoking than from chewing.
7. It is hostile to the most perfect development of the body; an athlete in training is not allowed to use tobacco.
8. Its

most marked effects are in the young, in whom it arrests development of the highest nervous centers, and stunts the growth. 9. Its use is an expensive habit. 10. It is offensive to many. Have we the right to make ourselves disagreeable? 11. It creates a thirst which in some may be satisfied with alcoholic drinks. As this subject is in the direct line of my studies and observation for several years, and as I have used tobacco for twelve years, until recently, I write only what I know and have seen.—*Edwin P. Gleason, M. D.*

#### THE SERPENT'S VENOM.

A PHYSICIAN, while talking with a group of friends, remarked: "It is common to hear people speak about poisonous serpents. Serpents are never poisonous; they are venomous. A poison cannot be taken internally without bad effects; a venom can. Venoms, to be effective, have to be injected directly into the circulation, and this is the manner in which the snakes kill. Their venom, taken internally, is innocuous.

"Another popular error is the supposition that a snake bites. Probably no creature in the world provided with teeth and jaws has so little power of biting. The jaws are not hinged, but are attached one to the other by cartilage. Thus a snake can have no leverage in opposing one jaw to the other, and could not in this manner pierce the skin. The fangs are driven into the flesh by a stroke, and not by a bite. A snake is harmless unless in coil. From its coil it throws its head and body forward, and strikes or hooks its fangs into the object aimed at. The entire work is done with the upper jaw, the lower jaw having nothing at all to do with it. A man striking a boat hook into a pier furnishes an example of the way in which a snake strikes. Biting is a physical impossibility."—*New Orleans Times Democrat.*

#### THE RESPONSIBILITY.

INSTEAD, therefore, of putting the responsibility for liquor on God, we advise the clergy to lay the whole blame for it on men, as a dangerous luxury which God compels them neither to produce nor consume any more than he compels them to do anything else. Moreover, it is questionable whether the influence of the clergy in preventing the abuse of liquor would not be strengthened greatly if they refrained wholly from its use themselves. Besides, being usually emotional men of sedentary habits, they are better off without such a stimulant. The habit of drinking, dangerous for everybody, is especially dangerous for them, in their own persons and in the example they set for other people.—*New York Sun.*

#### HELP ONE ANOTHER.

BEAR with each other's faults. Love one another and help one another. Pity each other. Bear each other's burdens. We are all moving on a great march, and when we stand revealed to Him, and He to us, and we to each other, we shall look back with unspeakable sorrow at the jars and the discords and the uncharities of this mortal life; and for every sweet kindness, for every loving helpfulness, for every patience, and for every self-denial and self-sacrifice, we shall lift up thanks to Almighty God.—*Selected.*

WE mourn for the awful waste that goes on in the world, the extinction of species, the myriads of seeds that never germinate, of blossoms that fall in their perfection, and of fruits that never set or ripen; but there is no waste equal to the waste of human life.—*H. Macmillan.*

## Mission Fields.

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

LUKE 8:25.

BY BESSIE Q. JORDAN.

"WHERE is your faith?" O anxious soul,  
Round whom Time's billows fiercely roll,  
"Where is your faith?" In calm-faced skies,  
To be obscured when clouds arise?

"Where is your faith?" In peaceful seas,  
Whereon your barque doth ride with ease—  
Of present safety art assured  
By past dangers safely endured?

"Where is your faith?" In human friends,  
Whose aid with your strong effort blends?  
Ah! when the waters rise and fall,  
Responsive to the thunder's call,  
And fitful waves of circumstance  
Wash from your hold most cherished plans,  
"Where is your faith?" he asks again,  
When human strength is spent in vain.

"Where is your faith," when Christ appears  
Unheeding of your danger, fears?  
He distant waits that he may lead  
You to himself, to tell your need.  
To him (perhaps unconsciously)  
Faith runs in perils on life's sea.  
Then why not always, helpless one,  
Repose thy faith in him alone?

"Have faith in God," nor let it find  
In the mere facts of tempered wind,  
Or foreign strengths, or tamed sea,  
Or where beside, a place for thee.

Notice we not Christ's absence from  
Our life till winds and tempests come?  
They rouse our fear, and thus his care  
Is wakened by our urgent pray'r.

—*Christian Standard.*

#### OUTLOOK OF ALASKA.

BY J. C. CANTWELL.

WHAT the general public knows of Alaska has been mostly gained by reading such works as "Our Arctic Province," "Icebergs and Glaciers," "The Land of the Midnight Sun," and other contributions to the literature of Alaska, whose very titles send cold shivers down one's back, to say nothing of the impression of utter desolation which is made by a perusal of the text.

After an experience of nine years in Alaska—along the coast line from Sitka to the Arctic Ocean, and among the beautiful Aleutian Islands—notwithstanding the fact that my trips were all made during the summer season, I am forced to the belief that if all the authors who have written about this country were sincere, the majority of them must have been suffering from some sort of disease which requires a very warm, dry climate as an environment. Alaska has not that sort of climate. Neither has Washington, Oregon, or British Columbia, but it would be equally as just or sensible to condemn either of these localities on account of the preponderance of rainy days during the year, as undoubtedly has been the case with Alaska.

It is not within the scope of this article to discuss the climate of Alaska except in a general way, but incidentally it may be stated that it is not all an ice capped, glacier-girt, or uninhabited land. There are regions now easily accessible in which a man can make a comfortable living, where the sun shines as brightly, and the grass is as green, and the wild flowers grow as profusely six months in the year, as in the majority of the Northern States. In these places the winters are not nearly so severe as in Montana, Idaho, or any of the New England States.

The reason for this state of things is exactly similar to that which makes the northern countries of Europe inhabitable, and which preserves the perennial green covering of the Emerald Isle. What the gulf stream does for the western and northern countries of Europe is done in exactly the same way by the great kurasiwo, or Japan current, which washes the southern shores of the Aleutian Islands, and, bending southward and eastward from Kodiak Island, across the Gulf of Alaska, dashes in a warm, life-giving flood against the shores of Southeastern Alaska.

The "bad lands" of Alaska—the ice-capped mountain region, where the big glaciers are found, and where the country will probably never afford the means of sustaining any but a meager population—lie to the north of the Sitka region, forming the eastern and northern shores of the Gulf of Alaska. This is the region of high, inaccessible, and eternally snow-clad mountain ranges. Here Mount St. Elias marks the highest point on the North American continent, while Fairweather, Crillon, La Perouse, and a half dozen others not yet named, are fit mates to their grand neighbor. Flowing to the southward, down the slopes of this Alpine region, numerous glaciers follow the valleys and pierce through all obstacles till they reach the inland waterways made so familiar by tourists' descriptions. The sight of these ice streams, the crashing of their faces as they break and fall into the water, the floating bergs, apparently about to hem in and destroy the steamer, all tend to leave in the minds of people who see only this part of Alaska an impression of desolate grandeur not easily effaced.

But the glacier region of Alaska is comparatively small. It is, in fact, a rare incident, and not a type of the general topography of the country.

Leaving the region just described and steering westward, the traveler leaves all trace of this forbidding landscape behind, and his first glimpse of land some 500 miles west from Sitka is of low green hills, softly rounded and clothed from base to summit in verdure. Patches of timber darken the valleys and mark the course of innumerable streams, while every islet—almost every rock—has its clustering growth of trees. From Kodiak Island westward the timber on the Aleutian Islands is confined to the smaller species of trees. Willow and larch thickets still cling to the lower valleys, but all the rest of the country is covered during the summer with an exceedingly rich growth of grass. During the winter months the grasses gradually die, until nothing is seen except the thick mantle of moss which grows everywhere in Alaska.

Such, in brief, is a description of this almost virgin country. What has been done in the way of testing its capabilities to support man since its occupation?—Almost nothing. People have gone to Alaska year after year and waxed rich in the fur business, and have actually suffered for the want of fresh meat and vegetables, simply because someone, who probably knew nothing about the matter, had stated in an authoritative manner that cattle could not live through the winter, or that vegetables would never come up if planted in this country. Of late years, especially during the last decade, many of these false theories have been exploded, and it is now known that on nearly every island of the Aleutian group, among the Shumagin Islands, and even in such exposed situations as Chirikoff Island, excellent results can be obtained by judiciously planting any of the hardier vegetables.

I mention Chirikoff Island in this connection because of its isolated and unprotected situation. The island is about 200 miles from any very large body of land to protect it from the winter storms, which we have been led to believe are of frequent occurrence along the whole Alaskan peninsula, and in itself com-

posed of low, undulating plains, in no place attaining an altitude of more than 600 or 800 feet above the sea. Yet on this island, during the month of July last—to be exact, on the second day of the month—I found in a garden that had been planted near the beach the preceding spring, a flourishing assortment of as fine vegetables as I have ever seen in any place.

There were potatoes, turnips, radishes, carrots, beets, spinach, onions, and lettuce. The growth of these vegetables had been accomplished without the aid of any fertilizer, and they showed no effects of climatic repression whatever, but were, as before stated, of excellent quality.

At Sitka, Juneau, Wrangel, Kodiak, and every other place where a reasonable amount of care has been exercised, all these vegetables have been easily raised. The local market at Sitka is now well supplied with vegetables, which a very few years ago it was thought necessary to import from the United States.

I mention these facts in regard to the raising of vegetables, not with a view to encourage emigration to Alaska for the purpose of opening up the country to agricultural pursuits, but simply to show that settlers who come to this country to engage in the many other lines of work and business which the region affords, will not be entirely dependent for the necessities of life upon what is brought here from the South.

Another popular fallacy which the experience of recent years has exploded is that cattle and sheep cannot survive the winters on the Aleutian Islands. Some ten years ago the late Lieutenant Schwatka passed through the Aleutian Islands on his way home from the exploration of the Yukon. He was so impressed with the luxuriant growth of grasses on the islands that he gave it as his opinion that not many years would elapse before this country would be the grazing ground of countless bands of sheep destined for the markets of the Pacific States. Schwatka's ideas were ridiculed, and he suffered from the odium heaped upon him by the oldest inhabitants, who told him that, while he might know a good deal about exploring Arctic regions, he was densely ignorant of the first principles of sheep raising. One of the most strenuous objections to sheep raising on the Aleutian Islands was said to be the moist character of the all-pervading moss. Sheep, the wise men said, would succumb to foot rot before they would become acclimated. Schwatka, being possibly aware that his knowledge of sheep was not inexhaustible, discreetly dropped out of the controversy. But during the time of the great seal controversy, when the presence of the naval fleets in Bering Sea caused a demand for fresh meat, large bands of sheep were transported to Alaska and put on the islands to shift for themselves. I have never heard of a single case of foot rot occurring there, and the only trouble experienced was in the case of a small band of thirty sheep, which were placed on a small island in Oonalaska Harbor, and which had to be removed to a larger island on account of the lack of moisture on their first grazing ground.

Cattle can be successfully raised on the Aleutian Islands, as has been proved beyond question. At Kodiak, Belkofsky, and Oonalaska the Alaska Commercial Company have for years maintained herds of cattle with very little trouble, it being possible for them to live in the open during nine or ten months of the year. It is quite true that the lack of continuous sunshine sometimes prevents the easy-going Aleut from making a sufficient quantity of hay during the summer to last until spring. But other localities are similarly afflicted, and the more energetic inhabitants meet the difficulty by means of silos. It does not appear improbable that cattle

would thrive as well on ensilage in Alaska as they do in other moist climates. The time for raising sheep or cattle for a market has not yet arrived, but when the demand is made, it will be found that the Aleutian Islands will be able to supply it. Already, however, a beginning has been made in this direction, by Mr. Feeney, on a small island near St. Paul, Kodiak Island. Mr. Feeney has a band of cattle here that he proposes to herd for the purpose of furnishing fresh meat to the employes of the Karluk salmon canneries, on the other side of Kodiak Island. The project will undoubtedly prove successful.

Meanwhile there are springing up in Alaska many industries which are new, and other older ones are being extended so rapidly that employment for settlers who are not afraid of work is assured.—*San Francisco Chronicle.*

THE NATIVES OF ALASKA.

BY WILLIAM WELLS, LL.D.

THE natives of Alaska are a remarkable study in many respects. Indians, in our understanding of the word, they are not. Old navigators among the islands on the coast declare that they have again and again seen Japanese junks wrecked on the coast, carried thither evidently from the Asiatic side by the famous Japanese warm current that makes all southeastern Alaska so different from the interior beyond the mountain range, where everything becomes Siberian in character. These people have also the features, habits, and the peculiar skill of the Japanese; and, like them, when trained in the ways of civilization, are mostly kind and inoffensive. Like the Japanese and Chinese, they are extremely fond of games of chance. As our gamblers have cards they have what are called "gambling sticks." These are small cylindrical pieces of wood carved in antique style, and the game consists in guessing which one of these sticks will come out first or last when shuffled and thrown down on the ground on a board. In this simple game they will, when excited, risk all they have in the world, even to home and wife and children—for the father has limitless power over these, even to selling them into slavery for life.

They have extremely strange ideas of a Supreme Being and a future state. These are so involved with all sorts of superstitious notions that it is difficult to tell what they really believe. They believe in witches, however, and fear them greatly. In this matter they are very cruel. They will accuse young girls of being witches, and scourge them till they sometimes die because they are supposed to have caused the severe illness or death of someone. They have what they call "medicine men," who are mere impostors, and use no remedies for the sick, but simply practice incantations. Failing in this they accuse some person of having interfered with and destroyed their influence by witchcraft. In their turn the medicine men are frequently whipped to death when they fail to cure their patients by their incantations. It seems quite inconsistent that human beings so sensible in many respects should be so wrong headed in this.

They seem in many respects fatalists, and blindly wedded to their ways. They submit quietly to whatever comes, and their relatives pay no attention to them and let them die. When death comes, the body is usually burned. Hence their cemeteries contain not their bodies, but their ashes, which they place in urns as the ancients did. The dead body is never taken out of the house by the door, as this would bring bad luck; an opening is made for the occasion in the back part of the house or hut. In many of these superstitions these people resemble the Orientals—thus proving

again that they are of a different origin from our own red-skinned and long-haired savages.

Another peculiar custom is that of making a great feast and giving presents on the occasion of a funeral ceremony, and then raising great carved poles near the door as monuments. They will often leave all they are worth to be expended in this way at their death, instead of dividing it among relatives. The widow is treated very cruelly among them, and is often persecuted to death. At the funeral feast they use a great deal of an intoxicating liquor which they have learned from sailors how to make. It is made out of flour and molasses, fermented so as to be strongly intoxicating. It finally kills a great many of them. . . . They never desire flour and molasses for any other purpose than to make this vile liquor. . . . A small flask of whisky will buy more from these poor creatures than almost any other article that can be offered to them.

They are wonderfully stolid and indifferent to things that are going on around them. They sit all day by their wares and never say a word. You may buy or not buy, as you please; and in one case, when we had not the right change, the woman would not take the least trouble to get it, nor would she accept gold or a banknote; it was the exact price in silver or no sale. Thus we were forced to run around and get change or do without the article. Sometimes the women who were selling would wrap their faces in their blankets and take no notice of anybody until nudged into activity. One day we saw an Indian woman sitting in a squatting position, perfectly immovable, so long that we were absolutely undecided whether the figure was alive or dead, and only settled the doubt by going close to her.—*Northern Christian Advocate.*

POPULATION OF ALASKA AND ITS MISSIONS.

THE annual report (1890) of Governor Knapp, of Alaska, states that the population of Alaska is about 50,000, composed of 6,500 whites, 1,900 creoles, 2,900 Aleuts, and 3,500 civilized and 35,000 uncivilized other natives.

At Sitka is a Presbyterian Church, with 300 native communicants, and an excellent Industrial Board School, with 170 pupils, of whom 106 are boys and 64 girls.

The Presbyterians have missions at Sitka, Juneau, Hoonah, Haines, Fort Wrangle, Klawack, and Howkan, with 20 teachers, 437 native church members, 450 pupils in mission schools, and 537 pupils in Sunday schools.

The Swedes have three missionaries at Unalaklik and Yakutat.

The Church Missionary Society of England has three missionaries at Nuklukalyet and Buxton.

The Protestant Episcopal Church has a missionary at Auvik, on the Yukon River.

The Moravians have nine missionaries at Bethel and Carmel.

The Woman's Home Missionary Society of the Methodist Episcopal Church has two missionaries at Unalaska.

The Friends are supporting at Douglass City five missionaries.

There is an independent mission at Metlatkahla.

The Roman Catholics have two missions, one on the Yukon River and one at Juneau. The Russo-Greek Church reports seventeen parochial schools.

**THE TALENTS.** By M. C. Wilcox. A brief essay on "The Parable of the Talents," showing that the talents represent the various gifts of the Spirit which God bestows as he will upon those who are consecrated to him, with the duties and blessed privileges involved therein. *Bible Students' Library*, No. 77; 16 pp., price 2 cents.

**VIEWS OF NATIONAL REFORM.**—*Bible Students' Library* No. 3, 13 subjects treated; price, 15 cents, postpaid. Address, Pacific Press, Oakland, Cal.

## Our Work and Workers.

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

PRAY, CHRISTIAN, PRAY.

BY THE LATE MRS. M. J. BAHLER.

Pray, Christian, pray. At all times be  
In suppliant mood,  
For thou canst not too often raise  
Thy heart to God.

Pray, Christian, pray. Dangers are round  
Thee thickly spread;  
And thou, in thy weak, mortal strength,  
Must needs be led.

Pray, Christian, pray. Thy God is one  
Who says not, Nay,  
But answers sincere, humble prayer.  
Then, Christian, pray.

### CHRISTIAN RECREATION.

WE are seeking for purity and holiness of life, that we may at last be fitted for the heavenly society in the kingdom of glory; and the only means to attain this elevation of Christian character is through Jesus Christ. There is no other way for the exaltation of the human family. Some talk of the humiliation they endure and the sacrifice they make because they adopt the truth of heavenly origin. It is true that the world do not accept the truth; unbelievers do not receive it. They may talk of those that have embraced the truth and sought the Saviour, and represent them as leaving everything, giving up everything, and making a sacrifice of everything that is worth retaining. But do not tell me this. I know better. My experience proves it to be otherwise. You need not tell me that we have to give up our dearest treasures and receive no equivalent. No, indeed! That Creator who planted the beautiful Eden for our first parents, and who has planted for us the lovely trees and flowers, and provided everything that is beautiful and glorious in nature for the human race to enjoy, designed that they should enjoy it. Then do not think that God wishes us to yield up everything which it is for our happiness here to retain. He requires us to give up only that which it would not be for our good and happiness to retain.

That God who has planted these noble trees and clothed them with their rich foliage, who has given us the brilliant and beautiful shades of the flowers, and whose lovely handiwork we see in all the realm of nature, does not design to make us unhappy; he does not design that we shall have no taste and take no pleasure in these things. It is his design that we shall enjoy them and be happy in the charms of nature, which are of his own creating.

Many delight in lovely paintings, and are ready to worship the talent which can produce a beautiful drawing; but where do those who devote their lives to this work obtain their designs? where do the artists get their ideas of things to put upon canvas?—From nature's beautiful scenery,—from nature, only from nature. Individuals devote the entire strength of their being, and bestow all their affections, upon their tastes in this direction. Many withdraw their minds from the beauties and glories of nature, that our Creator has prepared for them to enjoy, and devote all the powers of their being to perfection of art; yet all these things are only imperfect copies from nature. Art can never attain the perfection seen in nature.

The Maker of all the beautiful things of nature is forgotten. I have seen many who would go into ecstasies over a picture of a sunset, while at the same time they could

have the privilege of seeing an actual and glorious sunset almost every evening in the year. They can see the beautiful tints in which nature's invisible Master Artist has, with divine skill, painted glorious scenes on the shifting canvas of the heavens, and yet they carelessly turn from the Heaven-wrought picture to paintings of art, traced by imperfect fingers, and almost fall down and worship them. What is the reason of this?—It is because the enemy is almost constantly seeking to divert the mind from God.—*Testimony for the Church, No. 20.*

### AN APPEAL FOR THE SPANISH.

AN OPEN LETTER.

DEAR BRETHREN AND SISTERS: A few weeks since I saw in the SIGNS an appeal for men and means to carry God's last message of mercy to the perishing millions of Spanish people. I am heartily in sympathy with the appeal. It is high time that we as a people were alive in the work of carrying the Third Angel's Message to those people, as well as to other nations. May an abundance of laborers and means be speedily forthcoming for that good work.

But while we seek to send help to our Spanish brothers in other lands, let us not forget the thousands of Spanish in our own land. They are within our reach, right here among us. We cannot all go to Mexico, South America, or Spain, but we can do something in our own land for the Spanish-speaking people. If we cannot go to their countries now, some of us can begin work among them at our very doors. And while we bear to them the precious truth, we will gain an experience which, with the blessing of God, may fit us to bear the message to foreign lands. But whether we go or stay, we shall be doing a blessed work, which the Lord can make fruitful unto eternal life for some poor souls who are now blindly worshipping the beast.

God has given me the privilege of doing a little work among the Spanish during the last few months. I wish my work had been more extensive and more perfect, but I can testify that it is a blessed work. Here and there I find souls who are hungering for the bread of life, whose countenances light up with joy as some precious grain of truth reaches their understanding. I cannot yet report any converts among them, but I am of good courage. The seed of God's word is being sown in hearts which on the whole are as good soil from which to expect a harvest as the hearts of so-called Protestants, who are fast becoming worshipers of the beast and his image. God says, "My word shall not return unto me void." I believe it will not, even if it is sown in the Spanish heart.

Brother, sister, will you join in this good work?  
H. L. RAWSON.

Santa Barbara, Cal.

### FIELD NOTES.

THE dedication of a new church at Chetopa, Kansas, is noted by Elder C. McReynolds, president of the Conference.

IN connection with the Missouri Conference Bible School, which closed a few weeks ago, twenty-seven persons were baptized.

THE Territory of Utah has been cut off from the California Conference and taken under the charge of the General Conference, as missionary ground.

WE have information from headquarters that Elder A. J. Breed, now in charge of General Conference District No. 5, is to be transferred to the Pacific Coast.

AT Providence, R. I., March 31, six candidates were baptized by Elder H. J. Farman, and a good interest was continued in the meetings being conducted there.

ELDER O. S. FERREN reports to the Kansas Worker two additions at Natoma; five baptized at Placo; in the neighborhood of Chester, Neb., a church of seventeen members organized; and in meetings in progress at Concordia at date of writing eight had taken their stand on the side of the commandments of God.

BROTHER J. R. GLASS reports an attendance of eighteen at the canvassers' institute now being held at Healdsburg, Cal. Some of these are preparing for work in foreign fields.

THE following schedule has been marked out by Elder O. A. Olsen concerning himself: At Rural Health Retreat, California, May 4-7; at Oakland during camp meeting; leave Oakland for the East May 20; sail from New York for Europe May 30.

WE are informed that Elder F. D. Starr, president of Indiana Conference, has been called to Battle Creek, Mich., to connect with the publishing house there, in the capacity of a translator. Also that Elder T. H. Purdon, of Vermont, is to succeed to the charge of the Indiana Conference.

LESS than three months ago a Japanese school was started in Vacaville, Cal., with four pupils. Now Sister M. E. Light reports an enrollment of twenty-five. Seven of this number keep the seventh-day Sabbath. These form a class in the Sabbath school, with one of their own number as teacher.

ELDER A. W. BARTLETT, who has been laboring in Indiana for several years, has returned to his former field in the California Conference, arriving in this city April 25. On his way hither he stopped at Phoenix, Arizona, and gave the little company there the encouragement of six weeks' labor.

ELDER L. R. CONRADI states in the Review that the Hamburg branch of the International Tract Society prints in the Hungarian and Servian languages at Buda-Pesth; in the Roumanian at Bucharest; in the Bulgarian, at Rustchuk, and in the Bohemian, at Pardubitz. He adds that "in the last three months the Lord has given us seventy souls in the German and Russian fields."

FROM the Pitkin, Colo., Miner of April 20 we clip this item: "The Scripture studies at the chapel are crowding it every evening, with a constantly increasing attendance and interest in the afternoon, many facing the all-important question of life with calm consideration and intelligent conclusion. The meetings are taking a decided revival turn, and it is probable that Elder J. D. Pegg will remain another week."

THE persecution of our brethren in Georgia, under cover of a Sunday law, has caused a decided interest to hear the truth in regard to the Sabbath question. Elder R. S. Owen says, "I have appointments in four different places, and others are anxiously waiting for their turn to come." In one of these places six persons had fully decided to keep the Sabbath of the Lord. He also reports the following preamble and resolutions adopted by the mayor and council of a certain city, the name of which will be furnished to any of our brethren on application to Elder Owen at Gainesville:—

WHEREAS, We are aware that many cases of persecution have arisen in different cities and States against people who conscientiously observe the seventh day as the Sabbath, and who desire to be free to pursue their usual avocations peaceably on other days of the week; therefore,

1. Resolved, By the mayor and council of the city of — that we offer to these people a most cordial and hearty welcome to —; and,
2. Resolved, That we pledge our official and individual influence to secure these citizens from persecution, and to guarantee to them the fullest and freest exercise of their religious liberty.

### THE LAW OF GOD

As Changed by the Papacy.

HERE we have arranged the papal assumptions and admissions side by side with the law of God. These selections are all taken from works of acknowledged authority among the Catholics, and are therefore valuable for reference. Price of cloth, \$1.00; paper, 5½x8½ in., per 100, 50c. Address Pacific Press Publishing Co., Oakland, Cal., or 43 Bond St., New York City, or 18 West 5th St., Kansas City, Mo.

CAMP MEETINGS FOR 1894.

DISTRICT NUMBER ONE.

- \* Pennsylvania..... May 30 to June 11
- \* Quebec..... June 14-25
- \* New York..... July 26 to Aug. 6
- \* Virginia..... Aug. 7-14
- \* West Virginia..... Aug. 16-27
- \* Vermont..... Aug. 23 to Sept. 3
- \* New England..... Aug. 30 to Sept. 10
- \* Maine, Bath..... Sept. 6-17

DISTRICT NUMBER TWO.

- \* Tennessee River, Bowling Green..... Aug. 27 to Sept. 7
- \* Florida, Seffner..... Nov. 8-18

DISTRICT NUMBER THREE.

- Ohio, Newark..... Aug. 10-20
- \* Indiana, Indianapolis..... Aug. 7-13
- \* Illinois..... Aug. 22-28
- \* Michigan..... Sept. 19 to Oct. 1

DISTRICT NUMBER FOUR.

- \* Iowa, Ingleside Park, Des Moines..... May 29 to June 5
- \* Minnesota, Minneapolis..... June 5-12
- \* Wisconsin, Portage..... June 12-18
- \* South Dakota, Madison..... Aug. 21-28
- \* Nebraska, Seward..... Aug. 21-28

DISTRICT NUMBER FIVE.

- Texas, Cleburne..... Aug. 9-20
- Arkansas, Chester..... Aug. 16-27
- Oklahoma..... Aug. 23 to Sept. 3
- Colorado, Denver..... Aug. 30 to Sept. 10
- Kansas, Emporia..... Sept. 6-17
- Missouri..... Sept. 19 to Oct. 1

DISTRICT NUMBER SIX.

- \* California, Bushrod Park, Oakland... May 10-21
- \* North Pacific..... May 23 30
- \* Upper Columbia, near Walla Walla..... May 30 to June 6
- \* Montana..... June 13-20

DISTRICT NUMBER EIGHT.

- Denmark..... June 1-10
- Norway..... June 13-24
- Sweden..... June 28 to July 8
- Central Europe, Neuchâtel..... July 12-22

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

GEN. CONF. COM.

CHURCH SERVICES.

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

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

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

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

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

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

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

H. W. HERRELL, Clerk.

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

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

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- F. L. MEAD, general agent, Battle Creek, Mich.
- Z. Sherrig, 18 Werder St., Chicago, Ill.
- Charles Michaels, Echo Pub. Co., N. Fitzroy, Victoria, Australia.
- B. B. Newman, cor. High Holbourn and Berry Sts., Kingston, Jamaica.
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- S. F. Reeder, Newburg, West Virginia.
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- A. S. Bowersox, Box 644, Williamsport, Pa.
- C. A. Watkins, Winchester, Va.
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- C. L. Taylor, 97 Plymouth Grove, Montreal, P. Q., Canada.
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- A. F. Harrison, Graysville, Tenn.

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- S. G. Haughey, 611 E. Gambler St., Mt. Vernon, Ohio.
- I. S. Lloyd, 122 Ruckle St., Indianapolis, Indiana.
- G. A. Wheeler, 125 W. Monroe St., Springfield, Ill.
- A. J. Olsen, Ovid, Mich.

DISTRICT NO. 4.

- J. J. Devereaux, 1505 E St., Lincoln, Neb.
- S. A. Hill, Adel, Iowa.
- Frank Gravelle, Bridgewater, S. Dakota.
- C. M. Everest, Box 989, Minneapolis, Minn.
- S. D. Hartwell, Milton Junction, Wis.

DISTRICT NO. 5.

- James Hackett, 2010 E. 23d St., Kansas City, Mo.
- S. C. Osborne, 821 W. 5th St., Topeka, Kansas.
- L. C. Somerville, Springdale, Ark.
- W. W. Eastman, Cleburne, Texas.
- A. M. Fisher, 1112 S. 11th St., Denver, Colo.

DISTRICT NO. 6.

- J. R. Glass, 1059 Castro St., Oakland, Cal.
- W. S. Holbrook, College Place, Wash.
- E. P. Boggs, 737 5th Ave., Helena, Mont.

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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 VIII.—SUNDAY, MAY 20, 1894.

CHILDHOOD OF MOSES.

[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. 2: 1-10.

1. And there went a man of the house of Levi, and took to wife a daughter of Levi.
2. And the woman conceived, and bare a son; and when she saw him that he was a goodly child, she hid him three months.
3. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink.
4. And his sister stood afar off, to know what would be done to him.
5. And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river side; and she saw the ark among the flags, and sent her handmaid to fetch it.
6. And she opened it, and saw the child; and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.
7. Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee?
8. And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.
9. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.
10. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said, Because I drew him out of the water.

Golden Text: "I will deliver him, and honor him." Ps. 91: 15.

SUGGESTIVE QUESTIONS.

1. Note the connection between this and the last lesson. Note 1.
2. What took place in the tribe of Levi at the time of Pharaoh's decree to destroy the male children? Verse 1.
3. What was the name of this man and woman? "And Amram took him Jochebed his father's sister to wife." Ex. 6: 20.
4. When her son was born, what did she do to save him alive? Verse 2.
5. When she could no longer hide him, what did she do? Verse 3. Note 2.
6. Who watched over him? Verse 4.
7. Who came down to the river in the morning? Verse 5. Note 3.
8. What did she find? Verse 6.
9. How did she regard the child when the ark was opened and brought to her? Same verse. Note 4.
10. What did she say?
11. As the sister of the child saw the compassion of the princess, what did she say to her? Verse 7.
12. What did Pharaoh's daughter reply? Verse 8. Whom did the maid call?
14. What instruction did Pharaoh's daughter give the child's mother? Verse 9. Note 5.
15. What privilege did this give the mother?
16. When the child grew, to whom was he brought? Verse 10. Note 6.
17. What name did she give the child? and why?
18. Notwithstanding Moses' greatness, what choice did he make? Note 7.

NOTES.

1. The time of this lesson, according to Usher's Chronology, is about 1571 B.C., extending to 1531, when Moses was forty years old. Our last lesson closed with the decree of Pharaoh that the male children should be slain. This lesson records an interesting incident in connection with that. The place of these events was probably Zoan, in Egypt, called Tanis in the Septuagint Greek and San in modern Arabic, all different forms of the same word. Egypt was then the most glorious nation on earth. Rome was not in existence, Greece was but a den of robbers, but Egypt was the seat of learning and civilization. The ruler was Rameses II., who filled the land with great statues and buildings. For an inspired commentary on this lesson see Acts 7: 18-29 and Heb. 11: 23-27.

2. **She took for him an ark.**—Bush says that we are told by Pliny that a piece of acacia wood was put in the bottom of the boat to serve as a keel, to which the plants were joined lengthwise, being first sewed together, then gathered up at stem and stern and made fast by means of a ligature. The bulrush is a papyrus plant. It is a strong-growing rush attaining the height of ten or fifteen feet. The Egyptian paper was made from its pitch. Our word "paper" is derived from the word "papyrus." The slime with which it was daubed seems to have been mineral pitch, which when cold became as hard and brittle as glass, impervious to water. The river is the branch of the Nile, on which the capital, Tanis, was built, and said to be the only branch not infested with crocodiles. We are told in Hebrews that it was by faith that the father and mother of Moses did what they did. They knew that Israel was to be delivered from Egypt, and it seems evident that they felt that their child would be the deliverer. The sister set to watch was doubtless Miriam. See Num. 26 : 59.

3. **Daughter of Pharaoh.**—Her name, say the Egyptian monuments, was Nefer-ari, who was first the sister and then the wife of Rameses II. She afterwards added to her name Mer-en-Mut. This last term is the basis of the Thermuthis of Greek historians, and this also shows why Josephus calls her first "daughter," and then "Thermuthis," and finally describes her as "co-regent in the administration of affairs." **To wash.**—While the women of Egypt are now secluded in harems, anciently they mingled with men as women in Christian countries do now. Bathing in the river was a common practice with them. The river was also considered a sacred object. The princess herself discovered the ark, and that gave her a personal interest in it.

4. **And she had compassion.**—The king had decreed the death of the child; but the heart of the princess was more than the law. Alford says, "If there is a thing too strong for man's law, it is a woman's heart." As Professor Green expressed it, "The babe found a protector in the very family of the king who decreed its death." She evidently concluded that it was a Hebrew child, from the complexion, which in the Hebrews was lighter than that of the Egyptians, or from the features, and from the fact that none but a Hebrew mother would need to hide her child.

5. **Take this child and nurse it for me.**—To the mother it was a call from God, for which she was doubly paid, first by the princess and then by the better wages of seeing her son and having the privilege of caring for him and training him. Trumbull says: "The highest wages in the world are earned by good mothers. The mother who does an honest day's work week in and week out in faithful and faith-filled care of her children is on a large salary, and she will be rich sooner or later." Every child should be trained, not for amusement, or for the service of the parent, but for God. It should be trained in the knowledge of God and his love.

6. **Became her son.**—He became a member of the royal family, and was "learned in all the wisdom of the Egyptians." This, says Rawlinson, "included orthography, grammar, history, theology, medicine, arithmetic, geometry, astronomy, and engineering. By the more advanced, poetry was read, and poetic composition was occasionally practiced." He was probably received into the priestly caste, and knew all the secret learning of the Egyptian priests. He was not only learned in the wisdom of the Egyptians, but Stephen says "he was mighty in words and in deeds." Stanley says "he taught Orpheus, and was hence called by the Greeks Musæus, and by the Egyptians Hermes." He was sent on an expedition against the Ethiopians. In fact, he was considered, not only by the Egyptians but by other surrounding nations, as one of the most remarkable men of his time.

7. **The remaining part of Exodus 2** tells how Moses was grieved because of the oppression of his brethren, how he took their part against the Egyptians, how he was forced to flee to the land of Midian at the age of forty years, and there for forty years was a simple shepherd, but learning higher lessons of wisdom from the God of nature than he had ever learned in Egypt. Heb. 11 : 24-26 says that Moses chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." He had faith in God, and he looked forward to the future for his reward.

## LESSON XX.—SABBATH, MAY 19, 1894.

## THE BREAD OF LIFE.

## Lesson Scripture, Luke 9 : 7-27.

7. Now Herod the tetrarch heard of all that was done; and he was much perplexed, because that it was said by some, that John was risen from the dead;
8. And by some, that Elijah had appeared; and by others, that one of the old prophets was risen again.
9. And Herod said, John I beheaded; but who is this, about whom I hear such things? And he sought to see him.
10. And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida.
11. But the multitudes perceiving it followed him; and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he healed.
12. And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals; for we are here in a desert place.
13. But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people.
14. For they were about five thousand men. And he said unto his disciples, Make them sit down in companies, about fifty each.
15. And they did so, and made them all sit down.
16. And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude.
17. And they did eat, and were all filled; and there was taken up that which remained over to them of broken pieces, twelve baskets.
18. And it came to pass, as he was praying alone, the disciples were with him; and he asked them, saying, Who do the multitudes say that I am?
19. And they answering said, John the Baptist; but others say, Elijah; and others, that one of the old prophets is risen again.
20. And he said unto them, But who say ye that I am? And Peter answering said, The Christ of God.
21. But he charged them, and commanded them to tell this to no man;
22. Saying, the Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up.
23. And he said unto all, If any man would come after me, let him deny himself and take up his cross daily, and follow me.
24. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it.
25. For what is a man profited, if he gain the whole world, and lose or forfeit his own self?
26. For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels.
27. But I tell you of a truth, There be some of them that stand here, which shall in nowise taste of death, till they see the kingdom of God.

This lesson may be sufficiently outlined as follows: Herod's perplexity; the return of the twelve; the feeding of the five thousand; opinions concerning Jesus; instructions to his followers. Again the caution must be repeated to the student not to study the synopsis from the lesson pamphlet, but directly from the Bible. In every lesson use the pamphlet at first only for the purpose of noting the portion of Scripture forming the lesson. Then read the verses very carefully several times, and make your own synopsis. Note down on a slip of paper the different topics, and then compare with the list in the pamphlet. Bear in mind that the Bible, and not the pamphlet, is to be studied. The pamphlet is designed only to direct your study, so that you may study to the best advantage.

1. How was Herod the tetrarch affected by the reports of Christ's work?
2. Who did different ones say that Jesus was?
3. What did Herod say? and what did he desire?
4. When the apostles returned, what did Jesus do?
5. Who followed them into the desert?
6. What did Jesus do for them?
7. At the close of the day, what did the twelve say?
8. What did Jesus say to them?
9. How much food had they with them?
10. How many people were there to be fed?
11. Relate the details of the miracle that followed.
12. How much remained after all were filled?
13. What question did Jesus ask his disciples at a season of prayer?
14. Tell what answers were given.
15. What was their own testimony concerning him?
16. What did Jesus then tell them?
17. What did he say must be done by all who would follow him?
18. Who will lose his life?
19. Who are they who will save their lives?
20. What important question did Jesus ask?
21. What will be the lot of those who are ashamed of Jesus and his words?
22. What did Jesus say that some then present should see?

## NOTES.

1. "AND he received them, and spake unto them of the kingdom of God, and healed them that had need of healing." There is one thing that always recommends one to the kind attention of Jesus, and that is to be in need. And yet that feeling of need and general worthlessness is what keeps many away from him. There were no exceptions, no special favorites. No matter who they were, nor how many there were, he healed them that had need of healing. Thus it came to pass that "there were whole villages where there were no sick ones, for he had healed them all." He is the same to-day that he was then. What he did then he is just as able and willing to do now.

"All the fitness he requireth  
Is to feel your need of him."

2. **FIVE thousand men were fed with five loaves and two fishes, and not only did they all eat, but they were all filled.** Imagine how much it would take to fill to satisfaction a crowd of five thousand hungry men, besides women and children. And then think of the small portion available for them. There was not enough for each one to have a mouthful. If they had divided it equally among themselves, there would have been scarcely enough for anyone to have even the taste of food. And then, most wonderful to relate, there was much more left, after all had been satisfied, than there was when they began to eat. What more striking illustration could be given of the statement that he "is able to do exceeding abundantly, above all that we ask or think"? Eph. 3 : 20.

3. **THE question is, Where did that bread come from? The original amount, instead of being diminished, was increased.** There can be only one answer: It came from the Lord Jesus Christ himself. He is the Bread of Life. John 6 : 48-51. In this miracle we are again shown how that believing on him we may have life through his name. For just as he had power in himself to supply the physical needs of that multitude, so he has power to supply all our spiritual wants. And just as surely as the multitude could eat that bread which came from him, and be nourished by it, so we may really feed upon Christ, and grow thereby.

4. **It seems incredible that anyone who really believes this miracle should ever have a doubt of Christ's power to save us by his own life in us.** The general objection is that it seems so unreal, so intangible, that we cannot understand how Christ's life can come into us to make us strong to do his will. Well, here we have the thing made as simple as the supply of daily bread for our physical strength. Let us go to the very beginning of the matter. There is nobody who has any doubt that the food which we eat day by day gives us strength. We become faint and ready to die through long fasting; we eat good food, and our life and our strength come again. That food becomes part of our blood, and the strength and the life which we feel renewed in us are the strength and the life that are in the food we ate. And yet as we look at the bread we can see no life in it, and it does not look at all like flesh and blood. If we had not been used to receiving strength all our lives through eating food,—if we had been miraculously kept alive till manhood without food,—and at the age of twenty-one were told that our life in the future depended on our eating bread, the majority of the people would starve to death. Very few would believe that any life could come from such a source. Scientists would be ready to demonstrate the impossibility of forming flesh and blood out of bread. It is a merciful provision of God for the preservation of the race that people learn to sustain life by eating, long before they are able to reason about it. When the plant is growing, we see evidences of life in it, although we cannot see the life. We see immense energy displayed by it. We see huge clods of earth pushed aside by it, and even stones are sometimes rent asunder by it. Whence comes this life and power?—Through God's word, which said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth." Gen. 1 : 11. The energy displayed in the growing plant is nothing less than the power of God. The same life is stored up in the seed, which forms the food of man; so that our physical food comes as truly from the Lord as did the bread which the five thousand ate. In that case the process of bread making was shortened. Now just as God fills the plant with life, of which we partake for the nourishment of our bodies, so he fills

us with his own life of righteousness, if by faith we receive him through his word. We cannot understand how any of it is done; but it is no more difficult to believe that God can work perfection in a man than that he can do it in a plant.

5. THE people could not feed themselves; they could not derive any strength from themselves. They, as we and all others are, were entirely dependent for strength on the food which they ate. Moreover, they could not do anything to assist the food to give them strength. All that they could do was to eat it as it was provided for them, and then leave it alone. Why can we not learn the lesson which God designs us to learn from our daily food? Whether we realize it or not, we depend absolutely on Christ for our life, through the food which he provides us. So we must depend solely on Christ for our righteousness, which is real life. If our faith grasps the reality of this miracle,—a miracle that is repeated every day,—then it can grasp the fact that he can put his life directly into us; and having that, we have all. His life fills and satisfies the hungry soul.

6. THE gospel is God's plan, and not man's. Man's only plan for receiving anything is to seize upon it. "Each one for himself," is the motto of the world. But Christ says that whosoever wishes to live must give up his life, and that whosoever seeks to save his own life, shall lose it. The world's motto is derived from Satan. He had a glorious position. But he wanted more, and set about to seize it, and as a consequence he lost everything. Christ had everything, but he willingly gave up all. He did not grasp and hold even his own, and as a result he gained everything. Read Phil. 2:5-9. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9.

## News and Notes.

FOR THE WEEK ENDING APRIL 30.

### RELIGIOUS.

—The great Spanish pilgrimage to Rome during the past two weeks contributed to the pope about \$228,000.

—The Italian Government is about as near bankrupt as a government can be and live, yet it supports 23,255 monks and nuns.

—It is said that the closing of a Protestant church in Madrid recently was brought about by "the continued energetic protests of aristocratic ladies."

—Representative Johnson, of North Dakota, has re-introduced what is practically at least the famous Blair Sunday Rest Bill in the lower house of Congress, and Senator Kyle, of South Dakota, has introduced a like measure in the Senate.

—In a recent speech in the U. S. Senate Mr. Peffer stated that "our Sunday schools are beginning to teach their pupils to be soldiers. They are employing military men to teach the Sunday school scholars military discipline." It is true the whole tendency of the times is toward education in physical combativeness. The true Christian will "put on the whole armor of God," and being drilled in its use he will want no other.

—People who advocate political religion feel the necessity of continually asserting that they do not want Church and State union. They well know the antagonism of American principles to such a union, hence they are compelled to garnish their Church and State principles with assertions that they do not mean Church and State union. A paper read before the Parliament of Religions in San Francisco last week, after disavowing such a union, argued that corrupt politicians "should be made afraid of the churches." It is evident that unless the churches have some means of exercising authority in political matters, they will be powerless to incite any fear of their opposition.

—An effort is being made in the South African Republic to enact stringent amendments to the Sunday law. The *Standard*, of Johannesburg, stoutly combats the amendments, showing up the absurdity of such provisions as make certain acts sinful in a village that are allowed in the country. But while the arguments of the journal are good on some lines, it gives its argument all away by admitting that such a law may be right, if somewhat modified. If we admit the propriety of any Sunday law, we stultify all argument against inconsistent provisions, because it is impossible for such laws to be consistent. However, the "mark of the beast" is being pushed the world around, and the warning against its reception is the message to be proclaimed by the servants of God in all lands.

—Some Protestant journals and orators seem to be doing valiant service against the encroachments of Roman Catholicism upon our governmental structure. They apparently see the approaching evil, and are earnest in their efforts to avert it. But they are standing on the quicksands of Catholic dogma—Sunday and other church festivals, consciousness in death, religious legislation, etc., etc.—and are unwittingly being engulfed in the very element against which they are frantically contending.

—The *Catholic Mirror*, referring to the passage of the bill by the Reichstag permitting the return of the Jesuits to Germany, makes the significant comment that "although they have been turned out of many places, it is their boast that they have always come back—and by invitation." Yes, the "deadly wound" of the papal beast is fast being "healed," as saith the prophet (Rev. 13:3, 12), and it is just as certain that after her restoration her power will be of short duration—"one hour" (chap. 18:10, 17, 19).

—The attention of the San Francisco Methodist Preachers' Meeting on the 23d inst. was largely given to the action of the Board of Education eliminating those portions of Myers' History which are offensive to the Catholics. Resolutions were passed demanding the restoration of the rejected portions of this textbook; declaring that "the action of the School Board was not even a compromise, but a yielding to the arrogant demands of the archbishop;" and appointing the second Sunday in May as a day upon which the ministers of the denomination in the city would preach upon this topic.

—One of the great features of the revival services conducted by Rev. B. Fay Mills is the midweek sabbath. He urges it everywhere, and asks business men to close business and come to meeting. But in giving an account of such an occasion in Norwich, Conn., the *Bulletin* of that city says that a large assemblage gathered in the Universalist Church to unite with the evangelists in sanctifying the important day. Usually Mr. Mills observes Wednesday as the midweek sabbath, but at Norwich it was Tuesday on which the sanctifying service was held, and the report does not say which day was sanctified.

—The *Christian Statesman* urges the Christian people of Pennsylvania to say to the party that nominates a certain aspirant for office, "If you nominate a man for lieutenant governor who is the enemy of the Pennsylvania sabbath law you will have our combined opposition in the election." But the Reformed Presbyterian Church, which is the foster mother of the National Reform Association, of which the *Statesman* is the organ, forbids its members to vote so long as the Constitution does not formally recognize the Deity. Now if it is wrong for Christians to vote, how are they going to legitimately oppose a candidate for office?

—Pittsburg and Allegheny, Pa., together form a real hotbed of Sunday lawism. The *Occident*, referring to the fact that the new postmasters of those twin cities took possession of their offices on Sunday, draws this comparison: "You will notice that the above places are back East; but away up in the mining region of Redding, California, the postmaster turned over his office on Saturday night, in order that he might be in the Lord's house on Sunday." The *Occident* is a Sunday paper, and its defense of the manner of Sunday observance in a State where there is no general compulsory law, against that in a State with a very stringent law, is good testimony as to the imbecility of such legislation.

—Before the defeat of the proposed Christian amendment to the Constitution, the organ of the National Reformers was very sanguine of the support of the great majority of the people of the country. But it now enumerates such a "formidable force" as having been arrayed against the measure that the great majority were defeated. This curious position is hard to explain, when we remember that the friends of the measure did all the petitioning, and only their advocates had any hearing before the Congressional Committee. Another curious feature of the argument is that Catholics are all counted as against the measure, while at the same time they are all being reckoned as in favor of the pending Sunday Rest Bill.

### SECULAR.

—In consequence of the miners' strike, there are 10,000 idle men at Clearfield, Pa.

—On the 27th inst. the third consignment for California cherries for the season sold in Chicago for \$1.00 per pound.

—The miners' strike in Russian Poland continues to spread, and several collisions have occurred between troops and strikers.

—Hon. A. Van R. Paterson has resigned his position as Justice of the Supreme Court of California. His reason is that the salary affords him "but a bare living," and he has an opportunity of becoming partner in an established practice promising a larger income.

—It is stated in press dispatches that the Canadian Knights of Labor propose to march an industrial army to Ottawa, to demand the abolishing of the protective tariff.

—Within the past week welcome showers of rain have fallen in nearly every section of California, which has somewhat enlivened the hitherto gloomy crop prospect.

—The St. Charles Hotel, New Orleans, was destroyed by fire on the night of the 28th inst., entailing a loss of four human lives and over \$300,000 worth of property.

—In Kansas City, Mo., on the 18th inst., the District Court granted twenty divorces inside of two hours. In neither case did the defendant in the case appear in court.

—A Terre Haute, Ind., dispatch says that "the block coal miners at Coal Bluff have been induced to quit work, and it is believed the entire Indiana field will yet be induced to quit."

—A resolution introduced in the U. S. Senate, providing for the appointment of a special committee to hear the grievances and wishes to be presented by the industrial armies now en route to Washington, received but six votes.

—On the 23d inst. fifty women attacked some officers who had arrested a miner near Uniontown, Pa., and a number of the assailants were knocked down with the butts of rifles, while others were stabbed with bayonets.

—The gold product of the United States for 1893 was about \$40,000,000, an increase of \$7,000,000 over the product of 1894. On the other hand, the silver product of 1893 was \$60,000,000 against \$75,000,000 in 1892, a decrease of \$15,000,000.

—On Sunday, the 22d inst., 400 workmen of Hold-Nezo Vasarhely, Hungary, attempted to recover Socialist documents seized by the authorities. The police fired into the mob, severely wounding six men, and slightly wounding several others.

—There are so many "industrial armies" rising in various sections of the country that they have become too numerous to mention. Of themselves they do not amount to much, but they presage a revolution that ridicule and contempt will not put down.

—The California Department of the Grand Army of the Republic held its annual encampment in this city last week. A prominent feature of the occasion was a grand procession; in this the "industrial army" now being formed in the city, several hundred strong, desired to participate, but were refused the privilege.

—The law against processions or gatherings in the Capitol grounds at Washington has not been very rigidly enforced for some time in the past. But, now that Coxe's "army" is on hand, even the Odd Fellows are stopped at the gate of the forbidden grounds, thus establishing a precedent for denying the privilege to the "Commonweal."

—The French Government has promulgated a decree forbidding diplomatic and consular officers to marry without permission of the Minister of Foreign Affairs, on pain of dismissal from office. The design is to prevent diplomatic entanglements through the influence of foreign wives. It has been explained, however, that the decree does not apply to French representatives in the United States.

—Most pathetic accounts are published of the recent earthquakes in Greece. The port of Atlanta was laid in ruins, as well as several villages in that vicinity. The death roll in the district south of Atlanta is reported at 238, with a large number of injured. Thousands of people are camping out, and there is great destitution and much suffering. The government is doing all it can to afford relief.

—A correspondent in the celebrated Topolobampo Colony, Mexico, presents the scheme in the light of a gigantic fraud. He says that about 1,200 people have been deceived into going down there to suffer and go hungry just to put money into the pocket of a confidence man who has taken about \$200,000 of their means for stock in the so-called "Credit Foncier," which company never had a real existence. If men would follow the advice of their Lord, and lay up their treasure in heaven by doing good with it on earth, they would not be caught in such traps.

—The State superintendent of public instruction of Indiana has rendered a decision to the effect that devotional exercises cannot be enforced in the public schools of the State. According to the provisions of the Constitution, the superintendent says the only thing the Legislature intended to authorize school authorities to do was to place the Bible in the schools, and leave the use of it to the judgment of the teachers. A rule requiring the devotional exercises might interfere with the consciences of the teachers, some of the children, or some of their parents, and is not wanted. The law authorizes religious exercises in the school, but does not enforce them.

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

# Signs of the Times

OAKLAND, CAL., MONDAY, APRIL 30, 1894.

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READ “A Successful Life,” on page 420, and ask yourselves whether you are making life a success or not.

We give in this number the third article on “Perfection of the Law.” May we again ask for them a careful reading?

In our Mission Fields department will be found that which will give, in some respects, a fair view of that wonderful land Alaska.

In Our Work and Workers department will be found a list of our important camp meetings, as sent us by the secretary of the General Conference.

We have received just too late for this issue “Jottings from Turkey,” by our correspondent, Pasteur H. P. Hoiser. The article will appear next week.

LET our California friends especially note the instruction relative to California camp meeting, as given last week. This will be a most important meeting; let all attend who possibly can.

THIS number of the SIGNS is an uncommonly good number for children, but the good must be through the parents. Parents, see that you appropriate to yourselves the good instruction found in this paper, that it may flow out to your children. See articles on pages 419, 425.

FOLLOWING the articles on the Church of England Brother Magan will consider “Church of England Persecutions,” “The Scotch Presbyterians,” “The New England Puritans,” and the conclusion of his “Review on Sunday Legislation.” We feel as we pen this that much valuable testimony presented in these articles has been passed over by many of our readers. We hope that they may be more widely read.

“CHRIST came to seek and save the lost. The strong must help the weak. If there are men who have not strength of character enough to resist drink and other evils, it is our duty to place the evil out of their reach. They do it in Toronto, Canada, by closing every saloon at six o’clock on Saturday evening, before the men go home from work,

and not a door is opened until Monday morning.”—*The Occident*. In no instance did Christ ever place evil out of the reach of any man. To those who want it, he gives the strength of his Spirit to overcome the evil, but he does not arbitrarily remove the evil. Had that been his principle, he would have removed the tree of the knowledge of good and evil out of the reach of Adam and Eve. But suppose it duty to remove the drink evil out of the reach of men inclined to partake of it, is it accomplished by closing saloons on Sunday? or are saloons evil only from Saturday night till Monday morning?

WHAT a strange position that is which claims that the law of the ten commandments condemns the sinner, and that faith so justifies him from the sin that the law is forever dead to him; that is, that he has no more to do with it, is not expected to obey it, etc. All this is done to get rid of the fourth commandment. The claim is made that faith justifies from condemnation of the law, and now that faith has justified we are under no obligation to keep the Sabbath. On the same line of argument, the man who is justified can kill, steal, and commit adultery; and who shall not say that the above theory, taught in so many religious circles, is not responsible for much of the sin of this present time? Would that the church, like Christ, and in Christ, would “magnify the law and make it honorable.”

“The Warning Voice of a Prophet.”—That is what a writer in the *Examiner* called a Fourth of July poem by Ambrose Bierce, written in 1888. It was prophetic of the evils now upon us. In speaking of the boon of liberty granted in this land, it thus invokes the Deity:—

Oh, give us more or less, as we  
 Shall serve the right, or serve the wrong;  
 Confirm our freedom but so long  
 As we are worthy to be free!

But when (far distant be the time),  
 Majorities in passion draw  
 Insurgent swords to murder Law,  
 And all the land is red with crime;  
 Or—nearer menace—when the band  
 Of feeble spirits cringe and plead  
 To the gigantic strength of Greed,  
 And fawn upon his iron hand;

Nay, when the steps to state are worn  
 In hollows by the feet of thieves,  
 And Mammon sits among the sheaves,  
 And chuckles while the reapers mourn—  
 Then stay Thy miracle—replace  
 The broken throne, repair the chain,  
 Restore the interrupted reign,  
 And veil again Thy patient face.

And are not these predictions present facts? Do we not see the “nearer menace” in our “industrial armies,” in the mad mobs of the Pennsylvania coke regions, the coal regions of Illinois and Indiana, and the silver regions of Colorado? Do we not see it in the frequent strikes, increasing the ever-growing hatred between the “masses” and the “classes”? Do we not see it in the mutiny of State troops, showing utter disregard of authority, as indicated in South Carolina? Do we not see it in the forcible seizure of railway trains by the so-called “army of peace,” and the sympathy expressed for them by a great many people, not only in word, but practically? And how long will it be ere

“Majorities in passion draw  
 Insurgent swords to murder Law,  
 And all the land is red with crime”?

Men may theorize, and dream, and talk, and laugh; but the wounds are not healed. The body politic is sick. Religious factions are attempting a cure, but they hasten the dissolution of the patient. The only hope of this world is Christ Jesus, the One who is left out of all these human schemes altogether, or relegated to the position of a menial, to grind as did Samson at the will and beck of the Philistines. But he works not in that way. His glory he divides not with the selfish schemes of men, albeit he would use it—in his own way, as it only can be used—for the good of all. “Come unto me,” is his invitation, “and I will give you rest.” His coming is near; all signs declare it. The wreck of sin and all that is identified with sin is just before us, but he who is of Christ will triumph gloriously over all its disasters.

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(Continued.)

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