

# Signs of the Times.

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

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## Signs of the Times

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MILTON C. WILCOX, EDITOR.

**Faith and Belief.**—Faith is one thing; belief is another. Belief may be faith, but generally it is not. Faith includes belief and much more. Faith is a living, working principle, while simple belief is the mere assent that the thing is so. Yet in common acceptance of the word belief, and the Bible idea of saving faith, there is a wide difference, in the very nature of the case.

**Belief and Its Basis.**—Belief is founded on our inner consciousness of the credibility of what is told us, or what we have been taught. The story may be false, but we may believe it to be true. The story is told us; we assent to its seeming truth. The Scriptures are said to be the word of God; belief says yes. That word declares that God by his word created the heavens and the earth by his Son; that his Son came to earth, took upon himself our nature, died and rose again to redeem and save us; that he is coming again with great power and glory. To all this, belief responds that it is so. The man believes it because it is in harmony with his own mind, it appeals to his reason, it has been taught him by those in whom he has confidence. And generally no other grounds of belief are given than those noticed above.

**Faith and Its Basis.**—Saving faith is founded on the word of God. "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. It is that living motive power, given by God to every man, which every man may exercise for himself. It is not dependent on conscious conviction or knowledge; it is not dependent on reason; it is wholly based on the word of God. It may be exercised in direct opposition to conscious conviction or knowledge, and exercised in power. God declares the fact, faith says it is so; and to the exerciser of the faith, the word of God becomes fact.

**Its Manifestation.**—Faith is manifested in submission to the word of God without ques-

tion. It may question to know what God says; it will consider what God says in order to know what he means; but it will not question as to whether God meant what he said, or said what he did not mean. If the one text upon a certain subject is not understood, the voice of our divine Master comes to us, "It is written again." If Satan would use the one text to seek to pervert wisdom, the second text, or the third, or still others, will give to him who desires to know, additional light. God's word is one; the same divine Master has attuned all parts to the same harmony. Does God command? Faith submits to do the command. Does God promise? Faith appropriates the promise and makes its power its own.

**The Power of Faith.**—The power of faith does not rest in the abstract principle, in the mere assent to fact, in the mere matter of believing God. All the power is of God; and God's power is exercised to his people through his word and Spirit. "By the word of the Lord were the heavens made." God "spake and it was." God "commanded, and it stood fast." "The words that I speak unto you," says Jesus, "they are spirit and they are life." The power of faith is the power of God's word. If that word is a command, and faith submits to do what is commanded, it has all the power of God that is in that commandment. It has so allied itself with that word, it is so brought into harmony with that word, that it has the working power of the word which God placed in that command. "If the word of God is a promise of what shall be on certain conditions, faith yields to the conditions, appropriates the promises, and thereby obtains all the power which God has stored in those promises. If it is the forgiveness of sins, faith grasps the promise by yielding to God's will, and the sins are forgiven. If it is freedom from the sorest hour of temptation, faith grasps Christ's victory stored in the assurance. The power of faith is therefore the power of the word of God, the power of Christ Jesus, the Creator.

**Helpful Witnesses.**—We do not mean to convey the idea that God gives no evidences which appeal to our consciousness or reason; for he gives many; but living faith always leads us out beyond these evidences. The purity, the unity, the adaptability of God's word to the needs of man, the fulfillment of prophecy, and many other things, are all designed of God to help us to exercise what everyone has the privilege of exercising,—living faith in his word.

**Illustrations.**—Centuries ago the children of Israel were in Egypt, a nation of slaves, ignorant, weak, and to some extent degraded, and yet holding to a few rays of the light of the knowledge of God. God sent to them and to Egypt his word by his prophet Moses. Mighty miracles were wrought, which led the children of Israel to believe in the power of God. But when the last night in Egypt came, God demanded of them exercise of faith. They were to kill the paschal lamb, and sprinkle the blood on the side posts and lintel of the door, that the destroying angel might pass over them unharmed. It was impossible for them to conclude from reason or their inner consciousness, or from precedent, that such a thing would be so, or that the blood stains would preserve them. They must yield to God on the naked authority of his word. A few hours later they stood on the shore of the Red Sea. "Go forward," is God's command. Precedent is against it; for they had none. Inner consciousness was against it, apart from faith. Reason was against it; for they would but walk to a watery grave. But there was God's word, "Go forward." All the power necessary for Israel to fulfill that word was in the word. Israel yielded to the word, the Red Sea opened, and the people of God soon sang their triumph on the other shore. Faith's fruit is certain triumph, for God's word cannot fail.

**On God's Word Alone.**—Men may speak God's word, but if received because spoken by men, faith is not the receiver. We may suppose that God has spoken a certain thing which he has not spoken, and receive it as from him; but faith does not receive it, and our belief will not save us from the consequences. The man of God must not only speak God's word in order that it may be effectual, but it must be received as from God, not from man. The word of God alone is of power, of infinite power. Man's word is as weak as the man who uttered it. However we may believe it, it will not save us. "Cursed be the man that trusteth in man, and maketh flesh his arm." "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." See Jer. 17:5-8. God's word alone, and the Incarnate Word, Christ Jesus, must be our guide, our stay, our anchor, our shield, our stronghold, our all in all. By whomever preached, test the message with the word of God. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." If the message is not the word of God, reject

it. If taught, then receive it as from the Lord and not from its bearer. Honor the messenger because of his message, and not the message because of the messenger.

#### NOT THE JEWISH SABBATH, BUT THE LORD'S SABBATH.

WE are asked to notice a little note in the *Christian Herald and Signs of Our Times* of January 3. The question is asked, "Why do Christians observe the first day as the Sabbath instead of the seventh?" and it is replied that they observe the first day in commemoration of Christ's resurrection, which was the culminating event in the inauguration of the new dispensation under which we live. It is not observed as the Jewish Sabbath, a day of absolute quiescence, but as a day of spiritual activity in Christ's cause. The Jewish Sabbath, if observed at all, should logically be observed according to Jewish law, which forbade a man carrying a pail of water to a thirsty animal, forbade him lighting a fire, and many other things. Christ rebelled against it and broke the law by healing the sick on that day, opening the eyes of the blind, and excused his disciples when they plucked the ears of corn.

The writer then goes on to say that the early Christians observed the first day of the week, calling it not the Sabbath, but the Lord's day, and quotes in proof of that Justin Martyr, just as though Justin Martyr used the term "Lord's day," whereas he used the term "Sunday." The "Teachings of the Apostles" is also brought forth as proof, and is said to be "believed to have been written about the end of the first century," whereas it is well known that it isn't believed by those well informed to have been written at any such time, especially that part which refers to the first day of the week. Now, with reference to the question above, there is nothing whatever in Scripture which would indicate, or from which we might infer, that Sunday was to be observed in commemoration of the resurrection of Christ. The reason is a wholly Roman Catholic reason. The fact of Christ's resurrection, in God's design, was to be ever kept before the world in the regenerated lives of believers in Christ. But the backslidden and worldly church brought in the pagan Sunday as a substitute, which many honest souls are observing, we wot, in ignorance of its origin.

Again, no genuine, well-informed Christian keeps the "Jewish Sabbath," nor has the Bible ever enjoined such an institution. The commandment refers to the observance of the Sabbath of the Lord our God. The "Jewish Sabbath," a term entirely unknown to the Scriptures, was the seventh day loaded down with Jewish tradition and superstition. Christ did transgress, according to Jewish standards and Jewish traditions, but Christ did not break God's law of the Sabbath, for the transgression of that law is sin (1 John 3:4), and Christ "did no sin." In fact, he expressly declares in Matt. 12:12 that the works which he did were law-ful, that is, according to the law of the Sabbath. That is just what the commandment enjoined, and Christ simply exemplified in his life the law of God. He was the living demonstration of God's law.

The editor refers to Col. 2:16, a text which refers only to the yearly and typical sabbaths; and also to conditions imposed

upon the Gentile Christians, as recorded in Acts 15:23-29, and says that the Sabbath law was not among them. It might also be said that disobedience to parents, profaning God's name, murder, and theft are not forbidden by the apostolic injunctions. He who will transgress the Sabbath because the Sabbath is not there mentioned, would also, were it not for other restraints apart from God's law, transgress other commandments. But this question and answer noted above are characteristic of many others which come under our notice, where it would seem that editors of papers were either totally ignorant of the Scriptures of truth or else designed willfully to mislead those who were making honest inquiry. As to which it is we leave the Lord to judge. We can only point our readers to God's word and the example of our Lord Jesus Christ. If they follow him, if they abide in his word, the end is everlasting life.

#### THE "CHRISTIAN" AMENDMENT.

UPON the proposed amendment to the Constitution of the United States, acknowledging God and the Christian religion, the *Christian Advocate* of March 16 has the following candid statement:—

##### An Inexpedient Proposal.

Because of our respect for a number of intelligent and godly men, we deeply regret that it is impossible for us to discern the wisdom of attempting to amend the Constitution of the United States so that the clause, "devoutly acknowledging the supreme authority and just government of almighty God in all the affairs of men and nations, grateful to him for our civil and religious liberty, and encouraged by the assurance of his word to invoke his guidance as a Christian nation, according to his appointed way, by JESUS CHRIST our Lord," shall be placed after the words, "We, the people of the United States." On the contrary, if it had any prospect of prevailing, we should feel called upon to oppose it.

Our national coins bear the motto, "In God we trust;" thirty State constitutions recognize God; the Declaration of Independence did the same; and the Supreme Court in 1892 decided that, in a broad and general sense, this is a Christian nation. To introduce the name of "JESUS CHRIST our Lord" into the Constitution of the country would be a step toward the union of Church and State, which, so long as we wish liberty of conscience, we can never advocate. We do not agree with those who would strike off from the coins, "In God we trust," nor would we maintain the possibility of thoroughly secularizing our government in its forms and phrases. But with the recognitions already mentioned, the use of the Holy Bible in courts of justice to authenticate as far as possible the testimony of witness, and the legal prohibition of business on the Christian Sabbath, we should be content.

An agitation such as this can simply arouse opposition where it is now slumberous, and lead to the unrestrained utterance of sentiments provocative of irreverence and irreligion.

But it will prevail, and the very things which the *Advocate* favors are the same in principle, though the learned editor does not evidently see it. The Supreme Court decision and the Sunday laws are both great steps in the same direction, and the "Thirty State constitutions" and some of our Sunday laws are the remains of the evil days that were, the leaven that was left, which is rapidly leavening the whole body politic. Willingness to be content with the camel's head is well enough to hold as a sentiment; the logic of its entrance is the admission of its whole body. The Sunday-law head has been welcomed; the complete Church-and-State body will certainly follow.

**The Greatest Peril.**—The greatest peril which confronts the church is its departure from God's holy word. Just as long as one holds to God's word, and God's word alone, as the only guide, error is not so dangerous, because the antidote of error is found in the word of God, and he who follows that light will at last reach that sufficiency of light which will shine away all darkness. But when the church feels that this light is emanating from her instead of from God through her, she has reached that place where she, in her own idea, becomes wise above what is written, and walks not in the light of God's word, but in the sparks of her own kindling. This rejection is shown in the higher criticism, and the rejection of the word by that means. Many who once held to the absolute authority of the Decalogue have now thrown away the whole of the Old Testament. Some have even thrown away a large part of the New. An illustration of this trend is shown in the *Occident*, of some time ago. After speaking of our Saviour's transfiguration on the mount, and the time when the disciples saw Jesus only, the editor says:—

The church of to-day is rapidly advancing to the same exalted condition above and beyond the law and the prophets, above forms and ceremonies, above creeds and confessions, when they will see no man save Jesus only; when all the vision of the soul will be filled with the presence of Christ.

Now it is absolutely impossible to separate Christ from his law and word. To turn from the law and the word, and to accept of our own conception of what Christ is or should be, literally means the rejection of the word. Certainly the Lord wants his church above creeds and confessions and men, but that is not where the modern church is drifting. Never was there a time when man was so glorified as at the present; and while creeds and confessions are crumbling, it is not God and his word which are demolishing them, but the views and theories of other men. That is, what man has built up man is tearing down. God's word and Spirit will lift above all human creed, and they will, if followed, focalize the mind and heart on the great center of the word, Jesus Christ. But to say that the church is above law and prophets and the forms which God has himself given, means the setting up of a standard which is entirely foreign to the word of God,—which is solely the conception of the human heart. God's word, and God's word alone, is the medium through which Christ will be revealed to the world.

SAYS Theodore L. Cuyler, one of the noted Brooklyn preachers: "I observe with amazement that our Baptist brethren have introduced into some of their Sunday schools a 'Boys' Brigade.' One of their ministers announces that the 'purpose of this new organization is to cultivate in the boys a love of the military life, and to develop a high Christian character.' Can it be possible that so sensible and devout a body of people as the Baptists would attempt to put the military devil into the minds of their sons as a part of their Sunday school instruction?" And it is a cause of amazement. And yet our Baptist brethren have put themselves on the side of Sunday legislation. Why not, as they have united with civil power, train their sons to uphold and defend it? "But that would not be Christian." Neither is Sunday nor Sunday laws. Evil is in it all.

## General Articles.

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

## THE MOUNTAIN AND VALLEY.

HERE, Lord, upon this mount of grace,  
Where we with wonder see  
Thy glistening robes, thy shining face,  
How good it is to be!  
Here, Lord, abide; and we will build  
Three tents for thee and thine;  
And glory, which the temple filled,  
Shall ever round us shine.

As thou transfigured didst appear,  
Low at thy feet we bowed;  
And, with a great and trembling fear,  
We entered in the cloud;  
But now thy words our fear allay;  
How well we know their tone!  
Oh, here we would forever stay,  
To see thee, Lord, alone!

But no; thou wilt not here abide;  
For soon with eager feet  
Thou goest down the mountain side,  
Thy service to complete.  
Thy loved ones need delivering grace;  
The suffering need thy care;  
And for a lost and ruined race  
Thou hast a cross to bear.

Not longer, then, will we here rest,  
But thy disciples be;  
And from this mount, with hearts refreshed,  
We now will follow thee.  
Oh, help us by thy grace within  
To bear the toil and heat;  
Thy poor to serve, the lost to win,  
And e'en our cross to meet!

A higher mount we then shall climb,  
Led thither by thy grace,  
Where, in its majesty sublime,  
Forever shines thy face.  
Not in the tents that we prepare  
Can dwell that radiance bright,  
But in that sunless city where  
Thy glory is the light.

—Selected.

## "LOOK AND LIVE."

BY MRS. E. G. WHITE.

"AND they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom; and the soul of the people was much discouraged because of the way." The Lord does not remove all the difficulties and trials and hardships from the pathway of his people. He would have them learn to put their trust in him, believing that the invisible God is their mighty helper. The children of Israel became accustomed to the presence of the pillar of cloud, that covered them as a canopy by day, and was as a pillar of fire by night. They came to look upon the cloud as a common thing. They did not appreciate the fact that they were favored with the presence of the only-begotten Son of God, who was equal with God; and, in spite of all their perversity, their murmuring and rebellion, he had done wonderful things for them in all their journeyings.

The Lord had said: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee." The one great object of

the care and guardianship of Christ was the church in the wilderness. He said of Israel: "I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee; therefore will I give men for thee, and people for thy life." Egypt was desolated with plagues and became a wasted land, in order that Israel might be freed from bondage; but the people did not appreciate the goodness and mercy and love of God. The Lord, their Redeemer, undertook to lead and guide them, but when he brought them into strait places, they were discouraged because of the way, and spake against God and Moses, saying: "Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died."

The Lord had fed them with the bread of heaven, even with angels' food; and yet they murmured against him. By his power he had held in check the wild beasts of the forests, and the reptiles of the wilderness, so that they had not hurt his people; but now he removed his restraining hand, and let the poisonous serpents do as they would have done all along the way had the Lord not restrained them. The real trouble that now came upon them served to bring them to their senses, and to awaken their paralyzed thoughts as to what course to pursue. "Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. . . . And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

Throughout the camp of Israel there were the suffering and the dying who had been wounded by the deadly sting of the serpent. But Jesus Christ spoke from the pillar of cloud, and gave directions whereby the people might be healed. The promise was made that whosoever looked upon the brazen serpent should live; and to those who looked the promise was verified. But if anyone said: "What good will it do to look? I shall certainly die under the serpent's deadly sting;" if he continued to talk of his deadly wound, and declared that his case was hopeless, and would not perform the simple act of obedience, he would die. But everyone who looked, lived.

Jesus said: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Christ is speaking to us now as certainly as he spoke to the children of Israel in the wilderness. He is the Healer of both body and soul. Our attention is now called to the Great

Physician. "Behold the Lamb of God, which taketh away the sin of the world." Just as long as we look at our sins, and talk of and deplore our wretched condition, our wounds and putrefying sores will remain. It is when we take our eyes from ourselves, and fasten them upon the uplifted Saviour, that our souls find hope and peace. The Lord speaks to us through his word, bidding us "look and live." "He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life."

There is every reason why we should be encouraged to hope for the salvation of our souls. In Jesus Christ every provision for our salvation has been made. No matter what may have been our sins and shortcomings, there is a fountain open in the house of David for all sin and uncleanness. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." This is the word of the Lord. Shall we accept it? Shall we believe on him?

David had been bitten by the fiery serpent,—he had been poisoned with the venom of sin,—yet hear the words that describe his experience after looking upon the uplifted Saviour: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. . . . I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. For this shall everyone that is godly pray unto thee in a time when thou mayest be found; surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. . . . The Lord redeemeth the souls of his servants, and none of them that trust in him shall be desolate."

## FRAGMENTS.

BY ELDER EUGENE LELAND.

WE never can do what we ought to do until we are what we ought to be.

"God wants us to exercise faith in his requirements as well as in his promises.

Look to Jesus. Satan would have us look to ourselves; but in looking to ourselves we become discouraged on account of our failures, or puffed up on account of our successes. Look to Jesus.

Children love to imitate what they see their parents do. Let us then love our enemies, bless them that curse us, do good to them that hate us, and pray for them that despitefully use us and persecute us, that we may be the children of our Father which is in heaven. That is the way he does, "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

The gospel of Christ will save the sinner, and the law will witness to that salvation; but

when the salvation of the gospel is rejected, the law will condemn the sinner, and the gospel will witness to that condemnation.

Millington, Mich.

### A GRAND PROPHETIC OUTLINE.

BY ELDER GEO. I. BUTLER.

PROPHECY is history in advance. To write the history of the future and make no mistakes is more than any created being can perform. The Father and the Son, who alone can know the end from the beginning, are competent to inspire agents to do this. Hence, the fulfillment of prophecy is one of the most convincing evidences of the inspiration of the Scriptures, and therefore an important antidote to the prevailing infidelity of the present time.

The prophecies of the Bible are of two kinds,—discursive and connected. In the former the inspired penman chronicles events which, in their fulfillment, may be wide apart, though written in close proximity. The scene presented before his mind changes rapidly, so that events are not connected with each other. But in connected prophecy events come in a series, like links in a chain, so that we may know which is to follow the other, and so we can tell the termination of the prophetic chain. Such prophecies can be more clearly and readily understood. The prophecies of Daniel and John are connected prophecies, and are among the most important in all the Bible.

In this age of scientific attainments, knowledge of a descriptive character is often conveyed at first in outline. It is introduced to the mind in its simplest form; only a few, comparatively, of the facts to be communicated are at first presented, the most important and most readily understood. Then the picture is filled out by other particulars, till all at last can be grasped by the pupil. Our geographical, astronomical, and physiological charts, and many others are so arranged. God seems to have adopted this method in foretelling the grand events of history. In the great image of Daniel 2 we have an epitome of the history of the world for ages. In succeeding chapters and in the Revelation of John, the picture is filled out with most interesting and important particulars.

Let us notice this grand prophetic outline. The scene is introduced when Babylon was at the height of its power. Nebuchadnezzar, its monarch, was in his prime, who was one of the greatest conquerors of antiquity. He had fortified and embellished the city, till it was known as one of the seven wonders of the world. Babylon was founded by Nimrod, the grandson of Noah, and this was perhaps the earliest organized kingdom after the flood. It had existed through various vicissitudes, till now it was the leading kingdom of the whole world, and none could stand before it. The king was an idolator. He had in his conquests conquered Judah and Jerusalem, and carried to Babylon Daniel and many others as captives, educating him and the most promising youths to hold important places in the government.

One night, after having been reflecting upon the future, he had a most wonderful dream, which left a deep impression upon his mind. Yet when he awoke he could not recall its particulars. His mind was greatly troubled about it. He felt he must in some way have it recalled. He at last had recourse to the wise men and astrologers, etc., who were supposed

to look into the future, but they could not help him. At last the matter was revealed to Daniel in a vision of the night, and he revealed the whole matter to the king:—

"Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king." Dan. 2: 31-36.

This was indeed a most wonderful dream, and no wonder the king was deeply interested to comprehend it. Evidently the Spirit of God was impressing his mind that it was a most important matter. And would to God that the mind of every reader might be as anxious to understand it as he was. Before considering the interpretation, let the reader take special notice of the following points: Where did the stone smite the image?—Not on its head of gold, not on the breast and arms of silver or sides of brass, nor legs of iron, *but upon its feet that were of iron and clay.* The image maintained its majestic form until the full development of the feet and toes, part of iron and part of clay. But when, without the hands of human agency, the stone by divine power alone fell from its mountain height upon the feet, the whole image was utterly disintegrated, and was swept away as the chaff before the mighty cyclone. Whatever constituted the image disappeared from view forever. We will now notice the interpretation point by point:—

"Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." Verses 37, 38.

How plain, direct, and certain is this language! The king stands for the kingdom. The head of gold was Babylon. By historians and commentators who have studied the matter thoroughly, the beginning and ending of the monarchy as brought to view in the prophecy was B.C. 606 and B.C. 538, respectively. Our space will not permit an extended notice of the historical facts connected with these great monarchies. The interested reader who desires to learn more of the particulars is referred to "Thoughts on Daniel," for sale at the Pacific Press, or Review and Herald Office, Battle Creek, Mich.

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." Verse 39.

From this language it is evident that these kingdoms were to be successive—the gold to give place to the silver, the dominion passing downward from one division to another, till at last the divided condition of the iron and clay was reached, when the grand drama should close in the utter destruction of them all.

What power was represented by the breast and arms of silver?—The power that overthrew Babylon and held it in possession. This was the kingdom of the Medes and Persians united in one government. History and Scripture both state this, and none will dispute

it. In the year B.C. 538 Cyrus the Great, at the head of the army of Medes and Persians, captured Babylon, slaying Belshazzar the king, who was holding a drunken feast. Dan 5: 30. That kingdom continued till B.C. 331.

The kingdom of brass succeeded the Medo-Persian power. Alexander the Great, as he is called in history, completed the destruction of that kingdom at that date, and none could successfully resist him. The armor of his soldiers gave them the name of the "brazen coated." The Grecian power continued till B.C. 161. See Dan. 8: 20, 21.

"And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise." Verse 40.

The student of history will not hesitate a moment in comprehending what power was this, so strong that it excelled all others that preceded it, in might and duration, nor what power subdued the Grecian kingdoms, yea, and ruled the whole known world for ages. Rome, imperial Rome, was the grand colossus which bestrode all the nations for many centuries. That was the power that summoned the whole world to be enrolled, or taxed. Luke 2: 1. The power to do that was the power that ruled the world. From 161 B.C. to A.D. 476, between six and seven centuries, Rome held sway. A Roman governor caused the Lord of glory to be put to death. The influence of Rome in the affairs of the world have been more potent than that of any other. It was the terrible iron kingdom that bruised and brake in pieces.

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." Verses 41-43.

The further removed from the point of time where the prophet stood, the more particular and specific are his statements of the events to occur. Only divine power could thus foretell them. To the end of the fourth kingdom great empires had successively ruled one after another. Now comes a change. The fourth kingdom is to be divided up into kingdoms, some stronger, some weaker, and these are to continue in this form and condition till utterly destroyed. History informs us that between the years 351 and 476 A.D. the Roman Empire was broken into fragments by the tribes of barbarians pouring in from the north upon it, till it was utterly broken up. And these became the kingdoms of modern Europe, who hold the power of the world in their hands to-day. Some are strong and some are weak; yet there they exist side by side, and no king has been sufficiently strong to unite them. Mighty warriors have tried it,—Louis XIV., of France, Charles V., of Germany, and Spain and the great Napoleon,—but still they remain in their divided state. Marriage alliances have often been made, but still they are as separate as ever. One little sentence of God's word has been more potent than all their efforts. What a striking contrast to the great empires which preceded this condition! These powers have not always remained exactly alike. Various changes have occurred. Yet there has generally been about the same number, enough to justify the common expres-



sion when naming them collectively, "The Ten Kingdoms of Modern Europe."

Where does the dominion of the world rest to-day?—In these kingdoms Great Britain, with some thirty-five or forty millions, holds vast portions of the earth under its sway, among which is India, with nearly ten times as many people. France, with about the same number, encroaches upon China, with its vast hordes of hundreds of millions, and she dare not contest her power. Thus we have been in the divided state of the dominion of the world for some fourteen centuries.

What is the next great link in the prophetic chain?

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." Verses 44, 45.

How concise, plain, and decisive are these statements, and what grand and astounding facts do they present! Earthly kingdoms give place to the kingdom of God. All worldly sway of mortal rulers, with their weakness, malice, and tyranny, their persecutions of God's people, at the one grand stroke of the divine Stone, which became the head of the corner, pass forever away from mortal view, swept out of existence. The Saviour comes to rule over the whole world, to fulfill the promise made to Abraham, and to sit on the throne of his father David forever and ever. Rom. 4: 13; Isa. 9: 6, 7; Luke 1: 32, 33.

In vain has a mystical, spiritualizing theology sought for ages to obscure this grand truth, and make it appear that the stone smote the image high up on the iron legs centuries before the feet and toes had any existence, at the first advent of Christ. The language utterly forbids such an application. Inspiration declares that the final destructive stroke fell upon the "*feet that were of iron and clay*," and utterly demolished the whole structure. The stone becomes a great mountain, and fills the whole earth. So the kingdom of God utterly destroys, supersedes, and holds entire sway over the very territory formerly ruled over by those earthly empires, which never after have a shadow of existence, while God's immortal kingdom stands to all eternity. Where are we to-day?—At the very close of the last earthly power mentioned, after its existence for fourteen centuries—on the very brink of the eternal world. Thus, in this brief synopsis of a few verses in length, the grandest events of over three thousand years of history are narrated, set before us in the clearest terms. None but the true God would do such a wonderful thing.

#### IS THIS A CATHOLIC COUNTRY?

At the opening ceremonies of the great Fair at Chicago, at the moment the President touched the button to set the machinery in motion, the spectator, looking over the immense crowds of people gathered from every State in the Union and every country on the globe, would have seen in the front ranks, in the place of honor, and most conspicuous, as apparent head and front of the vast array, a large banner on which was a cross! This

statement may appear unbelievable, but an artist has photographed the scene at the moment, and his pictures cannot falsify.

And, true to that initiative, the Catholic Church leads. It had 40,000 feet of the best building for its church exhibit—a space into which all that assigned to all the Protestant churches might have been placed and scarcely noticed. The American pope led in the religious congress, with bizarre eloquence about the Bible and the Constitution—the Bible, which is forbidden to all but priests, and the Constitution, which the Catholic Church has anathematized, and daily treads underfoot. Think of it! Catholicism, which has, since its beginning, persecuted near unto death, with fiendish hate, free thought and free speech, standing up before the assembled world, and shouting itself hoarse for liberty and constitutional rights! Why, it scorns liberty, hates freedom, and knows no rights but such as God has given its priesthood!—*Selected.*

#### JOTTINGS FROM EUROPE.

[From our own correspondent.]

SUNDAY laws "will not down" in Europe. Efforts are constantly being made to fill up all the little breaches in the Sunday-law hedge. This question has again occupied the attention of the German Reichstag, and is receiving local attention in Switzerland. The Basel committee of the international organization to secure better observance of Sunday is ever active. On New Year's day they placed a circular in every house, not so much to wish the people a Happy New Year as blessed Sundays in the whole year; then the circular went on to show that the character of the year depended on the character of Sunday, or manner in which this day was observed. The sentiment that all stands or falls with Sunday is being worked up quite extensively.

At present quite a lively discussion is going on in the canton of Zürich, over the change in the Sunday law regulating work in factories. A national law forbidding work in factories on Sundays gives the cantons the right to forbid work on other holidays, to eight per year in number. The proposed law in Zürich is to make Christmas, New Year's day, Good Friday, Ascension day, etc., to the number of seven public holidays, on which no work will be allowed.

While the discussion is on, the friends of true religious liberty endeavor to show the true meaning of such laws by journal notices and tracts. Soon it will be submitted to the people, whose vote accepts or rejects the measure.

Among the leading telegrams of the day are notices of the discussion by the Austrian law-making assembly of a bill to introduce civil marriage. As generally known, there is little religious liberty in Austria, Rome having full sway. In Hungary effort has been made to introduce civil marriage, and it meets, as might be expected, lively opposition. It will probably succeed, and a similar law will soon follow in Austria. It is a question of vital importance to Rome, for the control of marriages placed great power in the hands of the priests, a power which they will not yield without a desperate struggle; and should it be wrested from them, they will not yield, but continue to cry out against it as an unwarranted encroachment into the sacred domain of the church.

The discussion is being carried on in the Assembly at Buda-Pesth; it was continued all last week, some forty-six members taking part. Some of the speeches were brilliant, one of them being considered a masterpiece. The discussion continues this week, and doubtless the question will have been decided before this reaches its readers. The question naturally opens up the whole question of the relation between Church and State, and of religious liberty; hence it is a broad theme, and will call out the best efforts of all parties. Some urge that liberals of every shade and color should unite on this matter, to settle with emphasis this question of relation between Church and State.

It is cheering to every lover of liberty to see such questions discussed in one of the strongest Catholic countries. Whether religious liberty will ever be granted by "the powers that be" in Austria, or not, is a question, and a very doubtful one, for, according to prophecy, we know that in the last days intolerance will increase. But it matters very little, so long as the King of kings grants full liberty to all. In reality, there is no religious liberty aside from the liberty he grants; and if he makes us free, we are "free indeed," though living under the worst intolerance that the powers of darkness can invent. And such religious liberty may be enjoyed in Austria, and we trust will be enjoyed by many under the sound of the Third Angel's Message.

To-day my route lay through the Tyrolean Alps, far famed for their beauty. While speaking with a fellow passenger about the religion of the country, I took occasion to inquire if there were any Protestants in her vicinity. On learning that there were, I asked to what class they belonged, Lutherans or some other. She did not seem to know that there were different classes, and the only description she could give of them was that, while they believed in their God, they did not believe in their woman (meaning the Virgin Mary).

In this vicinity Sunday laws are not called for. The matter rests undisputedly in the hands of the priests, and that is all they ask for. If people go to hear mass, that seems to settle all else; they can do as they please the remainder of the day. In a press of work all that is necessary is to ask the priest, and he gives them permission to work. This reveals much of the character of the Papacy. Should the people work without asking the permission of the priest, it would be wrong; with his permission it is right. Thus the wrong does not consist in the action itself, but in not submitting to the priest. And this exaltation of man is precisely what the Bible charges against the Papacy,—it is the working out of the mystery of iniquity. We rejoice to know that the time is near when this whole system of deception and iniquity will come to an end forever, for "then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." But before that day comes, may many of these souls in papal darkness find the glorious light and liberty of the gospel.

H. P. HOLSER.

Salzburg, Austria, February 27.

AFFLICTION is a school of virtue; it corrects levity and interrupts the confidence of sinning.—*Atterbury.*

## THE LORD'S PRAYER. NO. 2.

BY ELDER R. A. UNDERWOOD.

WE have already seen that when an individual is converted, or receives divine transformation from darkness to light, from the power of Satan to the power of God, then the kingdom of God *is come* to that individual. The condition of a person under the two kingdoms (Satan's and God's) is expressed by the apostle as follows: "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:21.

We all have experienced the reign of sin over the soul. How needful, and yet how blessed, that we can pray in faith, "Thy kingdom come," that righteousness might reign in us. Then with perfect submission we can ask, "Thy will be done in earth—

AS IT IS IN HEAVEN."

Here the same mistake is often made by many supposing that this could not be answered until the earth should be renewed from the curse, and none but the righteous inhabit it, in the ages of eternity to come. The gospel is the power of God unto salvation to everyone that believeth. Rom. 1:16. Man needs present deliverance from sin as well as in the world to come.

It is man's work to *yield* his will in perfect submission to the will of God, and it is God's work to furnish the grace and power to *do* the will of God in the earth even as it is done in heaven. Some think this cannot be done by man in this life. We inquire, What is the will of God? and how is it done by the angels in heaven? These are questions easily settled by the word of God, and will help us to a better understanding of the meaning of the Lord's prayer. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will of my Father which is in heaven.*" Matt. 7:21. To one class will be said, "Depart from me, ye that work iniquity [or violate the law]." Verse 23. But he that is a *doer* of the words of Christ is likened to a wise man that builded upon a rock. That man is blessed in his deed. Verse 24; James 1:25; Rev. 22:14.

From earth, where few are doers of the will of God, with one boundless leap we enter heaven, to learn *how* the will of God is done there. "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that *do his commandments, hearkening unto the voice of his word.* Bless ye the Lord, all ye his hosts; ye ministers of his, that *do his pleasure.*" Ps. 103:19-21.

It will be noticed from the above that the angels not only do the commandments but are in the attitude of *hearkening* to the voice of his word. When God speaks, they at once obey. Take one instance of the many to illustrate this. In Daniel, chapters 8 and 9, Christ called to his special angel to send him to earth with a message of instruction for Daniel. Christ said: "Gabriel, make this man [Daniel] to understand the vision. . . . Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, . . . informed me, and talked with me, and said, . . . At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou

art greatly beloved; therefore understand the matter, and consider the vision."

There was no parleying or quibbling over the plain command to *go* and make Daniel understand the vision. He says, "The commandment came forth, and I *am come.*" When God's word speaks to us, it matters not on what subject, and it matters not how much it may conflict with *our ideas*, it is enough, we should obey *at once*; and we *will* if our will is fully yielded to the will of Christ. If the will is fully surrendered to Christ, then the Spirit of Christ enters our hearts. Of him it is written: "Then said I, Lo, I come; in the volume of the book it is written of me, I *delight* to do *thy will*, O my God; yea, thy law is within my heart." Ps. 40:7, 8. "Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. Christ in us and his Spirit controlling us makes it easy to obey the law, or will, of God. It is clear that this is what is comprehended in the petition, "Thy will be done in earth as it is in heaven." It can mean nothing else but perfect *surrender and obedience* to God now and all the time.

"But," says one, "I am so liable to sin." Yes, we all are, but Christ knows all about our liability to sin better than we do, and has provided the power to keep us from sin. There is an abundance of power to keep us. We must simply connect it by faith, and then hold *it by faith*. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:5. The only way that we can *receive* Christ and his power is by faith; well, then, that is the *only* way we can keep them. "As ye have therefore received Christ Jesus the Lord, so [in the same way] walk ye in him." Col. 2:6. Notice a few texts of Scripture, which need no comment:—

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48.

"Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed [Christ] remaineth in him; and he cannot sin, because he is born of God." 1 John 3:7-9.

"Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world." "This is the victory that overcometh the world, even our faith." 1 John 4:4; 5:4.

Thus it is that the great apostle writes in his closing words to the Corinthians:—

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." 2 Cor. 13:11.

This is what the gospel has always been able to do for men when by faith they would appropriate its power. Moses exhorts the Israelites concerning the law, which is the expressed will of God, embodying the same thought expressed by Christ in the Lord's prayer, in these words:—

"Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the doorposts of thine house, and upon thy gates; that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, *as the days of heaven upon the earth.*" Deut. 11:18-21.

John saw a people of whom he said, "Here

is the patience of the saints; here are they that keep [not trying to keep] the commandments of God, and the faith of Jesus." Rev. 14:12. When this can be said of an individual or individuals, then is fulfilled *in them* the answer to the prayer, "Thy will be done in earth as it is in heaven," and their days are "as the days of heaven upon the earth." This the gospel is able to do for men; yes, to save to the uttermost all that come unto God through Jesus Christ with an abiding faith.

For the provisions of such a wonderful present salvation, let every son and daughter of the Almighty give glory and honor, due unto him that hath washed us and redeemed us by his own blood, and will present us without fault unto God at his second coming.

(To be continued.)

## A UNIVERSAL CHURCH.

DURING the sessions of the World's Parliament of Religions in Chicago last autumn, it was said that its outcome might be the establishment of a new church, the platform of which would consist of two planks, namely, "All religions are true," and "All religions are false." The report was regarded as a hoax at the time, but the New York Tribune learns that there is some truth in the report. About three months ago a circular letter was issued by the Rev. Dr. H. W. Thomas, of the People's Church, Chicago; the Rev. Dr. W. S. Crowe, a Universalist clergyman of Newark, N. J.; Dr. Emil G. Hirsch, a prominent Jewish rabbi, and the Rev. Jenkin Lloyd Jones, a well-known Unitarian clergyman, calling for a conference to organize a universal church. The conference was held, and as a result of its deliberations a non-Christian, creedless church is to be started in Chicago within a few days. Mr. Jones defines the object of the movement very much as follows:—

Let us step out and onto a platform upon which neither Christianity, Buddhism, Brahmanism, nor agnosticism has any preëmption. On that broad plain of humanity let us build a temple of universal religion, dedicated to the inquiring spirit of progress, to the helpful services of love. Some such church as this already exists. It exists all over the world, where commerce and science, letters and philanthropy, have gone to break down the conceits of creed and the pretensions of sects. We believe that in the so-called liberal forces of America—the Unitarian, Universalist, Reformed Jewish, Ethical Culture, and independent movements—there is found the material for the great prophetic free church of America, democratic, progressive, helpful; a church where heresy hunters will be absolutely impossible, because the spirit which makes heretics will be the central inspiration of its life—the spirit of inquiry, the spirit of individual responsibility in matters of thought.—*Literary Digest.*

## FORGIVENESS.

BY MRS. M. LOWRY.

HOW GREAT the consolation to know that we have a Saviour so full of love and pity that he will forgive us for our past transgressions, whatever they may be! He says though our sins are as scarlet, he can make them as white as snow; and though they be red like crimson, he will make them as wool. Yes, his loving-kindness goes still further—he says he will put them as far from us as the east is from the west, and remember them no more.

Oh, such love, such wonderful love! There are none so deeply stained with pollution that he will not gladly accept them, if they will only come to him. This forgiveness knows no limit. Though we sin seventy times seven,

he is ready to pardon, yea, more willing to forgive than we are to be forgiven.

But forgiveness is not to be practiced by God alone; it is enjoined upon Christians. We are commanded when we pray to forgive if we have aught against anyone, that our Father which is in heaven may also forgive us of our trespasses; but if we do not forgive, neither will he forgive us. If slander be hurled to crush our hopes, we must remember that to err is human, leave the slanderer with God, and freely forgive.

We should look at the example of Christ. While suffering on the cross, nailed there by the hands of his enemies, in his great mercy he prays, "Father, forgive them; for they know not what they do." As he was then so is he now: he has power to save and willingness to forgive.

God grant that we may banish every revengeful thought. The spirit of revenge is the spirit of the devil. The spirit of forgiveness is the Spirit of Christ and the Spirit of God's law, the operations of which God ever blesses.

#### UNION OF CHURCH AND STATE.

NATIONAL REFORMERS persistently contend that their proposed amendment to the Constitution acknowledging God as ruler and his word as law, will not if passed unite Church and State. Dr. H. H. George, one of their leading representatives, and secretary of the American Sabbath Union, said at the hearing in Washington, March 6, before the Judiciary Committees of the House and Senate, that the adoption of the amendment is the only thing that will separate Church and State, and that in its adoption the "Church will have its own sphere, and the State its own sphere." But this has been the theory of the Papacy from the time of the corrupt bargain between the Romish bishops and Constantine. The same arguments were used there that are now used by National Reformers. This is well set forth in the "Two Republics" (pp. 496-498), by A. T. Jones, which we give below:—

"When the alliance was made between the bishops and Constantine, it was proposed that the jurisdiction of the civil and ecclesiastical authorities should remain separate, as being two arms of the same responsible body. This was shown in the saying of Constantine in which he represented himself as a 'bishop of externals' of the church, that which pertained more definitely to its connection with civil society and conduct; while the regular bishops were bishops of the internal, or those things pertaining to the sacraments, ordination, etc. 'Constantine . . . was the first representative of the imposing idea of a Christian theocracy, or of a system of policy which assumes all subjects to be Christians, connects civil and religious rights, and regards Church and State as the two arms of one and the same divine government on earth.' This idea was more fully developed by his successors, it animated the whole Middle Age, and is yet working under various forms in these latest times."—Schaff.\*

"To those who conceived it, this theory might have appeared well enough, and simply in theory it might have been imagined that it could be made to work; but when it came to be put into practice, the all-important question was, Where was the line which defined the exact limits between the jurisdiction of

the magistrate and that of the bishop? between the authority of the Church and that of the State? The State was not a theocracy. The government was held to be moral, a government of God; the Bible, the supreme code of morals, was the code of the government, there was no such thing as a civil government—all was moral. But the subject of morals is involved in every action, yea, in every *thought* of man. The State then being allowed to be moral, it was inevitable that the church, being the arbiter of morals and the dispenser and interpreter of the code regulating moral action, would interpose in all questions of human conduct, and spread her dominion over the whole field of human action.

"In ecclesiastical affairs, strictly so called, the supremacy of the Christian magistracy, it has been said, was admitted. They were the legislators of discipline, order, and doctrine. The festivals, the fasts, the usages, and canons of the church, the government of the clergy, were in their exclusive power. The decrees of particular synods and councils possessed undisputed authority, as far as their sphere extended. General councils were held binding on the whole church. But it was far more easy to define that which did belong to the province of the church than that which did not. Religion asserts its authority, and endeavors to extend its influence over the whole sphere of moral action, which is, in fact, over the whole of human life, its habits, manners, conduct.

"Christianity, as the most profound moral religion, exacted the most complete and universal obedience; and, as the acknowledged teachers and guardians of Christianity, the clergy continued to draw within their sphere every part of human life in which man is actuated by moral or religious motives. The moral authority, therefore, of the religion, and consequently of the clergy, might appear legitimately to extend over every transaction of life, from the legislature of the sovereign, which ought, in a Christian king, to be guided by Christian motive, to the domestic duties of the peasant, which ought to be fulfilled on the principle of Christian love. . . .

"But there was another prolific source of difference. The clergy, in one sense, from being the representative body, had begun to consider themselves the church; but, in another and more legitimate sense, the State, when Christian, as comprehending all the Christians of the empire, became the Church. Which was the legislative body,—the whole community of Christians? or the Christian aristocracy, who were in one sense the admitted rulers?—*Milman*.\*

"To overstep every limit and break down every barrier that seemed in theory to be set between the civil and ecclesiastical powers, was the only consequence that could result from such a union. And when it was attempted to put the theory into practice, every step taken in any direction only served to demonstrate that which the history everywhere shows, that the apparent identification of the State and Church by the adoption of Christianity as the religion of the empire, altogether confounded the limits of ecclesiastical and temporal jurisdiction. —*Milman*.†

"The State, as a body distinct from the Church, was gone. As a distinct system of law and government the State was destroyed, and its machinery existed only as the tool of the Church to accomplish her arbitrary will and to enforce her despotic decrees."

Now National Reformers doubtless believe all they say. They do not see that the end of their logic means a repetition of the Dark Ages, but it does nevertheless. The logic of the facts of history has demonstrated it, so that he who desires to know may know.

"SURELY light is reflective, like the light of heaven, and every countenance bright with smiles and glowing with innocent enjoyment is a mirror transmitting to others the rays of a supreme and ever smiling benevolence."

#### THE DEVIL'S MISSION OF AMUSEMENT.

[The following is from a tract by Rev. Archibald C. Brown, of East London (England) Tabernacle, published by Fleming H. Revell Co., New York.]

BUT again. PROVIDING AMUSEMENT FOR THE PEOPLE IS IN DIRECT ANTAGONISM TO THE TEACHING AND LIFE OF CHRIST AND ALL HIS APOSTLES. What is to be the attitude of the church towards the world, according to our Lord's teaching?—Strict separation and uncompromising hostility. While no hint ever passed his lips of winning the world by pleasing it, or accommodating methods to its taste, his demand for unworldliness was constant and emphatic. He sets forth in one short sentence what he would have his disciples to be: "Ye are the salt of the earth." Yes, the salt, not the sugar candy, nor a "lump of delight"—something the world will be more inclined to spit out than swallow with a smile—something more calculated to bring water to the eye than laughter to the lip.

Short and sharp is the utterance: "Let the dead bury their dead; but go thou and preach the kingdom of God." "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." "My kingdom is not of this world."

These passages are hard to reconcile with the modern idea of the church providing recreation for those who have no taste for more serious things—in other words, of *conciliating the world*. If they teach anything at all, it is that fidelity to Christ will bring down the world's wrath, and that Christ intended his disciples to share with him the world's scorn and rejection. How did Jesus act? What were the methods of the only perfectly "Faithful Witness" the Father has ever had.

As none will question that he is to be the worker's model, let us gaze upon him. How significant the introductory account given by Mark: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." And again, in the same chapter, I find him saying, in answer to the announcement of his disciples that all men were seeking for him, "Let us go into the next towns, that I may preach there also, for therefore came I forth." Matthew tells us, "And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities." In answer to John's question, "Art thou he that should come?" he replies, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." There is no item in the catalogue after this sort: "And the careless are amused, and the perishing are provided with innocent recreation."

We are not left in doubt as to the matter of his preaching, for when "many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door, he preached the word unto them." There was no change of method adopted by

\*"History of the Christian Church," vol. 3, sec. 2, par. 3.

\*"History of Christianity," book 4, chap. 1, par. 53-56.

†"History of Latin Christianity," book 2, chap. 8, par. 40.

the Lord during his course of ministry, no learning by experience of a better plan. His first word of command to his evangelists was, "As ye go, preach." His last, "Preach the gospel to every creature." Not an evangelist suggests that at any time during his ministry he turned aside from preaching to entertain, and so attract the people. He was in awful earnestness; and his ministry was like him. Had he been less uncompromising, and introduced more of the "bright and pleasant" element into his mission, he would have been more popular.

Yet, when many of his disciples went back because of the searching nature of his preaching, I do not find there was any attempt to increase a diminished congregation by resorting to something more pleasant to the flesh. I do not hear him saying: "We must keep up the gatherings anyway; so run after those friends, Peter, and tell them we will have a different style of service to-morrow, something very short and attractive, with little, if any, preaching. To-day was a service for God, but to-morrow we will have a pleasant evening for the people. Tell them they will be sure to enjoy it, and have a happy hour. Be quick, Peter; we must get the people somehow, if not by gospel, then by nonsense." No, this was not how he argued. Gazing in sorrow on those who could not bear the word, he simply turns to the twelve and asks, "Will ye also go away?"

Jesus pitied sinners, pleaded with them, sighed over them, warned them, and wept over them, but never sought to amuse them. When the evening shadows of his consecrated life were deepening into the night of death, he reviewed his holy ministry, and found comfort and sweet solace in the thought, "I have given them thy word." As with the Master, so with his apostles, their teaching is the echo of his. In vain will the epistles be searched to discover any trace of a gospel of amusement. The same call for separation from the world rings in every one. "Be not conformed to this world; but be ye transformed," is the word of command in the Romans. "Come out from among them, and be ye separate, and touch not the unclean thing," is the trumpet call in the Corinthians. In other words, it is, Come out, keep out, keep clean out, for "what communion hath light with darkness? and what concord hath Christ with Belial?"

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Here is the true relationship between the church and the world, according to the Epistle to the Galatians. "Be not ye therefore partakers with them." "Have no fellowship with the unfruitful works of darkness, but rather reprove them," is the attitude enjoined in Ephesians. "Sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life," is the word in Philippians. "Dead with Christ from the elements of the world," says the Epistle to the Colossians. "Abstain from every form of evil" (Revised Version), is the demand in Thessalonians.

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use," is the word to Timothy. "Let us go forth therefore unto him without the camp, bearing his reproach," is the summons of the Scriptures. James, with holy severity, declares that

"the friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God." Peter writes: "Not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of living" (Revised Version). John writes a whole epistle, the gist of which is: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doth the will of God abideth forever."

Here are the teachings of the apostles concerning the relationship of the church and the world. And yet in the face of them what do we see and hear?—A friendly compromise between the two, and an insane effort to work in partnership for the good of the people. God help us, and dispel the strong delusion.

(To be continued.)

### THE GREAT ENGLISH "PROTESTANT" CHURCH.

OF course it is known by all intelligent students of the religious drift that the growing tendency of the Church of England is High Church-ward, which is the same as Romeward. An illustration of the teaching of many of the clergy of that church is found in the following, from the *London Christian World* of January 18, 1894:—

#### "OUR PROTESTANT (!) CHURCH."

A few extracts from two recently published Anglican works will serve to give an idea of the teaching for children and adults now current in our "Protestant" church. The first are from an anonymous little book called "Hosanna! A Mass Book for Children," with a preface by Rev. R. A. J. Suckling. Children are told that the book "will help you to love the Lord, and to worship Him in the Holy Mass." "Remember, Christian child," it says, "the Church is holy. The Altar is holy. The Priest is holy. The Mass is holy." The children are bidden at various places to "carefully make the Sign of the Cross, first on your forehead, then on your lips, and then on your breast." Before the elements are consecrated they are to say:—

O Blessed Lord Jesus, Thou art coming from heaven to be with us in this church. The Priest is going to make this Bread to be Thy Body, and this Wine to be Thy Blood. Very soon Thou wilt be here.

After the consecration they are to say:—

Hail! true Body of Jesus, offered for me upon the Cross. Thou art here, and I adore Thee.

There are some "Simple Thoughts about Christian Seasons." At Christmas they are told that "the same Jesus who was born in a stable and laid in a manger comes to us in the Mass and rests upon the altar." They should "try to go to Mass as often as you can in Lent." The last two weeks of Lent are the saddest time of all the year. When we go to church on Passion Sunday, we see the crucifixes and pictures covered with veils, and the singing is slow and quiet, and everything looks sad and mournful.

The children are enlightened as to the mystical significance of each article of the priest's attire.

The second of these publications is entitled "The Catholic Religion: a Manual of Instruction for Members of the English Church," by

Rev. Vernon Staley, of Clewer, with a preface by Canon Carter (Mowbray & Co.), an elaborate compilation of some 350 pages. It informs us that

at present the Eastern, the Roman, and the Anglican portions of the Church, make up the Catholic body, the Universal Church.

Concerning the Mass the strong language of the thirty-first Article, to the effect that the sacrifices of masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, were blasphemous fables and dangerous deceits, is thus travestied:—

The very strength of the expressions used of "the sacrifices of the masses," Dr. Pusey says, shows that what the article speaks of is not the sacrifice of the mass, but the habit of trusting to the purchase of masses when dying, to the neglect of a holy life.

The interpretation is a significant comment on the value of creeds as a preservative of Protestant or any other faith. The book urges confession, and gives a list of sins to be dealt with at the confessional, amongst which are:—

Gone to places of worship not belonging to the church.

Preferred my own opinion to the teaching of the Church.

Omitted to use confession when I knew I needed it.

Been unwilling to learn from the clergy what was needful for my soul.

Of baptism we are told:—

It is reasonable to baptize infants, for they cannot too soon be transferred from a natural state to a state of grace.

The effects of baptism are said to be threefold:—

1. It remits all sin, original and actual.
2. It bestows sanctifying grace, and endows the soul with the heavenly virtues of faith, hope, and charity.
3. It makes the recipient a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.

In the directions for the reception of the Lord's Supper, the recipient, in taking the bread, is to

receive It [capital I] from your palm with your mouth, taking care not to leave a particle on your hand, or to let one crumb fall to the ground.

The doctrine of the Real Presence could hardly have been more ingeniously expressed.

These are samples of the latest authoritative teaching of the Church established by law for the maintenance of the Protestant religion.

A LEADING German authority on the use of artillery in war lays down a maxim which may wisely be borne in mind by every preacher: The artillery must in the first place *hit*, in the second place *hit*, and in the third place *hit*. A sermon that hits nobody and fits nobody is mere wasted breath. The old militia command, abbreviated, is a good one for the preacher to have in thought: Load!—Aim!—Fire!—*Central Christian Advocate*.

A GOOD friend is too severely won to be lightly set aside. We should hold him and cherish him, willing to receive his criticism as well as his praise, and eager to turn both to our profit.—*Boston Budget*.

THE desire of power in excess caused the angels to fall; the desire of knowledge in excess, man; but in love there is no excess, neither can man nor angel come in danger by it.—*Lord Bacon*.

"WHAT harm is there in a good word? It costs nothing."



## 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.*

### THINGS THAT NEVER DIE.

The pure, the bright, the beautiful,  
That stirred our hearts in youth,  
The impulse of a wordless prayer,  
The dream of love and truth,  
The longing after something lost,  
The spirit's yearning cry,  
The striving after better hopes—  
These things shall never die.

The timid hand stretched forth to aid  
The brother in his need,  
The kindly word in grief's dark hour,  
That proves a friend indeed,  
The plea for mercy, softly breathed,  
When justice threatens nigh,  
The sorrowings of a contrite heart—  
These things shall never die.

Let nothing pass, for every hand  
Must find some work to do;  
Lose not a chance to waken love;  
Be firm, and just, and true;  
So shall a light that cannot fade  
Beam on thee from on high,  
And angels' voices say to thee,  
"These things can never die."

—*Dawn of the Morning.*

### GLADNESS AS A MEDICINE.

BY C. G. HUBBARD, M.D.

"A CHEERFUL mind is a continual feast," sang some poet, or, if the above is not an exact quotation, it ought to be. It is worry rather than work that kills so many with nervous diseases. The brain or the physical system can perform herculean tasks and still maintain its integrity unimpaired if cheerfulness be a habit of the mind and appropriate rest and food be furnished at regular intervals. But this is not the case with the American business man in this age, when colossal fortunes are rapidly acquired, where one busy brain controls millions invested in ceaseless industries. From early dawn until late at night there is a whirl of excitement; thousands of dollars of gain or loss often hang upon a moment's decision. The strain upon the mind is constant, and the tension is great. Insufficient time is given to the meals. The sleep is broken with troublesome dreams, in which are mingled the intricacies of business perplexities, until the night is as burdensome as is the day. Scarcely a thought enters the mind but the all-absorbing idea of the race for wealth. Life is one continual scramble to get ahead. To such a person a hearty, good laugh would be as a refreshing shower upon the parched earth.

The ancients said that the liver turned over when one laughed. This may not be anatomically correct, but the liver circulation is quickened, the respirations are deeper and more profound, and the man feels warmer and better. Mirth promotes digestion, while gloom and depression of spirits will produce dyspepsia. He who is habitually joyful and happy will generally possess good health. Some philosopher has said that he would always trust anyone who whistled while working.

Cheerfulness and gladness are not only of value in preserving health but they are of equal service as a remedy in disease. The medical attendant or nurse who neglects this element of treatment will often fail of success. No one should be permitted in a sick room who is gloomy or despondent or filled with vague forebodings. Every attendant

upon an invalid should not only be hopeful but cheerful. Many a disease can be laughed out of existence. Let it not be understood that nurses should be always giggling and grinning, but a cheery, happy spirit, with occasional mirth, is a welcome guest in a sick room. How often is it seen that a child too full of life and happiness for repression, bursting into a sick room like a summer's breeze, will drive away the blue devils of the sick and send a new life coursing through the veins. But let there be no misunderstanding. There are appropriate times and seasons. As no one should ever dance upon a coffin or rush with a shout through a cemetery, so there are sick rooms of too serious a nature for the introduction of mirth. It would be both dangerous and inappropriate. The actual presence or the near approach of death should not be greeted with levity. There is but little danger of this violation of propriety, but no sickness, of however serious an import, need fear a cheerful spirit among its attendants.

But how is this desirable frame of mind to be acquired?—Not alone by prosperous circumstances, for happiness is not incompatible with poverty. Not by stoical indifference, for stoics are not happy. Not by running after it, for happiness is a shy maiden, and comes not at the beck or bidding of anyone. How, then, can happiness become an habitual frame of mind? The following recipe is taken from an old and reliable authority, and can be depended on as infallible. Take equal parts of saving faith, assurance of God's love, peace of conscience, and increase of grace. Mix them thoroughly with a sufficient quantity of the tears of repentance and the sword of the Spirit. The dose is to be taken with preparation and prayer. It is very important that the ingredients be pure and genuine.—*Christian at Work.*

### HOLDING OUT A HAND.

BY SIDNEY DAYRE.

"ALL aboard!"

Phil stepped quickly into the sleeping car, a lump in his throat, a pain at his heart, and tears so near his eyes as to require the aid of all the dignity of his fifteen years of stalwart boyhood to keep back. But a defiant look and a gruff voice, in answer to a question put him were great helps, and before many miles of the road had been passed, he found himself able to compare the sad features with the glad features of this first leaving home.

It was parting with mother and all the rest—that was enough to say for one side of the matter. The heartache must be accepted; it could not be ignored or made light of.

But, on the other hand, even mother could feel thankful for this grand chance for him. A well-off uncle had sent him an invitation to come to his home in a distant city and attend a first-class school; had even sent him his railroad ticket. So for weeks past mother and all the others had been putting forth their best effort and self-denial in order to give Phil what he appreciatingly called a "good send-off," in other words, such an outfit as might do honor to his new surroundings.

"I can only give you a dollar, my dear boy," mother had said to him as he was leaving. "I wish it were more."  
"Ho! what do I want of any money, mother, when I have my ticket and enough lunch to last?"

"Well, I always think a person ought to have a little over in case of an emergency," said mother; and the dollar, looking very large to both of them, went into Phil's pocket-book, which was carefully placed in his inside vest pocket.

He hoped to keep that dollar unchanged for a long time. Nothing could induce him

to spend a cent of it for anything not strictly necessary. No, indeed! That troublesome feeling just behind his eyes came again as the boy recalled the sacrifices which had been made for him at home. This time he overcame it by a more critical look about him.

"Stylish way of traveling, I should say. Wish mother and all of them were along. Three days and three nights whizzing along like this. Wonder if I shall get tired of it."

The swift motion was so exhilarating, the accommodations so luxurious, and the various experiences belonging to travel so novel, that the tiring of it seemed unlikely.

But at the close of the second day the country boy began to feel the unusual confinement a heavy tax upon his powers of endurance. Every nerve in his active young limbs seemed rising in protest against a continuance of this state of things. Phil felt a wild impulse to run a race, scream, shout, leap, wrestle—anything which would set the stagnant blood stirring in his veins.

During a stop at a station he wandered restlessly into the next car. It was a day car, crowded, and he could easily perceive far less comfortable than the one in which he traveled.

"Haven't you a seat?" he asked a boy of about his own age who was standing up. He appeared to belong to a family party, the mother and a little girl upon one seat, the one turned toward it being occupied only by a smaller child who appeared ill.

"No," answered the boy. "Little Kittie's sick, and she must lie down."

"Been traveling long?"

"Long enough to get pretty tired," said the boy with a sigh. "But it's hardest on mother."

The bell rang, and Phil, in faithful remembrance of his mother's many anxious cautions, hastily returned to his car. But he could not get the weary faces out of his mind. The pale woman slightly recalled his mother. If she was taking a long journey, not at the cost of a liberal friend, as Uncle George had shown himself (taking such kindly thought to see that Phil occupied a sleeping car), it would be very unlikely that she would go to the extra expense. But how hard such nights must be!

And that boy! Phil determined that at the next station he would ask him to sit with him for a while. But while he waited for the next stoppage, another thought came to him: why shouldn't he ask the mother to come with that poor little mite and occupy his berth?

The idea was not a pleasant one. Phil felt so restless that he had intended to have his berth made up early, in order that he might sleep away the more of the weary hours. But if he, a great strong boy, were tired, what must that woman be? He felt half ashamed of the comfort he was enjoying.

"A chap like me ought to be willing to rough it a little," he said to himself, as, an hour or two later, he made his way to the other car, and proposed the change of accommodations. At first the woman would not hear of it.

"I wouldn't think of robbing you of your rest," she protested. "And if I could, I don't believe it would be allowed that I should go there."

"That berth's hired for me," said Phil, "and it's likely I have a right to put whom I like in my place."

He insisted till he carried his point; the woman raised the two-year-old child, and carried her in the sleeping car. Whether or not any objection would have been made to the change had it been observed, can never be known, but, as others were passing in and out, no one appeared to notice it.

Returning to the day car, Phil and his new friend, Robert, arranged the other little girl on one seat, and the boys settled themselves

to spend the night as best they could, sharing the other. The prospect for a comfortable rest was not good, and for a long time the two vainly sought positions of comfort. But the sleep which blesses vigorous boyhood, even under disadvantageous circumstances, did not entirely fail them, and for several hours Phil slept, to awaken early, cold, cramped, and generally uncomfortable.

Two or three hours later Robert's mother came to him.

"Go back to your own place now," she said.

"Have you had a good night's rest?" asked Phil.

"Yes, and the child too. The Lord will bless you for your kindness to a stranger."

Toward evening of that day Phil became absorbed in a magazine which someone had lent him, and failed to hear some loudly spoken words at the door of the car.

"What is it?" he asked, observing that they seemed to create quite a commotion. A confusion of excited voices arose as men left their seats and crowded toward the doors, while women wore faces of anxiety and dismay.

"Do tell me what the matter is," said Phil, seizing hold of a young man.

"Didn't you hear? There's a strike all along the road. All the hands have left the train."

"Well," said Phil breathlessly, "when are we going on?"

"That's easier asked than answered. Nobody knows."

Phil stood in bewilderment, scarcely comprehending what this most unlooked-for interruption to his journey might mean. Where should he go? What should he do? In the tumult around him he heard the people speaking of going to hotels. He had never been to one in his life, but easily guessed that his dollar, his precious resource in case of emergency, would not go far in providing what he might need for the indefinite time which the strike might last.

As others began leaving the car, he mechanically picked up his satchel and followed. The greater part of those about him were evidently as much perplexed as himself, some of them appearing greatly distressed. It had just occurred to him to wonder whether his friends of the night before were still on the train, when he caught sight of them on a street a little distance away.

"I wonder what they're going to do," he said to himself. Gazing wistfully after them, half inclined to ask advice, yet shrinking to intrude himself upon them, he saw Robert set down the satchel he was carrying and run back.

"Hello!" he cried, as at length he caught sight of Phil. "We were so busy getting out we didn't quite understand about the strike. Got far to go yet?"

"Three hundred miles," answered Phil.

"Bad for you, isn't it? What are you going to do?"

"I—hadn't exactly—"

"Say, now," said Rob eagerly, "can't you come right along with us, and stay till the strike's over? Mother sent me to ask you. We're home, lucky for us."

Very thankfully Phil joined the family party. A short walk brought them to the plain, comfortable home of his new friends, where he was made most welcome for a night and a day, until he was able to continue his journey.

"I shall never forget it of you," he said with beaming eyes as he at length wished them good-by.

"Don't say a word," said Rob heartily. "One good turn deserves another all the world over."

"Keep on with your kindnesses as you go through life," said Robert's mother. "You won't always get it right back, but that isn't what you do it for." She read correctly the

frank unselfishness in the boy's bright eye. "You did it without hope or thought of reward, and the Lord gave it back to you."—*Advantage.*

## Mission Fields.

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

### THE LOVE OF CHRIST.

BY C. M. SNOW.

"THE love of Christ constraineth me,"

'Tis my daily staff and song.  
It anchors my heart to the throne above,  
It fills my soul with an answering love,  
And shields from every wrong.

"The love of Christ constraineth me,"

His precepts are my guide.  
He bids me follow his footsteps well,  
That my words and acts may ever tell  
He journeys by my side.

"The love of Christ constraineth me,"

I yield to its fond embrace.  
Then, hand in hand with my Saviour King,  
From the mire of earth to the crystal spring  
He leads in the heavenly race.

### THE RELIGIOUS AND MORAL CONDITION OF MEXICO.

BY SAMUEL P. CRAVER, D.D.

MANY Christian people question the propriety or the necessity of sending missionaries to Roman Catholic countries. Believing, as they do, that Roman Catholicism is a legitimate part of Christianity, they suppose that any people fully under the influence and control of that religion must, of course, possess the gospel in such a way as not to require evangelistic labor.

It is the object of this article to give a glimpse at the real condition of the Mexicans in their religious and moral life, in order to furnish the readers of this journal an opportunity to judge for themselves concerning the need of missionary effort in the land of the Aztecs.

For three and a half centuries the Mexicans were wholly subject to the Roman Catholic religion, and all that they are is more fully the result of that religion than of any other single factor. No people has been more thoroughly subject to the teachings and will of the priests than the Mexicans, and none furnish a better example of what Rome can do for a nation that accepts her doctrines and practices.

If Protestant civilization is to be judged according to its fruits, as seen in the United States, where the vast majority of the people are Protestants, then Roman Catholicism must be judged by its fruitage in Mexico, where the whole population was subject to that religion for more than three hundred years.

#### The Characteristics of Their Religion.

The Roman Catholic religion in Mexico is thoroughly idolatrous. I do not mean by this that the people worship the saints in heaven, though Protestants would regard this as idolatry, but that they render divine worship to material idols. No heathen prays more truly to his stone or bronze divinity than does the Mexican to his wooden or paper figure of a saint. The average Roman Catholic of Mexico does not look or think beyond the material image to the saint it is supposed to represent, nor to God, to whom, theoretically, the saint in heaven is supposed to present the prayer of the supplicant. The prayer is addressed to the image itself. In proof of this I present the following facts:—

1. The people make a great distinction be-

tween different images of the same saint. All the different virgins, such as the Virgin of Guadalupe, the Virgin of Lourdes, the Virgin of Sorrows, the Virgin of Remedies, etc., are supposed to be the Virgin Mary, who certainly is not many, but one single saint. Yet some of these representations of her are believed to be much more potent than others. Still more, some special images of any one of these different "advocations" are regarded as far greater miracle workers than other images of the same kind. Historically some of these images have been arrayed against each other in battle, as was the case when, in the war for independence, the Virgin of Guadalupe was the protectress and patron saint of the Mexicans, and the Virgin of Remedies performed the same office for the Spaniards, each leading her respective army upon the field of battle until final victory perched upon the banner of the Guadalupean Virgin.

2. The worshipers themselves confess that they adore the image, often believing that the wooden statue is of flesh and blood, and that they can see it smile or frown upon them in their prayers. The almost uniform testimony of those who have been converted to Protestantism—and they are thousands—is that they never thought beyond the visible object.

3. The priests also recognize and confess that the masses of the people are the worshipers of the material images. A few years since the Bishop of Queretaro published a pastoral letter in which he endeavored to persuade the faithful of that city to transfer their chief adoration from the *Virgen del Pueblito* (a little image of the Virgin Mary, supposed to have appeared on a hill near Queretaro) to the *Virgen de Guadalupe*, which is another image of the same Mary, supposed to have been miraculously painted on the *tilma*, or blanket, of a poor Indian, near Mexico City. There is no question whatever as to the fact of the crude idolatry of the masses and the refined idolatry of the higher classes of Roman Catholics in Mexico, as, in addition to the image worship of the former, all of them give divine worship to the consecrated wafer, believing it to be the very God of heaven.

Again, the Roman Catholic religion in Mexico is antichristian. Let it not be understood that Christ is not recognized in that religion. He is nominally held up as the Redeemer of the world, and all the more important scenes in his life are presented to the people in pantomime during the course of the year. Especially are the principal events connected with his birth and death reenacted in a literal way before the people, so that without the Bible they come to know the leading facts about Christ's life. But he is not presented to them as their Saviour. His work was only partial, and Mary, the saints, and the priests are so presented as to really eclipse Christ. At most, the sufferings of the Saviour only expiated a part of the penalty for sin, and the administration of that pertains to the priests, while for the rest the sinner himself must atone by his own merits. This atonement he may make by means of the multifarious penances and "holy exercises" that are prescribed by the spiritual physician, the father confessor, or, in default of these, he must suffer the material flames of purgatory for an indefinite period. The zeal with which extremely cruel penances are executed, such as walking upon the bare knees over stony pavements, or severe self-flagellation upon the naked body with iron or wire-wrapped scourges, proves the sincerity of the faith and the earnest desire for salvation on the part of the faithful Romanist. The persistence of many of these devoted ones in the practice of known and scandalous sins shows how utterly useless is the system of penances even as a temporal expedient. Nevertheless, it stands as a witness that the religion which

inculcates it is antichristian, since it makes the sinner his own saviour through personal suffering.

The thought of untold suffering in purgatory is distasteful to the average man, though the majority of people are disposed to take chances there rather than endure the severe penances of the present life. To accommodate all her dear children the Roman Catholic Church has invented a way of escape from purgatory by means of indulgences. These are not direct permits to sin, but are a species of rebate from the time that one must stay in purgatorial fires. These indulgences may be gained in a multitude of ways by the faithful, and may be applied not only to their own account, but also that of others already suffering in that purifying furnace. But here, again, human merit is the final ground of salvation, and not Christ.

Once again, the Roman Catholic religion in Mexico exalts the priest above God. The whole genius of that religion tends to the exaltation of the human instead of the divine. This begins in the doctrine of salvation by works, manifests itself in saint worship, which culminates in the supremacy of Mary over all saints and angels, and has for its goal the elevation of the priest to an importance unequalled in the universe. The standard works of Liguori, approved by the highest authority in the church, declare that the priest is not only superior to the Virgin Mary, in that while she brought forth Christ but once, the priest, in the eucharist, brings him forth many times, but that he is superior to God himself, inasmuch as in this same eucharist "he creates God," and God becomes subject to the priest's will. This is not theory only, but is so taught practically that the multitudes stand in awe of the *padrecito* a hundred-fold more than they do of God. Indeed, he so stands in the place of God that with the "faithful" it matters not what God may say if they have the absolution of the priest, even when they know that priest to be a vile criminal. The priest is the necessary administrator of the sacraments, and these work by their own power, irrespective of the character of the administrator, so that every man's salvation is in the hands of the priests, since no one can be saved without the sacraments, according to Roman Catholic doctrine.

The mass of superstitious beliefs and practices growing out of the foregoing characteristics of Mexican Romanism could not be told in volumes.

#### The Moral Condition of Mexico.

"A tree is known by its fruits," and it would be a matter of relatively small importance to us what were the outward aspects of a religious system if it produced the essential fruits of the Christian religion. But a religion without morality certainly can have no uplifting power. The Roman Catholic religion in Mexico is thoroughly divorced from morality, and the results are not difficult to find.

The character of the religious teachers of any people is a fair index to the general moral condition of the masses who receive their instructions. The priesthood of Mexico has a few names that are untarnished in their reputation for virtue, but in the vast majority there is not as great an "odor of sanctity," outside of the pulpit, as would befit the ministers of Christ. Many are so notoriously drunken, profane, and lecherous that they are a positive scandal to a society that is itself thoroughly honeycombed by vice and impurity. These men are never expelled from the ministry for their outrageous lives, but are simply changed from one parish to another when their vices or crimes become unbearable. Their mistresses do not lose caste in society, but for one of them to marry a priest converted to Protestantism is an abomination. The proverb of "like priest like people" is amply verified in the moral corruption of Mexican so-

ciety. The Roman Catholic Church exalts marriage to the rank of a sacrament, but the priests demand such exorbitant fees for the celebration of the rite that comparatively few can secure the money required. The result is that probably less than one-half of those who live in the relation of husband and wife are married by any form whatever. Since 1858 the government has maintained the law of civil marriage, and this is the only legal marriage. But the clergy have steadily and persistently opposed it as worse than no marriage, so that in reality only a very small per cent of the people at present are legally united in wedlock. Besides this, the practice of polygamy without legal forms, or, what is the same, concubinage, is almost universal among the middle and upper classes.—*Gospel in All Lands.*

#### THEN AND NOW.

Says the *Missionary Herald*: "Eighty-five years ago the directors of the East India Company placed on solemn record: 'The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast.' A few months since the lieutenant governor of Bengal said: 'In my judgment, Christian missionaries have done more real and lasting good to the people of India than all the other agencies combined.'"

A hundred years ago a bishop of the Church of England said that he had in his diocese a very good clergyman, but one who was very eccentric, and gave as proof of it the fact that the said clergyman actually believed the Indians of North America could be converted. Three years after Carey had arrived in India the Assembly of the Church of Scotland denounced the scheme of foreign missions as "illusive," "visionary," "dangerous to the good order of society," and as "improper and absurd to propagate the gospel in heathen lands so long as there was a single person in Scotland who was without the means of knowing the way of life."

It is worthy of note that both of these expressions grew out of State churches, in which religion was largely a matter of education and form and not of heart. They did not know the gospel. If they had known it, they would not have been connected with the State nor decried foreign missions. The Spirit of Christ is ever a missionary spirit.

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### NOTHING IS LOST.

To TALK with God no *breath* is lost—  
Talk on, talk on!  
To walk with God no *strength* is lost—  
Walk on, walk on!  
To wait on God, no *time* is lost—  
Wait on, wait on!  
To grind the ax no *work* is lost—  
Grind on, grind on!  
The work is quicker, better done,  
Not needing half the strength laid on—  
Grind on!

Martha stood, but Mary sat;  
Martha murmured much at that.  
Martha cared, but Mary heard,  
Listening to the Master's word,  
And the Lord her choice preferred—  
Sit on, hear on!  
Work without God is labor lost—  
Work on, work on!  
Full soon you'll learn it to your cost—  
Toil on, toil on!

Little is much when God is in it;  
Man's busiest day's not worth God's minute;  
Much is little everywhere,  
If God the labor do not share.  
So work with God, and *nothing's* lost;  
Who works with him does *best* and *most*—  
Work on, work on!

—Selected.

### "YE ARE THE LIGHT OF THE WORLD."

THE disciples of Christ are his representatives upon the earth; and God designs that they shall be lights in the moral darkness of this world, dotted all over the country, in the towns, villages, and cities, "a spectacle unto the world, to angels, and to men." If they obey the teachings of Christ in his sermon on the mount, they will be seeking continually for perfection of Christian character, and will be truly the light of the world,—channels through which God will communicate his divine will, the truth of heavenly origin, to those who sit in darkness, and who have no knowledge of the way of life and salvation.

God cannot display the knowledge of his will and the wonders of his grace among the unbelieving world, unless he has witnesses scattered all over the earth. It is his plan that those who are partakers of this great salvation through Jesus Christ, should be his missionaries, bodies of light throughout the world, to be as signs to the people, living epistles, known and read of all men, their faith and works testifying to the near approach of the coming Saviour, and showing that they have not received the grace of God in vain. The people must be warned to prepare for the coming judgment. To those who have been listening only to fables, God will give an opportunity to hear the sure word of prophecy, whereunto they do well that they take heed, as unto a light that shineth in a dark place. He will present the sure word of truth to the understanding of all who will take heed; all may contrast truth with the fables presented to them by men who claim to understand the word of God, and to be qualified to instruct those in darkness.

Every follower of Jesus has a work to do as a missionary for Christ, in the family, in the neighborhood, in the town or city where he lives. All who are consecrated to God are channels of light. God makes them instruments of righteousness to communicate to others the light of truth, the riches of his grace. Unbelievers may appear indifferent and careless; yet God is impressing and convicting their hearts that there is a reality in the truth.

God designs that his people shall be the light of the world, the salt of the earth. The plan of gathering together in large numbers, to compose a large church, has contracted their influence, and narrowed down their sphere of usefulness, and is literally putting their light under a bushel. It is God's design that the knowledge of the truth should come to all, that none may remain in darkness, ignorant of its principles, but that all should be tested upon it, and decide for or against it, that all may be warned and left without excuse. The plan of colonizing, or moving from different localities where there is but little strength or influence, and concentrating the influence of many in one locality, is removing the light from places where God would have it shine.

The followers of Christ scattered throughout the world do not have a high sense of their responsibility, and the obligation resting upon them to let their light shine forth to others. If there are but one or two in a place, they can, although few in number, so conduct themselves before the world as to have an influence which will impress the unbeliever with the sincerity of their faith. The followers of Jesus are not meeting the mind and will of God if they are content to remain in ignorance of his word. All should become Bible students. Christ commanded his followers, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." Peter exhorts us, "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—*Testimony for the Church No. 20.*

### FISHING FOR SOULS.

A POOR, half-clad boy was fishing for trout. With amazing success he kept drawing in the fish. A student sat upon the hillside watching the boy. He returned to his boarding house, and in a half hour was back at the stream, adjacent to the boy, having with him new fishing tackle, with modern appliances, excellent bait, etc. The student threw out his line, but did not get a single bite. He changed his position closer to the boy, fished another hour, and no success whatever. He then drew near to the side of the creek, seated himself upon a convenient rock, and patiently held his fishing rod, now and then examining his bait, until all the afternoon had passed away, and he caught nothing.

Just as the boy was about to leave with his "big haul," the student exclaimed:—

"My young fellow, how is this? I've caught no fish, and yet I have splendid tackle. How is it that you, with your rude fishing pole and twine string, catch the fish?"

The boy replied: "It is not my old fishing rod, nor twine string, nor the bait, nor the hook, that made the trout bite; but I kept hiding myself under the bushes while I was fishing. The fish will not bite, and you won't catch 'em, so long as you don't keep yourself out of sight."

The illustration and application of this incident is a peculiarly suggestive lesson for those who are "fishers for men."

One may have culture, intellectual endowments, style of address, elocution, reasoning powers, rhetorical attractions, and admirable gifts, winning much attention to themselves and wonderful words of encomium and praise about themselves, yet prove to be dead failures so far as winning souls to Christ is concerned.

In all work for Jesus, reader, "keep yourself out of sight." Let the people see Jesus only.—*Selected.*

### FIELD NOTES.

ELDER H. W. DECKER reports that eight adults have accepted the faith in meetings held at Mode, Shelby County, Illinois.

ELDER E. W. WHITNEY arrived in Oakland on the 24th inst. from Colorado. He will labor for a time in the California Conference.

LATE reports from the work in Southampton, England, where Elders Washburn and Hope are laboring, state that their Sunday audiences number over 500 persons.

THE Medical Mission Sabbath school in Chicago reports sixty pupils, whose ages range from 4 to 14, gathered entirely from the street and destitute houses in the vicinity of the mission.

ELDER S. N. HASKELL, president of California Conference, left this city on the 26th ult., for Battle Creek, Mich., to attend the spring meeting of the General Conference Committee and other boards.

ONE Sabbath during the recent institute held in London, twenty-five persons were baptized. The baptistry of the Baptist chapel was used for the occasion. A Methodist minister has united with our forces there.

At the recent session of the Atlantic Conference Brethren C. P. Bollman (of the *American Sentinel*) and S. B. Horton were ordained to the gospel ministry. Brother U. P. Long was appointed general canvassing agent for the Conference.

BROTHER C. H. JONES, president of the Pacific Press Publishing Company, left Oakland on the 22d inst. for the East. His mission is to visit the branch offices at Kansas City and New York, and to attend the Spring Council of the denominational boards at Battle Creek, Mich.

THE systematic distribution of tracts in Springfield, Ill., has awakened considerable interest, and several ministers have been called upon by their flocks to meet the truths presented. Some of them refuse even to attempt the task of refuting the Sabbath enjoined by the commandment.

ELDER C. W. FLAIZ, of McGregor, Manitoba, sends a word of caution to the brethren, through the *Review*, to beware of an imposter named A. E. King, who claims to be a Seventh-day Adventist and sometimes poses as a minister. The description given is that he is a large man, perhaps 60 years of age, with gray hair and eyes.

### PUBLICATIONS WANTED.

A NEW church and missionary society desires clean copies of our denominational publications for free distribution. Address, postpaid, Elder G. W. Davis, Pendleton, Oregon.

SEVENTH-DAY Adventist papers and tracts in the Swedish language would be thankfully received for missionary purposes by Mrs. Nettie Miller, Gladstone, Clackamas County, Oregon.

ANY of our periodicals will be used in missionary work if sent to J. L. Wilson, Wilkeson, Wash.

### STATE SECRETARIES TAKE NOTICE.

WHEN filling out orders for periodicals for this office, please do not write orders for *Apples of Gold*, *Bible Students' Library*, *Our Little Friend*, *Signs*, *Sabbath School Worker*, and *Pacific Health Journal* on the same sheet, but write orders for each periodical on a separate order blank.

This will make it convenient for us, and save delay in filling orders.

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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.

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

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

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

### FRENCH ADDRESSES WANTED.

ANYONE knowing of French-speaking people who would be interested in reading our literature, would confer a favor on the French Missionary Society of Battle Creek by submitting their names and addresses, and, when possible, any information which would be of assistance to the one corresponding with them. Address, W. H. Smith, Review and Herald Office, Battle Creek, Mich.

### ANNUAL MEETING.

THE annual meeting of the Society of the Seventh-day Adventist Church of Oakland, will be held at the house of worship, corner Twelfth and Brush Streets, Wednesday evening, April 4, 1894, at 7:30 o'clock. A general attendance of resident members is desired. By order of the president.

W. N. GLENN, Secretary.

**VIEWS OF NATIONAL REFORM.**—Bible Students' Library No. 3, 18 subjects treated; price, 15 cents, postpaid. Address, Pacific Press, Oakland, Cal.

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

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# International S. S. Lessons.

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."—Neh. 8:3.

## LESSON III.—SUNDAY, APRIL 15, 1894.

[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.]

## JOSEPH SOLD INTO EGYPT.

### Lesson Scripture, Gen. 37: 23-36.

23. AND it came to pass, when Joseph was come unto his brethren, that they stripped Joseph of his coat, the coat of many colors that was on him;

24. And they took him, and cast him into the pit; and the pit was empty, there was no water in it.

25. And they sat down to eat bread; and they lifted up their eyes and looked, and behold, a traveling company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

26. And Judah said unto his brethren, What profit is it if we slay our brother and conceal his blood?

27. Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh. And his brethren hearkened unto him.

28. And there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt.

29. And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.

30. And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

31. And they took Joseph's coat, and killed a he goat, and dipped the coat in the blood;

32. And they sent the coat of many colors, and they brought it to their father; and said, This have we found; know now whether it be thy son's coat or not.

33. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt torn in pieces.

34. And Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days.

35. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down to the grave to my son mourning. And his father wept for him.

36. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guard.

Golden Text: "Ye thought evil against me; but God meant it unto good." Gen. 50: 20.

### SUGGESTIVE QUESTIONS.

1. Give an account of the intervening events between this lesson and our last. See note 1.
2. What did they do to Joseph when he reached them? Verse 23.
3. Where did they cast him? Verse 24.
4. After placing him in the pit, what did they do? Verse 25, first clause.
5. While sitting there, whom did they see coming?
6. What idea did this suggest to Judah? and what did he say? Verse 26.
7. What proposal did he make to his brothers? Verse 27. Note 2.
8. How did Judah's brethren accept of his proposal? Verse 27.
9. To whom did they sell him? and for how much? Verse 28. Note 3.
10. What did the Ishmaelites do with Joseph? Verse 28, last clause.
11. When Reuben returned, expecting to find Joseph in the pit, how did he show his disappointment? Note 4.
12. What did they do to conceal their crime? Verse 31.
13. What did they say as they carried the bloody coat to their father?
14. To what false conclusion did Jacob naturally come?
15. How did Jacob manifest his sore grief?
16. What did he say as his sons and daughters endeavored to comfort him?
17. To whom was Joseph sold?
18. In all this evil intended against Joseph, what was God's intention? Golden text.

### NOTES.

1. Our last lesson closed with Genesis 37: 11, giving an account of how Joseph's brethren envied him because of his dreams; the love which his father bore him; how his father cherished all these dreams of Joseph, believing that the Lord had some pur-

pose in them. After this we read of Joseph visiting his brethren as they fed their flocks in Dothan; how when they saw him coming, they said, "Behold this dreamer cometh. Let us slay him and cast him into one of these pits;" how Reuben delivered him out of their hands, and said, "Let us not take his life, but let us cast him into this pit," using this subterfuge that he might afterwards deliver him to his father. Here is where Reuben's weakness of character is shown. If he had stood up boldly for Joseph, it would have been at least much better for him. He was an unconscious part, however, in working out one of God's providences for his people.

2. "Let not our hand be upon him."—Judah was evidently moved by one of Satan's ever ready excuses. After determining to kill an innocent boy, he thought that he was fully justified in selling him as a slave, because selling him was not nearly as bad as killing him. The selfishness and envy cherished by the brothers were just as much at the bottom of this, as was their determination to put him to death. He had dreamed that he would be over them, that they would bow down to him, and they could not bear the thought of having him with them. Their determination was to put him so far away that there would never be any prospect of his reigning over them. However, they were taking the very steps that would bring this about, although unconsciously to themselves. "He that sitteth in the heavens shall laugh," the Lord said, when the rulers would plot against the Lord Jesus Christ; and so it is when Satan's agents plot against God's people. God will overrule their foulest designs to bring good to his own.

3. Ishmaelites.—Called also in this chapter Midianites or Medanites. Midian and Medan were sons of Keturah, one of Abraham's later wives, and therefore cousins of Ishmael. They were therefore related to Joseph. Probably the chief of the tribes was Ishmael, and they may all have been called Ishmaelites. Ishmael may have had descendants among them. It is impossible to realize the wickedness of this whole transaction. Here were Joseph's own brothers, because of their own innate wickedness and jealousy, selling him to be a slave, first throwing him into a pit, while they enjoyed their merry meal, and, as they afterwards said, "would not hear the anguish of his spirit." The boy, no doubt, wept there, and cried for mercy. The prophet Amos, in looking to the recklessness and heartless indifference of a certain generation, can find no other way of expressing it than to say that they "drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph." The very worst punishment which sin can possibly bring is to harden the heart against all mercy, kindness, and sympathy; that condition in which the heart knows not its condition; that blindness where the soul does not realize that it is blind. Those who purchased Joseph were sons of the faithful Abraham and relatives of the boy whom they were buying; but they evidently thought that if the brothers were justified in selling, they were in buying. Joseph was sold for two-thirds of what Christ was sold for.

4. REUBEN evidently was not at the dinner and had nothing to do with the bargain of selling Joseph. He seems to have been the only one whose impulses of heart were not hardened, and yet there was that weakness and instability of character which yielded to the stress of circumstances. He should have told his father the truth, but he yielded to the suggestions of his brothers.

## THE ATONEMENT.

AN EXAMINATION OF

A REMEDIAL SYSTEM, IN THE LIGHT OF NATURE AND OF REVELATION.

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## LESSON XV.—SABBATH, APRIL 14, 1894.

### CHRIST'S PROOF OF HIS MINISTRY.

Lesson Scripture, Luke 7:18-35.

18. AND the disciples of John told him of all these things.
19. And John calling unto him two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another?
20. And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another?
21. In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight.
22. And he answered and said unto them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them.
23. And blessed is he, whosoever shall find none occasion of stumbling in me.
24. And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?
25. But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in king's courts.
26. But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet.
27. This is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee.
28. I say unto you, Among them that are born of women there is none greater than John; yet he that is but little in the kingdom of God is greater than he.
29. And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John.
30. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him.
31. Whereunto then shall I liken the men of this generation, and to what are they like?
32. They are like unto children that sit in the market place; and call one to another, which say, We piped unto you, and ye did not dance; we wailed, and ye did not weep.
33. For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a devil.
34. The Son of Man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!
35. And wisdom is justified of all her children.

REREAD the introduction to the last lesson, and do not neglect its instructions. The gems of Scripture do not all lie on the surface, but can only be found by digging. See Prov. 2:1-5. It is a mistake to suppose that such searching of the Scriptures, and finding of rich treasures, can be accomplished only by those who have great educational advantages. Remember that the things of God are hidden from the wise and prudent, and are revealed unto babes. Matt. 11:25. The deep things of God are revealed to the most unlearned person who comes to the word with simple reverence, and who meditates in it. The Spirit of God makes known "the deep things of God" (1 Cor. 2:9, 10), and it is given to all who believe (John 7:39). It is not by brilliancy, but by continually dwelling upon a passage, that one learns much from it. You cannot exhaust the Scriptures. The longer you search, and the deeper you dig, the richer will be the treasure. So do not count it a vain thing to spend much time upon a small portion of the Bible.

This lesson is all devoted to John the Baptist; first, his message to Jesus; second, the answer that Jesus returned; third, the testimony of Jesus concerning John; fourth, the inconsistency of the people concerning them both.

1. What was done to John the Baptist soon after the baptism of Jesus? Luke 3:19, 20.
2. When he heard, in the prison, of the wonderful works of Jesus, what message did he send?
3. When the disciples of John delivered their message, what did Jesus do?
4. What did he then say?
5. When the messengers had departed, what question did Jesus ask?
6. What was implied by the first question?
7. What second question did he ask?
8. What was the form of the question the third time?
9. What testimony did Jesus give as to John's standing as a prophet?
10. Whom did the Lord say that John was?
11. What is it said that the publicans did?
12. What course did the Pharisees and lawyers pursue?
13. To what did the Lord then liken the men of that generation?
14. How did they exhibit their petulance and inconsistency?
15. How did they regard John because of his rigid abstinence?

16. What did they say of Christ because he mingled with the people?

17. What did Jesus say of wisdom?

### NOTES.

1. "To the poor the gospel is preached." Let every poor afflicted soul remember this. Poverty, either of purse or intellect, is no bar to the favor of God. He was made in all things like his brethren. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9. As a poor man he mingled with poor men, those whose poverty would not admit of their being learned in the wisdom of this world, adapting his teaching to their comprehension. The gospel is simple, suited to the comprehension of a child. This does not exclude the rich and learned; for what the weak and feeble can comprehend may be easily understood by the great, if they are only willing to receive it. The truth of God is revealed to faith, and not to intellect. They that trust only to their own reasoning faculties cannot perceive the things of God. Not that reason is to be ignored, but faith is to be its guide and instructor. "For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." See 1 Cor. 1:22-29.

2. "AND all the people that heard him, and the publicans, justified God." God declares that his words and ways are right; but, tried by that standard, every man is sure to be wrong. Every man, therefore, who either directly or indirectly justifies his own course, thereby condemns God's way. But every man who acknowledges his guilt, thereby declares that God is right. This is what is done in confession of sin. God says that we are sinners, and he points out to us the particular sins. Confession of sin is the simple acknowledgment that God is just in declaring us to be sinners, by the standard of his own life. And when we thus justify God, he justifies us, for "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

3. FAULT-FINDING is a necessary accompaniment of unbelief. It is useless to try to remove objections from the mind of a man in whom is the spirit of unbelief. Though you answer one objection to his satisfaction, you have accomplished nothing, for the same process must be repeated on every point, and objections will rise faster than they can be met. Each individual objection must be met; and though ninety-nine out of a hundred were satisfactorily explained, the objector would be no nearer the truth than at the first. Neither would he be if the hundredth one were explained. The reason is that those objections have been explained satisfactorily to his reason; he can plainly see that there is no reason in them. But the spirit of unbelief is still in him, ready to raise a hundred other objections equally inconsistent with reason. If, however, the spirit of unbelief is once destroyed, those objections will not arise to require explanation. The Pharisees and others were full of the spirit of unbelief, and so, although they refused to receive John's teaching, on the ground that his abstemious habits indicated that he possessed a devil, they as promptly repudiated Jesus because he did not follow John's practice but ate as other people did. Those who are so cautious that they cannot receive the truth, unless it is in harmony with their captious intellect, are the very ones who eagerly devour the most flagrant falsehoods. See 2 Thess. 2:9-12.

## The Law of God as Changed by the Papacy

Is the title of a large Chart just issued, which shows in a striking manner the blasphemous pretensions of the Papal power. The testimony of the *Best Catholic Authorities* is given, and shows, by quoting their own words, that Sunday is a child of the Catholic Church. These quotations, together with admissions from standard Catholic works, are arranged in parallel columns on either side of this Chart, while the center column contains the Ten Commandments as taught by the Catholic Church. The whole forms a collection of extracts of incalculable value for every Bible student.

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## News and Notes.

FOR THE WEEK ENDING MARCH 26.

## RELIGIOUS.

—A new "messiah" has arisen in Iowa, who makes great promises of magnificent mansions for his followers.

—Rev. Thomas Spurgeon has been elected pastor of the great London Tabernacle, made famous by the labors of his illustrious father.

—It seems to be all right to sell flowers on Easter Sunday morning, judging from the eagerness with which church people bought them from street vendors on that occasion in San Francisco.

—An Espanola, N. M., dispatch says: "The penitents at Taos have scourged themselves during Lent this year more actively than usual, and many parties have gone out from here to witness these strange exhibitions of self-punishment."

—It is said that the Christian Endeavorers of Colorado have been urged to see that every voter in their society and church is registered, as a means to good citizenship. This is another step in the establishment of a political religion.

—A press dispatch says that the Salvation Army of Kansas City is bankrupt, and in consequence the captain and lieutenant have drawn but \$11.50 as combined salary for February, and the prospect for March is no better. But there is no intimation of their giving up the work.

—A London dispatch says that an appeal has been issued for a fund of \$250,000 with which to celebrate the jubilee of the Salvation Army. In this connection it is proposed to inaugurate a four months' campaign in the United States, to hold an international congress, and to send expeditions to Japan, Java, and Demarara.

—Twenty-five Chinamen have declared a boycott against the First Methodist Episcopal Sunday school in New Haven, Conn. The reason given is that their opium and gambling dens were recently raided by the police and a number of the operators arrested. The wife of a police sergeant is a teacher in the school, hence the boycott.

—A sensation has been created in the First Presbyterian Church, San Francisco, over the fact that the assistant pastor became engaged to the choir soprano, who is a Catholic lady. Hostility to the match ran so high that the assistant pastor resigned his place and has gone to Honolulu to seek a pastorate. The young lady still sings in the choir, although she avers that the engagement is still on.

—In tracing up the history of Schweinfurth, who has been figuring for some time as a "messiah," with headquarters at Rockford, Ill., Dr. Landon Carter Gray, of the New York Polyclinic, makes some revelations. Schweinfurth was once a Methodist minister; he once attempted to pass himself off as the long-lost Charlie Ross, and Dr. Gray once examined him as to his sanity, and had him placed in an insane asylum, from which he escaped and has but recently been identified.

—The pope has issued a new encyclical letter, addressed to the bishops of Poland, Russia, Austria, and Prussia. They are enjoined "not to teach anything against the power of princes or the utility of nations, but to provide for the prosperity of all." The letter recalls an agreement with Russia by which the position of the clergy was immensely improved, the agreement being obtained through requests directly addressed to the czar. The Poles in Russia are urged to "trust to the equality of their emperor, and to observe the laws."

—A correspondent of the New York *Observer*, writing from Southern Idaho, where Mormonism is prevalent, gives Mormon authority for the statement that the practice of polygamy is only suspended in Utah until a State government can be secured. He adds that the leaders retain their hold on the young by church amusements of all kinds, including dancing. Their churches are open to everything but the gospel of Christ. Their religion requires no conviction of sin, no self-denial; only be baptized and become a saint. The superstition is so dense that it "may be felt" over four counties in Southern Idaho, the despotic power of the priesthood being unbroken.

—To offset the fact that the professed Protestantism of the world is fast going over to Rome, several religious journals are emphasizing the assertion of Bishop Perry, of the Episcopal Church, that in the past eighteen years, within his diocese, 700 adult Roman Catholics have joined the Episcopal communion. The error of this argument lies in supposing that those 700 got away from Rome by becoming Episcopalians, when church after church, both in England and in America, are dropping into line in the adoption of Roman methods. The same is true of other denominations, as is conspicuously illustrated in their growing recognition and celebration of Rome's church festivals, and in their imitation of her ambition to obtain political prestige in order to enforce their dogmas by civil law.

## SECULAR.

—An official dispatch announces that cholera has broken out in Constantinople.

—The Iowa Legislature has passed a bill granting school and municipal suffrage to women.

—Thirty-two Chinese gamblers were arrested at Fresno, Cal., on the night of the 22d inst.

—Fire in Denver, Colo., on the 22d inst., caused a loss in buildings and merchandise of about \$175,000.

—The women of Armourdale and Kansas City, Kansas, are to have a convention and nominate a candidate for the council.

—The world's production of gold for 1893 is placed by the Bureau of the Mint at \$250,000,000, an increase of \$11,000,000 over 1892.

—The Secretary of the Interior has approved the application of "Pawnee Bill" for the loan of thirty-five Sioux Indians to be exhibited at Antwerp.

—Glanders of a virulent type is prevalent among horses in some sections of Fresno County, Cal., and one person is reported to have died with the disease.

—Eight convicts escaped from the penitentiary guards at Little Rock, Ark., on the 21st inst. Two were killed, two recaptured, and the others are at large.

—So far the present year, the gold product of Montana has been double that of last year, which in a great measure compensates for the drop in silver mining.

—The Anti-cigarette League of New York City has secured the promise of business men employing 20,000 boys to give preference to boys who do not use cigarettes.

—The "industrial army" march to Washington City has cropped out in Spokane, Wash., and it is said that a large company has been organized to join the crusade.

—A convention representing all the miners' unions of the United States met at Pueblo, Colo., on the 22d inst. One purpose is the federation of all miners' organizations.

—Reports from Texarkana and Rison, Ark., report damaging washouts on the railroads and great damage to property by recent floods along the Sulphur and Red Rivers.

—A very rich gold discovery is reported near Lewiston, in the South Pass region of the Rocky Mountains. A like report comes from the Cochiti mining district of New Mexico.

—On the evening of the 20th inst., guests at the Armour Institute, Chicago, listened to an address delivered in New York. The experiment was a test of the long-distance telephone.

—Thomas Fortune, a noted negro speaker of Albany, N. Y., has been given judgment for \$1,000 damages against a saloon keeper who refused to sell him a drink and ejected him from the saloon.

—Seventy-five Italian laborers were driven into the woods by a mob at Altoona, Pa., on the 20th inst. Several were so badly beaten they will die. The Italians had agreed to work for 75 cents a day.

—Paris reports another bomb explosion. It occurred on the 21st inst., in the Church of St. Gaten. Twenty persons were injured, three fatally, and several more were seriously hurt in the panic which followed.

—On the 20th inst. about 200 men of the "unemployed" class arrived in Los Angeles from Texas, and, being an unusually rough set, there came near being a conflict with the police. The chief succeeded in inducing the railroad company to carry the men on northward.

—Southern Idaho, along the line of the Union Pacific Railroad, has suffered great damage by floods. Washouts caused a delay of mails and passengers for eight days. An ice gorge in Wood River Valley caused an overflow, which drove thirty families to flee for safety.

—Several of the political henchmen of the noted "Boss" McKane, of Coney Island, N. Y., are likely to accompany him to the penitentiary. A constable and a justice of the peace have already been sentenced, and others are implicated in his unlawful political methods.

—Another severe storm is reported in the Northwest. At Moorehead, Minn., on the 21st and 22d insts., two feet of snow fell, which, with very high winds, delayed all trains and did great damage to fruit trees. Eastern and central Nebraska, Eastern Wyoming, and the Black Hills region also suffered great inconvenience in travel and loss of property, especially of cattle. The snow was from one to four feet in depth on the level.

—A new treaty with China has been negotiated by Secretary of State Gresham and the Chinese Minister at Washington. The treaty is now in the hands of the Senate Committee on Foreign Relations. In the main it has the indorsement of Senator White, of California, and Congressman Geary, author of the Registry law, who are of opinion that it will quiet Eastern opposition to existing laws on the subject of Chinese immigration.

—Some very clever forging of checks has been discovered in St. Louis, and the work is so well done that the perpetrators must be persons well posted in the banking and business customs of the city. Thousands of dollars had been drawn before the scheme was discovered.

—A press dispatch from Wharton, Tenn., says that a wealthy planter named Boldin was murdered on the 19th inst. by a mob of fifty negroes whom he had brought from Alabama to work on his plantation. Sixteen of the mob had been arrested, and great excitement prevailed. Boldin had reprimanded the men for unfaithfulness in their work.

—Commodore Kirkland, who was en route to Hawaii to take command of the naval fleet, has been recalled and Admiral Walker substituted. The sudden change is said to have been owing to a rumor that the Hawaiian Provisional Government is about to apply to some foreign power for annexation or a protectorate. It is alleged that this government will not tolerate any such action.

—Strikes are on the increase. In Chicago 1,000 men employed in the establishment of Crane Brothers went out because of a 10 per cent. reduction in wages. In Milwaukee the stonecutters are on a strike for an eight-hour day. In Toledo 117 motormen and conductors on street cars refused to take out their cars because of the discharge of four men for some unsatisfactory cause.

—In St. Mary's Catholic Church in this city, on Sunday morning, the 18th inst., a man named Brady discovered his wife, from whom he had been separated, sitting in a pew, and shot her to death. Being pursued by the priest and others, he fatally shot himself. The services of the day were completed in the yard in the rear of the church, inasmuch as no further service was permissible in the building until it was reconsecrated by the bishop.

—The U. S. Secret Service Bureau stations at Des Moines, Iowa, and Omaha, Neb., have combined to seek out the working quarters of a gang of counterfeiters who are making and passing large quantities of silver dollars and half dollars. These coins have the same composition as the genuine, and are therefore difficult of detection. The low price of silver enables the manufacturers to produce a coin as pure as the genuine at a profit of 50 cents on the dollar.

—Lord Roseberry, the new premier, is to marry Princess Maud, daughter of the Prince of Wales. It will add somewhat to the political complication to have the premier, who is himself a lord, and whose policy it is to abolish the House of Lords, become husband of the queen's granddaughter. This, in addition to the rumor that the Prince of Wales is becoming quite democratic in sentiment, looks as though the royal family was becoming imbued with the democratic idea.

—It seems that King Kabaraga, of Unyoro, Africa, is next on the list for subjugation or annihilation by a "civilized" power. Great Britain has declared war upon him, for the reason that he refuses to be robbed peacefully. It is strange how obtuse those "uncivilized" fellows are; somehow they are all unable to see that they have no right to retain their possessions when a European power gets a foot upon them, and that resistance to the onward march of the rum traffic is worthy of death.

—Louis Kossuth, the renowned Hungarian patriot, died at Turin, Italy, on the 20th inst., aged 92 years. Having failed in a revolt for independence in 1848-49, he fled the country, and has ever since been an exile from his native land. In 1851 he visited the United States by invitation of the President, at the instigation of the Senate, being conveyed hither in a government vessel from Constantinople. Here he was enthusiastically received, and addressed immense audiences in all the large cities. Now that he is dead, the Austrian Government will permit his return home for burial.

—The last steamer from China brings news from Corea that on New Year's day (February 6) an attempt was made to blow up the king and his ministers. Preparations were all ready, and only an hour before the appointed time, one of the conspirators weakened and warned the intended victims. Investigation disclosed 1,200 pounds of powder under the floor, connected by a fuse and electric wire to an outbuilding. The young king and his prime minister, a Mr. Greathouse, formerly of San Francisco, are said to be too progressive for the old-fashioned and exclusive Corean people. Twenty-seven of the leading conspirators were arrested before they knew that their plot had been exposed.

—A man named Coxey, ambitious for notoriety, conceived the idea of marching an "army" of unemployed men from Massillon, Ohio, to Washington. There was much talk and great expectations; there were to be not less than 1,000 to start on Easter morning, and to gather myriads more by the way. There was great disappointment when the march began with less than 100, accompanied by a snowstorm, this, too, in face of the fact that many people along the way were preparing to feed them. The army of 800 that started from Los Angeles, Cal., when heard from at El Paso, Texas, was reported to be 900 strong, although it lost some 200 while passing through Arizona. An effort is being made to raise an "army" in Denver, Colo.



# Signs of the Times

OAKLAND, CAL., MONDAY, MARCH 26, 1894.

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SINNER, do you wish deliverance from sin? Read the article "Look and Live," in another column. "There is life in a look" at the Lamb of God. "Behold the Lamb of God."

ELDER BALLENGER informs us that all the Protestant and Catholic works quoted in the article "Protestantism, True and False" can be secured at a discount for our ministers and others who desire them, by addressing the Religious Liberty Association, room 7, 185 Dearborn St., Chicago, Ill.

READ the article entitled "Union of Church and State," in another column, and behold the history of the fourth century repeating itself now. In the "Two Republics" this is so fully set forth that he who desires to know may know. The book ought to be read by every judge, lawyer, teacher, and minister in our land, as well as many others.

**The Old World.**—A few months ago everyone was predicting that we were likely very soon to have a general European war. The alliance between France and Russia seemed to forebode this. It was accepted generally as a challenge to the Triple Alliance between Germany, Austria, and Italy, leaving it very uncertain as to whether England would remain neutral or join the Triple Alliance. But recently the olive branch of peace is quivering less in the martial breeze. Germany and Russia have formed a commercial treaty. This would seem to indicate peace for a time. It has been considered necessary on the part of the British Government to maintain a naval force sufficient to cope with all the outside powers of Europe; but lately England's naval power has not greatly increased, while that of the other powers has been so much increased that it is questionable whether England has the force sufficient to cope with any two of the great powers. *Die Grenzboten*, an Austrian paper, seriously questions whether England's power is not waning. The writer says that England will hold her own as long as she is able to convince others of her strength, but this ability appears very doubtful of late; that her fleet is by no means as imposing as it formerly was; that her ships at the best are undermanned; and the men are often of a very low standard; and concludes that England's navy has not kept pace in

proportion with the advance of navies in other countries. Her army gives still less cause for satisfaction. It is, as the writer says, mostly on paper, badly led, badly disciplined, and composed of the very worst materials, and in case England should engage in war with the Dual Alliance, she has been so selfish in the past that the Triple Alliance would not come to her support or interfere in her behalf. In India the writer believes that England has but little power, and that no country that ever trusted to mercenaries escaped ruin, so that England's great difficulty would be, in case of such a war as that, that she would not be ready. "That an army must be prepared in time of peace," says the writer, "is a lesson which England has still to learn."

This is but another side of the great European problem, another phase of the international game of chess. An article in another column, "Jottings from Europe," written by one who has exceptional opportunities of observation, and is qualified to improve them, shows how the Sunday question, and questions of Church and State, are coming to the front in the Old World. But in all this turmoil the Christian and student of prophecy may be assured there may be wars and rumors of wars, but God in his mercy holds the winds of strife until his work is done. He is still holding the winds, and, praise be to his name, his last message of mercy is fast going to the world.

## THE "SIGNS" OF MARCH 5.

HAVE you read this number? If not, you ought to read it, and not only read it yourself, but bring it before as many others as you are able. For a weekly paper its date may seem to be old, but the important matter which it contains is not old, and will not grow old for months to come. The Signs of March 5 is No. 18; it contains the following important articles:—

1. A series of paragraphs showing the means and power by which God designed that his gospel should be sent forth to the world, their effect in the early church, and their perversion by the apostate church.

2. "The Real Question." An article showing the real decision which Protestants are now making, as shown in the Sabbath question, that it is not a matter of days, but a matter of principle. It is as to whether Protestants will stand by the Scriptures, which, according to their creeds, they hold to be the only rule of faith and practice, or whether they will turn to the tradition of the Roman Catholic Church. The creeds of the great Protestant churches in respect to the Scripture and the holy law of God are given.

3. "The Character and Aims of the Papacy," by Mrs. E. G. White, showing how Romanism is now regarded, what its character is, and what it is now doing.

4. "Protestantism True and False," by Elder A. F. Ballenger. This article considers the Protestantism of the Reformation, the principles of Christianity, the decline of Protestantism, the Protestantism of to-day as set forth by the testimonies of the great Protestant churches themselves, and the duty of the Christian in view of these things. It is a telling testimony in these days of evil. (Revised.)

5. "Province of Civil Government," by Elder W. A. Colcord, showing the province of civil government, and the limit of its authority, as indicated by the nature of the government itself and the word of God.

6. "What is Protestantism?" By Elder A. T. Jones. This is a brief consideration of just what the principles of Protestantism are, set forth so clearly that it seems as though the most careless reader would understand it.

7. Besides the above articles it contains a poem by James Russell Lowell, on "Present Crisis," most applicable to this time; "A Review of Sunday Legislation in Century Nineteen," which considers the principles on which Rome is founded; an article in our Mission Fields department on the way Protestantism is condoning heathenism in foreign lands; and another interesting article on the Church of Abyssinia.

There are several reasons why this paper should be widely circulated: First, it contains matter in small compass which sets before the reader the present condition of Protestantism on some of the great moral questions of the day, according to the testimony of Protestants themselves. It will be a long time before the same amount of matter of this character can be found in as convenient a form. Secondly, the circulation should be pushed forward on account of the date of the paper. While the matter in the paper will not be old for some time to come, yet sometimes dates are prejudicial to some readers. But in the circulation of the paper let it be stated that the matter itself is not of that character that grows old. Third, the cheapness by which truth can be circulated in this form. The same matter, if published in pamphlet form, would sell for from 10 to 15 cents, but this number of the Signs is offered for one and one-half cents, or at the rate of \$1.50 per hundred. This is furnishing it at cost, and we certainly hope that our brethren and sisters will avail themselves of the splendid offer that is made by the publishers.

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**Roman Catholicism and Spiritualism.**—The *Catholic Telegraph* has the following:—

"Spiritualism is becoming a religion, so that men and women who ought to be Christians are abandoning the teachings of Christ to accept the teaching of devils masquerading as spirits of the dead. In Baltimore, a few nights ago, Mrs. Rachael Wolcott was 'ordained' pastor of the First Spiritualistic Church of Baltimore, and, after being installed, went into an 'inspirational trance.' It is pitiful to see persons so misled by the demon."

All this is true, but Roman Catholics ought to be the last to find fault. What is "adoration of saints," or "intercession of saints," but demon worship? "The dead know not anything." Those who sacrificed to the dead anciently, sacrificed to demons, not to God. See Ps. 106:28, 36, 37; 1 Cor. 10:20. The first falsehood of Satan, "Ye shall not surely die," is the basic ground of all idolatry, of adoration of saints, worship of the Virgin Mary, and of modern Spiritualism. They are all branches of the one great tree. The saints are not responsible; they sleep in Jesus, and by the power of his life will come forth to endless immortality. The theory of the immortality of the soul held by so many robs Christ of his glory, and furnishes a basis for the deceptions of the enemy.

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