

Signs of the Times.

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

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MILTON C. WILCOX, EDITOR.

SAID Lafayette, himself a Roman Catholic, "If the liberties of the American people are ever destroyed, they will fall by the hands of the Roman clergy." These words are worth remembering now. The sad fact is that many of the Protestant clergy are diligently preparing the way for Rome's triumph

THAT there have been Roman Catholic Christians, Roman Catholic patriots, Roman Catholic lovers of liberty, we will not deny. Nay, we freely grant it. But they were not Christians, patriots, and lovers of freedom because they were Roman Catholics, but in spite of it. They had imbibed less of Roman Catholicism than of Christianity. They absorbed the light which came to them in that system instead of the darkness which there abounds. They looked to Christ instead of the man who claimed to be Christ's vicar. In thus doing they were better Christians than Catholics.

The Religion of Christ.—The religion of Christ and the Bible is the religion of love and unselfishness, and that religion if embraced and lived will develop unselfish, lovely characters. Even the enemies of Christianity admit its excellencies when they condemn unsanctified, inconsistent professors of Christianity. The religions outside of Christianity are religions of self. Man becomes in some way his own saviour, and hence does that which in his own mind exalts him. Self-exaltation leads naturally to envy, strife, confusion, and every evil work. But where there is one only Saviour, who for the great love which he bore even his enemies, gave his life to save them, there is love begotten in return for the One who is altogether lovely; and this love for the one central object shuts out all occasion for envy, division, and strife. When the opposite of this is seen among professed Christians, when the contention is for personal place, prominence, preëminence, and authority instead of the service of Christ, the glory of his name, and the salvation of souls, the

actuating spirit is not of Christ but of man. It may be called "Christian," but it is not of Christ.

THE *Sunday School Times* well says: "If we are to rely on a Bible text as the basis of our action, we need to be sure as to the text. Many a pulpit preacher justifies his sacred work by the divine command, 'Go ye into all the world and preach the gospel,' while he seems to understand that command as though it read, 'Come ye from all the world and hear the gospel.' Standing in a pulpit and expecting hearers to hire seats before that pulpit is a very good work in its way; but it does not meet the requirements of the command to go out after those who will not come in and listen. The one thing ought to be done, and the other not left undone."

Is Religion Only a Fad?—It seemingly is with some persons. Since the representatives of Buddhism, Brahmanism, Shintoism, and other isms spoke so glowingly of their religions of self at the recent Parliament of Religions in Chicago, and were so rapturously applauded by professed Christians, we have wondered whether Christianity was not really held as a sort of society "fad" by many, to be discarded when some other became more popular. The following from the *Christian Advocate*, our neighbor across the bay, puts the matter in about the right light:—

The other day, as one of the great trans-Pacific steamers was about leaving her dock in San Francisco, a small company of earnest Christians had gathered to bid Godspeed to several young missionaries who were leaving for the foreign field. On the same steamer a Brahman, on his way from the World's Congress of Religions at Chicago, was returning to his native India. A number of American women (were they Christians?) were there with flowers and sweet speeches to speed him on his journey. They listened to his speech as though it were the voice of a god; and, turning to a gentleman standing near, said: "Aren't his words wonderful! What do you think of him?" The gentleman replied: "I think he is an old idiot. I have been in the land where he lives, and I know what his system is. Do you know that if you ladies were living under his form of religion, you would be considered only slaves, and you would be hoping and praying that possibly, in some long to-morrow, it might be your happy lot, after innumerable transmigrations, to be born a man? Do you know that Christianity is the only religion that has ever done anything for woman?"

The great trouble is that many who profess Christianity do not know Christ. He who drinks of the water of life which Christ gives will never thirst for any other. But Christ can never be known by mere intellectual study of his doctrine. The religion of Christ is a spiritual force which must be experienced.

A WORLD-WIDE PROBLEM.

Poor day! It has no fixed home or abiding character. It is more like the cloud than the sun. Sunday keepers call the day in Europe the "Continental Sunday," the "French Sunday," the "Parisian Sunday," in Scotland it is the "Scotch Sunday," in England it is the "British Sunday," and in America we have the "American," the "Puritan," the "San Francisco," the "Chicago" Sunday; and now our Australasian cousins are wrestling with the question, "What is the British Sunday?" "This riddle," says the *Australasian Star* (the leading paper of the Southern Continent), of February 22, "was asked by the premier a few days ago, when a deputation of clergymen exhibited themselves before him, and we propose to answer it more fully and fairly than it was answered on that occasion."

In this answer the *Star* says:—

"The Sabbath," as we should all know, is the seventh day of the Jews, our present Saturday, the needed time of repose after the arduous labor of "creating," the day of rest ordained for God and man, though not, apparently, for the laws of nature. To that day, and to that day alone, the commandments, the law of Moses, the prophets, and even the evangelists refer, when the "Sabbath" is mentioned in the Bible, as it is in innumerable places and in the most solemn manner. There is no divine command which is more precise, more frequently expressed, or more binding, than the observance of the seventh day, of the Jewish Sabbath; there is none, in consequence, which all clergymen so flagrantly and persistently ignore, and they do so with a perfectly sublime contempt. What is the explanation? Their only answer to the charge is that the observance of the Sabbath—of the seventh day, with all its burdens—was transferred to Sunday. The burden of proof lies with the asserters; and we would ask our reverend teachers—the Protestant clergy of the stricter sort—when, how, or by whose authority this tremendous and startling change was made, and where in the Bible there is any mention of it, or any promulgation of the new law which effected this fundamental revolution. An old rabbi once observed, "The world was created that the Sabbath might be observed." We need not go to that extreme, but we may reasonably suppose that the burdens of the Sabbath would not be transferred to another day without a definite and precise command. . . . The early Christians, probably, observed the Jewish Sabbath for several ages, and kept Sunday, too, not in the Puritan way, but as the Reformed Anglicans kept it under Elizabeth and the Stuarts, or as Greek and Roman churchmen keep it now.

In speaking further about compulsory Sunday keeping, the editor says:—

A divine law we will obey as far as our frailty admits; but a human tyranny, especially one imposed by an interested class, we shall resist. We only resist at present by demanding the authority on which Puritan and straight-laced divines claim to transfer the obligations of the Sabbath, as well as its name, to another day, and to impose those obligations on a Christian people. We know they are wrong about the name; and we now challenge them about the obligations.

We are glad to see these outspoken utter-

ances. They ought to shame Protestant Christians to return to their Magna Charta, God's word. The Sabbath agitation is world-wide, and the honest in heart will find the truth. If the professed servants of Christ will not preach it, God will stir up secular papers, and stones, if necessary, to do it. Man cannot stop the agitation. In his own heart let him decide the question for God.

The "Parousia" and "Epiphany."—A marked article in a Missouri paper recently sent us has the following paragraph:—

There are two Greek words used in the New Testament to denote the two phases of our Saviour's second coming: *Parousia*, or presence, without visible manifestation; and *epiphaneia*, or open manifestation, when the whole world shall see him. The word *parousia* is used to denote the first stage of his coming, his coming to the "air" before the tribulation, when, "as the lightning cometh out of the east, and shineth even unto the west; so shall also the *parousia* of the Son of Man be." Matt. 24: 27.

The above is an error held by many, and we will therefore notice it briefly. The two words are used of precisely the same event. The word *parousia* means *personal presence*, that which can be seen. See 2 Cor. 7: 6; 7, where the word "coming" is in the Greek *parousia*. The *parousia*, or presence, of Titus was visible. See also the word "presence" in 2 Cor. 10: 10. The word *parousia* means simply personal presence. The word *epiphaneia* (or *epiphany* for short) means a shining forth, and both words are used of the visible, glorious second coming of Christ. "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness [*epiphany*, shining forth] of his coming [*parousia*, personal presence]." 2 Thess. 2: 8. Christ was personally present at his first advent, but his divinity was veiled with humanity; but at his presence his glorious godhead will shine forth in all its brightness. For a fuller exposition of this see *Bible Students' Library* No. 124, now in preparation. Price, 2 cents.

"A Patriotic Catechism."—A copy of the *Christian Patriot*, published in Tennessee, is sent us containing a "Patriotic Catechism," on which editors are requested "to comment." The "catechism in this number (it is to be continued) presents forty-two questions and answers, in two parts, "Introductory" and "General Principles." The first questions will show its character:—

Q.—1. Does the true Christian love his nation?

A.—"He that loveth not his brother abideth in death."

The above answer assumes that the nation is a brother, an individual entity, which is palpable absurdity. It is the duty of every man to love all men, and it is the true Christian who will love all men irrespective of race or nation. And he loves them not as nations, but as individuals. Again:—

Q.—5. How may the Bible be divided?

A.—Into two parts; the political part teaches man's duty, and the evangelical part shows God's mercy.

This is worse. "The Bible does not teach *politics* but *practical principles*. Again, in explanation of 1 Tim. 2: 1, 2, he says:—

Q.—32. How should Christians pray for government?

A.—The apostle commands us to pray for all that are in authority "that we may lead a quiet and peaceable life in all godliness and honesty."

Q.—33. Explain this last text.

A.—Paul commands us to pray and therefore to watch and work that government may do those things and only those things which will make it harder to do wrong and easier to do right.

The object of the writer is doubtless good, but

his method will be utterly futile. The world cannot be saved by government, by political creeds or catechisms, by endeavoring to put God in the constitution or by confining his word by putting it into human law. The only hope of the world is *personal faith* in Jesus Christ. The writer endeavors to make it appear that the theocracy of Israel was a republic, and that Moses was elected by the people. All this tendency to paternalism in government, to union of Church and State, to exalt human government to the place of God, are but evidences of the continual augmenting forces of the last-day apostasy which shall utterly ruin the nations and governments of earth. The duty of the Christian is not to be a politician, but to *preach the gospel*.

FOR PROTESTANTS TO PONDER.

A COMMITTEE of a Catholic society in Norwich, Conn., have found occasion to express to the Protestant pastors of that city a great "respect for, and confidence in, the Christian gentlemen of all denominations whose lives are consecrated and devoted to the spiritual welfare of the people" of that city. There had been a note sent to the society, in the name of the pastors, inviting the members to attend the revival meetings of B. Fay Mills, who, it was alleged, would "point out the error of their idolatrous Romish worship." The society had divined that the note was a forgery, and in connection with the above-quoted expression of confidence so assured the pastors. Of course the object was to get a pat in return, and they got it, in part as follows:—

"We profoundly appreciate your unwillingness to believe us capable of an utterance so incongruous with the spirit of tolerance and charity, which are the characteristics of our common Christian faith. And we beg you to believe that we shall always study to maintain and strengthen those relations of amity and good will which should ever exist between those who call themselves by the Christian name. With assurances, gentlemen, of our sincere and cordial regard, we are your friends and fellow Christians."

It is well to publicly disown a forgery prominently brought before the public, and for the injured party to absolve the one falsely represented in the matter, but the expression of a "common Christian faith" between Catholics and Protestants, and such a wonderful confidence in each other's work, indicates one of two conditions,—either an insincerity of expression, or an astonishing convergence of Protestant and Catholic lines. How those lines could come into such confidential and sympathizing proximity when "Rome never changes," is a problem for Protestants to ponder. W. N. G.

The following question and answer come from the *Golden Rule*, of Boston, the Christian Endeavor organ:—

"We are forbidden to speak of secular things on the Sabbath. What is a Christian woman to do who has an unconverted husband, who does not care to hear or talk of spiritual things? Shall she keep prayerfully silent, and bear the consequences, or may she speak to him?"

"Where, pray, are we forbidden to speak of secular things on the Sabbath? You must be sadly twisting some text. The Sabbath is made for man. Use it in a sensible way. I heartily agree, nevertheless, that we do not talk enough, on Sunday, or any other day, about religious matters."

How much better would it be to refer to the Bible: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Isa. 58: 13, 14. We will talk about that in which we delight.

The moment a man begins to think about dishonesty he has half committed it; the moment a man begins to think about a lie, he has half told it.—*Beecher*.

That life is long which answers life's great end.—*Young*.

General Articles.

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

THE SAVIOUR.

"Art thou weary? art thou languid?
Art thou sore distressed?
Come to Me," One saith, "and, coming,
Be at rest."

Hath He marks to lead me to Him,
If He be my guide?—
"In His feet and hands are wound prints,
And His side."

Is there diadem as monarch
That His brow adorns?—
"Yea, a crown in very surety,
But of thorns."

If I find Him, if I follow,
What His guerdon here?—
"Many a sorrow, many a labor,
Many a tear."

If I still hold closely to Him,
What hath He at last?—
"Sorrow vanquished, labor ended,
Jordan passed."

If I ask Him to receive me,
Will He say me nay?—
"Not till earth and not till heaven
Pass away."

Finding, following, keeping, struggling,
Is He sure to bless?
Saints, apostles, prophets, martyrs,
Answer, "Yes."

—Selected.

THE FAMILY CIRCLE THE SCHOOL OF CHRIST.

BY MRS. E. G. WHITE.

THE family institution is a divine ordinance. Parents stand in the place of God to their children. How grievous in the sight of heaven is the neglect of parents to train their children for the future immortal life. Christians should look upon children as the younger members of the Lord's family, intrusted to the parents and to the church to be trained up as children of God, to be brought up in the nurture and admonition of the Lord. The Christian family is to be a school of Christ, where parents are to be the visible teachers, but Christ himself the great invisible teacher. The lessons which Christ imparts to the parents they are to repeat to their children line upon line and precept upon precept. Patiently, tenderly, and lovingly their steps are to be guided in the narrow path of holiness. Parents are not to compel their children to have a form of religion, but they are to place eternal principles before them in an attractive light.

The mother is to teach the children through their earlier years, and in order to fulfill her great responsibility, she needs to be moulded and fashioned after the similitude of the character of Christ. She is never to use her influence fitfully, unwisely, or arbitrarily, simply because it is in her power to do so. She must ever remember that she must render up an account to God for the way she has done her intrusted work. The father should see to it that the mother is not overburdened with the care of many children. Children are not to be crowded upon her so that her physical strength and training capabilities are taxed. Men and women should carefully, conscientiously consider, with an eye single to the glory of God, what is involved in bringing children into the world.

When mothers bring forth children in rapid succession, the burdens of caring for and training them are so heavy that they become discouraged, and are not able to accomplish the work that they should in educating their numerous and fast-increasing flock.

A mother is but a human being, and the husband and father of the family should unite his efforts with hers in building up a proper family discipline. If he neglects to do his part, failure is registered in the books of heaven against his name, and he will have to give an account of himself before the great white throne. Many fathers think family discipline a light matter, and it does not enter their mind that they have a part to act in cheerfully training and governing the children. The father frequently manifests passion and impatience, and alienates the hearts of his children from him, and yet he often charges the blame of this upon the poor management of the mother. Let Christian parents take heed how they deal with the younger members of the Lord's family. The father and mother should always be at agreement, not working counter to each other, in order that right impressions may be made on the minds of their children. Let parents seek wisdom of God; for he has said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not."

It is the privilege of parents to rear their children in a divine atmosphere. As soon as the little ones are intelligent to understand, parents should tell to them the story of Jesus, that they may drink in the precious truth concerning the Babe of Bethlehem. Impress upon the children's minds sentiments of simple piety that are adapted to their years and ability. Bring your children in prayer to Jesus, for he has made it possible for them to learn religion as they learn to frame the words of the language. Let children hear from the lips of their mother words of gentleness, purity, and truth. Let her maintain her authority, permitting no disobedience on the part of her children. Command your children and your household after you (as did Abraham) to keep the way of the Lord, to do justice and judgment. Parents must keep their hearts and minds in the love of God, and bring their children to the altar of prayer, where day by day the household may offer up supplication and thanksgiving.

When parents become old, and have young children to bring up, the father is likely to feel that the children must follow in the sturdy, rugged path in which he himself is traveling. It is difficult for him to realize that his children are in need of having life made pleasant and happy for them by their parents. Many parents deny the children an indulgence in that which is safe and innocent, and are so afraid of encouraging them in cultivating desires for unlawful things that they will not even allow their children to have the enjoyment that children should have. Through fear of evil results, they refuse permission to indulge in some simple pleasure that would have saved the very evil they seek to avoid, and thus the children think there is no use in expecting any favors, and therefore will not ask for them. They steal away to the pleasures they think will be forbidden. Confidence between the parents and children is thus destroyed. If fathers and mothers have not themselves had a happy childhood, why should they shadow the lives of their chil-

dren because of their own great loss in this respect? The father may think that this is the only course that will be safe to pursue; but let him remember that all minds are not constituted alike, and the greater the efforts made to restrict, the more uncontrollable will be the desire to obtain that which is denied, and the result will be disobedience to parental authority. The father will be grieved by what he considers the wayward course of his son, and his heart will feel sore over his rebellion. But would it not be well for him to consider the fact that the first cause of his son's disobedience was his own unwillingness to indulge him in that in which there was no sin. The father thinks that sufficient reason is given for his son's abstaining from his indulgence since he has denied it to him. But parents should remember that their children are intelligent beings, and they should deal with them as they themselves would like to be dealt with.

It is true that Christ is to be the model for children. He was subject unto his parents; but Christ is also the father's example, and his tender love should be shown by his human agent. The father should be enabled to say, "Thy gentleness hath made me great." Christ is the model of perfection, both in outward manner and inward grace, for he was meek and gentle of heart. He did not break the bruised reed, nor quench the smoking flax. He enjoyed seeing children and youth happy. He never spoke an unkind, discourteous word. Even in his denunciations of the hypocrisy of the Pharisees, keen and searching though they were, there was no manifestation of an irritated temper. Divine grace alone can correct our objectionable tendencies.

When circumstances arise that tempt and irritate us, we should manifest love and sympathy, and cultivate patience under every provocation to anger. Under trying circumstances parents may think it right to manifest sternness; but this is the time when they will need to apply the oil of grace in order to prevent friction in the family. Harshness of temper must be softened and subdued by the love of Christ, in order that parents may be able to deal wisely with their children. When, by the wrong course of some members of the family, a most difficult combination of things comes into existence, which is hard to harmonize, different manifestations of mind will make themselves apparent in those who are to be reprov'd. Some will be excessively sensitive, others manifest a cold, proud reserve, others be nervous and timid, and others still be excessively irritable. Under such circumstances there will always be need of forbearance, patience, and love. Let all by repentance, forgiveness, and love seek to bring all the sunshine that is possible into the home life, that alienation may be healed, and the family come into unity.

The Christian must modify his stern traits of character through the grace of Christ, and cultivate that which is gentle and peaceful. Great harm is done to the cause of Christ when Christians permit their unholy traits of character to misrepresent the gentle, courteous spirit of the gospel of Jesus Christ. Old age at times expects too much of inexperienced youth, and youth expect too much of the aged. Let all take Christ for their example, who never spoke a hasty, discourteous word, or performed a rude action. It is just as much the sacred duty of the aged to grow old gracefully, mellowing in disposition in the

autumn of life, as it is for the youth to represent the graces of the character of Christ. Manners are the expression of character, and divine grace can do everything to sanctify the character. Therefore, "let this mind be in you which was also in Christ Jesus."

THE PERFECTION OF THE LAW. NO. 4.

BY ELDER T. H. STARBUCK.

A TWOFOLD EXPRESSION OF THE LAW.

In the plan of redemption God has promulgated his law to the world in a twofold sense,—in the living oracles from Sinai, engraven upon stone, and in the life and teachings of Christ. The principles of divine love, solemnly enjoined from Sinai in ten commandments, were practically exemplified in the life of "the Son of his love" on earth. The plan of redemption is God's moral government administered in a manner to suit the exigencies of the case. The mediatorial death of Christ was in strict harmony with the principles of the law. If this were not true, the law itself would condemn the sacrifice which God has made to save the lost. But the gift of his Son being in harmony with the claims of the law, he can be just in saving those who believe on Jesus. Rom. 3: 26.

But the fact should be emphasized, however, that there is a well-defined boundary beyond which neither justice nor mercy can go. That boundary marks the distinction between loyalty and disloyalty to God on the part of the sinner. If he repents and becomes loyal to God, there is a principle of mercy in the law that forgives; and God can be just (in harmony with his law) in justifying the repentant, and the law itself witnesses to the correctness of the transaction. But if the sinner persists in his disloyalty, the principle of justice in the law condemns, for the wages of sin is death, and God can be just in the condemnation of such, and the law witnesses to the justice of the transaction.

The law itself inspires the repentant sinner with hope, for it proclaims its Author to be merciful,—"showing mercy to thousands of them that love Me and keep My commandments." Second commandment. God is compassionate, and his law could not be perfect without responding to that trait in his character. A law without the element of mercy in it could but imperfectly represent the perfection of its merciful Author. The Decalogue is given in a form adapted to our condition in this life. It appeals to those who are transgressors of it. While it contains the universal principles of morality, it addresses sinful men, not sinless angels, or beings of some far-away world; and, though it pierces the sinner's heart, it indicates that God will show mercy to such as are inclined to obedience.

A RULE OF JUDGMENT.

A state of probation, such as that existing in this world, must necessarily terminate in a general judgment, in which the deeds of all men will be justly weighed, and rewards meted out accordingly. The Bible teaches that God has appointed a day for that purpose, and that the Decalogue is to be the final standard in that solemn tribunal. Everyone who has been made acquainted with its principles in this life is to be brought to the searching test of the moral law. It is the

measure of moral character. The practical heart, loyal or disloyal to its claims, will decide each case for eternity.

But it would be unjust to use the law as an instrument to condemn the sinner, unless it had first offered him the opportunity of rendering obedience to its principles. In human jurisprudence it is presumed that the offender against secular justice has first had the opportunity of rendering obedience to the law which condemns his act. Men are born with inherent sinful tendencies. The natural trend of the heart and all surrounding influences incline toward sin. The probation in which man finds himself here is a state in which the native mercy of the law is manifested to him through the gospel of salvation. When transgressors are finally condemned to the second death on account of their sins, it will be an act of justice and not of tyranny, as it would be were it not that mercy in the form of what is called probation had first been offered them. The law of mercy is a part of the moral law. Were it not so, one part of God's moral government would be arrayed against another, which would show him to be the Author of confusion. If there is a higher law of mercy, as some think, separate and distinct from the Decalogue, these two laws would necessarily be opposed to each other. Any source of mercy separate from and not inherent in the moral law would antagonize its principles. It is conclusive, then, that the principle of mercy inheres in the Decalogue.

THE MERCY SEAT.

The most sacred object in the earthly sanctuary was the ark of the covenant, containing the stone tables of the Decalogue. The covering of the ark, or mercy seat, represented the throne of God, from whence he communed with his people, granting pardon to repentant sinners. His administration of mercy must have been in harmony with the law deposited under the mercy seat. In the ark, with its throne of mercy, God represents to the world that his law is the foundation of his moral government—the principles from whence justice and mercy are dispensed to humanity. "All thy commandments are righteousness," and "righteousness and judgment are the habitation [establishment] of his throne." In the ark of his sanctuary God reveals himself to a race of sinners as the just and compassionate God, actuated by the principles of his perfect law. He could not thus reveal himself unless the law embodies the element of divine mercy.

THE END OF THE LAW.

A desire for salvation on the part of the sinner is encouraged by the word of God and the Spirit of God. It is while in this state of mind that the law becomes a monitor to lead him to Christ. The design of the law is righteousness, and it inevitably responds to the transgressor's desire for a sinless life by bringing him to the Source of life. It was ordained to life. Its aim is life, and the aim of salvation is life. The two are in perfect accord—in fact, the latter is the outgrowth of the former. God's efforts to save those who are in the bondage of sin are in harmony with the claims of the law. What it designs is obedience and life. Jesus imparts both, and the aim (end, object) of the law is met. The law itself assists in bringing about this condition by converting the soul,—that is, turning it to the Author of the law. But

while this operation is going on in the sinner's heart, if he turns away his ear from hearing the law, his prayer becomes an abomination. The very design of the law shows it to contain the elements of mercy. "The law entered, that the offense might abound." But where sin abounded, grace did much more abound." In this passage mercy is clearly seen working out salvation to man through the channel of law. Grace cannot abound without the aid of the law. If it could, it would not have been necessary to promulgate the law to the world.

It cannot be true that God dispenses mercy by other means than through his law. Mercy is not something invented to meet the emergency of sin. It is in the very nature of the changeless God, and man is made to understand his attributes through the operation of law, as set before the world in revelation. When the sinner is brought under conviction by the law, the experience described in Romans 7 takes place in his heart, and, if he lets the law take its legitimate course, he becomes a free man in Christ Jesus, and the righteousness of the law will appear in his life and character. There is no condemnation to them that are in Christ Jesus. Because of the weakness of the flesh, the law cannot operate through it to work out this righteousness. It was because of this weakness that God sent his Son in the likeness of sinful flesh, that the design of the law might be wrought out in him for us. While the active principles of the law could not operate through humanity, they could work effectively through humanity and divinity combined; and the native love of the law concedes to humanity all the blessed results that follow. The fact that it responds to the efforts of Christ for us is evidence of its native mercy.

SIGNS OF HIS COMING.

BY ELDER MATTHEW LARSEN.

HAVING called attention to the fact that we are to know when the coming of Christ is near at hand, we shall now proceed to notice how, or by what means, we are to know this. Whenever any event of importance to the world is about to take place, God will never leave his people to remain in ignorance, or without some means of knowing something concerning it. He invariably gives them ample signs or forewarnings so that they may know and be prepared for it.

"Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it? Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3: 6, 7.

This settles that question. In response to the question asked of him by the disciples, "What shall be the sign of thy coming, and the end of the world?" (Matt. 24: 3) Jesus directly informed them that

"there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." Luke 21: 25-27.

Not only has the Lord told us that there shall be signs, but he has likewise told just what these signs would be; nor is this all, but he has even told us when they shall be.

"And it shall come to pass in the last days [the

term "the last days" embraces the very last day], saith God, . . . I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke; the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts 2: 17-20; Joel 2: 30, 31.

Not only this, but the Saviour even locates the exact period of time in which the sun and moon should be darkened, namely, in the period of papal persecution, or supremacy,—the 1260 years spoken of by the prophets (Dan. 7: 25; Rev. 12: 6-14; Matt. 24: 15, 21, 22), in the latter part of that period, "immediately after the tribulation of those days." Matt. 24: 29. The 1260 years of papal supremacy began in A.D. 538 and ended in 1798. But those days were to be shortened, says Christ, for the elect's sake. This was accomplished by bringing the persecutions to a close. The suppression of the order of the Jesuits by the pope of Rome, the influence of the Reformers, together with the edicts of toleration passed by Austria and Spain about the years 1774 to 1778, virtually brought the persecutions to a close. But the 1260 years did not expire until 1798. So the tribulations, or persecutions, of those days ceased a few years before the "days" ended.

EDICT OF TOLERATION OF THE EMPEROR JOSEPH.—By this edict he granted to all members of the Protestant and Greek churches . . . the free exercise of their religion. He declared all Christians of every denomination equally citizens, and capable of holding charges and offices in every department of State. *Cox' House of Austria, vol. 3.*

And Maria Theresa, of Austria, "in 1776 abolished the torture in the hereditary States."—*White's History, p. 458.*

Mark says, "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13: 24. Hence, we must look for the fulfillment of this part of the prophecy—the darkening of the sun and moon—somewhere between 1776 and 1778. Any other darkening will not answer the prophecy. Nor would we be justified in looking for its fulfillment in some natural phenomenon. It must be of a supernatural or unaccountable character. There is but one, and only one, such event on record to which we may turn for its fulfillment. It occurred May 19, 1780, just at the proper time called for in the prophecy.

Dark Day, the, May 19, 1780, so called on account of a remarkable darkness on that day, extending over all New England. In some places persons could not see to read common print in the open air for several hours together. . . . The true cause of this remarkable phenomenon is not known.—Webster's Unabridged Dictionary, art. Dark Day.

It was "unnatural" and "unaccountable," of an "uncommon" nature.

In the month of May, 1780, there was a terrific dark day, . . . unnatural darkness.—*Life of Edward Lee, by the American Tract Society.*

The uncommon darkness . . . on the 19th of May, 1780, was a phenomenon which several gentlemen of considerable literary abilities have endeavored to solve, yet . . . no satisfactory solution has yet appeared.—*Dr. Tenny.*

Almost if not altogether alone as the most mysterious and as yet unexplained phenomenon of its kind in nature's diversified range of events during the last century, stands the dark day of May 19, 1780, a most unaccountable darkening of the whole visible heavens and atmosphere in New England, which brought intense alarm and distress to multitudes of minds.—*Our First Century, p. 88.*

Herschel, the great astronomer, gives the following testimony concerning the unaccountableness of the darkness:—

The dark day in Northern America was one of those wonderful phenomena of nature which will

always be read with interest, *but which philosophy is at a loss to explain.*

"And the moon became as blood." Rev. 6: 12.

My father and mother, who were pious, thought the day of judgment was near. They sat up that night, during the latter part of which they said the darkness disappeared, and then the sky seemed as usual, *but the moon, which was at its full, had the appearance of blood.*—*Milo Bostwick.*

The darkness . . . was probably as gross as has ever been since the Almighty first gave birth to light. . . . The darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet.—*Mr. Tenny.*

Thus accurately have we described the fulfillment of this part of the prophecy. The next great sign which should take place, mentioned by the Saviour, was the falling stars. Mark 13: 25.

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6: 13.

The stars here referred to, it is understood, do not mean the fixed stars, but the meteors, or what we call the "shooting stars." There shall be an unnatural or an uncommon display of falling stars. This was literally fulfilled November 13, 1833. There have been other displays of shooting stars both before and since, but none such as is described in the prophecy. A few quotations upon the fulfillment of this prophecy will suffice. There are still a great many living eyewitnesses of this remarkable sign.

The most sublime phenomenon of shooting stars of which the world has ever furnished any record was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable portion of the earth's surface. . . . The first appearance was that of fireworks of the most imposing grandeur, covering the entire vault of heaven with myriads of fire balls, resembling sky-rockets. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snows of December. To the splendors of this celestial exhibition the most brilliant sky-rockets and fireworks of art bear less relation than the twinkling of the most tiny star to the broad glare of the sun.—*Burritt's Geography of the Heavens, p. 163, ed. 1854.*

Those who were so fortunate as to witness the exhibition of shooting stars on the morning of November 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the foundation of the world, or at least within the annals covered by the pages of history.—*Professor Olmstead, of Yale College.*

A more correct picture of a fig tree casting its leaves when blown by a mighty wind is not possible to behold.—*Connecticut Observer of November 25, 1833.*

"The sea and the waves roaring,"—the mighty tidal waves, which are coming to be of such frequent and alarming occurrence in recent years, and which rise up like a mountainous wall, and with fearful roar sweep over whole islands and coast lands, carrying devastation and striking terror to all hearts,—"the stormy winds fulfilling his word" (Ps. 148: 8; Isa. 29: 5, 6),—the tornadoes and cyclones, increasing in numbers and destructiveness every year, sweeping over both land and sea, and leaving in their wake destruction and desolation,—the fear and perplexity, the lack of confidence prevailing in the hearts of men everywhere—all attest to the fact that we are bordering upon the eternal world. The day of God is just upon us. All nature joins to swell the proclamation of that soon-coming day.

"This generation [the generation that should witness these signs fulfilled] shall not pass, till all these things be fulfilled," *i. e.*, till they see

the coming of the Son of Man in the clouds of heaven, and the consummation of all things. "Heaven and earth shall pass away, but My words shall not pass away." Matt. 24: 34, 35. But since the generation that witnessed the fulfillment of the Saviour's last great sign,—the falling stars,—is fast passing from the stage of action, it follows, then, that that day cannot be very far off. And are we prepared for its solemn issue? If not, dear reader, we entreat of you, "Prepare to meet thy God."

I BELIEVE IN THE RESURRECTION OF THE DEAD.

BY REV. JOEL SWARTZ.

We hold as a priceless possession,
Bequeathed us from Jesus our Head,
This ancient and glorious confession,
"The dead shall arise from the dead."

We hold it in protest of reason,
In protest of "prudent and wise,"
That the dead will awake in their season,
The sleepers in Jesus'shall rise.

They shall rise not worn in the morning,
As they sank to their slumbers opprest,
But bright in the Bridegroom's adorning
They shall come refreshed by their rest.

They shall come with a song and a story,
The ransomed of Zion shall come;
Their theme shall be Christ and his glory,
When the pilgrims are gathering home.
—*Lutheran Observer.*

THE CHURCH AND HEATHENISM.

Second and Third Centuries.

BY ELDER I. E. KIMBALL.

It is almost an impossibility to accurately describe the church of this period, because, first, the church varied vastly in conditions. In some provinces a considerable degree of purity was maintained; in other places, there was a degree of grossness, sensuality, and prodigality in the adoption of heathen custom of which we moderns can scarcely conceive. Secondly, because the extant writings are few, clipped, mutilated, forged, and so rendered very untrustworthy.

Certain "apostolic fathers" are supposed to have lived and to have written immediately after the close of the Bible canon, that is, before the year 150 A.D., as Clement, Hermes, Polycarp, Papias, Barnabas, Ignatius, and Justin. Then followed Dionysius, Melito, Irenæus, Clement, Tertullian, Origen, and Cyprian, bringing us to the year 250 or later. As far as we are able to glean the truth from the above writers, we see the church involved in heathenism and partaking largely of the spirit and the practices of the Gentiles.

Gibbon says: "She (the church) soon found herself overwhelmed by the increased multitudes that from all the various religions of polytheism enlisted under the banner of Christ." The effect of this is described by Hegesippus, the earliest church historian, as quoted, I believe, by Eusebius. Speaking of disturbances and wranglings over the election of the bishop, he said: "Each [was] for himself, and apart from the rest; hence come false christs, false prophets, false apostles, rupturing the unity of the church by deceitful doctrines, against God and against his Christ."

"The church continued until the sacred

choir of the apostles became extinct as a pure and uncorrupt virgin. The generation that had been privileged to hear their inspired wisdom passed. Then also the combinations of impious error arose, by the fraud and delusion of false teachers." An eloquent modern historian thus summarizes the facts: "By the promulgation of Christianity during the first hundred years after the death of the apostles, a visible and hopeful impression was made upon the sentiments and practices of perhaps half the community in all the countries around the Mediterranean. Superstition and fanaticism then gained an ascendancy, superseding everywhere—a few spots excepted—the doctrine and morality of Christ."

We may get some understanding of the doctrine and morality which exhibited themselves in the church at this time by consulting the "fathers" above named.

The especial manifestations of God's Spirit ceased. There was wrangling and jangling in the churches such that the heathen taunted them with their strifes. So we read from "Clement's Remonstrances with the Corinthians:"—

The base and inglorious have arisen against the honorable and the glorious, the foolish against the wise, the young against the old. Wherefore are these quarrels, passions, and dissensions, amounting to actual wars among you? Wherefore do ye thus tear asunder and divide the body of Christ? . . . Your controversies have perverted many, have thrown many into dejection, many into doubt, and all of us into affliction.

This Clement is said to have been ordained over the Roman Church by the apostle Peter. It is a notable fact, expressed by nearly every historian of these times, that the same implacable, unmerciful spirit which was in the breath of the heathen seems to have characterized the Christians in their contentions with each other. We may mourn that it was so. Doubtless there were exemplary Christians, but certainly those were not Christians who could yield to passions so violent as to cause many to be murdered in the streets, and even the sanctuary itself to be thus defiled, in consequence of the election or installment of a bishop.

But that we may more clearly understand the rapid decline of the church in faith and morals, let us glance at the condition of the Gentile nations. The heathen law, generally speaking, made no pretensions to a divine origin. It was believed, indeed, to have been codified under the favor and guidance of the deities. The Roman emperors were empowered by the Senate and people "to adopt any measure pertaining to the common interest, or to the majesty of private and public, human and divine affairs." The emperor was himself very literally a god. Sacrifices were to be offered monthly upon his altar (Virgil). "To-day I've seen the gods," said the barbarians. The Romans sincerely believed in a deity, actually walking the earth and conversant among men, and it would be difficult to find more sincere homage than that tendered the Roman emperors by the people of the provinces. All men were accustomed to bow in abject obedience to the authority of man in religious matters; we shall see how this affected the church.

But man's religion gave no expression to what we denominate holiness or sin. These ideas could not be expressed in either of the classic languages of antiquity. The majesty of the civil law was indeed something won-

derful, but there was no conception of sin or holiness apart from this, and the law rarely trenched upon human vices. Virtue, temperance, continence, were practiced merely for the sake of honor and personal aggrandizement, nothing more. In Sparta the children were taught to lie, to steal, and, more than all, to kill. Murder is the science and the art of all heathenism. Gladiators slain, 10,000 in a day (as under Trajan), gave to Rome her happiest holiday. Any people might lawfully be invaded and enslaved, and in everything that pertained to civil law the slave was not recognized as having an existence. Such was the brutality of the most enlightened nations. The astute Stoic and more flexible epicurean allowed Sodomy and incest as "things indifferent." Revenge was "lawful and commendable." There was sensual gratification to the uttermost. Concubinage, a sort of secondary marriage with a woman of lower caste, was sanctioned and regulated by the law, and continued from the days of Augustus till the tenth century and later. And, moreover, the law against adultery in no way touched upon illicit connections with slaves or prostitutes. Venus, the goddess of lust, was worshiped, and open community life seems to have been largely the custom.

Religion abounded, but it was a mere ceremonial which in no way restrained public or private immoralities. The priests were not interested in those things, but they rather led on, the foremost of all, in the profane orgies and libidinous gratifications. The women were quite commonly but slaves. Even Plato taught that lying was preferable to truth at times. Prayers were offered for the death of a rich relative or for some licentious gratification, but there was no such thing as seeking for holiness of heart. Then, too, there were doctrinal conceptions of course altogether opposed to Bible truth, of which we will hereafter speak. Such was the heathenism into which the church by gradual stages blended.

With such abounding iniquity, of which we even yet have but a small conception, we cannot wonder that a vicious intermixture of heathenism and Christianity should have come about.

Here is Hadrian's picture of the Egyptian people, sketched about A.D. 125:—

They are volatile, changing with every moment's rumor. They who worship Serapis are Christians, and they who call themselves the bishops of Christ are the votaries of Serapis. They have one and the same God, and that is none at all, though worshiped by Christian, Jew, and all men.

Themistius, of a later date at the accession of Jovian, spoke in the same way, as quoted by Gibbon:—

Both religions have been alternately disgraced by the seeming acquisition of worthless proselytes of those votaries of the reigning purple who could pass without a reason and without a blush from the church to the temple, and from the altar of Jupiter to the sacred table of the Christians.

APOTHEGMS are in history the same as pearls in the sand or gold in the mine.—*Erasmus.*

It often happens that those of whom we speak least on earth are the best known in heaven.—*N. Cousin.*

WITH all due respect for brains, I think women cannot be too early taught to respect their own ten fingers.—*Dinah Muloch Craik.*

JOTTINGS FROM EUROPE.

TURKEY.

[From our own correspondent.]

WHEN traveling in Turkey one is impressed not only with the desirableness and beauty of much of the country, but with the limited trade and prosperity enjoyed by the people. From the earliest times known to history, this has been a favored land. Along the shores of the Euxine, from Colchis on the east to the Bosphorus on the west, and about the Bosphorus, Propontis, Hellespont, and Ægean Sea lie the scenes which became the favorite themes of the Grecian poets, while Asia Minor, just across the straits, was once the richest section of the world. It has always been a favorite land of the Greeks, who are still found here in large numbers.

In bold contrast with the golden days of the past stand the present barrenness and poverty of the land. Long-continued wars have laid it waste, and under a bad system of government it has not recovered, but rather grown worse, until some of the once fertile districts are now almost desert. Places once well watered are now arid, doubtless in part due to the removal of trees. Fruit trees are taxed, and as the tax frequently exceeds the total product, the owners cut their trees down to save loss.

The government is such as to discourage husbandry in the fairest land. First, a tithe of the product is demanded; then a second tax of as much or still more is asked. Again, everything in trade is the reverse of what leads to prosperity. For example, raw material taken from Constantinople is allowed to pass free, while all manufactured goods are subject to duty. What better arrangement could be devised to discourage home manufacture and encourage industry in foreign lands?

In addition to the home discouragements, foreign trade is greatly limited by the exasperating way of doing business by the government. In Turkey, time does not figure as a factor in a man's calculations. If one has something to get through the customhouse, he must go and watch his chances. No regular hours are kept by the officials. They come and go at caprice. Sometimes one may wait from morning till 4 P.M. before the necessary officer comes, only to be told that he has not time to attend to his business today. He may come again on the morrow with the same prospects of success. Sometimes several days are thus consumed. For even the smallest article, one must lose from one to two days.

What has been said of the customhouse is characteristic of everything else. The Turk is hopelessly wedded to the doctrine of fatalism, which leads him to total indifference in many things where the European is wide-awake to his best interests. The result is the ruin of trade and prosperity, and the present poverty-stricken condition of the country. As one evil leads to another, so this state of things has led to universal corruption of government officials.

Generally, the officers are not paid regularly, and are left to get their salary as best they can. This has led to an unscrupulous system of "grab." With bribes, one can do almost anything; without them, he can do almost nothing. In consequence, it is very difficult for an honest man to live in Turkey, for he would soon be bled to death.

The principle of "like priest like people" may be applied to "like officers like people;" and when this system of bribery and stealing is once started, it seems to move forward like an avalanche in the ratio of geometrical progression. While in a village almost in sight of Constantinople on clear days, I visited a silk factory. The manager related how he had been seized by robbers; while returning to the village with his wife, and carried away to the mountains, where he was kept till his father paid \$5,000 for his release. They have not been able to secure any sort of redress from the government.

Another illustration: one of our missionaries went to visit a village, also in sight of Constantinople in clear weather. As the law does not require one to carry a passport in a certain district about Constantinople, being in this district, our missionary carried none, yet, when he landed, it was demanded, and because he could not produce it, he was marched off to prison, in spite of his protests that they had no right to take him. As he did not take the hint to offer a bribe, he was plainly told that if he would pay a certain sum, they would release him. When he declared that the government gave him the right to travel thus, they coolly responded that they lived in the mountains and did not care what the government said. This shows the existing degree of respect for the laws and ruling powers.

Besides the difficulties resulting from poverty, the government has much trouble with foreign elements. At present the Armenian question is the most serious. Like the Swiss, the Armenians have always been very patriotic. They still sing songs of victory in battle with the Persians, and still celebrate a national festival to commemorate a great victory of 300 Armenians over 10,000 Persians.

Cilicia, their beloved country, their land flowing with milk and honey, has been taken from them, and their liberties greatly curtailed. The more they resist, the tighter the cords of oppression are drawn, until at present a crisis is greatly feared. It is now very difficult for an Armenian to travel, or to do anything of a public nature. An enemy of an Armenian desiring revenge has but to report him to the authorities as a dangerous person or a secret conniver against the government, and he is promptly arrested, and may have endless difficulties.

The censorship of the press is growing more severe. Every article printed must first be submitted to the government. About the only way for a journal to exist is to say absolutely nothing about the government. At present, it is next to impossible to secure the permission for a new journal, while as many as possible of those already existing are suppressed. About the only way to start a new journal is to buy out one already existing, which is an expensive step. All tourists' guidebooks for Turkey are forbidden, likewise every other book speaking unfavorably of the government.

These are but a few hints at the existing state of things. At a glance, one can see that all who have acquaintance with this country by contact in business or otherwise soon lose all respect for it; nevertheless, the beauty and desirableness of its natural advantages still remain, and are still more coveted than if they were under a good government.

Under existing circumstances, it is no

wonder that men are constantly expecting a general scramble for this favorable territory. But the Lord has a work to be done here, and the winds of strife will be held till this work is accomplished. Men who know not what God says in his prophetic word cannot understand the situation; but those that are made wise by his word shall understand. Let us give heed to what he says about the Eastern question in the books of Daniel and Revelation.

H. P. HOLSER.

Isle of Cypress, March 27, 1894.

THE DOCTRINES OF THE CHURCH OF ENGLAND.

Is It Protestant and Christian?

BY PERCY T. MAGAN.

[This article is No. 22 in the series entitled "A Review of Sunday Legislation in Century Nineteen," but it will be of equal interest to those who have not read preceding numbers.—Ed. S. of T.]

In our last article it was clearly set forth that the Church of England was not at the time of its birth a Protestant church. "The principles contained in the celebrated Protest of Spire, held 19 April, 1529, constituted"—it is D'Aubigne who is speaking—"the very essence of Protestantism."¹ What are these principles? Let the same author tell:—

This protest opposes two abuses of man in matters of faith. The first is the intrusion of the civil magistrate; and the second, the arbitrary authority of the church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate, and the authority of the word of God above the visible church. In the first place, it rejects the civil power in divine things, and says with the apostles and prophets, *We must obey God rather than man.*²

This definition of the "essence of Protestantism" is preëminently correct. But the essence of the Church of England polity is diametrically opposed to the "essence of Protestantism." The Church of England did not oppose "the intrusion of the civil magistrate," nor did she "reject the civil power in divine things." On the contrary, the Church of England was formed by the hand of the first "civil magistrate" of the realm of Great Britain. Moreover, the Church of England has not set "the power of conscience above the magistrate;" on the other hand, she did set the power of the magistrate above "the power of conscience." It therefore logically follows from the reasonings that the Church of England is not Protestant.

Nevertheless, as we said in the last number of this serial, we are fully convinced that the Church of England is in many ways an improvement over the Church of Rome—a very considerable improvement. We will endeavor to state our reasons for holding this opinion clearly and concisely.

The principal founders of the Church of England were mere politicians. Henry VIII, his son and successor, Edward VI, and his daughter, Queen Elizabeth, and the Duke of Somerset, the protector and adviser of the youthful Edward VI, all belonged to the laity. They were none of them ecclesiastics. They were politicians working to accomplish political ends.

We do not believe in any State system of religion. No State system of religion can be Protestant or Biblical and Christian. Therefore personally and for ourselves we regard all

State systems as not only valueless but iniquitous.

While for ourselves we tenaciously hold to this doctrine, we readily admit that some State systems of religion are less iniquitous than others. Now in what points of the two State systems does the Church of England possess superiority over the Church of Rome?

As has been stated, the Church of England was founded by politicians. Cranmer and Ridley were the only ecclesiastics who had much to do with the birth of this institution. And that she was founded and her early course molded in great degree by politicians, has in our mind been a blessing to the people of England, and is a point of superiority in the Church of England over the Church of Rome.

And why?—There is no love deeper, purer, better than religious love—the love of Jesus Christ in the human heart. On the other hand, there is no hate so bitter, so vindictive, so thoroughly rancorous in all its bearings, as religious hate.³ For this reason we would hold that the nation is better off whose statesmen make religion a branch of politics, than the nation whose ministers, clothed with civil power, make politics a branch of religion. In England the State religion is a branch of the civil power. To place the ministers of the church in the place of the ministers of the State always degrades them. The gentleness of Jesus Christ is incompatible with the duties of the civil office. Then they try to serve two masters; they must do this or give up one or the other of their professions. Consequently they grow meaner and spiritually weaker day by day. This greater degree of baseness in ministers holding civil office is well exemplified in the case of the assassination of Mayor Carter Harrison, assassinated in Chicago last year. Mr. Harrison was a Democrat. According to many in his own party, he was anything but a Democrat "of the best sort." He was said to be leagued with the "whisky element." During his life his political foes both in and out of his party spared no pains in trying to cast opprobrium upon his reputation. But when he was brutally murdered, his friends political and foes political all joined in speaking of his good qualities, in paying tribute to whatever part of his memory they consistently could, while his wrongs were forgotten. This is how his political foes treated him when dead. But how different the actions of the Protestant theological fraternity of the city of Chicago. The next Sunday but one after the sad event, almost to a man, they chose for a text—to use the language of the *Chicago Herald*—"Carter H. Harrison and Him Assassinated," instead of "Christ Jesus and Him Crucified." Mr. Harrison had been unfortunate enough to be mayor of Chicago during the time when the gates of the World's Fair were open on Sunday. He did not take steps to have them closed. And his course in this at least was proper and right. But, nevertheless, by taking this position he called down the wrath of these ministers upon his head. They accordingly preached that his assassination was a visitation of the Divine displeasure and wrath. And they blackmailed his memory all they could. In the majority of the sermons the speakers appeared anxious to hurry the unfortunate man off to hell as fast as possible.

They were not in civil power; had they been, what would they have done? We leave the reader to judge.

According to the papal theory, however, the civil government should be subject to the ecclesiastical. If the combination must exist, we much prefer to see the political element in the ascendant.⁴

To this circumstance, therefore, that her founders were "mere politicians," we firmly believe that the Church of England owes whatever of moderation and tolerance of other creeds there is to be found in her famous "Thirty-nine Articles of Belief." To these circumstances she owes her decent ceremonies, her elevated and "pathetic liturgy." Says Macaulay:—

Her worship is not disfigured by mummery. Yet she has preserved, in a far greater degree than any of her Protestant sisters, that art of striking the senses and filling the imagination in which the Catholic Church so eminently excels.⁵

The British statesman has been content to exercise jurisdiction over the souls of men on earth and has disclaimed all belief in, and all governmental power over, "purgatory, that unknown land which the hierarchy [of Rome] swayed with so absolute a rule"⁶ when once the Pope "by a bull had annexed it to his domain," and to which the earth had been rendered a tributary province.⁷ In this respect also we consider the Church of England creed in advance of the doctrines, on the same point, of the Church of Rome, and the theology of the British statesman superior to that of the Romish priest.

Again the services of the Church of England are written in English. In their native tongue the people hear them. The services of the Church of Rome are in Latin, which to nine hundred and ninety-nine one-thousandths of the Roman Catholicity is as unintelligible as mere gibberish. In this also the good sense of the English politicians has predominated over the superstition of the priests of Rome.

Furthermore, auricular confession, that is, the specific confession of individual sin in secret to a priest, is an imperative duty in the Church of Rome. But the love of liberty and the hatred of slavishness so strong in the Anglo-Saxon have brought about the non-appearance of this disgusting dogma in the ritual and liturgy of the Church of England.

The adoration of images is a fundamental doctrine of Romanism. This is one of the most abominable, degrading phases of the filthiest type of heathenism. It, also, the more ingenuous English statesman has relegated to the infernal limbos.

The doctrines of the Church of England were originally set forth in forty-two articles. It is generally believed that these were drawn up by Cranmer and Ridley. The three last of these, condemning some novel opinions, were not renewed under Elizabeth, and a few other variations were made; but upon the whole there is little difference, and none perhaps in those tenets which have been most the objects of discussion. They were never

¹NOTE.—After all, the superiority of the Church of England over the Church of Rome was because she possessed more of the truth of the gospel. Its influence was felt both directly and indirectly. She was not in the full light of its principles, but she was greatly affected by them.—Ed. S. of T.

²Macaulay, "Review Essay on Hallam's Constitutional History of England," par. 35.

³Hallam, "Constitutional History of Eng., vol. 1, chap. 2, par. 26.

⁴D'Aubigne, "History of the Reformation," book 1, chap. 2, par. 21.

⁵Same reference as No. 6.

¹D'Aubigne, "History of the Reformation," book XIII, chap. 6, par. 19 (American Tract Society edition).

²Ibid.

³NOTE.—The term religious is here used only in the accommodated sense. Strictly speaking, there is no such thing as "religious hate."

confirmed by a convocation or by Parliament but imposed by the king's supremacy on all the clergy, and on the universities.* These "articles" contain some most excellent principles, and considerable rubbish. Concerning the latter we will say nothing; about the former we will mention a point or two:—

ARTICLE VI. *Of the sufficiency of Holy Scriptures for salvation.*

Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.

ARTICLE XI. *Of the justification of man.*

We are accounted righteous before God, only, for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings; wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort.

ARTICLE XII. *Of good works.*

Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith.

ARTICLE XIII. *Of works before justification.*

Works done before the grace of Christ and the inspiration of his Spirit are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity; yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

ARTICLE XIV. *Of works of supererogation.*

Voluntary works besides, over, and above God's commandments, which they call works of supererogation, cannot be taught without arrogance and impiety; for by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ said plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

Such are a few of the "Thirty-nine Articles" of the Church of England. The truths herein expressed are good. Cranmer, as above cited, probably wrote them, but not of himself. As we have said, Cranmer was not a Christian, and knew nothing of the power of FAITH IN JESUS CHRIST. He copied these sentiments almost literally from the Confession of Augsburg, which was a Protestant document. This is historic fact.* With him it was a mere matter of policy; but nevertheless the Church of England was benefited thereby.

(To be continued.)

"CAST THY BURDEN UPON THE LORD." PS.
55:22.

BY ELDER J. P. HENDERSON.

WHY do Christians who profess faith in God go all the while sorrowing? Why are they weighed down with care and vexed beyond measure with the turmoils of life, when relief can be obtained simply by asking, and by casting the burden upon the Lord?

The promise is to all who properly avail themselves of it. Our privileges are greater than can be expressed in words, yet we fail to accept them. "Great peace have they which love Thy law." "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." "Casting all your care upon Him; for He careth for

you." Such texts are numerous, yet their virtue is not manifested in our daily life as it might be.

The victory in the Christian warfare is complete only when we are able to perfectly consign all our affairs to Him who is able and willing to do for us. It is ours when we trust Him for daily bread, when, in sickness or in the adversities of life, we can feelingly say, "Thy will be done," knowing and believing that He will work all things for our good. "A life in Christ is a life of restfulness." There is no sorrow, no troubles, no care in it, but what he is willing to hear and able to give relief. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ." Phil. 4:6, 7. The mind is not to dwell on trouble. When once the burden has been cast on the Lord, leave it there.

Hannah was a woman of a sorrowful spirit. She wept sore and prayed until she found relief. Then she went her way, and her countenance was no more sad. 1 Sam. 1:18.

Learning to control the mind is an important step in obtaining the victory. Think of other things, of Jesus and his love, of truth, purity, and what is good. Phil. 4:8. Committing texts of Scripture is good exercise when the mind is annoyed with care. A Christian lady once remarked that she had committed the entire fifty-eighth chapter of Isaiah during her husband's sickness and death.

Troubles often arise from personal imperfections. There may be sinfulness in the heart that should be overcome. Jealousy, pride, covetousness, create discontent, uneasiness, and enmity, all of which tend to weary life and drive out the peace of God from the heart. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith," etc.; "and they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:22, 24.

"Keep your wants, your joys, your sorrows, your cares, your fears, before God. You cannot burden him; you cannot weary him." "Keep so near to him that in every unexpected trial your thoughts will turn to him as naturally as the flower turns to the sun." "The Lord is very pitiful, and of tender mercy."—*Steps to Christ, p. 116.*

"I yielded myself to his tender embrace,
And, faith taking hold of the word,
My fetters fell off and I anchored my soul;
The haven of rest is my Lord."
608 E. Twelfth St., Des Moines, Iowa.

"God hears the heart, though without words, but he never hears words without the heart."

"LEISURE for men of business and business for men of leisure would cure many complaints."

"THE first thing for acceptance of truth is to unlearn human doctrines and become as a little child."

"SOME men's writings resemble a dark night, enlivened by a few occasional flashes of lightning."

"THERE is no spiritual arithmetic by which you can bring together any number of half-Christians and make a whole one."

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.

THE SECRET OF A HAPPY DAY.

"The secret of the Lord is with them that fear him." Ps. 25:14.

Just to let thy Father do
What he will;
Just to know that he is true,
And be still.
Just to follow hour by hour
As he leadeth;
Just to draw the moment's power
As it needeth.

Just to trust him, this is all:
Then the day will surely be
Peaceful, whatso'er befall,
Bright and blessed, calm and free.

Just to let him speak to thee
Through his word,
Watching, that his voice may be
Clearly heard.

Just to tell him everything
As it rises,
And at once to him to bring
All surprises.

Just to listen, and to stay
Where you cannot miss his voice.
This is all; and thus to-day,
Communing, you shall rejoice.

Just to ask him what to do
All the day,
And to make you quick and true
To obey.

Just to know the needed grace
He bestoweth,
Every bar of time and place
Overfloweth.

Just to take thy orders straight
From the Master's own command.
Blessed day when thus we wait
Always at our Sovereign's hand.

Just to recollect his love,
Always true,
Always shining from above,
Always new;

Just to recognize its light
All-enfolding;

Just to claim its present might
All-upholding;

Just to know it as thine own,
That no power can take away—
Is not this enough alone
For the gladness of the day?

Just to trust, and yet to ask
Guidance still;
Take the training or the task,
As he will.

Just to take the loss or gain
As he sends it,
Just to take the joy or pain
As he lends it.

He who formed thee for his praise
Will not miss the gracious aim;
So to-day and all thy days
Shall be moulded for the same.

Just to leave in his dear hand
Little things,
All we cannot understand,
All that stings.

Just to let him take the care,
Sorely pressing,
Finding all we let him bear
Changed to blessing.

This is all, and yet the way
Marked by Him who loves thee best,—
Secret of a happy day,
Secret of his promised rest.

—Frances Ridley Havergal.

A WORD once sent forth from the lips cannot be brought back with a chariot and six horses.—*Chinese Proverb.*

*Ibid., par. 32, note 1.
*Ibid.

SYMPATHY.

WHAT a beautiful word! It is often misunderstood. It is not pity for one in trouble. It is a far bigger word than that. It is made up of two Greek words, "sun," with, and "pathos," feeling—"a feeling with,"—a feeling with in joy and in sorrow, in hopes and in fears, in ambition, purpose, resolution, lofty aim; in disappointment, defeat, despair. Oh, the power of sympathy! It is like those fairy spirits we used to read about in childhood, which had the power of instantly conveying themselves unseen into the most secret apartment. By it a mother can stoop and enter into the heart of her babe, or with swelling bosom draw breath for breath with the son in manhood's prime. I think there is no mother but has this capacity in some degree. Cultivate this God-given power. Like everything else we would have grow, whether in the world of nature or of spirit, it will not grow without painstaking.

When your little boy has been working for hours trying to make some plaything, again and again some part refuses to work. He has tried and tried, but at length, in a burst of grief and disappointment, he dashes it from him and sits down and weeps. Do not chide him for being naughty; do not laugh at him for being so silly as to cry about a trifle. It is no more a trifle than it is for that man who has toiled day after day for years to amass money enough to buy a lot and build a house, and who sees it burnt to ashes just as he was about to step in and enjoy it. And who thinks of laughing or chiding at such a time? Nor yet is it enough as you bend over the garment you are making to look up and say: "Poor little fellow. Don't cry. Here's a piece of candy." This is not sympathy. It may perhaps stop the crying, but you have not felt with your boy. Lay aside your work, rise, and, lifting the toy, examine it; see what he was aiming at, and make that aim yours for the moment. Show him where the fault lay; get him to help you to put it right, and return to your work, having set a-going a new wavelet of hope and courage and joy in this world of ours, which may perhaps never cease widening till it has touched the eternal shores.

When the lessons of your boy or girl have become more than mere child's play, and they have commenced in earnest the hard and difficult task of study, as much as possible meet these difficulties with them. Knowledge gives power. It makes a boy look up to his mother with confidence when he thinks that she possesses that knowledge he is struggling to attain. So let me urge you, as much as your talents, age, circumstances will permit, to equip yourself for being the companion and guide of your sons and daughters in their studies.

When the young soul begins to be stirred with thoughts of God, of eternity, of the great unknown that lies beyond this earthly scene, oh, do not make light of it! Do not laugh, as so many parents do, at the "cute questions," as they call them, which they ask. Catch, if possible, the idea of the yearning soul; take time and pains to meet it and explain it if you can; and if you cannot—for even a child will ask a question which the wisest philosopher and Christian can only ask—if you cannot, be a little child, and, with his hand in yours, stand silently and reverently at the edge of the great deep. Cultivate this confidential communing on the unseen, and when your child begins in earnest to grapple with its awful realities, when he awakes to the sense of his lost condition by nature, and his need of a Saviour, there will be no icy crust separating between you and sealing your lips; but, recalling your own early experiences, you will point out to him the steps you trod, and, taking him by

the hand, you will lead him to Jesus. Pity the poor mother that has no such experiences, and therefore knows not how or where to lead. Still give him your hand—the hand of sympathy—he may lead you if you cannot lead him.

Another season when sympathy is craved and needed, and too often denied, is when the young heart is stirred with the emotions of love. How frequently is this made a time of sore trial to a young man or woman! How often are they made the butt of the family circle! Jokes and jeers fly thick at his cost. This should not be. Indulge not in anything approaching this yourselves. Mothers, tolerate it not in other members of the family circle. Teach them that pure, virtuous love is a holy and sacred thing, and make them to feel that there is one place where they may unbosom themselves without fear of ridicule or upbraiding or betrayal.—*Mrs. C. R. McCartney.*

UNDER THE STARS.

"It isn't far from bedtime, Sam," said his father. "Don't it strike you so?"

Father and mother and Sam had been sitting out on the grass enjoying the cool night breezes.

"Are you going up with me, farder?"

"Going up with you! Hello, stranger! who are you? I thought this was my big boy, most six years old; but he goes to bed by himself."

"I know, farder, but it's kind o' lonesome up there."

"You aren't afraid, Sam, are you?" asked mother softly.

"Fraid? no'm," answered the little boy in surprise; "course I ain't 'fraid, 'cause there ain't no rattlesnakes, nor nothin' like that livin' here; but I get lonesome."

"Well, you can just open the shutter," said father, "and then I'll holler good-night to you."

"Papa," said Sam, "you aren't afraid for your little boy to sleep by himself, are you?"

"Not a bit."

"You wouldn't be afraid for him to sleep out-of-doors, would you?"

"Out-of-doors, hey?"

"God would be certain to take care of me, even out-of-doors, wouldn't he, papa?"

"Why, of course."

"Well, then," said the little boy triumphantly, "I want to sleep out here in the hammock to-night."

"O Sammy, you'd get scared in the night!" cried his mother.

"What would make me scared?" he asked innocently; "there wouldn't be anybody out here but God and me."

They could not refuse to let him put his Heavenly Father to the proof. He went upstairs and put on his little gown, said his prayers, and came down hugging a pillow in his short arms. Mamma wrapped him up in a big shawl, and before he had been in his swinging bed fifteen minutes, the little boy was asleep.

The father and mother did not feel a bit like leaving their only little boy out under the trees all night, but after watching his quiet sleep for a long time, they went to bed themselves. And all through the night first papa and then mamma would steal to the window and look out at the little dark bundle rolled up in the hammock.

Once several dogs tore through the yard, growling and fighting. This brought the father and mother both to the window, but there was no sound from the hammock.

"Did you hear the dogs, Sammy?" asked mother in the morning.

"Yes; I hear 'em," answered the little man of faith, "but course I knew God wasn't 'fraid of dogs."—*Elizabeth P. Allan.*

A HALF A CENTURY VEGETARIAN.

BY F. W. CROSBY.

AS PROBABLY no other family in this country have had a longer experience than ours, perhaps I may be excused if I relate some facts as to our being vegetarians. My father was a very conscientious man, and humane and tender hearted towards all, both human and brute. From about 1825 to 1836 he had much trouble, in winter especially, with a cough and bleeding at the lungs. In 1836 he came across the Poet Shelley's "Queen Mab," in the notes to which is an argument in favor of a vegetarian diet.

My father had often said that if it ever became necessary to *kill* his meat he would quit using it. Being rather delicate, as I have said, he concluded to try vegetarianism. My mother also did so at about the same time. There was a large family of us and all were free to do as they wished in the matter.

I was the first to follow my parents in the change of diet. We had removed in 1835 from the State of New York to the State of Michigan. Now whether it was the change of climate, or diet, or both, I cannot say, but my father never had any further lung trouble, and lived to almost ninety years of age, and had hardly an ache or pain for the last forty years of his life. My mother died last March from the effects of a bad fall, fracturing her leg and hip. She was ninety-one years and six months old, and in possession of unusual vigor, both mentally and physically.

As for myself I may say that I have not given myself a fair show. First I was severely injured during my four years' service in the Union army. Surgeons have said years ago that I had no sort of excuse or valid reason for being alive. Well, I spent two years in the great forest region of Venezuela between the Orinoco and Amazon, where ten per cent of the whites die annually, had the fever of the country again and again, buried the third of my party, and came out weighing less than one hundred pounds.

Moreover, in my business as a practical metallurgist I have twice been quite thoroughly saturated with mercurial fumes, enough so as to cause my teeth to drop out prematurely. But, despite all these drawbacks, there are few men, I dare say, who at threescore and ten enjoy life as well as I do. I have been abroad since last October, traveling alone, climbing mountains in Sicily, Lipari Islands, Italy, and Switzerland. Was attacked by a brigand in Sicily, stabbed severely twice, but I got the fellow, and he is now in prison. My wounds healed kindly.

Now, I am giving these facts to show that vegetarianism is consistent with health and vigor. I have a son who is professor of mineralogy in the Massachusetts Institute of Technology, Boston, who has been a vegetarian since early childhood. He is strong and healthy, and has done a good deal of original work in geology and mineralogy.

Some of the effects of a vegetarian diet, as I have noted them, are these, hurts and wounds heal easily, recuperate rapidly from fatigue. I walked last week one day twelve miles and made a climb of five thousand feet and the next day walked nineteen miles over a very rugged road. Disorders of the bowels are extremely rare with those who abstain from meat and live wholesomely otherwise.

Naturally, a vegetarian is temperate and clean. I note in a recent great walking match between Berlin and Vienna the winners were vegetarians. Before our Civil War I carried on bridge building. More than once I've had to put in piers in winter and I have seldom seen a man who could endure the wet and cold as I could, exploding the idea that meat, fat meat, is necessary to resist cold.

A brother of mine, who was born after my

mother became a vegetarian, from infancy up was noted for his great strength, activity, and vigor. He never tasted meat nor spirituous drink. He was killed at Vicksburg in 1863.

You may consider that I am a veteran in the cause, and have a great desire to see men live right.

No flocks that range the valley free
To slaughter I condemn;
Taught by the Power that pities me,
I learn to pity them.

—*Food, Home, and Garden.*

THE PROPER HOURS OF SLEEP.

MAN, in common with most of the animal creation, has accepted the plain suggestion of nature that the approach of night should imply a cessation of effort. If he ignores this principle, his work is done against inherited habit, and, so far, with additional fatigue.

It follows, too, that he must use artificial light and sustain its combustion at the cost of his own atmosphere. Naturally, therefore, when he does rest, his relief is not proportioned to his weariness.

As in many cases, however, sensation is not here the most reliable guide to judicious practice. Established custom affords a far truer indication of the method most compatible with healthy existence. The case of the overworked and the invalid lends but a deceptive color to the argument of the daylight sleeper. In them excessive waste of tissue must be made good, and sleep, always too scanty, is at any time useful for this purpose. For the healthy majority, however, the old custom of early rest and early waking is certain to prove in future—as returns of longevity and common experience alike show that it has proved in the past—most conducive to health and active life.—*London Lancet.*

EAT SLOWLY.

FIRST, slow eating as a habit gives time for complete mastication, which also must be habitual. Next comes the matter of allowing time for food to become mingled with saliva, and for that saliva to act on it while in the mouth, whatever the consistence of the food may be. To merely wet and liquefy dry food is but a tithe of what the saliva performs. Many persons, indeed, bolt their softer foods and wash down the drier ones with tea or ice water, as if believing nothing more were called for. A ferment in the saliva, called ptyalin, acts on starchy food and partly digests it, by converting it into dextrin.

However, this is not all that is done, by any means. Recent experiments show that when our food is first well acted upon by saliva, all the active secretions of the stomach are increased, its muscular workings are stimulated, and absorption is increased in amount and rapidity.

It is a very important part of digestion that is carried on in the mouth and throat. In the latter an abundant secretion comes out to meet the food, containing thousands of living cells, supplied by the blood, and expressly bent on the errand of preparing the food, in some way, to be well received in the stomach, and to return with it into the blood.

This product seems to be chiefly furnished by the tonsils. These vascular little bodies are thus seen to have a very real and important work.—*Dr. C. W. Lyman.*

"THE conscience has to do, not with fitness or expediency or advantage, but with right and wrong."

KINDNESS to animals promotes humanity.
—*Plutarch.*

Mission Fields.

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

"IT MIGHT HAVE BEEN."

"It might have been." Why should we always sigh,

As though the words related but to joy,
And not to grief, as though they rang the knell
To joy alone, as though the funeral bell
Had always rung and gladness passed us by?
Why not, when dark and threatening seems our sky,
And dangers pass us when they seemed most nigh,
Say of the peril past when all is well,
"It might have been?"

The might-have-beens are many, and they lie
Close to the borders of our fate; and why
And how the choice is made we cannot tell;
But when misfortune comes, let's try to quell
Our fears, and of worse fortunes think, and cry,
"It might have been."

—*Philadelphia Ledger.*

SOUTH AMERICA.

A NEGLECTED CONTINENT.

"WHEN will a missionary have the privilege of bringing the gospel of Christ to this continent?" wrote Henry Martyn, when, on the way to India, his ship touched at Brazil. "When," he asked, "will this beautiful country be delivered from its Christian idolatry? The cross is not wanting, but the message of the cross is unknown." In quoting these words the *Revue des Missions Contemporaines* adds that they apply to the present time as well as to the opening years of this century, when they were written: The *Revue* goes on to say that it is only in English and Dutch Guiana, the extreme northern portion of South America, that a great center of gospel light has been created, by the labors of the English Church and of Moravian missionaries, and it gives the following statements as to the luminous points which appear amid the deep shadows that envelop the southern half of the New World.

Venezuela, twice as large as France, has only one Protestant missionary for its 2,350,000 inhabitants.

Colombia, with an extent nearly double that of the Austro-Hungarian Empire, and with a population of 4,000,000, has only three mission stations, occupied by the Presbyterian Church of the United States.

Ecuador, half as large as Germany, is the only one of the South American republics which tolerates no other religion than that of Rome. There is not a single herald of the truth as we receive it among her million inhabitants.

Peru, with her 3,000,000 scattered over an extent of country twice as great as that of France and Switzerland put together, has only one Protestant pastor, Mr. Ford, who has charge of the two little evangelical churches of Lima and Callao. The American Bible Society does its best to scatter the word of God among these ignorant people, and its principal agent, M. Penszotti, has but recently come out of the prison into which he was thrown by the priests of Rome. Peru also awaits the time when the Light of life shall illumine her darkness.

Bolivia, two and one-half times larger than France, with a population of 2,300,000 souls, has only one settled missionary. It is visited here and there by colporters of the American Bible Society.

Chile, politically and intellectually the most advanced of the republics, counting 2,720,000 inhabitants, of whom 500,000 are Indians, has an extent equal to one and one-half times that of France. Here the United States

Presbyterians have five stations, occupied by a dozen workers, and the South American Society has three stations, with eight missionaries. Let us hope that the Swiss preachers, who give their attention to the spiritual needs of Swiss immigrants in Chile, will also spread abroad the light of evangelical truth among the Roman Catholic populations.

The Argentine Republic is the second in size of the South American States. It is five times larger than Germany, though it has but 4,000,000 inhabitants. One-fourth of this population is of European descent; three-fourths are Indians or of mixed blood. It is evangelized by seven laborers of the missionary society for South America, and twelve of the M. E. Church of the U. S. A.

Paraguay, after having submitted for two centuries to a Jesuitical government, has at last expelled its oppressors. Smaller than Italy, it has, according to some authorities, 250,000 inhabitants; according to others, twice that number. However this may be, the five workers of the Missionary Society for South America and the group of natives in the service of the Methodist Episcopal Church, are utterly insufficient for their task.

Uruguay has seven mission stations, dependent on the same two agencies. As large as France, it has 600,000 to 700,000 inhabitants.

Brazil, larger than the United States and comprising half of the South American continent, has 14,000,000 people. Six societies are at work here, employing about eighty missionaries, one for every 175,000 souls. But, as everywhere in this vast region, the laborers are not apportioned equally among the inhabitants; they reach probably not more than 2,000,000. Communities of German immigrants, served by evangelical pastors, no doubt exercise a beneficent influence around them. To sum up, of the 34,000,000 inhabitants of South America, there are undoubtedly not more than 4,000,000 who are reached by the gospel message; 30,000,000 remain strangers to the good news. Is it not, then, accurate to call that part of the world a neglected continent?—*Selected.*

THIBET.

ONE of the most thrilling stories of missionary exploration within recent years is that of Miss Annie Taylor, who in 1892 entered Thibet and nearly reached the capital city, Lhassa. Miss Taylor is nominally connected with the China Inland Mission, but, having means of her own, she has conducted missionary work after her own judgment. Some four or five years ago she determined to enter Thibet, which has been rigorously closed against all foreigners. The trade of Thibet is in the hands of the Chinese, who try to keep out all foreigners. Miss Taylor resided for a time at Derjeeling, a point in the Himalayas to which the Thibetans frequently come, where she learned their language, afterward going to China. She started for Thibet from a frontier Chinese town, Taochao, on September 2, 1892. She had as attendants a Mohammedan named Nogar, whose wife was a Thibetan, and also a Thibetan servant named Pentso. Shortly after crossing the border they fell among parties of brigands and at one time were in the midst of a serious battle.

The region through which they passed is a high plain, over eleven thousand feet above the level of the sea, where the cold is intense and where vegetation is scarce. The hardships they endured were of the severest kind. Worse than all was the faithlessness of Nogar, the Mohammedan guide, who stole Miss Taylor's provisions and who sought in every way to prevent her going on toward Lhassa. Unable to overcome her determination either by fraud or violence, he forsook her, going on in advance in order to arouse the authorities to

prevent her farther approach. On the way they passed by the Golok tribe, which is independent and has for its chief a woman named Wachubuma. She rules with authority, and seems to be intelligent and forceful.

We have not room for the extended account which has been given of this extraordinary journey. Miss Taylor was obliged to cross rivers and to sleep for twenty nights in the open air without a tent, snow falling meanwhile. It was difficult to procure food for the party or their horses. Indeed, the horses gave out from lack of food. Owing to the lies of her Moslem escort and the fears that were aroused among the people that she was a witch and would rob them of their country, Miss Taylor was obliged to turn back before reaching Lhassa, and her return was accomplished with almost incredible hardships. She reached the borders of China on her return April 12, having been absent over seven months. She has now returned to England in the hope of finding men who will be ready to undertake missionary work in this forbidding region.

The misfortune of Miss Taylor's expedition seemed to have been the villainous character of her Moslem guide, who sought not only to obstruct her journey but to take her life. Her Thibetan servant proved faithful and true. Though little was accomplished apparently by this particular journey, it certainly will tend to open the way for future entrance into this closed country. It is already reported that she has succeeded in securing a Thibetan band, consisting of ordained and medical men, who will undertake a mission on lines which she has marked out.—*Missionary Herald*.

THE FRENCH KONGO.

RECENT letters from M. Allégret, of the new mission to the French Kongo country, give interesting accounts of the tribes among whom this mission has been established by the *Société des Missions Évangéliques de Paris*. The base of the mission is at the seacoast, at the mouth of the Ogowe River; farther up the river is its first station, at Lambaréné, among the Galoas, and still higher is Telagouga, the second station, among the Pahouins, a tribe which until now has never had any contact with our civilization. "They are still themselves, with their own good and bad instincts," says M. Allégret. They remind him of the ancient Gauls, active, impulsive, intense. They listen to the good news of the gospel with the same eagerness with which they follow the hunt or the fight. They fix their brilliant eyes upon the missionary when he tells them of heaven, "God's country, where he receives his children, and where there is no more death, for this is a burning question with them. They fear death; they think of it constantly; it is their great quarrel with God. They are always saying to me, 'We wish to love God, but we have one thing against him: Why does he make men die?'"

"The other day I went to a village and was immediately saluted by two or three men, who said, 'Tell us the news.' 'What news do you want to hear?' I said. 'I know only one kind, the best of all, the good news.' 'That is just what we want; tell us about God.' It is the thing which impresses me more every day, the pleasure they take in hearing about God. I do not think their consciences have anything to do with it; it is rather a desire to be clear on the subject. I may be mistaken, but apparently the sense of sin, of guilt before God, is utterly wanting, so that I dare not yet hope for real conversions. They think of God merely as a powerful chief with whom it would be well to make a treaty of friendship.

I see the Pahouins too near to have many illusions; but I know one thing, whatever be the motive of their attention, they do hear the word of God, and their villages are

open to us, and the Holy Spirit can change this curiosity into a sincere desire for pardon and a new life.

"They say to me in the villages: 'Do the schoolchildren learn all this? Then take my boy. Keep him. You shall be his father.' We have thus twenty-six boys and six girls, who are a daily encouragement to us by their conduct in school and by their trust in us. Thanks to them, we are brought into close relations with their families.

"Lately the father of one of them wished to make a banana garden near us, and I went with him to choose the spot. I pointed out a good spot, but he said, 'It is too small; my wives could make a garden broader than the river if I wished it.' 'Ah! how many wives have you, then?' 'I have eight.' 'Eight! Then you have seven too many.' We sat down in the shade of some great trees and talked. 'Eight wives! But you know that the day when you wish to serve God it will be necessary to have only one.' After a moment's thought he answered: 'You have said well. It is true that I love God and wish to obey him, and then I believe that we Pahouins ought to become like the whites. You have only one wife?' 'It is not a matter of black or white,' I said, 'but of what God commands, and whether you will obey him.' 'I wish to obey him, but it is hard; all the other men of the village would mock me.'" To M. Allégret's explanations he replied: "You are right. You tell me the truth; it is necessary that I should obey God; and then—many wives, many troubles. They have a bad character; they quarrel; their parents are always coming to say, 'You have our daughter; give us this; give us that;' the wives too are always wanting something; there is never any end of giving them goods. If one refuses, there are quarrels, fights; perhaps one is killed. And God does not want one to have such a bad life, to go on thus. It is necessary that I should obey God. Tell me still the word of God; all we Pahouins love to hear one speak of God, and you, the man of God, you tell us his word."

"I have been impressed," adds M. Allégret, "since my arrival in Africa by the inward sadness of things, and of men; it is some years since then, and I find this impression as vivid as on the first day. 'What is the good? everything passes away;' this is the deep, instinctive undertone of all the native life. 'You are without hope and without life; I bring you on the part of God the assurance of the life eternal;' this is what I repeat to them under every form."—*Missionary Herald*.

THE AINUS.—Says the *Missionary Herald*: "The Ainus of Japan have long resisted the efforts of the English Church Mission to enlighten and Christianize them. In 1885 Mr. Batcheler baptized the first AINU convert, in 1886 three more, and two each in 1889 and 1891. There were only eight Christians after twelve years of seed sowing. But since then the long-expected harvest time has come. One hundred and seventy-one persons have been baptized, making a church membership of 179, while 200 more are reckoned as catechumens. The center of this work is Piratori, the old AINU capital, and, though the chief is a sad drunkard, every woman in the place has accepted Christ as her Saviour. Formerly only the men among the Ainus were allowed to have any religion. We hope to hear like joyful news of religious awakening from our friends of the American Baptist Mission among the Ainus."

"The Saints' Inheritance." (Spanish.) Contents: 1. The Inheritance of the Saints. 2. The Millennium, or the Reign of a Thousand Years. 3. The End of the Wicked. 4. Immortality through Christ. 5. The Importance of the Prophecies. 6. The Hope of the Christian. 7. The Judgment. Paper; price, 6 cents. Address, PACIFIC PRESS PUBLISHING CO., Oakland, Cal.

Our Work and Workers.

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

FAITHFULNESS.

FAITHFULNESS in the humblest part
Is better at least than proud success;
And patience and love in a chastened heart
Are pearls more precious than happiness;
And in the morning when we shall awake
To the springtime freshness of youth again,
All troubles will seem but a flying flake,
And lifelong sorrow a breath on the pane.
—Selected.

CHEERFULNESS.

'Tis well to work with a cheerful heart,
Wherever our fortunes call;
With a friendly glance and an open hand,
And a gentle word for all.
Since life is a thorny and difficult path,
Where toil is the portion of man,
We all should endeavor, while passing along,
To make it as smooth as we can.
—Selected.

THE PREACHER'S PERSONAL PIETY.

Do NOT understand me to mean a maudlin sentimentality, or the assumed and extreme saintliness of manner and tone observed in some preachers, for each of these are evidences of either hypocrisy or weak minds. I do refer, however, to that piety which emanates from the heart which has not only been made new by the power of the Holy Spirit, but is constantly under its influence. By piety is meant "obedient love of the will of God and zealous devotion to his service." This you must seek.

1. For your own good. You are to be a leader in spiritual growth and power. It is impossible to become such a leader unless your heart shall be abundantly furnished with a strong, healthy piety. It embraces daily thoughts and actions. "He must have a good report of them which are without," applies as much to the young preacher now as it did to Timothy at the time it was written, for a frivolous and insincere preacher will never retain the respect of any community. A life above suspicion is of more consequence than learning or oratory.

2. Then you must be pious, for the good of others. It is not possible to lift the people to a moral plane which you have not reached. The minister of Jesus Christ must keep in heart touch with him, and then if he have access to the hearts of the people, he will bring them and Jesus Christ together. In preaching and pastoral work nothing gives so much force to what the preacher says and does as the consciousness on his and their part that he is a living witness of the truths he proclaims. He is such a witness because of an abiding faith in God's promises and providences and love, fervent and constant, flowing out towards Jesus Christ and the souls of men.—*Baptist Record*.

WHAT IS SAID.

SAYS the *Christian Intelligence* (Reformed Church):—

"Evangelical Christians have been wont to look askance upon the Seventh-day Adventists as a body somewhat behind the other churches in intelligence and sobriety. Yet a fact was mentioned on the missionary conference held here in January last which shows that these people may well serve as a pattern in some respects to all others. They have a church at Battle Creek, Mich., composed of

1,450 working people—not a rich man among them—having an average income of \$262.

“Yet their contributions to benevolent causes last year amounted to \$38,000. The reason is that they are carefully indoctrinated in the principle and habit of giving a tenth of their income to the Lord’s cause. Hence, recently, on the day of missions, no sermon was preached, nor was there any pleading of any kind, yet the offering amounted to \$21,000. If all our churches had the same conscientious conviction deeply imbedded in their minds and hearts, surely every missionary treasury would overflow.”

It might be well to state that the \$21,000 did not include tithes, but was over and above the tithe in most cases. And yet we as a people are not doing for the cause of Christ anything like what we ought to do. How much does Christ mean to us?

FIELD NOTES.

ELDER A. O. BURRILL reports the baptism of five candidates at Prattsville, Mich.

WITHIN a few weeks’ time twelve new members have been added to the church in Stockton, Cal.

ELDER W. M. HEALEY reports six converts to the faith in Calistoga, Cal., the result of a recent short series of meetings.

APRIL 22 Elder Matthew Larsen closed a series of meetings at Urbana, Iowa, and organized a church of twelve members.

At Winthrop, Iowa, on the 22d ult., Elder A. A. John baptized four candidates, two of whom were over seventy years of age.

At Uncompahgre, Colo., as a result of meetings held by Elder F. L. Trubey and others, a church of twenty members was organized about a month since.

In San Diego, Cal., April 14 and 21, twelve persons were baptized, all but one being heads of families. These are fruit of the labors of Elder G. K. Owen and wife.

ELDER J. D. PEGG reports that about 100 persons have embraced the Seventh-day Adventist faith in the Colorado field during the past year. He has himself baptized seventeen since the 1st of January.

A MONTH ago the case of one of our Tennessee brethren was to have been heard in the Supreme Court of that State on appeal. But by some means the papers pertaining to the case in the lower court are reported as lost.

In response to an urgent call Elder J. W. Scoles recently began a short series of meetings in Toledo, Ill. He at first occupied the Baptist Church, but it proved too small to hold the audiences, and the opera house was secured.

Of the church in Detroit, Mich., Sister M. C. Kenyon reports that one year ago the membership was thirty-four; now it is sixty-five; membership of Sabbath school, 105. The mission address has been changed to 426 Trumbull Avenue.

ELDER J. P. HENDERSON, of Iowa Conference, after reporting a very successful season of work at various points, during the winter and early spring, is obliged to report himself at the Battle Creek Sanitarium, undergoing physical recuperation.

In the vicinity of the home of Brother R. M. King, deceased, who suffered persecution and prosecution in Obion County, Tenn., for his obedience to the law of God, Elder C. L. Boyd lately baptized four persons. Brother Boyd states that he was treated very courteously by the people there, although that is the place where, a few years ago, about twenty shots were fired into the schoolhouse while Elder Covert was preaching.

From a letter written by Elder B. J. Cady, missionary on Raiatea Island, we take the following estimate of population of various islands of the Society group: Raiatea and Tahea, between 3,000 and 4,000; Hualihine, 1,200; Borabora, between 800 and 1,000; Maupiti, about 300; Maiao, about 200.

SINCE the trial of Elder McCutchen and Professor Keck at Gainesville, Ga., for laboring on Sunday, they report quite an interest in our work on the part of many who otherwise might not have noticed it. The attorney who prosecuted them has expressed a desire to send his son to the school to learn shorthand.

As a result of house-to-house tract work in Galesburg, Ill., two sisters have found such a demand for Bible readings that their time is fully occupied. It is evident that all who go to work humbly and faithfully, and in lines within their ability, will soon reap the reward of their labors, not only in personal blessing, but also in souls for the kingdom of heaven.

ELDER ALLEN MOON, of Washington, D. C., is authority for the following statement which we clip from the *Review* of the 1st inst.:

The case against Brother Price for Sunday breaking, set for trial in the circuit court of Maryland, held at Chestertown, was dismissed on the 23d of this month [April]. The court held (Judge Wicks presiding) that a violation of the Sunday law is not an offense for which a person may be indicted by the grand jury of that State, and that the only way the circuit court can obtain jurisdiction in such cases is on an appeal from a justice court. The case of Brother Price was not tried before a justice of the peace, but was taken directly before the grand jury.

A LATE Melbourne, Australia, paper contains the following:

At the W. C. T. U. headquarters, 140 Flinders Street, on Thursday afternoon last, Professor Kellogg [Dr. M. G. Kellogg, of California], an American food specialist, delivered a lecture on hygienic cooking, in which he laid particular stress upon the difference between natural and acquired tastes in the matter of food. He recommended his hearers to cultivate a relish for a simple, unadulterated diet, without the use of condiments or stimulants; if they desired to enjoy good health. At the close of the lecture, several samples of well-cooked pastry and a dish called “mush,” made of maize, were presented to the ladies present. Mrs. Starr, of New Zealand, has kindly consented to conduct the cookery classes being formed at the institution.

CAMP MEETINGS FOR 1894.

DISTRICT NUMBER ONE.

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

DISTRICT NUMBER TWO.

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

DISTRICT NUMBER THREE.

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

DISTRICT NUMBER FOUR.

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

DISTRICT NUMBER FIVE.

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

DISTRICT NUMBER SIX.

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

DISTRICT NUMBER EIGHT.

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

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

GEN. CONF. COM.

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This is the title of a little monthly publication recently started by the Pacific Press, and is designed especially for use in personal correspondence. It is printed on thin paper, and one or two numbers can be put in a No. 6 envelope, with an ordinary letter, without increasing the postage.

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- “ 6. The Elect of God.
- “ 7. How Esther Read Her Bible.
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29. A Dangerous League.....	2 “
30. The Churches and the Public Treasury.....	4 “
31. An Attempt to Christianize the Government.....	2 “
32. Congress and Sunday Legislation.....	2 “
33. God and Caesar.....	1 “
34. Sunday Laws of the States and Territories.....	20 “
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International S. S. Lessons.

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

LESSON IX.—SUNDAY, MAY 27, 1894.

MOSES SENT AS A DELIVERER.

[NOTE.—The questions which follow are merely suggestive for the student on the leading points of the lesson; it is presumed that the thorough student will think of many more as he studies the subject. References, where verses alone are given, always refer to the lesson scripture printed above. All other references are given in book, chapter, and verse. The text printed is that of the Revised Version, not because it is especially preferred, but because it is not found in every family, as is the common version.]

Lesson Scripture, Ex. 3:10-20.

10. Come now therefore, and I will send thee [Moses] unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.
11. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?
12. And he said, Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.
13. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?
14. And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.
15. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name forever, and this is my memorial unto all generations.
16. Go, and gather the elders of Israel together, and say unto them, The Lord, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt;
17. And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey.
18. And they shall hearken to thy voice; and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord, the God of the Hebrews, hath met with us; and now let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God.
19. And I know that the king of Egypt will not give you leave to go, no, not by a mighty hand.
20. And I will put forth my hand, and smite Egypt with all my wonders which I will do in the midst thereof; and after that he will let you go.

Golden Text: "Fear thou not; for I am with thee." Isa. 41:10.

SUGGESTIVE QUESTIONS.

1. Note the principal events between this and our last lesson. Note 1.
2. Whom did the Lord call to send unto Pharaoh? Verse 10.
3. What was Moses' response? Verse 11.
4. What assurance and pledge did God give Moses to strengthen him for this work? Verse 12.
5. What question did Moses ask? Verse 13.
6. Who should Moses say had sent him? Verse 14. Note 2.
7. Who else did God say Moses should tell them had sent him? Verse 15.
8. What did the Lord say of his name?
9. What did he instruct Moses to do immediately? Verse 16.
10. What promise did he repeat? Verse 17.
11. Of what did he assure Moses before he started on his mission? Verse 18.
12. What reasonable request was he to make first of Pharaoh?
13. How did the Lord say Pharaoh would regard his request? Verse 19.
14. How would he be induced to let Israel go? Verse 20. Note 3.

NOTES.

1. OUR last lesson closed with the flight of Moses into Midian. There he remained, keeping the flock of Jethro, the priest of Midian, for forty years, during which time he married one of Jethro's daughters. While near Horeb the angel of the Lord appeared to him in a bush burning with fire, which was not consumed, this symbol representing the affliction of Israel in Egypt, which did not destroy them. Here the Lord reveals himself to Moses as the God of Abraham, Isaac, and Jacob, and tells him that he remembers the affliction of his people in Egypt, and that he has come to deliver them out of the land of the Egyptians, and to bring them into a good land, flowing with milk and honey. Here

our lesson begins, about 1493 B.C., Usher's Chronology. It is interesting to know that about this same time the city of Athens was founded by Cecrops, the city of Troy a little later. Egypt was in the height of its glory, especially in the magnificence of its architecture and the development of art.

2. **I Am That I Am, or, I Am What I Am.**—"The words express absolute, and therefore unchanging and eternal, Being. The word I AM in Hebrew is equivalent in meaning to *Jehovah*, and differs from it very slightly in form. This is much obscured by our substitution of Lord for *Jehovah*."—Cook. So Moses should say that the personal, self-existent, unchangeable, invisible, living God had sent him, the One who had promised to deliver them 400 years before; as the next verse expresses it, The Lord, the I AM, the God of your fathers Abraham and Isaac and Jacob, God's wondrous name or memorial, expressing his character, by which he will be remembered in all ages.

3. IN all the dealings of God with Pharaoh, the Lord's great mercy is shown. The first request that Moses was to make was simply for a three days' journey into the wilderness. As afterward shown, this was reasonable, because they could not sacrifice the gods of the Egyptians before their eyes without bringing upon themselves unnecessary persecutions. But the Lord foresaw that Pharaoh would not even comply with this request, yet God would give him every opportunity before he brought his sorest judgments upon that proud, wicked, and haughty kingdom which had rejected him. The fourth to the tenth chapters speak of the various plagues which the Lord brought upon Egypt; how Pharaoh hardened his heart under one judgment after another, until the Lord withdrew his Spirit from him and left him to entire hardness of heart. The last great plague was the slaying of the firstborn, under which the children of Israel were released. It will be noticed that in the Revised Version it is not said that the Lord hardened Pharaoh's heart until the plague of the boil. And the Lord hardening his heart simply means that Pharaoh had so rejected the mercy of God that the Spirit of the Lord was utterly withdrawn from him. It would seem that in the great mercy which the Lord had shown him, despite all the persecution that had been brought upon God's people, he would naturally have yielded his heart to the Lord. Pharaoh symbolized the wicked world; and those whom the world persecutes are fitly symbolized by the children of Israel in Egypt. But God remembers them even as he remembered Egypt, and as Christ was then with Moses to deliver his people, so is he with us now to deliver us.

LESSON XXI.—SABBATH, MAY 26, 1894.

POWER AND GLORY OF HIS COMING.

Lesson Scripture, Luke 9:28-50.

28. And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the mountain to pray.
29. And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling.
30. And behold, there talked with him two men, which were Moses and Elijah;
31. Who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem.
32. Now Peter and they that were with him were heavy with sleep; but when they were fully awake, they saw his glory, and the two men that stood with him.
33. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah; not knowing what he said.
34. And while he said these things, there came a cloud, and overshadowed them; and they feared as they entered into the cloud.
35. And a voice came out of the cloud, saying, This is my Son, my chosen; hear ye him.
36. And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.
37. And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him.
38. And behold, a man from the multitude cried, saying, Master, I beseech thee to look upon my son; for he is mine only child;
39. And behold, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth, and it hardly departeth from him, bruising him sorely.
40. And I besought thy disciples to cast it out; and they could not.
41. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? Bring hither thy son.
42. And as he was yet a-coming, the devil dashed him down, and tare him grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father.
43. And they were all astonished at the majesty of God. But while all were marveling at all the things which he did, he said unto his disciples,

44. Let these words sink into your ears; for the Son of Man shall be delivered up into the hands of men.
45. But they understood not this saying, and it was concealed from them, that they should not perceive it; and they were afraid to ask him about this saying.
46. And there arose a reasoning among them, which of them should be greatest.
47. But when Jesus saw the reasoning of their heart, he took a little child, and set him by his side.
48. And said unto them, Whosoever shall receive this little child in my name receiveth me; and whosoever shall receive me receiveth Him that sent me; for he that is least among you all, the same is great.
49. And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.
50. But Jesus said unto him, Forbid him not; for he that is not against you is for you.

THE last verse of the last lesson is properly the first of this, for the transfiguration was the fulfillment of the promise that some then present should not taste death till they had seen the Son of Man come with power. Do not neglect to reread the preceding lesson while studying this. A careful reading of the verses composing this lesson will show the following topics: The transfiguration; casting an unclean spirit out of a child; announcement of Christ's approaching death; a lesson of humility; exclusiveness forbidden. The most prominent things in the lesson are the transfiguration, and the healing of the child. The other things are no less important; but if the lesson is carefully studied as a whole, these most striking features will serve to recall the others to the mind.

1. What had Jesus said that some of his disciples should see before their death?
2. What did he do about eight days afterward?
3. As he prayed, what took place?
4. Who appeared with him in glory?
5. Of what did they talk?
6. What were the three disciples doing?
7. What did they see when they awoke?
8. What did Peter say?
9. As he was speaking, what overshadowed them?
10. What was heard from the cloud?
11. As they came down from the hill the next day, who met them?
12. What request was made by a man of the company?
13. Describe the condition of the man's son.
14. What effort had the man made for his son's restoration?
15. What did Jesus say?
16. What took place as the child was coming to him?
17. What followed?
18. How were the people affected by the miracle?
19. Of what did Jesus again remind his disciples?
20. How did this information affect them?
21. Concerning what did a dispute arise among them?
22. How did Jesus reprove them?
23. Who did he say shall be the greatest?
24. What did John say they had done to the man who was casting out devils in his name?
25. What did Jesus say in reproof of their exclusiveness?

NOTES.

1. THAT the transfiguration was a miniature representation of the second coming of Christ, is evident from the words of Peter: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." 2 Peter 1:16-18.

2. WHEN Christ comes, it will be with the glory of the Father. Matt. 16:27. See also verse 26 of the chapter we are studying. When he comes there will be two classes of the righteous,—those who have died and are raised to life immortal, and those who are alive and are changed to immortality and taken to heaven without tasting death. See 1 Thess. 4:14-17. These two classes were represented at the transfiguration. "Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab." Deut. 34:5, 6. The only way by which a man once dead can ever appear among the living is by a resurrection. Jude, in showing the meekness of Christ, incidentally refers to the resurrection of Moses: "Yet Michael the Archangel, when contending with the devil he disputed about the body of Moses, durst not bring

against him a railing accusation, but said, The Lord rebuke thee." Jude 9. The devil has the power of death, through sin (Heb. 2: 14), and so he claimed Moses as his lawful prey. Christ claimed him by right of redemption, yet would not rail at the devil. By virtue of his superior power he delivered Moses from the grave, and so they were together in the holy mount. Elijah had been taken to heaven in a whirlwind,—translated to heaven without seeing death. These two representatives of the vast host of the redeemed at the last day were with Christ when he appeared in the glory with which he will be clothed at his second advent.

3. "THIS is my beloved Son; hear him." Does this absolve men from the duty of hearing and obeying God the Father? Hear him: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Deut. 18: 18. Hear him: "Jesus answered them, and said, My doctrine is not mine, but his that sent me." John 7: 16. "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." John 12: 49. "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." John 14: 10. "As my Father hath taught me, I speak these things." John 8: 28. Hear him: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." Matt. 5: 17. "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16: 17. "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. Christ is the only manifestation of God to man. The law of God is the righteousness of God. Isa. 51: 6, 7; Rom. 3: 21, 22. It is God's way. Ps. 119: 1, 2. Therefore the life of God is the law of the universe. But Christ is God. In him is life, even the life of God. In the life of Christ we see the law of God in action. So the law of God is found by men only in the life of Christ. He is the one mediator between God and man, to bring man to God. Therefore we are commanded to hear him. For the Father "hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father." John 5: 22, 23.

LESSON XXII.—SABBATH, JUNE 2, 1894.

THE SPIRIT OF CHRIST.

Lesson Scripture, Luke 9: 51-62; 10: 1-16.

51. And it came to pass, when the days were well-nigh come that he should be received up, he steadfastly set his face to go to Jerusalem,
52. And sent messengers before his face; and they went, and entered into a village of the Samaritans, to make ready for him.
53. And they did not receive him, because his face was as though he were going to Jerusalem.
54. And when his disciples James and John saw this, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them?
55. But he turned, and rebuked them.
56. And they went to another village.
57. And as they went in the way, a certain man said unto him, I will follow thee whithersoever thou goest.
58. And Jesus said unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of Man hath not where to lay his head.
59. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.
60. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God.
61. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house.
62. But Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.
1. Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come.
2. And he said unto them, The harvest is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.
3. Go your ways; behold, I send you forth as lambs in the midst of wolves.
4. Carry no purse, no wallet, no shoes; and salute no man on the way.
5. And into whatsoever house ye shall enter, first say, Peace be to this house.
6. And if a son of peace be there, your peace shall rest upon him; but if not, it shall turn to you again.
7. And in that same house remain, eating and drinking such things as they give; for the laborer is worthy of his hire. Go not from house to house.
8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you;
9. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.
10. But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say,

11. Even the dust from your city, that cleaveth to our feet, we do wipe off against you; howbeit know this, that the kingdom of God is come nigh.
12. I say unto you, It shall be more tolerable in that day for Sodom, than for that city.
13. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes.
14. Howbeit it shall be more tolerable for Tyre and Sidon in the judgment, than for you.
15. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto hades.
16. He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth Him that sent me.

THERE are more distinct topics in this lesson than in some of the others, but persistent and thoughtful reading of it will make them all take their proper places in the mind. We find, first, the rejection of Jesus by the Samaritans, and the desire of James and John to call fire down upon them, which met with a rebuke from Jesus; then we have the words of Jesus to three who would follow him, showing that they must not expect ease and abundance in his service, and that everything else must hold a secondary place. In the portion of the lesson found in the tenth chapter, we have the sending out of the seventy, and the instruction given therewith. If the portion of Scripture has been thoroughly studied, all the details may be brought to mind by something like this: Rejected by the Samaritans; conditions of following Jesus; sending out the seventy. Do not forget to review not only the whole of the ninth chapter, but the seventh and eighth as well. Read frequently from the beginning of the book, and occasionally take a mental review of all the chapters from the beginning, without the Bible in hand. This may be done while walking to or from work, while riding on a train, while the hands are employed in some mechanical work that does not require special thought, or in a waking hour of the night; and it will be found a pleasure instead of a task.

1. To what place did Jesus send asking entertainment?
2. Why would not the people receive him?
3. What punishment did James and John wish to bring down upon the inhospitable inhabitants?
4. What did Jesus do and say to the disciples?
5. What did he say was his mission?
6. As they went on their way, what did a certain man say to Jesus?
7. What did Jesus reply?
8. What response did another make to the command, "Follow me"?
9. What did Jesus say to that?
10. What did another wish to do before following him?
11. What did Jesus reply?
12. Whom did the Lord send out before him after these things?
13. How were they sent out?
14. What prayer were they to offer? Why?
15. As they went out into the world, to what were they likened?
16. What provision were they to make for their journey?
17. How were they to get their support?
18. When they entered into a city, what were they to do?
19. Were they to do anything besides preaching?
20. How were they to act when they were not received?
21. At what time will such cities receive recompense?
22. Upon what cities did Jesus pronounce woes?
23. What did he say about them?
24. In rejecting Christ's messengers, whom do men reject and despise?

NOTES.

1. THE lesson given to us by the Saviour, through the rebuke to James and John, is very simple, yet how slow we are to learn it! If it had always been heeded by those who professed to be the followers of Christ, there would never have been any Inquisition; no martyrs would ever have been burned at the stake, in the name of Christianity. People sometimes think that the evil of religious persecution lies in the fact that men who are in error persecute those who hold the truth. This is true only because those who hold the truth never persecute. In the case before us Christ was openly rejected. Surely if ever punishment should be administered on religious grounds, it was then; but Christ would not suffer it. It is as impossible for a true follower of Christ to persecute others in any way whatever for religious opinions as it would be for Christ to do

so; and he said: "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12: 46, 47.

2. "YE know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." Persecution, therefore, is not from the Spirit of Christ. The spirit that would inflict punishment on men because they do not believe as we do, or even because they openly reject Christ, is the spirit of antichrist. Christ's whole work is to save men, and not to destroy them. James and John did not know what spirit they were of; they were deceived. They thought it was zeal for Christ that prompted them to wish to call down fire upon the Samaritans; but it was a false, selfish zeal. It was personal pique, rather than zeal for the Master, for love to Christ shows itself in Christlike ways. In every persecution on account of religion it will be found that pride and selfish bigotry are at the bottom of it. The persecutors feel personally affronted because others do not agree with them. They feel as if they were being defied, and they call their hateful spirit zeal for the cause of God.

3. "AND they went to another village." Christ has not only given us precept, but he has left us an example of how we should deal with those who sin against light. When he was rejected, he went to another place. How much trouble and dishonor to the cause of Christ would have been avoided if his professed followers had learned to let people alone when they chose their own way instead of Christ's! Take his words to them faithfully, "ye that are spiritual." Again and again, with the meekness and patience of Christ, hold before the erring ones the words of the Lord.

4. "LET the dead bury their dead." As we ordinarily read this, we form a mental picture of the man's father lying dead at home, with no one to give him a decent burial, and so Christ's words seem almost unfeeling. Now any view which causes one to think thus of Christ is to be suspected. Consider the case. In the East burial follows almost immediately after death. There is no long delay. If the man's father had been dead at that time, he would have been attending to his father's burial, instead of being there. When, in response to Christ's call, "Follow me," the man said, "Suffer me first to go and bury my father," he was really asking for permission to wait an indefinite time before taking hold of the Lord's work. It amounted to asking to be excused until after his father should die, and he could have an opportunity to settle up his affairs. It was the same with him as with those who began to make excuse. Luke 14: 18. How many whom Christ is calling now are saying the same thing! Their temporal affairs must all be attended to before they can enter the Lord's service. To such he says, "Let the dead bury their dead; but go thou and preach the gospel."

5. "GO your ways; behold, I send you forth as lambs among wolves." That is the true position of Christ's followers in the world. It is the nature of wolves to bite; therefore, the lambs must expect to be at least snapped at. They will certainly be annoyed by the wolves; they may be bitten, and they may possibly be killed. "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12. What are the lambs to do under the circumstances?—Commit themselves to the keeping of the Good Shepherd, who gives his life for the sheep. "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." 1 Peter 2: 25. "Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." 1 Peter 4: 19. Nobody ever heard of lambs attacking wolves, or even resisting them. The lamb always flees for safety. There is such a thing as wolves in sheep's clothing; and, if anyone thinks he has seen Christ's lambs biting and devouring, let him know that they were disguised wolves. The figure means simply this, that Christ's followers are to leave all force and opposition to the world. They can no more use any manner of force against those who resist the truth than lambs can devour wolves.

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

News and Notes.

FOR THE WEEK ENDING MAY 7.

RELIGIOUS.

—The Los Angeles, Cal., Union Ministerial Alliance has recommended "a uniform change of weekly prayer meeting to Wednesday evening."

—The *Occident* of the 3d inst. says: "Sixteen Mormon missionaries—fourteen men and two women—are in San Francisco, en route to Hawaii, New Zealand, Samoa, and New South Wales."

—The Ministerial Union of Lexington, Ky., have passed resolutions condemning Congressman Breckenridge, and declaring that "his canvass for re-election and election is an open defiance of all personal chastity, domestic purity, and religious integrity."

—In the House of Representatives on the 21st ult. there were introduced protests from the Immanuel Lutheran Church of Decatur, Ind., and the evangelical Lutheran Churches of Gibson and Whitley Counties, same State, against the proposed religious amendment to the Constitution.

—April 26, petitions were received in Congress from the Lutheran Churches in Ashford, N. Y., Mankato, Minn., and Pigeon Falls, Wis., against the adoption of the proposed religious amendment to the national Constitution. A general remonstrance was also introduced by Mr. Somers, of Wisconsin.

—Venuillot, a celebrated Catholic editor, is credited with this significant utterance: "When Protestants are in the ascendancy, we demand religious liberty, because that is their doctrine; but when Catholicism is in the ascendancy, we deny religious liberty because that is our doctrine."

—The pope, through his "delegate apostolic," assumes to influence the public school policy of the United States; yet in Italy, where the people have been directly under the shadow of his wing for centuries, four-fifths of the populace can neither read nor write. Do we want such an influence here?

—The pope's confessor is dead! Rev. Father Daniele di Bassano, of the Franciscan Order, is dead. It is not surprising that a monk should die, but it does seem rather mysterious that the "infallible" head of the church should need a confessor. But then that whole system is a "mystery—of iniquity."

—People who are wedded to Sunday observance are imbued with the kindred delusion that wickedness is worse on Sunday than on any other day. For instance, a religious exchange says: "Someone has said the best way to read bad books is to burn them. The advice would have been complete if the bad papers, especially Sunday papers, had been included." The idea that "bad papers" are "especially bad on Sunday is virtually an apology for them on other days."

—The tendency of the modern church is thus indicated by an item in the "official organ" of the Y. M. C. A. of Stockton, Cal.: "What is the matter with our chess and checker players? The columns of this paper are open to all our members, and we would be pleased to record the games and by whom. This king of games should not be allowed to die a natural death in our rooms. This is the kind of royalty we should encourage. Send in an account of your interesting games."

—The Sunday question is still being agitated in Australia. In Ballarat, the Fine Art Public Gallery Association recently took a vote without discussion on the question of opening the gallery on Sunday, and the vote was favorable to the opening. But on petition of the minority, it was decided to hold a future meeting of subscribers and have the subject fully discussed. The Trades and Labor Council adopted a resolution declaring that "to open the galleries is against the best interests of the workers."

—The evangelical ministers of Stockton, Cal., have taken the initiative in the organization of a non-partisan municipal league. The object is to secure the closing of the saloons after 11 or 12 o'clock at night and altogether on Sundays; also to enforce the removal of immoral houses from a certain street, and to secure a more economical administration of the municipal government. Reform, moral and political, is good; but the idea that crime is worse at one time than it is at another, or that immorality is worse on one street than on another, is characteristic of political religion.

—When Evangelist B. Fay Mills was in this city, a commodious "tabernacle" was built for his meetings by the united action of the leading evangelical churches. After his meetings were closed, the tabernacle was held as a kind of sacred edifice that must not be used for common purposes, especially for such purposes as would in any way divert from attendance at the churches to which it belongs. Even Francis Murphy was denied the privilege of holding a union temperance meeting in it on a prayer meeting evening. But lo! a change has come. It is announced that a dog show will be held in the tabernacle May 30 to June 2 inclusive, taking in the principal prayer meeting evenings of the week.

—The title of the *Northwestern Congregationalist*, published at Minneapolis, Minn., has been changed to *The Kingdom*. In its explanation of the reasons for the change there occurs this significant expression: "Every generation emphasizes in its own way some particular phase of religious truth. The emphasis of to-day is unquestionably upon the kingdom of Jesus Christ—not as including merely the future state of the redeemed, but as relating pre-eminently to this present world." This is the "particular phase of religious truth" to which *The Kingdom* will hereafter be devoted. It is true that the tendency of the religious sentiment of to-day is for a so-called kingdom of Christ in "this present world," regardless of the express declaration of Christ that his kingdom "is not of this world."

SECULAR.

—The town of Nanaimo, B. C., suffered a loss of \$100,000 by fire on the 6th inst.

—The Southern Pacific Railroad Company has completed its coast line to San Luis Obispo, Cal.

—Secretary of the Navy Herbert is now on a tour of inspection of the naval stations and vessels of the Pacific Coast.

—Thirteen Anarchists have been arrested at Leige, France, for connection with an explosion from which four men were injured.

—At the recent election in Nova Scotia it is stated that every county in the province gave a majority in favor of prohibition of the liquor traffic.

—A dispatch from Athens says it is learned that during the earthquake shocks of the 27th ult. some villages on the islands of Euboea were destroyed.

—Two Anarchists, Guiseppi Ferard and Francisco Polti, have been sentenced, the first to twenty and the second to ten years' imprisonment, by a London Court.

—A Baltimore woman has been stricken blind by a flash of electricity from the trolley wire of a street car line, which she was watching from her window as a car was passing.

—Lieutenant Maney, U. S. A., who has been acquitted by a Chicago court of the charge of murdering Captain Hedburg, will now be tried by a military court at Fort Snelling.

—The Canadian Pacific Railroad Company, whose dependence for trade is largely based upon American traffic, evidently does not deem the outlook good, as it has laid off 1,000 employees.

—A Dallas, Texas, dispatch says: "The Court of Appeals has decided that the laws against prize fighting are null and void. The only penalty is a small fine for assault and battery."

—It is said that nearly all the Chinese in Southern California have registered. The few who have not done so desire to return to China, and by refusing to register they will be sent at government expense.

—Striking brick moulders undertook to drive away non-union workmen from the yards at Blue Island, Chicago, on the 4th inst., but they were turned back by the deputy sheriffs, who were armed with rifles.

—Mrs. Etta Roberts, a materializing medium, was thoroughly exposed while trying to play spirit at Watertown, N. Y., on the night of the 2d inst. She then acknowledged that she had been practicing the fraud for nine years.

—The estimated cost of the proposed Southern Pacific Railroad Company's new steel bridge across the Mississippi River at New Orleans is \$50,000,000. It will be about 10,500 feet long, with double track, and the largest steel railroad bridge in the world.

—The uncertainty of jury trials was lately illustrated in Los Angeles, Cal. Two Chinamen, says a press dispatch, were tried before the same jury for the same offense, with precisely the same evidence against both, and one was convicted while the other was acquitted.

—A dynamite bomb was exploded on the 4th inst., near Valenciennes, France, which shook the entire village, and broke many windows. It is said that one woman died of fright, and another was thought to be fatally shocked. The editor of a Socialist paper was arrested on suspicion.

—The keeping of a faro bank is illegal in California, and the "business" has a heavy penalty attached to it. Yet at a recent political meeting in San Francisco it was noted that a Supreme Court justice shook hands very cordially with a well-known faro bank operator.

—The advance of the great "industrial army" made its debut in Washington last week, and complaint is made that the police unnecessarily made heroes of the leaders by arresting them; that if let alone the affair would have proved a ridiculous farce. Be this as it may, the concentration of capital in the hands of a few will yet bring serious conflict with the defrauded masses. But the coming uprising, of which the present bands are but the forerunners, will yet be an "army" indeed, divested of all peaceful emblems or pretensions.

—On the 6th inst., at Cleveland, Ohio, about 2,000 idle men attacked the Standard Foundry, where non-union men are employed. Guards inside fired about 100 shots at the mob, which was finally dispersed by the police. No one was killed, and it could not be found that any were injured.

—The great strike on the Great Northern Railroad is at an end, and it is set down as a victory for the strikers. But it is safe to say it was quite an expensive one; and the worst of it is, many other strikes will be encouraged by this success which will prove ruinous to those who participate.

—An international bimetallic conference is now in session in London. Although not an official body, it is an aggregation of representative business men from the leading countries, whose object is to devise means to overcome the present financial stringency, and also to provide against like crises in the future.

—April 22 the German ship *Cleopatra*, bound for New York from Bremen, took fire and had to be abandoned by the crew. They had barely reached a distance of safety when the eighty cases of dynamite on board the burning ship exploded. The crew were picked up by a vessel whose watch had sighted the fire.

—The Yaqui Indians, of Sonora, Mexico, are again making trouble, and government troops recently sent out to chastise them were waylaid in a narrow canyon, where great bowlders were rolled upon them from the steep cliffs. It is reported that 200 soldiers and a large number of horses were either killed or badly wounded.

—Another revolution is in blast in Central America. This time it is in San Salvador, and it is thought that Dictator Ezeta's position is decidedly precarious, as his rule has been very tyrannical toward opponents of his measures. It is also asserted that he secured the presidency by having the former president, who was his benefactor, put to death.

—The workmen at two mines in Tazewell County, Ill., were compelled to quit work on the 4th inst., by a force of 800 strikers. In the district of Brazil, Ind., it is said that not a single block coal mine is in operation. The members of the United Mine Workers' organization say that every miner in the country must join them. In some places men have refused to work even where a large advance in wages was offered.

—In Cleveland, Ohio, threatening disorders on May day culminated in open rioting the day following. There were three desperate conflicts with the police. The windows of the Variety Iron Works were broken, and the workmen were driven off. The workmen were also driven away from the United States Salt Works. The police dispersed the mob in every instance of conflict, and many men were severely clubbed.

—The grand jury of San Francisco has indicted R. H. McDonald, Jr., on various charges connected with his criminal mismanagement of the two banks which have been built up under the McDonald name. His brother Frank is also under indictment, and it is expected that others connected with the management will also be indicted. The two banks have been utterly looted, and there appears to be little hope that depositors will get more than a very small percentage of their deposits. All the assets that may be found will most likely be absorbed by the lawyers and courts.

—Postmaster General Bissell has declared that liquor dealers are disqualified to act as postmasters, and gives the explanation: "It is not a temperance question, nor a moral question; it is a business question particularly, and the Post Office Department is a business institution. From my observation and experience I am convinced that any man directly or indirectly interested in the liquor business is in a measure unfitted by his occupation, and that his interest in that business necessarily interferes with a full discharge of such official duties in any branch of the postal service."

—The strike of coal miners in the various prominent coal regions of the country has become so general as to seriously affect the supply, and large manufacturing establishments are being embarrassed by the scarcity. About 1,500 Finnish miners on the Masaba Range, Minn., broke into a magazine on the 2d inst., and seized fourteen kegs of powder. The strike ordered by the miners' convention at Ottumwa, Iowa, last week, affects about 9,000 men. The Fort Hill, Pa., coke works were assaulted on the 2d inst., and the workmen forced to flee. Mobs of men and women are said to be marching through the country.

THOSE TENT MEETINGS.—We have a few more copies of "Those Tent Meetings," a rhyming recital, by M. B. Duffie. Price, 25 cents, postpaid. Address this office.

THE SECOND ADVENT.—Assorted Tract Package No. 3, contains 96 pages; price, 10 cents. Subjects considered—The Coming of the Lord, Is the End Near? Can We Know? The Signs of the Times, The Judgment, and The Second Advent of Our Lord. Address, Pacific Press, Oakland, Cal.

Signs of the Times

OAKLAND, CAL., MONDAY, MAY 7, 1894.

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It will be noticed that two of the Sabbath school lessons are given in this issue. We do this as there will be no paper next week. In our next issue will be printed two Sunday school lessons.

This paper contains the last of the series of articles to parents on the training of children and the home life, by Mrs. E. G. White. If the instruction is followed, these articles are of infinite worth even in this life. We hope they may be read and cherished.

In accordance with our usual custom we omit a number of the SIGNS OF THE TIMES at the time of the annual camp meeting of this State and the yearly meeting of our publishing house. There will be no SIGNS of date of May 21. No. 29 will bear date of May 28.

The Encyclopedia Britannica is quoted as saying, "The ethics of socialism are identical with the ethics of Christianity." That depends on the kind of socialism. There is only one thing the ethics of which is identical with the ethics of Christianity, and that is the Decalogue. But Christianity is simply the Decalogue worked out.

We learn by the last Review that Elder Uriah Smith, editor of the Review and Herald, will accompany Elder S. N. Haskell to Europe. Together they will visit our various camp meetings and mission fields in the European countries. May the Lord go with them. Elder G. C. Tenney, formerly editor of the Bible Echo, Australia, is now one of the editors of the Review. In the absence of Elder Smith the paper will be managed by Brethren Tenney and M. E. Kellogg.

We have received a copy of "Protestantism, True and False," by A. F. Ballenger, the same as was printed in SIGNS No. 18, with a page additional of valuable testimony from the Roman Catholics. This tract considers the Protestantism of the Reformation, the principles of Christianity, the decline

of Protestantism, with the position of Protestantism of to-day as set forth by the testimony of acknowledged authorities in the various Protestant churches. It is a strong document, and one that every Protestant should read. Price, 4 cents. Address Religious Liberty Library, 271 West Main Street, Battle Creek, Mich., or any of our State tract societies.

The Present Sunday Bill.—The present "Bill for Sunday Rest" (H. R. 6592) introduced (by request) by Hon. Martin N. Johnson, representative from North Dakota, is practically the Blair Sunday Rest bill with the exception of section 6. In the old bill there was a sort of an exemption clause which declared:—

Nor shall the provisions of this act be construed to prohibit or sanction labor on Sunday by individuals who conscientiously believe in and observe any other day than Sunday as the Sabbath or a day of religious worship, provided such labor be not done to the disturbance of others.

The present bill, after speaking of certain kinds of labor which "shall not be deemed violations of his act," declares that—
the same shall be construed, so far as possible, to secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath day.

For a complete analysis of this bill see the following numbers of the *Sentinel Library*, published at this office: No. 7, "The Blair Sunday Rest Bill," price 7 cents; No. 27, "The National Sunday Law," price 25 cents. These arguments on the Blair bill are as applicable now on the present Sunday bill. Let them be circulated.

SIGNS NO. 18.

We have several hundred copies left of SIGNS No. 18, the Protestant number. It contains the article by Elder Ballenger on "Protestantism, True and False," besides several other articles of worth. No more will be printed after these are sold. The matter is as valuable now as ever. Price at the rate of only \$1.50 per hundred. Address SIGNS OF THE TIMES, Oakland, Cal.

CALIFORNIA CAMP MEETING.

As we close this paper the California camp meeting is about to begin. The workers' meeting is now in session, and is reported as one of the best in spiritual interest, if not the best, ever held. The camp is in splendid order, the ground in excellent condition, some of our best workers will be in attendance, and God always meets with his people. If the people have a mind to seek him, this camp meeting will be the best which California has ever known. Besides our California brethren there will be present, the Lord willing, Elders O. A. Olsen, A. T. Jones, A. J. Breed, J. H. Morrison, and W. W. Prescott.

WE AGREE AND DISAGREE.

The *American Statesman* states the national situation in this way:—

"And whatever may be the immediate cause of our national troubles, the real cause, that which lies back of all others, is the reckless disregard of God, his law, and the institution of the sabbath, which to-day has become characteristic of both the government and the people of this land."

We like to agree with others when it is possible, and we agree that this is a fair statement of the case. From the same source comes this question:—

"Is not this nation setting itself in open and bold rebellion against God and his law?"

Yes, it certainly is doing that very thing. We are agreed again; and the *Statesman* is (perhaps unwittingly, but none the less certainly) one of the principal agents employed in the rebellion. Again it asks:—

"And is not the recent refusal even to consider the bill for a Christian amendment to the Constitution, in the same direction?"

No, it is not. Here we do not agree. That refusal was a very proper check on the un-Christian

movement to stamp out a prominent safeguard of the religious liberty of the people at large. But the introduction of that bill in Congress was in the direction of the "rebellion" specifically mentioned in the *Statesman's* complaint.

"BIBLE STUDENTS' LIBRARY."

(Continued.)

READ the following and see if there is not some publication in the following list which you wish to read yourself, or which may be of eternal benefit to some friend. The numbers omitted are not now published.

No. 77. **The Talents. Our Responsibilities and Privileges.** A tract of 16 pages, by M. C. Wilcox, showing what the talents of Matthew 25 are, when, by whom, by what agency, and to whom given, and for what purpose. A message for all. Price, 2 cents.

No. 79. **Baptism. Its Significance.** A 16-page tract, by E. J. Waggoner, showing the importance of baptism, its significance, its place in the gospel scheme, and incidentally the "mode." Price, 2 cents.

No. 80. **Sunday; The Origin of Its Observance in the Christian Church.** A pamphlet of over 100 pages, by E. J. Waggoner, which sets forth by the testimony of acknowledged authorities among Protestants the true origin of Sunday as a holy day. It discusses the Antiquity and Nature of Sun Worship, Apostasy from the Worship of the True God to Sun Worship, Sun Worship Always Accompanied by Sabbath Desecration, Heathen Influences in the Church, The Electric Philosophy, Neo-Platonism, Results of the Philosophical Handling of the Bible, Pagan Response to the Church's Advances, Constantine, the Church, and Sunday. A most valuable treatise to hand to the intelligent who will read. Price, 15 cents.

No. 81. **God's Message for To-day.** An 8-page tract, by M. C. Wilcox, showing that the Lord has a message for to-day, prior to his second advent, even as he had special messages in the past. Price, 1 cent.

No. 83. **Angels; Their Nature and Ministry.** Revised by J. H. Waggoner. This pamphlet of nearly 150 pages discusses, from the testimony of the Bible, angels, their nature, their work in connection with the plan of salvation, ministrations to the children of God, etc. Part 2 is a discussion of the origin, character, work, and destiny of Satan. Price, 20 cents.

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