

Signs of the Times.

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

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MILTON C. WILCOX, EDITOR.

THE Jesus of Nazareth of eighteen centuries ago is of no help to us now if he is no more than that. What he wants to be to every soul is a precious living Saviour, now present with us. "They shall call his name Emanuel, . . . God with us." It was for this that Jesus Christ took upon himself the form of man. It was for this he died. In his human nature he comes down to the lowest state of sinful man; in his divine nature he is one with the Father of glory. He comes down to us that he may lift us up to God. The real question with us is, Will we let him do it?

THE Australian *Age* seems to believe in the sacredness of "Good Friday," but not in its enforced observance. In speaking of this it says:—

We need hardly say that the sacredness of Good Friday in the eyes of the Roman Catholic or member of the Church of England will not be and ought not to be in any way abated because the State declines to enforce its observance. The churchman will be bound by his conscience in this as in other religious observances, and probably all the more strongly because of the operation of the law of liberty.

And this is the proper spirit. But where can we find a religious paper which would take such reasonable ground? The world is more tolerant than the church. Is there not danger that it be said to the professed people of God in these days as was said to the Jews of old, "The publicans and harlots go into the kingdom of God before you"?

The Sinner's Plea—Our Plea.—The eighty-sixth psalm is an inspired prayer of the needy. The first verse expresses the sense of humility,—"Bow down thine ear, O Lord,"—and also the sense of need which should be realized by everyone who seeks God—"for I am poor and needy." Our need is the necessity of our plea, and it includes all things, for has not the Lord told us that we are poor and naked and blind and wretched, sick from the sole of the foot to the crown of the head, stricken through and through with the leprosy of sin? This is the condition of the

race, our condition, as diagnosed by the great Physician. May we sense our need.

"Be Merciful."—The sinner needs mercy. The transgressor needs pardon. "All have sinned" against God; he only can pardon, and he has invited all to "come boldly," that we "may obtain mercy," that we may secure pardon. He has not bidden us to come that we may not find. He has not bidden us hope that he may disappoint. He does not mock his children. He has left the prayer on record, that the humble may pray it, and be glad; that the poor and needy may know that God will listen and hear, that he will be merciful, and will "rejoice the soul."

"Thou Lord Art Good."—God's goodness is his glory. The poet has truly said:—

"Heaven and earth are witnesses
That thy glory goodness is."

And God has declared this very thing. Moses in the longing of his heart thus pleads with God in an hour of sore anguish: "I beseech thee, show me thy *glory*." And the Lord replies: "I will make all my *goodness* pass before thee, and I will proclaim the name of the Lord [that which expresses his character] before thee." This promise the Lord fulfilled: "And the Lord passed by before him, and proclaimed, Jehovah, Jehovah, a God, merciful and gracious, long-suffering and abounding in goodness and truth; keeping mercy to a thousand generations, forgiving iniquity, transgressions, and sin, and acquitting even him who is not innocent."—*Boothroyd's translation*. This is God's character; this is what his Name means; this is the infinite sum of his goodness, of all goodness. God's goodness is the basis of the sinner's hope. God is good, and only good; there is no evil in him; and "no good thing will he withhold from them" that walk uprightly. "The Lord is good to all; and his tender mercies are over all his works." What he desires is that men shall know his "good and perfect will." He invites all, "O taste and see that the Lord is good; blessed is the man that trusteth in him." Why will not men partake of God's goodness? Man's "goodness is as a morning cloud, and as the early dew it goeth away." God's goodness is eternal, and it may be obtained by believing God. Truly says the Psalmist, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." Taste now; "eat ye that which is good." His goodness is our hope, our life, our all.

"Ready to Forgive."—God is ready to forgive, because he is good. How many will be-

lieve in the disposition of good men and women to forgive wrongs and trespasses, but are afraid to trust God! But all of the mercy which men possess comes from God. God is merciful; this is the meaning of his name. He will not only forgive, but he longs to forgive. He pleads with the worst sinner, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." As expressed in our psalm under consideration, "God is ready to forgive, and plenteous in mercy." However great our sin, there is plenty of mercy in God to cover it all. God keeps mercy for that purpose. He not only keeps mercy, but he "delighteth in mercy." It is free to all, and God is pleased with all who hope in his mercy. Oh, come, taste of God's goodness, trust his mercy! He waits to be gracious to everyone.

THE REASON OF LAWLESSNESS.

BLIND indeed is he to the light of prophecy who cannot see in these labor troubles and industrial movements the beginnings of the fulfillment of the prophecy in the fifth chapter of James: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." These troubles which we now see are the premonitions of the coming storm. Among the poor, yea, the larger part of them, reigns discontent. It is among the discontented that anarchy and crime breed their lawless hordes. And lawlessness is continually increasing, and will increase till the great majority of the families of the poor are involved in it, and the conscience is not only benumbed, but the sympathy is awakened as well. It is thus that the poorer classes are honeycombed by lawless sentiments, that amount to little in the time of prosperity, but develop into crime, and hatred for the rich, in times of pinching poverty.

But the fault is not all with the poor. Lawlessness and injustice are taught by the rich. The great fortunes are not justly acquired, albeit they are legally so. Laws are framed in favor of great, rich, grasping, sordid, soulless corporations; smaller firms and tradesmen are forced to the wall, and men are considered only as so much stock in trade, to be sacrificed whenever it will pay. And thus it is that the wealthy by their influence breed contempt, not only for the laws which are enabling acts to the formation of a great plutocracy, but for all other laws; for men in the condition of thousands to-day do not draw nice, ethical, or moral distinctions.

It is for the above reasons that God tells the rich men that the miseries which shall

come upon them are "your miseries." They are the fruit of their own sowing, the results of their own unjust, overreaching policy. The Lord continues:—

"Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." James 5:2-6.

Here is the indictment, and in how many cases is it now true, as men may see! In how many more cases it is true the judgment of God will reveal. The cold avarice, the hoarded treasure, the heartless extravagance, the utter yielding to sensuous enjoyment, are all obvious in the cases of all too many of the wealthy, while the poor and needy are furnishing, freezing, dying on very side. If the rich show contempt of justice and law, why not the poor? If "might makes right" in railroad wrecking, in stock gambling, in greedy corporations, crushing the life from individuals, it also makes right in train stealing, highway robbery, and questionable ways of the "commonweal" army. And is it not the same in principle *morally* in both cases?

There is a deeper reason why law and government are brought into contempt, and that is that the greater part of the religious world have ignored the basis of God's government, his holy law. Ministers of the gospel of Christ, professedly, have called it Jewish, have treated it with contempt, and utterly ignored some of the plainest statements. They have abolished the law in one breath which Christ lived and died to honor and magnify, and with the next breath they have demanded that human governments enact into civil law their amended code of the universe. They have made God altogether such an one as themselves, till law and religion have been brought into disrepute by those who ought to be the strongest pillars of the civil government, not through politics, but by letting politics alone, and preaching the gospel of Christ Jesus to individual men. But sad it is the majority have not done this. They have sowed the winds from their pulpits, in legislative lobbies, from the platform and press; they are about to reap the whirlwind in the oncoming wars of anarchy. God has predicted it all in his holy word. Read Isa. 56: 9-12; 59:1-20; Eze. 13:3-23; 22:25-31; Luke 21:25-27.

But in these evil times God would have all, and especially the poor, trust in him. He will render justice to all. "Be patient therefore, brethren, unto the coming of the Lord." "Stablish your hearts; for the coming of the Lord draweth nigh." There is no permanent help for the troubles of the earth in human schemes. The only sure hope is in the gospel of Christ.

A New Definition.—Hypocrisy is defined to be "the practice of supporting a character different from what is real; dissimulation with regard to the moral or religious character."

But the late Honorable W. C. P. Breckenridge, in confessing to his constituents the sin cloaked for so many years under religious and high moral profession, said, as reported in the San Francisco *Examiner* of May 6:—

It has not been hypocrisy that my life has not been consistently wrong; I knew the secret sin; I tried to atone for it in ways that it is not becoming in me to more than allude to.

But does not every hypocrite know in some sense hissin? When the hardened hypocrites came before Christ bringing the adulterous woman, and he stooped down and wrote on the ground the very sins of which they were guilty and which their cloak of sanctity could not hide from him, they knew their sin, and went out self-condemned without casting a stone. They may have attempted to "atone" for their sins by branding the woman. The utterance quoted above shows utter ignorance of Christianity. He, the sinner, atoning for the sin! Only Christ can do that. Again he says that *when* someone writes this history—

whatever blame may attach to me, he may write of me that even with that blame he loved the poor; he toiled for his fellow-men; he labored for good causes; loyal to principles and faithful to truth—devoted to you.

We do not condemn Colonel Breckenridge, that rests with God, but the above words show that the knowledge which indicted them is not the knowledge of an intelligent Protestant Christian. It is the plea of self.

THE Occident, our bright and able Presbyterian contemporary across the bay, says in its issue of May 10:—

Alameda County had a day at the Midwinter Fair last week. All the schoolchildren had free tickets and were out in full force. Some men—shall we call them men?—connected with the wine exhibit set out free wine and gave it to the children; even the little ones five years of age had all they wished to drink. Some may ask, Where was the law in regard to minors? We are sorry to say that the law of God or man is not taken into consideration at the Midwinter Fair.

The giving of wine to the children was an outrage which ought to arouse the indignation of every right-minded man. And, too, the law of God is broken, we know. Every seventh day of the week, sanctified of God from the beginning, and confirmed by the life and death of Christ, is trampled underfoot, by many who regard no day at all, and by many more who have substituted a day of heathen tradition for the Sabbath of the Lord. But that belongs to God, and he will render to every man his deeds.

SO WENT ROME.

ALL the Democratic newspapers agree that the balls, receptions, and banquets now being given in Washington by the Democratic office holders are the most costly and magnificent ever seen in this country.

Inside the White House is a blaze of jeweled ladies and gold-braided gentlemen, the sound of revelry—all the tinsel and sensuality of codfish aristocracy displaying sudden and ill-gotten wealth.

Outside, just a few blocks away, lies abject poverty, crouching amid rags and filth, and in every street is the cry of children begging for bread and strong men pleading for work. —Tom Watson.

General Articles.

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

THE NAME ABOVE EVERY NAME.

BY MARIANNE FARNINGHAM.

"What is His name?" asked a heathen woman of a missionary who was talking to her of Jesus. "Tell me his name again. I do not want to forget it."

His name? Ah, sister of the darker brow,
The name of Jesus will not leave thee now.
Once taken to thy heart and memory,
It will remain a joy and strength to thee.
We pity thee that thou so late hast heard
The name which has thy love and wonder stirred,
And we half envy thee the strange, new bliss
Of learning all at once who Jesus is.

We heard his name in many a cradle hymn,
When eyesshone brightly which are long since dim;
Our mothers used to speak it in their prayers;
Our fathers found it helped them in their cares.
We learnt to say it in our earliest years,
To make us good and take away our fears.
And all our lives, in want, or grief, or shame,
We have been comforted through this dear name.

There is no other name that saves from sin
And makes on earth the life of heaven begin;
It binds us here below and those above
Together to the Father's heart of love.
It takes away from death its pain and sting,
And teaches the forgiven ones to sing;
It wakes the longing to be good and pure,
And gives us courage bravely to endure.

The name of Jesus has most wondrous might;
'Tis inspiration, wisdom, guidance, light;
It summons men to duty secretly,
And, though none watch, they serve God loyally.
It is a trumpet call, and the great crowd
Responds when some high truth must be avowed;
It makes all seek the right and shun the wrong,
And fills the soul with joy, the lips with song.

Who have not hearts to trust and eyes to see,
Dream not how much to them this name might be;
Salvation, hope, and love of righteousness
Have they who know how Jesus Christ can bless.
The highest life of earth to them is given,
And everlasting life with him in heaven;
O dark-browed sister who dost know his grace,
May we all see him one day face to face!

—London Christian World.

DELUSIONS OF THE LAST DAYS.

BY MRS. E. G. WHITE.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." Before the last developments of the work of apostasy there will be a confusion of faith. There will not be clear and definite ideas concerning the mystery of God. One truth after another will be corrupted. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." There are many who deny the preëxistence of Christ, and therefore deny his divinity; they do not accept him as a personal Saviour. This is a total denial of Christ. He was the only-begotten Son of God, who was one with the Father from the beginning. By him the worlds were made.

In denying the miraculous incarnation of Christ, many turn from other truths of heavenly origin, and accept fables of Satan's invention. They lose spiritual discernment, and practice that which is brought to them and impressed upon their minds through the agency of Satan. As the convict is branded

and defaced by a hot iron, so their consciences are seared and marred by sin. They proclaim their own righteousness, and exalt themselves before the people in order to gain confidence and to draw to their side those who have not received the love of the truth. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Spiritualism is about to take the world captive. There are many who think that Spiritualism is upheld through trickery and imposture; but this is far from the truth. Superhuman power is working in a variety of ways, and few have any idea as to what will be the manifestations of Spiritualism in the future. The foundation for the success of Spiritualism has been laid in the assertions that have been made from the pulpits of our land. The ministers have proclaimed, as Bible doctrines, falsehoods that have originated from the arch-deceiver. The doctrine of consciousness after death, of the spirits of the dead being in communion with the living, has no foundation in the Scriptures, and yet this theory is affirmed as truth. Through this false doctrine the way has been opened for the spirits of devils to deceive the people in representing themselves as the dead. Satanic agencies personate the dead, and thus bring souls into captivity. Satan has a religion, he has a synagogue and devout worshipers. To swell the ranks of his devotees he uses all manner of deception.

The signs and wonders of Spiritualism will become more and more pronounced as the professed Christian world rejects the plainly revealed truth of the word of God, and refuses to be guided by a plain "Thus saith the Lord," accepting instead the doctrines and the commandments of men. Through rejecting light and truth many are deciding their destiny for eternal death; and as men reject truth, the Spirit of God will gradually withdraw itself from the earth, and the prince of this earth will have more and more control over his subjects. He will show great signs and wonders as credentials of his divine claims, and through Spiritualism will work against Christ and his agencies.

The Scriptures positively forbid intercourse with evil angels on the supposition of communion with the dead. Through this deception Satan can educate souls in his school of falsehood, and make of none effect the lessons that Christ would teach, which, if practiced, would result in the eternal life of those who obey. Satan is seeking to form a great confederacy of evil by uniting fallen men and fallen angels. But the Lord says: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." "And the soul that turneth after such as have familiar spirits, and after wizards, to go a-whoring after them, I will even set my face against

that soul, and will cut him off from among his people." "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord your God."

The great power that attends Spiritualism has its origin in the great leading rebel, Satan, the prince of devils. It is through his artifice that evil angels have been able to substitute themselves for the dead, and through lying hypocrisy they have led men to have intercourse with devils. Those who commune with the supposed spirits of the dead are communing with those who will have a corrupting, demoralizing power upon the mind. Christ commanded that we should have no intercourse with sorcerers and with those who have familiar spirits. This class are represented in the Gospel as among those who shall perish in their iniquity,—"the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone."

For years Spiritualism has been growing in strength and gaining in popularity by advocating a certain kind of faith in Christ, and thus many Protestants are becoming infatuated with this mystery of iniquity. It is little wonder that they are deluded, when they persistently retain the error that, as soon as the breath leaves the body, the spirit goes immediately to heaven or hell. Through the hold this doctrine has upon them the way is prepared for the delusive working of the prince of the power of the air. Satan personated the serpent in Eden, regarding this creature as best adapted for his line of temptations. Satan has been increasing in skillful methods by constantly practicing upon the human mind. It is his one purpose to complete the work which he began in Eden, and work the ruin of mankind. Through his mysterious workings he can insinuate himself into the circles of the most educated and refined, for he was once an exalted being, in a high position of responsibility among the heavenly hosts. It is a mistake to represent him as a monstrous being with hoofs and horns, for he is still a fallen angel. He is capable of uniting the highest intellectual greatness with the basest cruelty and the most degrading corruption. If he had not this power, many would escape his snares who are now charmed with his attractive representations and taken captive by his delusions.

As the Spirit of God shall be withdrawn from the earth, Satan's power will be more and more manifest. The knowledge that he had through being in connection with God, as a covering cherub, he will now use to subordinate his subjects who fell from their high estate. He will use every power of his exalted intellect to misrepresent God and to instigate rebellion against Jesus Christ, the Commander of heaven. In the synagogue of Satan he brings under his scepter, and into his counsels, those agents whom he can use to promote his worship. It is not a strange matter to find a species of refinement, and a manifestation of intellectual greatness, in the lives and characters of those who are inspired by fallen angels. Satan can impart scientific knowledge, and give men chapters upon philosophy. He is conversant with history, and versed in worldly wisdom.

Almost every phase of talent is now being brought into captivity to the prince of the

power of darkness. Worldly minded men, because they wish to exalt themselves, and have separated from God, do not love to retain God in their knowledge, for they claim to possess a higher, grander intellect than that of Jesus Christ. Satan envies Christ, and makes the claim that he is entitled to a higher position than the Commander of heaven. His self-exaltation led him to despise the law of God, and resulted in his expulsion from heaven.

Through the Papacy he has manifested his character, and brought out the principles of his government. Of this power the apostle Paul says: "Let no man deceive you by any means; for that day shall not come, except there come a falling away 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 of God, showing himself that he is God. . . . For the mystery of iniquity doth already work. . . . 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 and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

The confederacy of evil will not stand. The Lord says: "Associate yourselves, O ye people, and ye shall be broken in pieces. . . . Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary."

Satan will use his agencies to carry out diabolical devices, to overpower the saints of God, as in times past he used the Roman power to stay the course of Protestantism; yet the people of God can look calmly at the whole array of evil, and come to the triumphant conclusion that because Christ lives we shall live also. The people of God are to advance in the same spirit in which Jesus met the assaults of the prince of darkness in the past. The evil confederacy can advance only in the course which Jesus has marked out before them; every step of their advance brings the saints of God nearer the great white throne, nearer the successful termination of their warfare. The confederacy of evil will finally be destroyed; for the prophet says, "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Even of him whose heart was lifted up because of his beauty, who corrupted his wisdom by reason of his brightness, the Lord says: "I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth

in the sight of all them that beheld thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more."

THE PERFECTION OF THE LAW. NO. 5.

BY ELDER T. H. STARBUCK.

GRACE IN THE LAW.

BUT perhaps some minds would here interpose the objection that if all that has been previously said is true, salvation springs from the operation of the law and not from the mediatorial work of Christ. But this objection will vanish when the case is carefully considered. The Scriptures say truly that grace is the gift of God; but it is nevertheless the gift of God whether it comes in a direct manner or through some agency. He dispenses his blessings through the agency of law, as will be demonstrated hereafter. If the law embraces the principle of mercy, he could bestow the blessings of salvation through that channel, and it would be the gift of God, just as the Scriptures say. It is a recognized fact that the blessings of this natural life come through the operation of natural laws; and it is consistent with nature and revelation that the blessings of grace should spring from the operation of moral law. If he causes his grace to abound through a perfect fulfillment of the moral law, that alone would prove its absolute perfection, for it would manifestly contain within itself the efficacious elements of victory over evil.

But, on the contrary, if the remedy for sin proceeds from some source separate from the morality of the law, its imperfection would be evident. If the constitutional law of a kingdom, legitimately administered in case of civil rebellion, is unable to carry the State safely through such a test, there would be evidence of some defect in the law, and a legal reformation would be called for or else a dissolution of the government would speedily follow. The law of Jehovah was designed for the perfect moral government of the universe. If, when it was put to the test of rebellion, God had to bring into requisition principles ulterior to it, its defects would stand revealed; but inspiration says it has no defects. Hence, it is concluded that in the plan of salvation God has put into operation no moral principles not originally embraced in his perfect law.

Sin was an emergency demanding prompt and decisive action, for two reasons,—the stability of the government and the honor of the Supreme Ruler, and the moral welfare of all the governed; but it called into operation no principles except those previously ordained in God's perfect plan. No event could take the King of heaven by surprise. Many scriptures show that the blessings of grace come through the fulfillment of the moral law. "Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3:28. By the "deeds of the law" is meant *our obedience* to it. If after we have violated the law, our subsequent obedience to it would save us, salvation would spring from *our* efforts, and not from Christ's mediatorial work. Fulfilling it on our part avails nothing because of the weakness of the flesh; but if God fulfills it toward us in the gift of his Son, there is grace in it for us. The efficacy of the "deeds of the law" depends upon *whose* deeds are under consideration. Christ has power

to put into operation all the principles of God's law in behalf of the lost; but sin has deprived us of any such power.

It will be conceded that the plan of redemption is a part of God's moral government of the universe. But he rules either by law or arbitrarily. Which is it? If his power is exercised arbitrarily, then it is not according to law; but nature and revelation both testify in unmistakable language that he controls all things by law. He is not an arbitrary Ruler. He is eternally the same, and his will is expressed in law. But if the plan of redemption proceeds according to law, what law is it? But one answer is possible:—

IT IS THE MORAL LAW.

It could be no other than that law which sin antagonizes. The controversy between truth and error is peculiar. It hinges upon the law of God. The whole drama of sin is an effort to dethrone God and overthrow his moral government. On the contrary, the plan of salvation is to vindicate the perfection of the law and demonstrate his supreme right to reign, as well as to save the lost. The former is enmity to the law; the latter is the development of its latent powers. Hence, grace is administered to the world through the law. The power is of God, its Author, but he dispenses his grace through the law as his appointed agency for that purpose. The moral law is his holy covenant, or his established rule of moral action. He cannot deny himself. He will do nothing, even in the salvation of man, that is contrary to his holy covenant. "My covenant will I not break, nor alter the thing that is gone out of my lips." Ps. 89:34. The theory then that the law is stern, unrelenting justice is not written on the page of inspiration; but it comes rather from the enemy of all righteousness, who has ever sought to make men believe that God is a tyrant instead of a Being of infinite love and compassion.

These considerations lead to the conclusion that the law of Jehovah is absolutely perfect, and as universal in its moral grasp as the law of gravitation is in a physical sense. Its deep and unselfish love was revealed to man in the matchless passion of the Crucified One. It is in the light of Calvary that its perfection appears in its divine fullness. When we stand beside our bleeding, suffering Lord, and from thence survey the law, and grasp the thought that he died that death of shame in fulfillment of the perfect law of love, our eyes are opened to behold wondrous things out of it which could not otherwise be so well understood. The death of Jesus vindicated its claims and revealed the true nature of Satan's designs against the throne of God. On the one hand, obedience to it means eternal life to sinless intelligences above; on the other, it is God's great sin detector to all transgressors. If the element of divine mercy in the law had never been questioned by the introduction of evil, it would never have developed into the gospel of salvation; and yet had sin never existed, God's intelligent creatures would have been perfectly happy and free in the enjoyment of heaven's felicities. Sin was not a necessity in the development of God's plan of the universe, but it was his opportunity to teach two profoundly important lessons to his creatures,—the universal perfection and adaptability of his moral government, and the awful danger of the experiment of sin.

Antinomianism can find no favor in a truly loyal heart, for it is of Satanic mould. It came in with the origin of evil and will be extinguished with it at last. All evil has an antinomian tendency. The theory of the abolition of the law so popular at the present time antagonizes the moral government of heaven, and those who teach it array themselves on the side of the enemy. Such teachers are trampling upon God's love and rejecting his grace, for to oppose the law is to show the heart to be disloyal to God. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Enmity to its claims reveals the natural carnality of the heart, and shows the need of conversion. The unconverted heart neither loves the law nor its Author, for love to God is loyalty to his law.

FUSION OF HEATHENISM AND CHRISTIANITY.

BY ELDER I. E. KIMBALL.

ACCORDING to Tertullian, "heresy is but the custom of the past, . . . the same as idolatry." We shall be obliged, according to this definition, by one of the "Fathers," to put the brand of heresy upon much of that which was denominated Christianity in the second and third centuries. The sentiments and sensibilities of the church comport more with the heathen standard than with Christ—an allegation hard to be made.

We have spoken of their temper as not less uncharitable than the heathen. The new Platonism, which so energetically wrought for a fusion of all philosophies, Christianity with the rest, held to the old rule that deception was commendable if practiced for the promulgation of truth; such loose ideas prevailed in the church, especially among those who countenanced and patronized the Platonic school of Alexandria. And some of the teachers in the Christian school of Alexandria were mere philosophers, according to Ammonius Saccus' rule. In fact some of them were noted patrons of his school.

The Scriptures came thus to be interpreted in the most fanciful, illogical manner. One of the most eminent and trusted of the writers of that time, in speaking of Christ's illustration of the two sparrows sold for a farthing, gravely tells us that the two sparrows represent the body and the soul. "Where two or three are gathered together in my name," is made to represent marriage. The observance of the third, sixth, and ninth hours by the Jews, Cyprian would make to represent the Trinity. The writings of the so-called Barnabas are mythical, illogical, and untrue, inasmuch that an author of to-day putting forth such trash would be accounted a religious boor or madman. The "Apostolic Father" Hermes is called by Mosheim "a wild, disordered fanatic," but his was the most popular book of the second and third centuries, and largely accounted as inspired.

The heathen doctrine of deception found its way so fully into the church that base artifices were resorted to, instead of sound arguments against opponents. Many books appeared. To find readers and to be made to speak authoritatively forged names of bishops and martyrs were given for the authors, so that now we know nothing of what is genuine and authentic. At least two-thirds and probably four-fifths of all the "Apostolic Fathers'" writings are universally conceded to be forged

productions. In the book of Hermes and writings of Clement, which were read aloud in the churches of the second century, may be found such stories as that of the phoenix, and even grosser fables.

Ignatius is called, by very good authority (Dr. Killen), "an anti-evangelical formalist," "a puerile boaster," "dreaming mystic," "crazy fanatic." Papias' collection of oral traditions are monstrous lies. Irenæus, too, was one of the vague, fanciful interpreters, and Justin, a mystic of the real Catholic stamp of after times. Clement of Alexandria surpassed all others as a speculative philosopher and fanciful interpreter. He believed the seeds of celestial wisdom to be hid in the Greek philosophy, and this philosophy he without scruple attributed to the Deity. He allegorized even the ten commandments and the historical narratives of the Bible and deranged the relative position of everything. Plato was, in his estimation, an evangelical prophet, and the Greek philosophy a heaven-sent preparation for the gospel.

Tertullian was "superstitious," "bigoted," "choleric," and at times showing much spirituality and light, and again evincing the most perturbed, vindictive spirit. Origen was born A.D. 185 or 186. He continued the wild style of allegorizing borrowed from heathenism and the new Platonism, of which he, as also Athenagoras, Pantænus, and Clement had approved. Of this new Platonism and its effects we will hereafter speak.

SOME OF THE DOCTRINES.

It is now time to mention the doctrines held. The cardinal point in Plato's philosophy was the immortality of the soul. Demolotry, and the whole fabric of Gentile theology, was based upon this. A state of purification by fire after death was also held. As early as the writings of Hermes, purgatory is held up to view. Some must be "tortured and complete the days of their sins." Supererogation, or the doctrine of doing more than is required and thus laying up a fund of goodness, giving more divine honor, is plainly taught.

Dr. Kitto speaks of Ignatius as seeing in the "Catholic Church a continuation of the mystery of the incarnation." And the bishop is by him exalted into a visible representative of Christ; and his power and authority were boundless. He saw the washing away of sin in his own blood of martyrdom, not in the Lord's.

Irenæus is the first to teach that our Lord's ransom was paid to Satan. He believed the Roman Church to have preëminent authority, and that all should agree with her, and "draw from her the waters of life." She was "the entrance into life." Justin Martyr frankly and fully advocated Antinomianism. The law under which the Jew was educated was abolished. He was doubtless the first to advocate this, and for the express purpose of annulling the Sabbath requirement. The "sign of the cross" was everything to Justin. This was about A.D. 150.

Clement held that Christ went to *hades* and preached to the imprisoned spirits, also the apostles, who doubtless, according to him, would now be thus engaged. Thus probation after death was now an established belief.

Tertullian, "the founder of Latin theology," as also Cyprian, interpreted Matt. 16:16-18 according to the Catholic doctrine of Peter as the pillar and foundation stone upon which the superstructure of the church should be

built. According to Tertullian pardon may be secured by penance, by fasting, and by martyrdom. The sign of the cross to him was a charm mighty to break the power of Satan. He believed also in a place of punishment—purgatory. He says: "As oft as the anniversary comes around we make offerings for the dead [martyrs] as birthday (day of martyrdom) honors; we count fasting and kneeling in worship on the Lord's day to be unlawful; we rejoice in the same privilege also from Easter to Whitsunday [Pentecost]. We feel pained should any wine, even though our own, be cast upon the ground. At every step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamp, sit on couch, on seat, in all the ordinary actions of daily life, we trace upon our forehead (the sign of the cross). If for these and other such rules you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer."—*De Corona, secs. 3 and 4.* This much for Tertullian. With him the water imbibed the power of sanctifying at baptism. At this time there were prayers for the dead and invocation of saints in heaven or *hades*, they knew not which. "Fall on your knees, fall before God's beloved ones, and entreat their intercession," said he.

The heretic "could not be a Christian," and said he; "they must be forced to do their duty." The bishop was the "chief priest," and the people were not to consider "the honor" or "the peace" of the church safe unless the episcopal dignity stand secure. The mass was the "holy and tremendous sacrifice," a continuation of Christ's sacrifice upon the cross.

The Origenists addressed the martyrs in their sermons as present in the congregations, invoking their assistance and blessing. There was a lower and a higher morality, moral and venial sin. The doctrine of works of supererogation, not necessary, indeed, but very helpful, giving peculiar merit, was taught. Origen enumerates seven ways by which one may be saved from sin: By baptism, martyrdom, almsdeeds, by ourselves, forgiving trespasses of others, by converting sinners, and by abundance of love and open confession. He did not accept the scriptural idea of the fall. He believed in and of course taught the preëxistence of souls, according to the Platonic notion. To him the stars were living creatures. Everywhere the holy water of baptism—the water itself receiving the grace to sanctify the initiate—washed sin away, and according to the same "Father" all men and all demons were at last to be saved. Infant baptism had for some time been held. Cyprian taught the necessity of penance.

It is not through splenetic tendencies that we thus recount the glaring inconsistencies of the Catholic Church of the second and third centuries. Would God the church of Christ might have been saved such a fall.

"If God's people fall at any time into sin, it is not while they are eyeing the perfection of Christ's righteousness, but when they lose sight of it."

THE aim of all intellectual training for the mass of the people should be to cultivate common sense.—*J. Stuart Mill.*

THE COMING OF THE LORD.

BY MARIE D. THORNE.

A cry rang throughout Judea
Like Sinai's trump of old;
It shook the rocks of old, gray Carmel
And the temple's gates of gold.
Jordan heard it, and the cedars
Of Lebanon bowed at the word;
For it was as a storm, "Make ready
For the coming of the Lord."

The vale of ancient Hebron heard it,
And Machpelah's dust was stirred.
See redemption's plan unfolding
In the shining of his word.
Priest and Levite paused to hear it,
While the victim's blood was poured.
Perish now the type; make ready
For the coming of the Lord.

Put down pride and all oppression;
Perish craft and hate and wrong;
For He comes, the Prince of Judah,
The Deliverer promised long.
'Twas the voice of the desert prophet—
Scorning prison chain and sword,
Speaking yet to us, "Make ready
For the coming of the Lord."

Put down pride and all injustice;
Give the toiler his reward.
Think no evil, and make ready
For the coming of the Lord.
Let thy barns be widows' houses;
Let the oil and wine be poured;
Feed the hungry and make ready
For the coming of the Lord.

O our Father, O our Father,
Give us tender hearts to feel,
For already on the highway
Hear we now thy chariot wheel!
Give to him thy life, thy service,
E'er forgetful of reward.
Faithful work will ever hasten
The blest coming of the Lord.

A PROCLAMATION OF HIS COMING.

BY ELDER MATTHEW LARSEN.

HAVING already shown in previous articles that the second advent of Christ as a personal, visible Saviour is plainly taught in the Scripture (Acts 1:9-11; Rev. 1:7), that we are to know when that event is near (Matt. 24:33), to be watching and waiting for it (Heb. 9:28; Mark 13:34-37), and that there should be signs given by which we might know of its approach (Luke 21:25-27), we are now prepared to entertain a consideration of another important question, namely, a warning message, or

PROCLAMATION OF CHRIST'S SECOND COMING.

In all past ages whenever any event of importance that concerned the human family was about to take place, we notice that God invariably made it known to his people, and caused a warning proclamation to be given, so that the people might have opportunity to prepare for the same. Thus, in the days of the antediluvians, when the world had become so sinful, and "the imagination of the thoughts" of their hearts was only "evil continually" (Gen. 6:5), so that God could no longer endure them, but proposed to destroy them with a flood, he raised up Noah, a "preacher of righteousness" (2 Peter 2:5; Heb. 11:7), and sent him forth for a hundred and twenty years, with a faithful message, warning them of their coming danger,—the flood. So, also, in the days of Sodom and Gomorrah, before God sent them destruction, he warned them through Lot (Gen. 19:14), and, although Lot seemed unto them as one that mocked, the rejection of that message proved their destruction. In like manner,

also, in the days of Nineveh, before God would destroy them, he first sent Jonah, the prophet, to warn them. They accepted the message and were saved. Jonah 1:2; 3:3-10.

When Christ was about to come the first time into the world, John the Baptist was raised up, and went forth to prepare the way of the Lord for that event. Nearly seven hundred years before, the Lord had declared that just such a message should go: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isa. 40:3.

The years came and passed, and the prophecy was left untouched, until "the fullness of time came,"—the proper time for the message to be given,—and immediately that "voice" began to be heard, and the message was carried far and near. And when the Jews inquired who he was, John answered them with a positiveness, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1:19-24. There was no guesswork about it. And those who refused to heed that message, did so at the peril of their own souls. "They rejected the counsel of God against themselves," says Christ. Luke 7:30.

These instances will serve to illustrate the importance of our giving heed to whatever message God may have for his people. If God has some special message for us, for our time, we do well to give heed to it. To reject it will be at our own peril.

A WARNING NOW.

We inquire, then, Will there be a warning given to the world of Christ's second advent? or are we to be left in ignorance, unwarned and unprepared for this great event? Is it reasonable to believe that God will change his conduct toward his people, or that there will be an exception to the rule in respect to this event? "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. God changes not. "As it was in the days of Noe, . . . likewise also as it was in the days of Lot; . . . even thus shall it be in the day when the Son of Man is revealed." Luke 18:26-30. There will therefore be a warning message, the same as in those days. In speaking of the time of his second advent, Christ said:—

"Who then [at that time] is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season. Blessed is that servant, whom his lord when he cometh shall find so doing." Matt. 24:45, 46.

The term "meat in due season" is quite expressive of the thought we have under consideration. It quite plainly indicates that there is to be a special message of truth, peculiarly adapted to this particular time or "season,"—the "present truth." 2 Peter 1:12. The nature of this will appear more plainly as we proceed.

There are to be two classes of people on the earth when Christ comes again,—the righteous and the wicked. The one class will be looking and waiting, and ready for his coming, while upon the other class that day will come as a thief in the night. 1 Thess. 1-4; Isa. 25:9. But the righteous are not in darkness that that day should overtake them as a thief. They will be looking for and expecting it. The other class will be scoffing at his coming. Says the apostle:—

"Knowing this first, that there shall come in the

last days scoffers, walking after their own lusts, and saying, *Where is the promise of his coming?* for since the fathers fell asleep, *all things continue as they were from the beginning of the creation.*" 2 Peter 3:3, 4.

But why should these scoffers be scoffing at the idea of his coming, or allude to the promise of his coming, unless someone were calling attention to that promise by agitating that question? Or why affirm that all things continue as they were from the beginning of the creation unless someone were engaged in declaring the contrary by calling attention to the unnatural phenomena,—the signs of the times,—in those days? There will, then, be somebody engaged in preaching just such a message. "Yes," says the objector, "but that has always been true, even back in the days of the apostles." This, however, is not true. It is contrary to the Scriptures. For Christ taught his disciples that they were not to look for him until after certain signs should first take place. Matthew 24. Certain ones seemed to have gotten the idea in the days of the apostles that he would come in their time. But Paul immediately wrote them a letter, and forever put the question at rest. He positively declared that that day should not come "except there come a falling away first, and that man of sin be revealed, the son of perdition." "Let no man deceive you by any means." "Now we beseech you, brethren, . . . that ye 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." See 2 Thess. 2:1-8.

That day—the day of Christ's coming—could not come until after the apostasy, and that huge system of error, destined to develop the Papacy—"the man of sin"—which Daniel had said was to continue 1260 years, might be fulfilled. But when that time is passed, and the proper time for the message to be given has been reached,—the day of the Lord near at hand,—God will see that the message is given. Here is one expression of it:—

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour [or time] of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7. See also verse 14.

From this it will appear, then, that an announcement of that event is to be given, and that, too, to every nation, tongue, and people, just before Christ comes. The hour of judgment here mentioned is a short period of time just before probation closes; and "angel," when used as a symbol, represents God's servants, as they are the ones to whom the preaching of the gospel has been committed. Again, God says to his servants, by the prophet Joel, that when the day of the Lord is near at hand, they should—

"Blow ye the trumpet in Zion, and sound an alarm [give a message of warning] in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, FOR IT IS NIGH AT HAND." Joel 2:1.

The "day of the Lord" refers to the coming of the Lord and the judgment. See 2 Peter 3:7-10. This is sufficient. It proves conclusively that there is to be just such a message given to the world; and we have already shown that the time for that message to go has already been reached, the signs having been already fulfilled:—

"Who then is a faithful and wise servant, whom

his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing." Matt. 24:45, 46.

May we, then, give heed to the message, and rejoice in the day of his coming.

THE DOCTRINES OF THE CHURCH OF ENGLAND.

Is It Protestant and Christian?

BY PERCY T. MAGAN.

[This article is No. 23 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. The next will relate to persecutions by that church.—ED. S. of T.]

ALL of these articles of the Church of England quoted in our last, are biblical. They are a great improvement over the teachings of Rome on the same points. A brief study of the question will reveal the important difference.

Article VI declares that "Holy Scripture containeth all things necessary to salvation." Said the apostle Paul when giving his farewell charge to the elders of the church at Ephesus: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Thus on this point there is no dissonance between the word of God and the Church of England.

But how stands the case with the Church of Rome? Harken to the answer of his eminence James Cardinal Gibbons:—

A rule of faith, or a competent guide to heaven, must be able to instruct in all the truth necessary for salvation. Now the Scriptures alone do not contain all the truth which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice.²

It does not take any very great amount of wisdom to see that there is everything else but consonance between the word of God and the word of Rome on this point.

Upon the points of justification by faith, good works, and works of supererogation the Church of England undoubtedly has a biblical platform. There are comfort and hope to the sin-sick soul in her sentiments upon all of these lines, and this because they express Scripture truths. But how stands the case with Rome?

They [Protestants] have framed a new dogma, not to be found in any of the creeds, or in the canons of any general council; I mean, the new dogma of justification by faith alone, or by faith only. . . .

By adding the word alone Protestants profess to exclude all exterior, ceremonial, pious, or charitable works, works of obedience or of penance, and good moral acts whatever, as means of apprehending justification, or as conditions to obtain it. Protestants by that word alone mean also to exclude the sacraments of baptism and penance as means of apprehending or possessing themselves of justification, which they maintain is only apprehended by faith. . . .

Indeed some of them go so far as to consider these interior good acts, as well as other exterior good deeds, rather hindrances than dispositions to justification.

To do these acts with the view of being justified is, they say, like giving a penny to the queen to obtain from her a royal gift. Come as you are they add; you cannot be too bad for Jesus. Through faith alone in his promise, they assert you can and should accept Christ's merits, seize Christ's redemption and his justice, appropriate Christ to yourself, believe that Jesus is with you, is yours, that he pardons your sins, and all this without any preparation and without doing anything on your part; in fact, that however deficient you may be in all other dispositions which Catholics require, and however loaded with sins, if you only trust in Jesus that he will forgive your sins and save you, you are by that

¹Acts 20:32

²Gibbons, "The Faith of Our Fathers," p. 111.

trust alone forgiven, personally redeemed, justified, and placed in a state of salvation.³

And let every true Protestant say amen, for we are prepared to stand upon this very platform of

JUSTIFICATION BY FAITH ALONE.

It is the truth, the Bible truth—and thank God for it. We recommend it to all the world as the true and only gospel. On the precious texts of Scripture which teach us all of this every soul on earth may safely take his stand. And when challenged by the sentry at heaven's gate as to his right to enter in, these words of Scripture—"that a man is justified by faith without the works of the law"—will prove a never-failing passport. Amen and amen from every grateful redeemed soul throughout the universe.

But what saith Rome?

We are clearly told by St. Paul that we are

"SAVED BY PENANCE,"

therefore neither faith, nor hope, nor humility, nor prayer, nor anything else is necessary for salvation, but penance alone is required and is sufficient, or at least penance is the only thing that apprehends justification.⁴

This is the papal doctrine. Dear reader, which do you choose—the *penitence* of God, which is a fruit of faith, or the *penance* of Rome, which is a seed prolific with devilry?

Once more, the Church of England is correct on her doctrine concerning works of supererogation? What are works of supererogation? Thus: The Papacy states that Jesus Christ did much more than was necessary to reconcile God to man. It was said that one single drop of his blood would have been sufficient. "But he shed it copiously in order to form a treasure for his church that eternity can never exhaust. The supererogatory merits of the saints, the reward of the *good works they had done beyond their obligation*, have still further augmented this treasure. Its keeping and management were confided to Christ's vicar on earth. He applies to each sinner, for the sins committed after baptism, those merits of Jesus Christ and of the saints, according to the measure and the quantity his sins require.⁵

Such is the Romish doctrine of supererogatory works. It makes every saint a saviour. But the Bible says there is only one Saviour. So here again the Papacy and the Lord are at variance. And it makes out that men are saved by works, and that they can do more than enough. Could there be greater blasphemy?

But all of these man-made schemes are instantly swept away in the grand doctrine of JUSTIFICATION BY FAITH ALONE, the true and only gospel. On it we take our stand against Rome and all the world. Well has it been confessed by the great reformer of century sixteen:—

Well then, I, Doctor Martin Luther, unworthy herald of the gospel of our Lord Jesus Christ, confess this article, that *faith alone without works justifies before God*; and I declare that it shall stand and remain forever in spite of the emperor of the Romans, the emperor of the Turks, the emperor of the Tartars, the emperor of the Persians; in spite of the pope and all the cardinals, with the bishops, priests, monks, and nuns; in spite of kings, princes, and nobles, and in spite of all the world, and of the devils themselves; and that if they endeavor to fight against the truth, they will draw the fires of hell upon their heads. This is the true and holy gospel, and the declaration of me, Doctor Luther, according to the

³Bruno, "Catholic Belief" (Imprimatur, John Cardinal McCloskey, Archbishop of New York; Imprimatur, Henriens Eduardus, Card. Archiep., West Monast.), pp. 365, 367.

⁴Ibid., 380, 381.

⁵D'Aubigne, "History of the Reformation," book 1, chap. 2, par. 20.

teaching of the Holy Ghost. There is no one who has died for our sins, if not Jesus Christ, the Son of God. I say it once again, should all the world and all the devils tear each other to pieces and burst with rage, that it is not the less true. And if it is he alone that taketh away our sins, it cannot be ourselves, and our good works. But good works follow redemption, as the fruit grows on the tree. That is our doctrine; that is what is taught by the Holy Ghost, and by all the communion of saints. We hold fast to it in the name of God. Amen.⁶

This is the doctrine of the "thirty-nine articles" of the Church of England. And so from all these reasons we do again declare that the Church of England, in point of doctrine, is better than the Church of Rome.

AFFAIRS AT THE CORNERS.

BY M. B. DUFFIE.

SEVERAL years ago a lot of us church folks, of what-e-ver creed, persuasion, or denomination, formed what we called a union church here at the Corners, or something which a lot of scoffers up at the corner grocery called a theological trust, or combine. We put up a neat little church building at our own expense, for the purpose of carrying on the work of the gospel in the unity of the Spirit, or as *much* so as we could be expected to, considering the diversity of opinion held by its occupants. For instance, there was always more or less friction among the Baptist members whenever a Methodist minister came along and said, while immersion was valid baptism, perhaps, it was all right to sprinkle people out of a bowl. I have no doubt in the least but it was just about as galling to the feelings of the Methodist brethren when a Baptist minister hitched his horse to the railing in front of the church and came in and stated that immersion was the only valid and scriptural mode. Then, again, an occasional believer in the view of life only in Christ would come along and deny that people have natural, or inherent, immortality.

While such views struck some as being entirely logical and scriptural, others manifested an emphatic, a lively dissent. One of our best members, or attendants, rather, for she never would join us, and she never was urged to do so very strongly, old Mrs. Wilson, almost lost her influence among us when she said that she was not exactly satisfied that Sunday had a very good right to its title, "Sabbath." Her husband, Squire Wilson, is a lawyer, and, lawyer like, he has been prying into the subject. He says he has been examining the records, and finds a flaw in the title. He thinks he can't keep it himself, on account of his business, but what he has had to say about it has caused his wife to study into it so much that now it is simply impossible to get her out again.

Though several persons side with her in her views, she is looked upon as a sort of thorn in the flesh by a great many, and the various ministers who have visited the Corners, though their attention has been called to her views, have none of them seemed to manifest any particular burden to get "the poor old soul" out of her "delusion," as some of them have called it.

We have had a good many different ministers "on trial" since we started, but we have either weighed them in the balance and found them wanting, in some respect or another, or the echoes of a "call," however faint, have been wafted to their ears from some other and

⁶Ibid., book 2, chap. 6, par. 24.

more lucrative Macedonia. In this way we have several times been left without a shepherd, and exposed to the ravages of time, and dangers from whatsoever heretical prowler might approach to scatter and tear. We were precisely in this predicament, wandering in the foggy highways and byways, so to speak, when the Rev. Mr. Splurgin appeared in town with a magic lantern with which to illustrate a pleasure trip he had recently made through various foreign countries, under the auspices of some other denomination. After several nights thus spent, and as Mr. Splurgin for some reason at the present time was without a charge, and would be glad to come to anyone on six months' trial, we told him to come along. He immediately started a revival effort, and some for whom our previous pastors had long and patiently angled, were caught and safely landed, while others, so to speak, squirmed off the bank and were lost. We felt that we had captured a prize in Brother Splurgin, and more than ever when it became known that he had come to us from those people who keep Saturday for Sunday. That wouldn't stand in his way the least mite. With us, though, all we cared to know was that he had left *them*, and joined *us*. That was a good enough recommend for all *practical* purposes.

After the days of his probation were finished, he was joined by his wife, a sweet-faced lady, and a manly little son, Tommy, of some fourteen summers. It was not long till it was noticed that Mr. Splurgin's wife and boy did not enter very zealously into his church work. In fact, she had several times been seen through the window, by Sunday passers, with knitting or needlework in hand, while Tommy had horrified the feelings of certain members of his father's flock on the several occasions he had been seen strolling along the edge of the trout stream early of a Sunday morning, with fishpole across his shoulder and bait box in hand.

One Sunday morning good old Deacon Thomas met him, and, laying his hand upon his head in a fatherly manner, exclaimed, "Don't you know that this is the Sabbath, my boy?" "No, sir, I do not," Tommy respectfully responded. "If I thought it was, sir, I certainly would not wish to break it. My Bible says the Sabbath comes on the seventh day of the week. What day of the week is *this*," he queried. "Why,—this is, the,—the,—the,—ah—there is the last bell,—I must hurry along." "Ask pa about it," called Tommy, and the deacon ambled along, querying to himself, "How in the world would Brother Splurgin be able to quiet the nerves of an anxious inquirer concerning this Sunday business if he isn't able to take such quirks out of the heads of his own wife and boy?"

Some of the good sisters, noticing the absence of the minister's wife at the Sunday morning services at the sanctuary, formed themselves into a committee and called upon her. She received them kindly, and, with the open Bible upon her knee, gave the reasons for the hope within her with meekness and fear. As a result of this and other interviews, and the literature placed in their hands, several of the most intellectual and spiritual-minded women of our society said they would rather attend the little meetings at her house, where the Bible was searched, than to go to the church and hear Brother Splurgin speak

so often about that trip of his through Mexico, Central America, Brazil, etc.

With great joy old Mrs. Wilson heard of the views held by the wife of the pastor. She had never before felt entirely at home in any meetings she had attended since she left "York State." So many hard questions and knotty problems were being submitted to Elder Splurgin, which he could not, or did not, answer to the entire satisfaction of the querists, that he thought the best thing he could do was to drop the work, which he could not carry forward much longer with credit to himself or satisfaction to his people, and accept the position of superintendent of village schools, an office lately made vacant by the grim hand of the destroyer. His wife, faithful to her conscience, continued her work until such an interest had been awakened and a desire kindled to hear the living preacher that a corps of evangelists and Bible workers were assigned to duty at the Corners, and a series of meetings began right in our church. Would you believe it?

At the close of the meetings, which lasted about two months, all were invited to arise who believed away down in their hearts that what they had heard was the truth, and that it was, furthermore, their intention to obey it. Brother Splurgin had only attended a few of the meetings along towards the close, but then he began to attend quite steadily with his wife and boy. When the request was made to stand up, some were somewhat surprised to see him take an erect position with the rest of us, and, with the tears streaming down his manly face, acknowledge his past shortcomings, and express a desire to be reinstated in the hearts and confidence of his former brethren.

While there was great rejoicing in that household that night, we have the right to believe, and base our belief on the divine word, that there was greater rejoicing among the angels of heaven over the one penitent returned than over the ninety and nine who went not astray.

HIDDEN TREASURES.

BY E. C. CHAPMAN.

At different times in the history of mankind glowing reports have been borne hither and thither of newly discovered mines, rich in precious metal. The valuable deposits of the Rocky Mountains, the Sierra Nevadas, and the Andes have led thousands of brave men to risk their lives and their fortunes in a wild rush for riches, which were supposed by many to bring happiness and the greatest of blessings to men. The diligence of some was awarded by obtaining a portion of what they sought, while others perished in the struggle for wealth.

Not only on the land but in the sea do we find men bending all their energies toward obtaining hidden treasures. In the Gambier Islands, Torres Straits, and many other places in the broad Pacific, thousands of men are risking their lives in the dangerous work of diving for pearl shells. Some gather in considerable riches in this way, while others go below the surface of the deep to return no more till the judgment day. In many cases the riches themselves have been a snare to the possessor, and through drunkenness and debauchery have led to destruction. It is said that in the Gambier Islands, which are

especially rich in shells, there are eight deaths to one birth among the people, and from several thousand inhabitants they have dwindled down to a few hundred.

To those who trust in the riches of this world there is always a day of separation and trouble ahead; for "he that trusteth in his riches shall fall," says the word of God. Prov. 11:28.

There is, however, a mine of truth and blessing, the greatest which could possibly come to mankind, which by the majority is treated as a common thing, and left quite unexplored.

The word of God is a revelation of Christ (John 1:14), and in him "are hid all the treasures of wisdom and knowledge" (Col. 2:3). Life, and that eternal, liberty as free men in Christ, and happiness which bears no bitter sting, are some of the precious jewels that are within the reach of all, and are revealed within the word of God, which is the grandest reservoir of enduring treasures ever brought to light.

As the glorious gospel call invites us all homeward, in the beautiful words, "Whosoever will, let him take of the water of life freely," it must be that whosoever has not drawn from the wells of salvation the sweetest drafts has neglected a glorious privilege and missed the very cream of happiness. Every such one should meditate upon the words, "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

In meditating upon the things of God as revealed in his word we become changed more and more into his likeness (2 Cor. 3:18), and as in our onward journey we look into the Book which is a revelation of the Man of Calvary, love for the pure and holy fills our hearts, and ere we are aware peace and happiness meet us in the way. Phil. 4:7.

To be heirs of God and joint heirs with Christ (Rom. 8:17) brings to mortal man an inheritance brighter and more enduring than anything the eye can see, or the mind of man does comprehend; as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9.

Hamuta, Tahiti.

POWER OF PRAYER.

WHEN Moody first visited Oxford, England, the first night of his meeting he was received by the students with derisive shouts, which drowned his voice. It was a little better the second night. But he then gathered a company of praying mothers, who unitedly sent up prayer and supplication to God, who has the hearts of all men in his hand, and can turn them as the rivers of water; and the third night fifty students rose for prayer, and Moody wrote, "It was not the preaching, it was not Sankey's sweet singing, it was the prayers of the mothers that did it."

Yes, with prayers and supplications like those preceding the pentecostal blessing, like results would still follow, and thousands be added to the church of the saved. The faithfulness of God is concerned in answering such prayers; and the history of the church testifies that in every age the church can sing, as did the Psalmist of Israel, "I love the Lord, because he hath heard my voice and my supplications."—*Methodist Protestant.*

Home and Health.

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

A VISION OF HOME.

BY MRS. D. E. W.

BEAUTIFUL heaven, blissful abode,
Evergreen fields, in the Eden of God,
The gates ajar by faith I see,
And the blessed Saviour who died for me.

Beautiful fields forever green,
With nothing but the veil between.
When the veil is rent, and life is come,
My vision clear shall behold that home,

The jasper walls, the streets of gold,
The Lamb of God, the Shepherd's fold,
Immortal saints by the crystal sea,
The river of life, the healing tree.

My soul in its vision would fain take flight,
And soar to that blissful land of light,
Away to that peaceful home on high,
Where we'll live to love and never die.

And there, where white-robed angels are
Within the gate that stands ajar,
I long to dwell in that land so fair,
With the saints at rest forever there.

O beautiful home, sweet Eden land,
No storms e'er beat on thy shining strand!
O gracious Saviour, fain would I flee,
And be forever at rest with thee!

Highland Park, Ill.

SUNSET ON THE EQUATOR.

BY ELDER E. H. GATES.

FEBRUARY 26 was a glorious day. The wind was light, and the sea smooth. Of course our ship, the *Pitcairn*, made but little headway; but as comfort was more desirable than speed, we were perfectly satisfied with our slow movements. At sunset we were five or six miles south of the equator, sailing about four knots per hour.

As the sun sank into its watery bed, the floating clouds above the horizon were lighted up with a glory that seemed like the radiance from the gates ajar. The long bars of clouds stretching from north to south glowed with a splendor which is indescribable. Great banks of cloud also lifted their tops all along the western horizon, looking to the beholders like the shores of fairyland, seeming not substantial enough for mortals to tread upon, but well fitted for the feet of celestial beings. The brilliancy and splendor of the scene was something unearthly, beyond anything we had ever witnessed before at sea, and which can be seen only in tropical climes.

The sea stretching from our ship to those imaginary shores was softly lighted up, each dimpling wave seeming to catch some of the glory of the scene and reflect it to us. The wind blew soft and balmy, seemingly trying to entice us to stay in these favored regions that it might woo us with its caresses forever. The temperature of the air was agreeable, neither too warm nor too cool.

As the sun sank lower, the splendor on sky and cloud changed to a deep crimson hue, and the banks of cloud assumed the forms of lakes, bays, and inlets with islands dotted about, and the shores of which were clearly defined and from whose depths were reflected the fleecy clouds that floated above them.

The dog star, Sirius, now shone forth in its bright beauty, while directly in the zenith was seen the constellation of Orion. As the darkness deepened, one by one the shining hosts of the skies came forth to take the place

of the fading beauty of the western horizon.

As we sat long in silent contemplation of the scene, our minds involuntarily reverted to the inspired Psalmist: "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard."

"I DON'T HAVE TO."

BY ELEANOR SCOTT.

"I DON'T have to!" The words were so quick and defiant, they came fairly bounding up the stairs, and dashed into Aunt Meg's half-open door. It was the first time during her week's visit that those words had rudely intruded themselves into the stillness of her room.

And yet Jack had not the least intention that Aunt Meg should know he talked that way. He thought she was the jolliest aunt, and knew the most nice things, and in another minute he was knocking at her door.

"Aunt Meg, may I come in?"

How different his voice sounded!

"Yes, walk right in. Have you been home from school long?"

"No. But are you busy?"

"Only writing letters, and that can wait. What is it?"

"Some of us are going skating on the dam. Won't you come along? I can almost cut a circle. And lots of folks are out, and it will be glorious fun."

"Yes, indeed, I want to go."

In a few minutes they started off, laughing and talking; and the lamps were lighted, and supper on the table, before they came back.

After supper, while mother was putting Baby Meg to bed, and father was out getting the evening mail, Aunt Meg looked up from her reading and said:—

"Jack, what don't you have to do?"

"Have to do?" I don't know what you mean."

"Just before we went skating, there seemed to be something you did not have to do."

"Oh!" said Jack, his face reddening as he realized his aunt had heard his hasty words. "Kate said I must wipe up the snow I brought in on my shoes before I went out."

He looked down at his *St. Nicholas* again, although Aunt Meg knew he was not reading, but wondering what she was going to say next. And her next words surprised him so he looked up at her, quite forgetting his embarrassment.

"Those words, 'I don't have to,' have helped me more than I can tell you, for a good many years, Jack."

"Why Aunt Meg! They're always coming out when I am cross and in a hurry. And mother says they're ugly. I didn't suppose you'd ever say them, and don't see how they could help you."

"Once in school I had a nice piece of candy, and two or three times I took a taste while the teacher was not looking, and once while she was looking and I thought she was not."

Jack was all attention now. It was such a new idea to think of Aunt Meg doing as boys and girls do now.

"But instead of making me throw away my candy, my teacher merely looked straight at me, and said, 'It is a great temptation, I know, but you don't have to yield.' All the boys and girls looked around at me, and I felt very uncomfortable, but the words kept ringing in my ears, 'You don't have to yield.' And, Jack dear, so many times when I have wanted to do some pleasant but wrong thing—and so many of our temptations are pleasant things—I have said to myself, 'Yes, it might be a pleasure to yield, but I don't have

to.' And God has made me strong enough, and will make you strong enough, so that you 'won't have to yield,' either."

The room was very still; the creaking of mother's rocking-chair could be heard overhead. Jack's elbow was resting on the table; the *St. Nicholas* lay forgotten as he looked seriously at his aunt, and she went on.

"I wonder, Jack, if you ever noticed Christ's first temptation in the wilderness? He was hungry, and he could have turned the stones into bread, but he said he did not need to yield to his appetite, he did 'not live by bread alone, but by every word of God.' God's word tells God's will. And it is so with us. Many a thing would gratify us, but our life is a nobler, grander thing than pleasing ourselves—it is doing God's will. It is doing what is right, even if that is only wiping up snow when Kate says so, or not eating."

Just here the latch key turned in the lock, and father walked in.

And Jack still continues to say, "I don't have to—yield."—*S. S. Times*.

A RAINY DAY.

"RAINING again!" I exclaimed, as I raised my head from the pillow and listened to the steady drip, drip. "What shall I do? The children will be shut in the house all day, and that awful ironing on hand, too. But it won't help the matter to grumble; one has to bear these things, I suppose."

Of course I was discouraged before beginning my day's work, and when the children appeared there was no cheerful word to set them right, and, as one of them said, with tears in her eyes, "Oh, dear! I'm so sorry it's a stormy day, for we were going to have so much fun under the big tree," I took up the strain.

"You can't be more sorry than I am. I suppose you'll all try what mischief you can get into to-day, for I've that basketful of clothes to iron, and I never knew it to fail but you'd exert yourselves if I'd anything special to do."

"I'll take care of Mame and Fred," said Elinor, who forgot her own disappointment in pity, which I felt was altogether undeserved, for my annoyance.

"I shall be very glad of your help," I answered, smothering my ill temper as I went to work. The breakfast things were soon washed, and everything in readiness to commence ironing; but the first sheet was barely folded and hung upon the rack when little Mame fell with her doll. A broken arm for dolly and almost a broken heart for Mame was the result. I looked despairingly at the huge pile of unironed clothes, then cried:—

"Go along with that doll, for pity's sake! If you could keep one whole for five minutes it would be a blessing. Take it to Elinor; she can fix it as well as I can."

Elinor tried most faithfully, but failed. Mame cried and cried, until, in sheer desperation I stopped and tied up the broken arm. By that time the irons were cool and the fire almost burned out. The fresh coal was slow to heat, and by lunch time only half a dozen plain pieces were finished. I hurried through luncheon and placed the dishes on the kitchen table, determined to get the benefit of the irons while they were hot. But no sooner was I well at work than Mame's jumping rope pulled a pitcher from the table. The crash brought me to the spot, but not in time to save Elinor, who, in her anxiety to catch the pitcher, lost her balance and fell upon one of the broken bits, cutting her hand and frightening us both. Fred in the meantime had upset the syrup jug while trying to reach some twine from the pantry shelf, and this proved the last feather weight I could bear. Elinor's hand was wrapped up, Fred reduced

to a more presentable condition, and then we all indulged in a "good cry." Fred, Elinor, Mame, and myself all wept in sincere sympathy with each other, and pity for ourselves.

At this juncture I heard a light rap; the door opened, and Mrs. Herril, my neighbor, appeared.

"I didn't wait for any ceremony," she said, "for it's raining as if it never rained before; but I wanted you to have some of these biscuits—raised ones, you know. Why, what are you all crying about?"

I hesitated to enumerate my woes, and she continued, taking in the situation at a glance:

"I know exactly what you've been doing,—you got up tired; it's a dreary day, and you've tried to do an unusual amount of work. The children have been awfully troublesome—"

I smiled through my tears as she paused, for the picture was true to life.

"Now, my dear," she went on, "put that basket away. I don't believe in giving advice, but I've learned two or three things by actual experience. The wisest thing any mother can do, when she awakens tired and out of sorts, and hears the patter of the rain outside, is to consider how little she can possibly manage to do on that particular day. There's always mending on hand, or some such work, that may be accomplished while you are cozily ensconced in the pleasantest corner of the sitting room. Let the children bring their playthings into this same cheerful nook, and you will be able to watch them and take a good many stitches beside. They will appreciate having a day with mamma, and, instead of dreading the inclement weather that compels them to stop indoors, they'll soon look forward to a rainy morning as the harbinger of a red-letter day. If several stormy mornings follow each other, adhere to the same plan for the day, and take a couple of evenings for the ironing after the little ones are asleep, and both you and the children will be the better for it."

I had scarcely time to thank her when she was gone, but the sunshine she brought with her still remained. Fortunately, the next day was fine and the ironing completed without difficulty. But ever since that memorable afternoon I have worked according to the plan suggested by my kind-hearted neighbor, in whom I had the fullest faith, as she has the most cheerful, happy family I have ever known.

Her prophecy has been fulfilled, and Mame will shout gleefully:—

"It's raining, Fred! did you know it? We'll get our playthings right away and be all ready to visit when mamma gets the mending basket."—*Babyhood*.

WHAT ONE BOY DID.

A CHRISTIAN worker tells an interesting story of a boy who had come out for Christ in a series of evangelistic meetings. He was associated with a class of boys in the shop who were very profane and very vulgar, and whose influences were downward entirely. When he made the start for Christ, he realized in quite a measure what was before him, for he said, with his hands clenched:—

"I want you to pray for me, for the whole shop will be down on me before to-morrow night. I can't chew and serve Jesus Christ. I can't swear and serve him. Neither can I hear the vulgar stories going on and not say anything."

He went to the shop at the usual time. One boy who had heard of his going to meeting, immediately, when he came in sight, said:

"There comes Jake. I believe he is going to get converted up there at that meeting. He looks terribly sober, boys. Look out, or he will begin to preach to us. Good-morn-

ing. Jake. Have a chew this morning? What, no chew?"

"No, boys, I have decided to leave off those things, and I have taken up with Jesus Christ, and I am going to try to serve him, and I want you boys to serve him, too."

This was met by a prolonged series of jeers and taunts. Before the day was over, it seemed as if it were more than flesh could bear. He was derided. He heard more swearing going on than ever. Even the foreman made light of him and called him a little baby. Almost discouraged, he was on his way home when one of the boys stepped up to him and said:—

"Jake, I would give anything if I was where you are. I am terribly ashamed of myself to-day. I don't see how you can stand it. You used to fight. Tell me about this. What is it you have got?"

And Jake did tell him, and he decided, too, to follow that Saviour. And, although trials continued and persecution was very hot at times, yet that one boy stood before that crowd of men and boys a staunch soldier of Jesus Christ. The result was that inside of two months there was no more swearing to be heard in that whole shop, nor was there vulgar talk that had heretofore been customary. To the surprise of a great many of his friends, the foreman accepted Christ, through an invitation to the meetings by that boy whom he had previously called a baby. First one and then another in that shop were drawn into the fold, until a large number, through this one boy's influence, are following Christ.

Is your influence and mine as strong as this in our everyday life for the Master?—*Union Gospel News.*

"A GENIUS FOR HELPING FOLKS."

"THERE is a man," said his neighbor, speaking of a village carpenter, "who has done more good, I really believe, in this community than any other man who ever lived in it. He cannot talk very well in prayer meeting, and he doesn't often try. He isn't worth two thousand dollars, and it is very little he can put down on subscription papers for any object. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome, and offer any little service he can render. He is usually on the outlook to give strangers a seat in his pew in church. He is always ready to watch with a sick neighbor, and look after his affairs for him; and I've sometimes thought he and his wife kept house plants in winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good, every day, just to meet him on the streets."—*Christian Observer.*

DR. RICHARDSON, an authority on such questions, says: "I know of no such person as a moderate drinker. Those who take a nominal amount of alcohol daily are the sirens sitting on the rock of intemperance and luring the weak to their destruction. Whenever a person, however moderate, believes that to him alcohol is a necessity, he is in at least the first stage of alcoholic disease."

"CONTENTMENT is a pearl of great price, and whoever procures it at the expense of ten thousand desires makes a wise and happy purchase."

"BORROWING is the canker and the death of every man's estate."

Mission Fields.

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

A PRAYER FOR THE TIMES.

O God, for men to lead, not for mere selfish gain,
But swift in generous, knightly deed,
To help a brother in his need,
Or break a bondsman's chain!

O God, for men to write more than high-sounding
praise,
Brave words that borrow heaven's light,
To pierce the clouds of selfish night,
And lead to brighter days!

O God, for men to sing, not simply pleasing rhymes,
But earnest songs, whose notes shall ring
In trumpet call, and swiftly bring
Thy power to mould the times!

O God, for men to preach, not empty creed and
form,
But Christly words, whose help shall reach
Poor souls in need, and prove for each
Thy anchor in a storm!

O God, for faith to own men, words, and powers are
thine,
The shuttles which thy hand doth throw
In ceaseless action to and fro,
Until the finished fabric show complete thine own
design!

—*The Advance.*

THE MOHAMMEDANISM OF NORTHERN INDIA.

BY REV. R. MCHEYNE PATERSON, OF GUJERAT.

THE contest between Islam and Hinduism presents one of the most wonderful and at the same time most instructive spectacles of modern history. On the one hand we have a religion (Mohammedan) which inspired a fiery zeal that nothing could for centuries withstand; it overturned the most ancient empires, and was based on principles which the most civilized as well as the most barbarous nations of its age were enabled to accept. On the other hand, there is a faith (that of the Hindus), stationary and fixed, frozen to its past, unable to advance beyond the limits imposed upon it by caste and custom, and incapable of being aroused out of its blind, unprogressive conservatism.

Everything seems to favor the religion of Islam, and yet history tells us that for six centuries it was repulsed again and again by its stolid opponent, like waves on a rock-bound coast. At length, in the latter half of the sixteenth century, one man learned the lesson which history had for ages sought to teach. Akbar the Great laid aside the pure faith of Islam, and by this means seated himself on the throne of India. But this victory was dearly bought. A Mohammedan is king, but it is at the sacrifice of his religion. Akbar's successors close their eyes to the teachings of their times, and once again seek to clothe their dynasty with the robe of their ancient faith, but in so doing they sound the knell of Mohammedan rule in India. The beginning of the eighteenth century sees the Mogul Empire rent in pieces by religious revolts, which its own intolerance had aroused. Such was the political effect of the great conflict between these powers.

What of the religious effect? In other words, have the two faiths retained their special characteristics, or have they mingled with the other? Has Islam suffered by its contact with Hinduism, or has it remained undefiled? This question can be answered only by mixing with the people and by learning, not their so-called creed (which they assume at odd times for the sake of argument), but their everyday beliefs—the faith of their lives.

The outstanding feature of the practical religion of Indian Mussulmans is their wor-

ship of saints and holy men. Go where you will, there is always some "fakir's" tomb to which the common people at all times resort. The passer-by takes his shoes from off his feet on approaching the sacred spot, and bows his head as he offers up a prayer to the holy man that he may intercede with the Judge of all the earth on his behalf. The devout who live in its neighborhood are not content with simple offerings, such as flowers, rice, and gaudy rags; they even make clay images—generally of horses—with which they cover the grave. These tombs are carefully built and protected by a wall or hedge, that nothing may profane the sacred spot. The reputed devoutness and zeal of any community may always be gauged by the number and magnificence of their saints' tombs. These have always a headstone with a number of square holes, in which every Thursday evening lamps are placed and lighted at dusk. Thus they hope to illuminate for a time the darkness in which the holy man rests below, and so they will secure his eternal gratitude. Let a man but build a tomb over some saint's grave, and that pious act secures paradise for him. But holy men are thought by many to grow in their graves; so these require to be lengthened periodically. I measured one in the Sialkot District which had reached nine yards in length. But then this saint had been a particularly holy man.

This superstition colors their whole lives and plays a part in their every act. Is a man going to bring an action against an ancient family enemy? He should entreat the assistance of some holy man and propitiate him with various offerings. Are they about to dig a well? A fakir must be called in to scare away the evil spirits and counteract any bad effects which the evil eye of an enemy might occasion. This custom is so universal that the workmen were shocked at my beginning a well which had to be dug for the new house belonging to the Ladies' Association in Gujerat, without calling in a fakir. They predicted all sorts of misfortunes, but my servants calmed their fears by pointing out that I was a fakir myself, and so did not require the services of any other holy man. Yet all these men were devout Mussulmans. There was not a Hindu among them.

Even if fakirs were holy and pious, the evils of worshiping at their graves would still be deplorable; but it must be remembered that these men have always been, as a class, extremely dissolute. Protected by the superstitious fears of the people, they practice every form of sin in a most shameless, open manner. They are the opium eaters of this country, and they are looked upon as raised above and freed from even the most binding commands of their holy book. Drunkenness—aye, vice of every kind—puts on the yellow dress of the fakir and goes into the wilderness, and straightway it is hailed by all as a prophet of God.

This fusion of Hindu idolatry with the faith of Islam in the form of fakir worship dates, without doubt, from the sixteenth century, and is due to the influence of Akbar the Great. He was no zealous Moslem himself, and sought to unite Hindu and Mohammedans under his rule; then his marriage with a Hindu princess gave his already liberal views a broader tinge. Unfortunately, he could not unite these two religions except by suppressing the distinctive features of his own faith.

Since the days of Akbar the Mohammedanism of India has been absorbing more and more the worship of saints native to this idolatrous country, until almost every village and hamlet throughout the land can boast its own special saint, at whose grave the people bow their heads in prayer, and to which they go for relief from all the ills of life.

The pernicious system of caste has formed for centuries one of the principal features of

Hindu idolatry. It has paralyzed its vital power by raising up barriers beyond which this faith could not pass, and so, by forcing it to be stationary, has pronounced upon it its final doom.

Surely there was nothing in Islam which would permit of its embracing such a system! And yet the Mohammedans of India have eagerly opened their arms to receive this Hindu innovation, and have so assimilated it that it has become an article of their practical religion. As a consequence a second fatal blight rests upon Islam in India, which has withered up its missionary zeal and made it almost as rigid and unprogressive as its neighbor.

It is part of the faith of Islam to look upon the words and letters of the Koran as possessing a sacred influence. That which has been prepared and completed in the heavens, and thereafter let down to earth through the medium of their prophet, must be regarded with a veneration amounting to actual worship. Hence the strong objections all Mussulmans have to translations of their holy book. Owing to the sacred character of the words themselves, their simple recital must convey a blessing, even although no one understands the meaning. As a consequence, there is little inducement to learn the language of their sacred book.

Again, the loose morality of the Mussulmans of India is notorious. It, too, is due in great measure to the influence of Hinduism, which, like the Greek religion, has deified heroes, with all their weaknesses and passions, and so introduced a sensuous worship. The Mussulman has always some excuse for his sins.

Hindus imagine that Brahma has written the record of every man's life on his head. Influenced by this belief, the Mohammedan has so magnified the fatalist verses of the Koran that he has swept away all traces of free will. It is a common thing when a man falls into sin for him to excuse himself by saying: "It is my fate; it was all written down before I was born. What can I do?"

It is a belief such as this which paralyzes not only the moral but also the intellectual life of the Mohammedan. The Hindu, with his more elastic creed, takes advantage of education, and is rapidly rising in the scale of civilization. But the Mohammedan dwells in the darkness of his fatalism, where no ray of hope nor aspiration for a higher and nobler life reaches him. And this is true, not of India only, but of all Mohammedan countries. Islam at the present day is a mighty sepulcher, engulfing all advance, and fossilizing every noble aim and lofty ideal.—*Mission Record*.

THE CURSE OF POLYGAMY.

THE following from Mr. Ransom, of the Zulu missions of the Congregationalists, reveals a little of one of the great evils which the missionary has to meet in Africa:—

"Some of these girls have been tied, whipped, and their books have been burned. But their enthusiasm is not quenched, and there came an order to-day for five new primers. Some of them are engaged to old polygamists, and pine to escape the horrid bondage. They sounded me to see if there would be a place for them should they run away to the station. We have five kraal girls in a space which is not too large for one, and do not feel as if we could take any more. Nor does it seem possible for the others to add to present cares.

"Umzumbe and Inauda are a long way off, and beset with some danger, even if they screw up their courage to go and we pay for a guide. Two whom we sent under good conduct this term were pursued and taken back to their homes. Some of these runaways, of

course, do not do well; but must the hungering few be left to starve and die in hopeless bondage?

"Oh, this curse, this curse of polygamy! As I study the hellish system, and see it entrenched by English law and growing stronger year by year, and, perhaps, becoming more and more a source of revenue, my heart burns within me, and I long for the voice of a prophet. The preachers at the out-station come to me, saying, 'What use is it for us to go and awaken these aspirations for a better life?' And it is hard when those awakened simply beat against their chains. It seems as if we must provide more homes for these little ones, who, it must be remembered, have only a little measure of light and courage. They sometimes have enough to run here, but their hearts fail them when we suggest a journey of sixty or seventy miles. But even this provision at best is temporary, and does not strike at the root."

TURKISH IGNORANCE AND INTOLERANCE.

WE were glad to report last month that the censorship upon the press in Turkey had been relaxed somewhat, but we learn from other sources that the restrictions upon books and other printed matter are, in some parts of the empire, at least, growing more severe. The *index expurgatorius* is growing rapidly. Libraries have been compelled to cut out leaves and paragraphs from their encyclopedias, histories, and other standard works. Some books are altogether proscribed. Intelligent people the world over will smile at learning that Milton's "Paradise Lost" has now been added to the list.

The right of missionaries to tour their districts has recently been called in question, though this right is plainly given them by the capitulations. All this is transpiring because of the mistaken notion entertained by the Turks that missionaries have some political ends in view. It seems difficult for the Turks to believe what is so manifestly true, that these missionaries seek to promote education, good citizenship, and the peace and order of society. Manifestly, their labors promote the prosperity and welfare of communities in which they live, and, for its own interests, the Turkish Government should favor in all ways their peaceful enterprises.—*Missionary Herald*.



THE TONGA ISLANDS



The history of many of the interesting island groups of the Pacific are comparatively unknown to ordinary readers except through the writings of missionaries. When international complications arise, as a year ago at Samoa, or, more lately, at Ponape, so little is known of the locality or the people that it is like showing pictures to the blind. This little volume gives something of the history of the Tongas, the Hervey group, and the Marquesas Islands, before they were visited by the missionaries, and indeed were hardly known to the first navigators of those seas. The habits of the people, their government, the vegetable wonders on shore, and the great wonders of the sea about them, are graphically told in a manner that cannot fail to entertain and instruct young readers.—*The Christian Cynosure*.

This is the second in a series of "Jottings from the Pacific." The author has produced a series of picturesque, descriptive articles written from a missionary point of view and tending to excite interest in these Pacific islands and people, to show how promising the field is for evangelical work, what has been done, and what may be done.—*The Independent*.

This book is one volume of the *Young People's Library* series. It contains 160 pages, is fully illustrated, and will be sent *postpaid for 60 cents*. Send for circular giving complete list of books published in the *Library* with press notices and description of each book. Address, **Pacific Press Pub. Co., OAKLAND, CAL., OR 43 BOND ST., N. Y.**

Our Work and Workers.

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

MY PRAYER.

BY M. E. DURKEE.

From all earth's hurtful, wily snares,
From covetousness, or anxious cares,
From hasty words that wound and sting
Like poisoned arrows from a sling,
Deliver me, O Lord, I pray;
Be thou my refuge day by day.

When those I've loved do treat me ill,
And anger doth their bosom fill,
Let me be calm, and trust and wait,
And pity them instead of hate.
Help me to bow to thy decree,
But ne'er to Baal bend the knee.

When comes a time, as come it will,
When men of wrath desire to kill
Those whom the law of God obey,
And from men's precepts turn away,
Oh, guide decisions for the right,
That truth may triumph in her might!

Let calm, sweet patience keep the soul;
Let hope and dignity control;
Let meekness be the ornament,
The most desired, the heaven sent;
Let faith reach up and grasp the prize
But dimly seen by mortal eyes.
Buttle Creek, Mich.

A BAPTISM IN TAHITI.

THROUGH the months that have elapsed since the *Pitcairn* first arrived in Tahiti, the Spirit of the Lord has been working upon the hearts of many of the natives of this island. Some have decided for life and dropped off their evil ways as the Spirit of the Lord has led, while others have clung to their rum and tobacco, and journeyed on apart from the Lord. Among the company who meet every Sabbath at Arue, Tahiti, for worship, there are some who have given evidence of conversion, and as the time apparently drew near for the baptism of these precious souls, special meetings were held by Elder Read, and such instruction given as would lead them to fully realize the solemnity of the step to be taken. Sunday, April 8, was at last decided upon as the day for baptism, and a letter was sent to the Director of the Interior asking for permission for the meeting, which was granted in due time. As a real baptism, to which all are free to attend, is something comparatively new to the Tahitians, quite a company of natives strolled along the highway to the mission premises as the appointed hour drew near, and gathered near the baptismal pool.

It is doubtful if a more beautiful place could be found anywhere for celebrating this ordinance than the one on our mission premises. The stream is clear and peaceful, the surrounding majestic trees keep out the burning rays of a tropical sun, while the ground gradually rises from the water's edge, making it convenient for all to see. The day was beautiful, though as usual quite warm. As the people gathered around for this important proceeding, a deep sense of the solemnity of the occasion seemed to pervade the company, and the usually noisy native children and gay and worldly ones who came through curiosity, looked on with interest, and received impressions that will "hang on memory's walls" forever. Some of the leading French officials also gazed upon the scene, which to them was novel. "Tarry by the Living Waters" (*Pape Ora*) was sung for the opening song. The music, which has been translated into the native characters, sounded beautiful as it echoed through the surrounding woods. After singing all united in prayer with Brother

Paul Dean. "Wait, Meekly Wait" (*Tai a*) was then sung, followed by some appropriate remarks by Brother Dean. After singing again, Brother Read led the candidates forward one by one, where they were buried in the watery grave, to arise to walk in newness of life. Fourteen in all went forward at this time, including four men and ten women.

We were all much pleased and thankful for the measure of the Spirit of the Lord which prevailed throughout the proceedings, and so closed the day with grateful hearts to our Lord and Master.

The day following, two old gray-headed men, who were both deaf and very infirm with age, were helped along to the baptismal pool and buried with their Saviour. They came from the water rejoicing, though not able to walk alone because of physical infirmities, and went to their homes happy, looking with renewed courage into the future.

ELLIOT C. CHAPMAN.

FIELD NOTES.

ELDER A. O. BURRILL reports five additions to the church at Coldwater, Mich.

TENT meetings are now in progress at Tampa, Fla., conducted by Elder J. W. Collie, and a good interest is reported.

ONE of our canvassers in Kansas recently came across a Baptist minister who said he would "take pleasure in causing the arrest of Seventh-day Adventists."

OF the work in the vicinity of Knoxville, Tenn., Brother C. E. Sturtevant says, "It would be a great help if a good medical missionary could labor in this city." He also reports several persons awaiting opportunity for baptism.

ELDER J. F. HANSEN, who labors among the Scandinavians in Chicago, baptized six converts on the 28th ult., making eighteen during thirteen months. Some others have accepted the Sabbath of the Lord who have not yet been baptized.

ELDER GEORGE I. BUTLER is now engaged in tent work at Asheville, N. C. Of the place he says it is said to have 10,000 to 12,000 inhabitants, and contains many evidences of wealth. Many of the mountain peaks in that region are over 5,000 feet high.

IN Jackson, Tenn., as a result of liberal distribution of our denominational literature, the people are reported as calling upon their various pastors to explain "why, when, and by whom the Sabbath was changed." This they are not disposed to undertake in a public way.

AT MacGregor, Manitoba, Elder G. W. Flaiz reports sixteen converts, together with a widespread interest, to the extent that the municipal council has enacted a strict Sunday observance by-law. One of the leading papers accorded Brother Flaiz space in which to set forth the principles of religious liberty.

DURING the progress of tent meetings at Rolyat, Texas, conducted by Elder W. S. Cruzan, a Baptist minister was permitted to use the tent to speak against our positions on immortality and the Sabbath; but his efforts only served to increase the interest to hear more of the truths advocated by our brethren.

ELDER O. O. FARNSWORTH, writing to the *American Sentinel* from Belfast, gives the following information: "The spirit and animus of Sunday laws is not confined to the United States. Here in Ireland the same steps are being taken that have been traveled by the agitators in America. The Sabbath (Sunday) Observance Society is making itself felt in different ways. Through its influence twenty-four ministers of different denominations advertised to speak on the Sabbath question April 15. Large audiences were reported from many churches."

AT Butler, Pa., where Brother A. F. Anderson has been laboring, there have been organized a Sabbath school of twenty-one members and a missionary society of fourteen members.

THE California State camp meeting closed in the midst of a rain shower on the night of the 20th inst. Elder M. C. Wilcox preached the closing sermon, from Eph. 2:8: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." The following Conference officers were elected: President, N. C. McClure; Executive Committee, N. C. McClure, R. S. Owen, H. A. St. John, Wm. Ings, M. C. Wilcox, M. H. Brown, E. E. Andross; Secretary, E. A. Chapman; Treasurer, Pacific Press Publishing Company. Officers of the California Tract Society were chosen as follows: President, N. C. McClure; Vice President, R. S. Owen; Secretary and Treasurer, J. J. Ireland; Corresponding Secretary, Hannah S. Mott. The officers chosen by the California Sabbath School Association were as follows: President, A. J. Osborne; Vice President, George A. Snyder; Secretary and Treasurer, Mrs. M. T. Poston. The camp comprised about 2,000 persons, and at times the attendance from the outside was very large. The preaching was of unusual power. Besides the ministers of the California Conference, there were present from the general field, Elders O. A. Olsen, W. W. Prescott, A. J. Breed, J. H. Morrison, and A. T. Jones.

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.

- * 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.

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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. 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. Prayer and missionary meeting Wednesday evening at 7:30. Seats free. All are cordially invited.

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

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11. Bold and Base Avoval.....	2 "
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"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 X.—SUNDAY, JUNE 3.

THE PASSOVER INSTITUTED.

[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. 12:1-14.

1. And the Lord spake unto Moses and Aaron in the land of Egypt, saying,
2. This month shall be unto you the beginning of months; it shall be the first month of the year to you.
3. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for an household;
4. And if the household be too little for a lamb, then shall he and his neighbor next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb.
5. Your lamb shall be without blemish, a male of the first year; ye shall take it from the sheep, or from the goats;
6. And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at even.
7. And they shall take of the blood, and put it on the two side posts and on the lintel, upon the houses wherein they shall eat it.
8. And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it.
9. Eat not of it raw, nor sodden at all with water, but roast with fire; its head with its legs and with the inwards thereof.
10. And ye shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire.
11. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover.
12. For I will go through the land of Egypt in that night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments; I am the Lord.
13. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt.
14. And this day shall be unto you for a memorial, and ye shall keep it a feast to the Lord; throughout your generations ye shall keep it a feast by an ordinance forever.

Golden Text: "Christ our Passover is sacrificed for us." 1 Cor. 5:7.

QUESTIONS.

1. Note the events leading up to this lesson. Note 1.
 2. After the Lord had given instruction concerning the destruction of the firstborn, what did he say to Moses? Verses 1, 2.
 3. What were the children of Israel to do on the tenth day of this month? Verse 3.
 4. If their household was too small to eat the lamb, what were they to do? Verse 4.
 5. What was to be the character of the lamb? Verse 5. Note 2.
 6. How long should the feast be kept up? Verse 6.
 7. What should they do with the blood of the lamb? Verse 7.
 8. What was to be done with the flesh? Verse 8.
 9. How must it be cooked? Verse 9.
 10. How much of it was to be used? Verse 10.
 11. How were they to eat it? Verse 11.
 12. While they were thus prepared for their journey what would God do? Verse 12.
 13. What would the blood upon their houses be to the angel as he destroyed their firstborn? Verse 13.
 14. What did the Lord say that the feast of the passover should be to them? Verse 14.
 15. How was it carried out?
- "And it came to pass at midnight, that the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle, and Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead." Verses 29, 30.
16. What would have been the case if the children of Israel had refused to follow the instruction of the Lord with the blood?
 17. Who is our Passover? Golden text.
 18. What will be the case if we refuse to accept of the salvation which is offered by his blood?

"For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" Heb. 2:2, 3.

NOTES.

1. Our last lesson had for its Scripture text a part of the third chapter. After that the Lord sent Moses and Aaron to Pharaoh with various signs which showed God's wondrous power. All these Pharaoh rejected, blinded by his magicians. Then came the plagues, all of which showed the worthlessness of the gods of Egypt. The river was turned to blood, the sacred frogs became a plague, the dust became lice, grievous swarms of flies followed them, their holy beasts were smitten with murrain, the ashes of the furnace of their sacred temple caused boils and blains, the heavens gave forth hail, the locusts devoured the vegetation, the plague of darkness brought terror to all hearts, and Pharaoh's heart, despite all these things, was hardened. Finally the Lord tells him that the first-born shall die, and that the Egyptians will not only be willing that Israel shall go, but shall send them out with great spoil, but God would *pass over* his people and would save them. From this comes the word "passover," of which our lesson tells.

2. The lamb without blemish and the unleavened bread typified the perfect offering of Jesus, the Lamb of God.

LESSON XI.—SUNDAY, JUNE 10, 1894.

PASSAGE OF THE RED SEA.

Lesson Scripture, Ex. 14:19-29.

19. And the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them;

20. And it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night; and the one came not near the other all the night.

21. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided.

22. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left.

23. And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.

24. And it came to pass in the morning watch, that the Lord looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians.

25. And he took off their chariot wheels, and they drove them heavily; so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

26. And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27. And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

28. And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them.

29. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

Golden Text: "By faith they passed through the Red Sea." Heb. 11:29.

IMPORTANT SCRIPTURES.—Read from Ex. 12:29 to chap. 15:21. See also Num. 33:1-8; Ps. 106:7-12; 78:12-14; 1 Cor. 10:1, 2.

SUGGESTIVE QUESTIONS.

1. Mention the chief incidents leading up to this lesson? See note 1.
2. When the camp of Israel reached the Red Sea, what did the angel of the Lord do? Verse 19.
3. Who was this angel? See note 2.
4. For what purpose did the Lord do this? Verse 20. Note 3.
5. What did Moses do at God's command? Verse 21. See verses 15, 16.
6. What was the effect?
7. What did the children of Israel do? Verse 22.
8. What did the Egyptians do? Verse 23.
9. What did the Lord do? Verses 24, 25.
10. What did the Egyptians at last admit? Verse 25, last part.
11. What command did the Lord give to Moses? Verse 26.
12. What followed the execution of God's command? Verse 27.
13. What became of the Egyptians? Verse 28.
14. How fared the children of Israel? Verse 29. Note 4.

15. By what were they enabled to do this? Golden text.

16. What power came to them through faith? The power of God in his word, to which they submitted. See 1 Peter 1:5.

NOTES.

1. Our last lesson closed with Ex. 12:14, the institution of the Passover, when the angel of destruction *passed over* the houses upon which the blood was sprinkled, and destroyed the firstborn in those houses where there was no blood. The next morning the Egyptians urged Israel to go, and not only this, but upon Israel's request they gave (not lent) jewels of silver and gold and raiment, in response to Israel's asking (not borrowing). From Rameses they went to Succoth, taking with them the bones of Joseph, finally camping between Migdol and the Red Sea, giving Pharaoh the privilege of saying that they were helpless and in his power. Pharaoh's host pursued; the children of Israel were overwhelmed, and murmured. Moses, strong in faith, encouraged them and sought God, and the Lord said, what he ever says to his people, "Go forward." Here begins our lesson.

2. The Angel of the Lord.—This was none other than the Angel of God's presence, the one who bears Jehovah's name. See Ex. 23:20, 21.

3. "But now, as the Egyptian host approached them, expecting to make them an easy prey, the cloudy column rose majestically into the heavens, passed over the Israelites, and descended between them and the armies of Egypt. A wall of darkness interposed between the pursued and their pursuers. The Egyptians could no longer discern the camp of the Hebrews, and were forced to halt. But as the darkness of night deepened, the wall of cloud became a great light to the Hebrews, flooding the entire encampment with the radiance of day."

4. "As morning broke, it revealed to the multitude of Israel all that remained of their mighty foes,—the mail-clad bodies cast upon the shore. From the most terrible peril, one night had brought complete deliverance. That vast, helpless throng—bondmen unused to battle, women, children, and cattle, with the sea before them, and the mighty armies of Egypt pressing behind—had seen their path opened through the waters, and their enemies overwhelmed in the moment of expected triumph. Jehovah alone had brought them deliverance, and to him their hearts were turned in gratitude and faith. Their emotion found utterance in songs of praise. The Spirit of God rested upon Moses, and he led the people in a triumphant anthem of thanksgiving, the earliest and one of the most sublime that are known to man."

LESSON XXIII.—SABBATH, JUNE 9, 1894.

THE GOOD SAMARITAN.

Lesson Scripture, Luke 10:17-37.

17. And the seventy returned with joy, saying, Lord, even the devils are subject unto us in thy name.

18. And he said unto them, I beheld Satan fallen as lightning from heaven.

19. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall in anywise hurt you.

20. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

21. In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes; yea, Father, for so it was well pleasing in thy sight.

22. All things have been delivered unto me of my Father; and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him.

23. And turning to the disciples, he said privately, Blessed are the eyes which see the things that ye see;

24. For I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

25. And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life?

26. And he said unto him, What is written in the law? how readest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28. And he said unto him, Thou hast answered right; this do, and thou shalt live.

29. But he, desiring to justify himself, said unto Jesus, And who is my neighbor?

30. Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead.

31. And by chance a certain priest was going down that way; and when he saw him, he passed by on the other side.

32. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he was moved with compassion,

34. And came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow he took out twopence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.

36. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?

37. And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

It is not so easy to analyze a chapter that contains instruction only as it is to analyze one that consists wholly of narrative. The danger always lies in too close an analysis; that is, instead of simply noting a few general heads, allowing them to suggest to the mind all the details, the student will attempt to repeat the details. Many will, doubtless, think it easier to commit a passage to memory, so as to be able to repeat it word for word, than to get sufficient knowledge of it to be able to give a synopsis of it and an intelligent narrative of the details. But the former should not be done. You might be able to repeat an entire chapter and still really know but little about it; but it is impossible to study it as indicated and not receive much valuable knowledge. You have doubtless found that this lesson naturally divides itself as follows: The return of the seventy, thanksgiving and blessing, the lawyer's question, which led to the story of the good Samaritan.

1. With what feelings did the seventy return?
2. What did they say?
3. What did Jesus reply?
4. How much power did he say he had given them?
5. In what were they to rejoice?
6. For what did Jesus rejoice and thank God?
7. Who alone knows who the Son is?
8. How only can any man know the Father?
9. With what did Jesus say the disciples were blessed?
10. Do we share the same blessing?
11. What question did a lawyer ask Jesus?
12. Did Jesus answer the question directly?
13. To what did he refer the lawyer for an answer?
14. What scripture did the lawyer quote?
15. Then what did Jesus say?
16. What question did the lawyer then ask?
17. Why did he ask that question?
18. How did Jesus answer it?
19. Relate the story of the man that was robbed, and the good Samaritan.
20. When Jesus had finished, what question did he ask the lawyer?
21. Who did the lawyer say was neighbor to the poor man?
22. What did Jesus then say to him?

NOTES.

1. "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." And where are they hid?—In Christ, for in him are "hid all the treasures of wisdom and knowledge." Col. 2:3. Whoever, therefore, will receive Christ may know the hidden things. But it is not by human wisdom, but by faith, that Christ is to be received. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." Jer. 9:23, 24. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3. "Whosoever shall not receive the kingdom of God as a little child shall in nowise enter therein." Luke 18:17. Therefore, the things of God are revealed to all who are willing to take the wisdom of God in place of their own. The Spirit of God searches all things, even "the deep things of God," and is freely given to us to make known the things that are freely given to us of God. 1 Cor. 2:10-12. And it is given to all who ask for it. Luke 11:13.

2. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." This, and this only, is the condition of life. But who has met the conditions?—Not one, for all one's heart, soul, strength, and mind, mean

all his life, not simply a few days or years of it. If one had lived wholly for self half his life, and then it were possible to turn completely about and serve the Lord with all his mind and strength the remainder of his days, he would not have served the Lord with all his heart, soul, strength, and mind, any more than if he had half served the Lord all his days. Who, then, can be saved?—Only he who gives up his whole life, past and present, to the Lord, and takes in exchange Christ's life. The perfect life of Christ will be put in place of the sinful life that is past, and the mind of Christ in him now will be as loyal to God as it was in the person of Jesus of Nazareth. In short, the condition of eternal life is to receive it from the Lord. He who allows the life of God to manifest itself in his mortal flesh will finally have that same eternal life in his immortal flesh.

3. "Who is my neighbor?" Read the story and see. It is everybody that is in distress, everyone with whom we come in contact, everyone for whom Christ died. "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Rom. 1:14.

4. In this lesson we have an example of the quality of mercy. The Jew had no claim upon the Samaritan. The Jews had no dealings with the Samaritans (John 4:9), and so much did they despise them that the woman at the well was astonished that Jesus would ask her for a drink of water. The worst thing that the Jews could think of to say about Christ was to call him a Samaritan, and to say that he was a Samaritan was in their minds equivalent to saying that he had a devil. John 8:48. They regarded the Samaritans as dogs. The Jews, therefore, had done nothing to merit kindness at the hands of the Samaritans. Yet this Samaritan did great kindness to the Jew, who would doubtless have spit upon him if he had seen him in the same situation. It is said that the Samaritan had mercy upon the other. Therefore, mercy is the treatment of people better than they deserve. It is the showing of kindness toward those who have no just claim to any consideration. Now remember that God "delighteth in mercy." Micah 7:18. He is "plenteous in mercy." Ps. 103:8. "For as the heaven is high above the earth, so great [or powerful] is his mercy toward them that fear him." Ps. 103:11. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus." Eph. 2:4-7. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

News and Notes.

FOR THE WEEK ENDING MAY 21.

RELIGIOUS.

—Satolli says there is no occasion for the pope's interference between him and his alleged enemies in this country, and he thinks there is no foundation for the rumors that such a course is contemplated.

—More and more prominently does the subject of the division of the public school funds come before the country. It is a religious question, for it is a religious body (Roman Catholic) that makes the demand. It is clear, however, as declared by Rev. Dr. C. O. Brown (Congregationalist), of San Francisco, that the division of the fund means its destruction. As soon as one sect draws out its share, all others may do the same, and there will soon be little or nothing left for the maintenance of the public school.

—Dr. Dille, of the Central M. E. Church, San Francisco, in a recent discourse on the subject of the condemnation of parts of Myers' History by the School Board of that city, noted some ominous facts. School Superintendent Swett had marked all the passages which are under the ban of the Catholic archbishop, showing that about one-fourth of the book had been expurgated. Dr. Dille is reported to have said that "while we are not under such a government as that of Russia, still the School Board is so far subject to the pope as to permit one of the textbooks in our schools to be mutilated as effectually as the czar's censor did an article in the *Century* magazine, by George Kennan, exposing certain Siberian atrocities."

—On Sunday, the 20th inst., at St. Michael's Church, Newark, N. J., at the close of mass, as Father Murphy was about to begin his discourse, two able-bodied detectives took hold of him and led him from the church and into the parish home. He had been dismissed from the church by Bishop Wigger, and was attempting to continue in defiance of the bishop's decree.

SECULAR.

—Several failures of large business houses in Valparaiso have been announced.

—Crop reports for the State of Washington forecast the heaviest crop ever harvested in that region.

—Press dispatches announce destructive floods along the principal streams of Western New York and Pennsylvania.

—There is much uneasiness in Arkansas because of reports from all over the State that locusts are appearing in great numbers.

—The government patrol fleet, consisting of six vessels, has gone to the North Pacific sealing grounds to look out for poachers.

—In the Chicago market, on the 19th inst., wheat dropped to fifty-three cents per cental, the lowest point touched in seventy years.

—A Milwaukee dispatch of the 18th inst. reports a "worse snowstorm than any in winter" raging in Wisconsin and part of Michigan.

—The fruit growers of Yolo County, Cal., are said to be fearful of a raid by the "industrials," and are arming their Japanese and Chinese employes for defense.

—Two American pleasure steamers plying on Lake Erie are said to have been confiscated by the Canadian authorities for infringement of the Dominion fishery laws.

—Severe hailstorms are reported at Anderson, Ind., Decatur, Ill., and Port Huron, Mich., on the 17th inst. At Decatur it is said there were hailstones as large as goose eggs.

—Two children, aged 11 and 9 years, committed suicide at Vienna last week, in order to relieve their mother of the burden of their care. They jumped off a bridge into the river Danube.

—Over 100 persons, mostly students, have been arrested in Russia on account of membership in a new organization called Friends of Political Liberty. Many of them are to be sent to Siberia.

—A storm in Peru, Ind., on the night of the 17th, demolished a schoolhouse and five barns and unroofed a large flourmill. Other buildings were damaged, and fruit trees were greatly injured.

—On the 20th inst. twenty-two saloons in Fresno, Cal., were opened in defiance of the Sunday-closing ordinance, the proprietors having determined to test the constitutionality of the ordinance in the courts.

—It is said by astronomers that there is now a stormy time in the sun. Astronomer Larkin, of Galesburg, Ill., reports a "solar cyclone" 86,000 miles in length and from 22,000 to 43,000 miles in width.

—At Roubaix, France, on the 17th inst., a conflict took place between an Anarchist procession and the police, in which several persons were severely injured. Half a dozen prominent persons were arrested.

—A cyclone passed near Kunkle, Williams County, Ohio, on the 17th inst., causing the death of five persons. Two others were seriously injured, and great damage was done to vegetation in the track of the storm.

—The president of Argentina reports that the last revolution cost the government \$6,000,000. As revolutions down there are of frequent occurrence, the annual drain on the treasury on that account must be very heavy.

—The inmates of the Wisconsin State prison at Waupun have been given a change of employment from making boots and shoes to knitting woolen goods. An Ohio firm puts in the machinery, and is to take the entire production.

—Brooklyn, N. Y., had a great fire on the 13th inst., which destroyed \$1,780,000 worth of property, including the Talmage Tabernacle. The loss on the church is \$300,000, and this is the third time the congregation has been deprived of its house of worship by fire.

—An attempted stage robbery on the line between Milton and Angels, Cal., last week, resulted in the wounding of two passengers and the killing of one of the robbers. The other robber escaped. The robbers were foiled by an armed express messenger riding inside with the passengers.

—It has been discovered that an ex-clerk of the district attorney's office of New York City had hidden away over 5,000 criminal indictments against lottery men. He is now dead, and after his death it is stated that an expert burglar was employed by persons interested to open the ex-clerk's private safe and the accumulated mass of indictments were burned.

—"Industrial armies" continue to spring up in all parts of the country, and "General" Frye, whose Southern California "command" at last report was in Indiana, predicts that there will be 200,000 industrials in Washington inside of two months. He says there are thousands of organizers at work.

—Damaging floods are reported along Rush River, Minn., every bridge from source to mouth being carried away; also several mills and farmhouses. A dispatch from Hudson, Wis., notes great damage by flood in that region; and Harrisville, Mich., was the scene of a disastrous storm and flood on the 17th inst.

—Dr. McGlynn, who was deposed from his church by Archbishop Corrigan for publicly advocating the Henry George land tax theory, and was restored by order of Satolli, has again taken the rostrum. He and George recently addressed large audiences in New York, taking the ground that single tax is the only proper remedy for the growing Anarchism.

—A tramp in the city hospital of Knoxville, Tenn., recently sold a piece of property in Edgemont, S. Dakota, to a railroad company's agent for \$500, which is said to be worth \$100,000. He had bought the property some years ago for a nominal sum and paid no further attention to it, hence did not know its value. The agent had had a long hunt to find the owner.

—On the night of the 15th inst. Detective Len Harris, one of California's oldest and most successful officers, was fatally shot while attempting to arrest a man who was in the act of robbing the railroad station at Boulder Creek, Santa Cruz County. Harris was almost killed two years ago by train robbers. His last assailant has been arrested, and proves to be a Russian named Azoff.

—A band of industrials, who had been camped near Winters, Cal., started out to rid that region of Chinese and Japanese laborers. They followed down Pleasant Valley, raiding houses and driving the occupants before them, continuing on into Vaca Valley. The people of Vacaville gathered a party of armed citizens to resist the progress of the mob, and arrested eighty-seven of them.

—The Prohibition party of California has nominated Henry French, of San Jose, for governor, together with full State and Congressional tickets. The rest-day plank of the platform is as follows: "We declare for the preservation of one day in seven as a day of rest as a civil institution, without oppressing or interfering with any who observe any other day of the week as such a day of rest."

—A curious case is being tried in Buffalo, N. Y. Last January Mrs. Catherine Backus, a resident of the East Side, died, leaving \$1,000 in bank and several children. She bequeathed the whole sum in trust to be used to pay for masses for the benefit of the soul of the deceased and her husband. The children have contested the will. The attorney is raising the point that the soul of Mrs. Backus cannot receive any benefit from masses; that even if it could, a soul has no standing in a temporal court, and the trust is illegal because it is not for the benefit of any human being.

—One of the most imposing funeral occasions ever witnessed in this city was that of Captain Paisley, of the "industrial army," on Sunday, the 13th inst. Deceased had been shot by a constable at Rocklin, Placer County, and brought here for burial. The large B. Fay Mills Tabernacle was packed to overflowing. The services were conducted by Dr. Graif, of the English Lutheran Church, and the assistant pastor of the First Presbyterian Church also delivered a short address. Two ladies then spoke in eulogistic terms of the character of the deceased. There was an elaborate song service and a profusion of flowers. The corpse was borne to the grave on the shoulders of comrades, and buried beneath the stars and stripes.

—A press dispatch from Washington says: "An enterprising real-estate man here has offered to set the Coxeyites at work. He has a tract of land about three and a half miles distant from the city which he desires to have cleared of underbrush and made ready for subdivision. It is a pretty spot and much healthier than the sewer-mouth camp now occupied by the Coxeyites. The owner, Dr. P. G. Herring, offered to let the 'army' camp on the ground and to pay them \$500 if they would clear the ground. The proposition struck Coxey favorably, but Browne was unwilling to move the camp so far from the city, and the offer was rejected."

—A week ago George Decker was in jail at Yreka, Cal., and the people were talking strongly of lynching him. The finding of some human bones by a shepherd led to the suspicion that Decker had murdered his wife and child, who had disappeared from their home twenty-seven years ago. Suspicion followed suspicion, until he was accused of having murdered ten persons at different times, including a second wife. But the defense succeeded in finding the first wife and child, and the wife having been identified by old neighbors, Decker has been released, and is now congratulated by his neighbors. The woman who disappeared so long ago states that the separation was by mutual consent, and she has been twice married since that event.

Signs of the Times

OAKLAND, CAL., MONDAY, MAY 21, 1894.

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ONE of Pastor Holser's interesting "Jottings" comes just too late for this number.

THE article "Affairs at the Corners" presents a picture which will be of interest, and we hope of profit.

READ the article "Delusions of the Last Days," by Mrs. E. G. White. It is a warning which our readers cannot afford to pass.

THE series of articles on "The Perfection of the Law" closes with this number. It will be issued in tract form in the *Bible Students' Library*.

ONE correspondent who has just been reading "Andrews' History of the Sabbath," writes us in this way. After stating that he finds the book is explicit and interesting, he says: "I am surprised at the flimsiness of the arguments for Sunday keeping as a holy day. This Sabbath question to me is becoming a serious one, for it is becoming to look as though the followers of Christ had been sold out to the devil." And that is the case so far, as the Sabbath is concerned. But although sold out to Satan there is freedom in the Lord Jesus Christ and his truth, for whom the Son makes free is free indeed, and the promise of God is that "ye shall know the truth, and the truth shall make you free." The message now going to the world concerning the true Sabbath of the Lord, is that which is making free many precious souls.

Deceptions.—When a person accepts a grand truth, the first thing which Satan does is to endeavor to obscure it, or make it of none effect, by placing between that truth and its Author some great lie. It was a glorious truth which Mahomet grasped when he learned that God was one, and that idols were nothing, but that truth was made utterly worthless by the falsehood that Mahomet is his prophet. The error severed the truth from God, the Author of truth. The coming of the Lord is a precious truth, but Satan has induced many to accept of certain unscriptural doctrines, like "the return of the Jews," "Anglo-Israelite" domination, "secret rap-

ture of the saints," "age to come" and others. Beloved, be not deceived. Truth is effectual when connected with God. Separated from him by cherished error it is but an empty form.

THE "CHRISTIAN ALLIANCE" ON THE SABBATH.

THE *Christian Alliance* of some time ago, the editor of which is the Rev. A. B. Simpson, so earnest in missionary work and faith healing, had the following:—

"*The Sabbath Question.*—We receive many communications respecting the Sabbath question, and a good many of our friends have given us more scriptural references than we have time to read on this subject. We have read them all, we believe, on former occasions. Meanwhile, we would be glad to ask them a question.

"When we were in China, a few months ago, we found that the American sabbath was Monday there. Now, the question is, Which was the true Sabbath?

"And another question is, Is there any absolute time demanded or even possible, according to physical and geographical laws? Is it not simply one day in seven that the Lord requires, that day being the seventh in the Old Testament, and the first in the New?

"And yet one question more, Is this question as important as the question of the world's evangelization, and the unity of the people of God in promoting it and hastening the Lord's return, and the one eternal Sabbath for which the ages are waiting?"

There are two things in the above which may be worthy of notice, (1) the matter of the day, and (2) the importance of the question.

1. Mr. Simpson must know that no "American" sabbath was any other day anywhere else. He must also know that starting from China and traveling westward to America, he will find himself in perfect harmony with all the people in the count of the days of the week. He must know that among intelligent men there has been no question as to whether Saturday was the seventh day of the Jews, kept for long centuries both before and after Christ. He must know that the first day of the week is Sunday, and is conceded to be such by all authority of note. And Mr. Simpson must further know that there is no question as regards the identity of these days of the week in all Christendom. Sunday keepers or Sabbath keepers have no difficulty in observing the respective days in any country of the world.

The question is not one of "physical or geographical laws." Such reasoning would deny the incarnation of the Son of God and the regeneration and resurrection of man. It is a question of God's law, and that law declares that "the seventh day is the Sabbath of the Lord thy God." God rested on a definite day, blessed a definite day, set apart a definite day, and for forty years by a threefold miracle, weekly repeated, showed that no other day could be the Sabbath. Jesus Christ said that one jot or tittle could not be changed. Mr. Simpson must know all this, and know that to change the law to the first day of the week would demand the change of jots and tittles.

2. The importance of the question. The relative importance of God's commands it is not for mortals to judge. The Sabbath question when rightly understood is a very part of the gospel of Jesus Christ, and its last message to the world to prepare a people for our Lord's coming. Over and over again has the Spirit of God in both the Old and New Testaments brought this great fact before us. The Sabbath is a great test of loyalty to God, the center around which the forces which make for righteousness are gathering. The false sabbath, now shown in its true colors by both Protestants and Catholics, by its friends confessedly dependent on the powers of earth for its support, is the gathering ensign of the hosts of apostasy. It is the Sabbath of the Lord our God, the true Lord's day, or it is the Sunday of heathen tradition, Sunday sustained by human law. God is the author of the first; what of its opposite and counterfeit?

Faith does not question God's commands or Christ's example. Has God said it? That is sufficient. Eve thought the forbidden fruit was not a question of importance. Saul thought it made little

difference whether God's commands were obeyed or not. Naaman thought that the dipping in Jordan was nonsense. Nadab and Abihu concluded that strange fire was as good as the fire of God. Will the servants of Christ hide their eyes from God's Sabbaths and put no difference between the holy and profane? See Eze. 22:26-31; compare with Eze. 13:4-11.

The evangelization of the world is important, because God has commanded it, and souls are perishing. The true servants of God are burdened for it. But Satan is also at work. Buddhism, Mohammedanism, and Roman Catholicism are his agencies to press forward the work of the gospel of darkness, professedly of peace. The question is, Shall we bear God's message, or the message of darkness? Are we bearing a message for past generations, or the one God would have borne now? These questions are answered in God's word. Will not Mr. Simpson and his collaborators take the word? "Ye are my friends," says Christ, "if ye do whatsoever I have commanded you." Faith does not judge between the things of God; it rests on God's word.

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(Continued.)

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