

# 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. 2:12.

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## Signs of the Times

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## Editorial.

"All Scripture is given by inspiration of God, and is profitable."—2 Tim. 3:16.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

THE moulding principle of the doctrine of Christ is love. The gospel proclaims not only good will to a certain class of men, but good will to men, to all men. The mission of Christ was not to judge the world, but to save the world; and his servants are to carry on the work he begun. Those who seek to enforce the ordinances of Christ upon others, in so doing reject his gospel and usurp his authority of coming Judge and King.

WHEN Moses asked the Lord to tell him what he should say when asked who sent him, the Lord told him that he should say, "I AM hath sent me unto you." What a wondrous name, "I AM"! Besides denoting eternal being, it is God's pledge of every good thing. Fill it out, child of faith, with the promises of God's word. The Lord says, I am light, and knowledge, and wisdom, and sanctification, and redemption, and life, and love. All fullness is found in the adorable name. Jesus lived and died, and lived again, that all these things might be possible unto us, that we might have free access to the riches of God's grace given in the Name.

THE word of God stands. It will endure all the criticism which is brought against it. Children think that the moon is sailing away through the skies when it is only the clouds. Men think they have moved the rock of the word by their flimsy blows, when the only movement has been their own unconscious rebound farther from the truth. And yet that word, smitten as it has been, like its Divine Author, invites its enemies to come and find pardon, peace, and rest. It still lifts for all the weary desert wanderers "the

shadow of a great rock in a weary land." Come, poor sinner, and find pardon. Come, weary one, and rest in the shelter of the Rock of Ages.

REV. JOSEPH COOK says that "every advance towards the secularization of Sunday is an advance towards the enslavement of workingmen." The *Providence Journal* retorts: "Sunday is the workingman's one day of leisure, and how it is going to enslave him, to permit him to enjoy it as he likes, is quite beyond ordinary comprehension."

### TWO SUPREME COURT DECISIONS—THEIR EFFECT ON RELIGIOUS LIBERTY.

IN the month of February, 1892, the Supreme Court of the United States rendered two decisions which strike fatal blows at the liberty given us under God by the fathers of this republic. The second of these, that decided February 29, was the case of "The Rector, etc., of the Church of the Holy Trinity, New York, vs. the United States." It was an appeal from a decision of the lower court concerning the application of the Contract Labor Law. This decision we have noticed several times since it was given. It declares this people to be a "religious people," this nation to be a "religious nation," and that its religion is Christian; for it is declared to be a "Christian nation."

This is not said in a sort of general way. The commission of the Roman Catholic rulers, Ferdinand and Isabella, to Columbus, the grant of King James I. in 1606, the Compact of the Pilgrims in the *Mayflower*, the Fundamental Orders of Connecticut, the Charter of Privileges by William Penn, the Constitution of Massachusetts of 1780, authorizing and providing for public worship, maintaining "public Protestant teachers of piety, religion, and morality in all cases when such provision shall not be made voluntarily," the constitution of Delaware of 1776, requiring, beside an oath of allegiance, a profession of faith on the part of its officers to a belief in the Trinity and the inspiration of the Scriptures—these documents, opposed each to the others, the adherents of some of which were persecutors, are all declared to be, together with the Declaration of Independence, in perfect harmony with each other and with the First Amendment to the Constitution.

The commission of the Spanish rulers above referred to was for the purpose of establishing the Roman Catholic religion. The object of the grants of King James I. was to establish the religion of the Church of England. The compact of the Pilgrims was for the purpose of spreading abroad and

establishing their view of the Christian faith for which the Church of England had driven them out. The object of Penn's Charter of Privileges was to give that freedom of conscience denied by Catholic, Episcopalian, and Puritan. The Declaration of Independence was a war cry against all old world oppression. And the First Amendment to the Constitution was to secure to the people of this great country perennial freedom from any religious yoke whatsoever. And yet the Supreme Court says that there is perfect harmony in all the above. After quoting from them all in the way we have indicated, the court says:—

There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning; they affirm and reaffirm that this is a religious nation.

And this the court declares not to be taught in a general way. It continues:—

These are not individual sayings, declarations of private persons; they are organic utterances; they speak the voice of the entire people.

The court then proceeds to quote from the Supreme Court of Pennsylvania that Christianity is a part of the common law, and from Chancellor Kent that attacks upon Christianity should be amenable to law, while other religions should not have the same privilege; it then cites the Sunday laws, the prefatory words of wills, the form of oath, etc., and again declares:—

These and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation.

And this the Supreme Court declares is in harmony with the First Amendment to the Constitution, which declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press." But the court has so construed the Constitution that we have a judge-made law, establishing as the national religion the Christian religion.

It would logically follow from the decision that this is a Christian nation that those dogmas held by the "Christians" of this nation should be enforced by civil law. Therefore last summer, in response to the demands of the religious bodies, especially as represented in the American Sabbath Union, Congress passed a law recognizing Sunday as the "Christian Sabbath," and closing the gates of the World's Fair on that day so far as Congress could close it. It was the work of religion all the way through; and prominent among the arguments then pressed before Congress, and since, when the bill for opening the World's Fair was discussed before the



committee having it in charge, and repeated over and over again in religious journals, is the decision of the Supreme Court that "this is a Christian nation."

It has been urged by good men that these utterances of the Supreme Court do not have the force of a judicial decision,\* but we know not how the Supreme Court under the circumstances could have made the matter stronger, and the friends of Sunday law regard it in the same way. We could quote many such utterances would space permit or necessity demand. Suffice to say the decision is made, and the action of Congress concerning Sunday is but a logical step in the downward path of Church and State union. And Congress, having so overwhelmingly committed itself, will take no backward, upward step. It is not the nature of such a movement. From a negative law it will go on to a positive. From the closing of the World's Fair, it will prohibit secular labor on Sunday so far as the Federal jurisdiction extends. State laws like those of Tennessee will assist, as that commonwealth has assisted, in promoting Sunday observance by persecuting those who follow the example of the Lord in observing the day of the Sabbath.

The next step will be the prohibition of the use of the mails for disseminating that literature which points out the iniquity and unchristianity of all Sunday laws, and the absolute falsity of Sunday itself as a Christian institution.

#### ANOTHER SUPREME COURT DECISION.

It may be thought by the reader that this can never be, for the Constitution declares that "Congress shall make no law . . . abridging the freedom of speech, or of the press." But that guarantee of liberty is already swept away by another judge-made law, another Supreme Court decision, given on February 1, 1892, which makes Congress as much a censor of the press as existed in the middle ages. The occasion of the decision was certain cases under the lottery law as amended September 19, 1890.

That decision declares that the First Amendment to the Constitution does not restrain Congress from excluding from the mail all documents "condemned by its judgment;" that it may "refuse the facilities for the distribution of matter deemed injurious" "to public morals;" that it "possesses the power to forbid the use of the mails in aid of the perpetration of crime or immorality." The Court contends that this is not a blow at the liberty of the press; that papers may circulate in other ways than by mail; or, in the words of the decision, "The circulation of newspapers is not prohibited, but the government declines itself to become an agent in the circulation of printed matter which it regards as injurious to the people." But Congress has no power over any other means of distribution than the mail; and it was the intent of the First Amendment to prohibit Congress from acting as a censor in the matter of what it was proper, so far as physical character was concerned, to distribute through the mail. This decision means, if it means anything, that whatever Congress may in its judgment con-

demn "as injurious to the people," or "injurious" "to public morals," it will prohibit the use of the mails, whether the document be political or religious, private or public.\*

#### THE RESULT.

As, therefore, Congress has committed itself to Sunday legislation, and as this legislation will be opposed and denounced as wicked and only wicked, and as the very institution over which it has made its fatal plunge (the Sunday) will be shown by the press, as it has been shown in the past, to be a usurper and unchristian, such publications will be "deemed injurious by Congress to the public morals," placed on the "Index Expurgatorius," and prohibited the use of the mails. A censorship of the press will be established, with its necessary inquisition. Thus by this process of legal fiction of judge-made laws, the glorious First Amendment to our Constitution has been wiped out. Says Mr. Taylor:—

Sir Henry Maine in his great work on "Ancient Law," has told us that the most subtle and irresistible device ever employed by judges to change the effect of positive laws and constitutions, without changing their outward form, is what is known to lawyers as a "legal fiction." "The fact is that the law has been wholly changed; the fiction is that it remains what it always was."

And so the First Amendment has been wholly changed save perhaps the clause guarding freedom of speech. But how long will that last? Read Bishop Leighton's article on "Limitation of Religious Discussion," in the *North American Review* for January, in which he contends that to speak against the Christian religion or its ordinances should be considered treason. Such it will be considered when Congress has fully gathered itself into the toils.

The men behind all these movements may be honest. It may seem necessary to them to establish a censorship of the mails instead of submitting alleged wrongs to "due process of law." Sunday to them may be a sacred institution, a Christian institution. It may seem blasphemous and treasonable against God to speak against these things, and so treasonable and amenable to law in a Christian nation. The men engaged in all this may be sincere. So was Saul and so were the papists of the Dark Ages when they put to death "the whitest of the saints of God." So were the Jews who put to death the Perfect Man. And that Man declared: "Yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me." John 16:2, 3. This is the secret. They know not the gospel of Christ, for to know the gospel is to know God and Christ. Though they know it not, the whole thing is uncharitable, unmanly, unchristian. Sunday is unchristian, therefore the unchristian methods to uphold it. God can care for his own government, and is able to punish all transgressors. He deputizes men not to execute his law, but to preach the gospel of peace. God pity them in their blindness. They know not what manner of spirit they are of.

\*For a fuller review of this decision the reader is referred to an article entitled "A Blow at the Freedom of the Press," by Hannis Taylor, Esq., in *North American Review* for December, or the admirable condensation of that article by the *Weekly Review*, which we publish on another page.

#### WE KNEW IT WOULD COME.

Yes, we knew it would come. We have known it and said it in various publications for more than twoscore years. We did not know how it would come or just when it would come, but we knew that all this was coming and coming soon, and we said so. We did not say so because we did not love our country; but we knew it and said it was coming because God's "more sure word of prophecy" said it was coming. We walked by faith then; we walk by sight now. That prophecy is found in Rev. 13: 11-17. God's antidote for it, God's warning against it, is found in Rev. 14: 6-12. The salvation of the world lies in heeding that warning.

#### THE TRIBUNAL OF THE FUTURE.

DR. JESSE B. THOMAS discusses in the *Homiletic Review*, says the *Voice*, "a possible federation of all Protestant denominations into one working body, with one central form of government that shall respect the autonomy of each denomination, as our federal government respects the autonomy of the States." We will then have a national church which can so bring its influence to bear upon politicians that the Church will control the State, and church institutions, like the Sunday, will be enforced by civil law. Then it will be that the demand of the National Reformers, voiced by Rev. J. M. Foster, will be met:—

But one danger lies in this: The church does not speak as a church. The American Sabbath Union has done a good work. The denominations have spoken. But the Christian organized church has not officially gone to Washington and spoken. The work there has been largely turned over to associations. But the voice of God, authoritative, official, is through his church. Should there not be joint action of the denominations in this? They should, it would appear, appoint a joint committee to speak for God, and properly and courageously done, with a plain recital of judgments which will follow upon refusing to hear, there can follow but the very best results. "These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them into blood, and to smite the earth with all plagues." Rev. 11: 6. Much is lost by the church failing *officially* to speak at the right time and in the right place. No association is clothed with this authority. They are individual and social; *but the church is divine*. She can and ought to utter the voice of God in the halls of Congress, and as an organized church.

The *Church Militant* of November, a paper which believes that "the sphere of politics is the most important post of Christian duty," says:—

As we see no signs of such repentance and reformation on the part of the denominations as is necessary to enable them to cope with these evils [intemperance, love of wealth, theater going, etc.], and as good men divided and scattered cannot effectively coöperate in work for needed reforms, we favor decided and speedy action towards the formation of the church of the future, and think its foundations should be laid as deep and broad as the truth of God and his eternal righteousness. In this way God will once more renew his church, and the gates of hell shall not prevail against it.

Now all this (and we might quote much more) is enacting right over again what was enacted in the beginning of the great apostasy. The church outlined by Dr. Thomas is just such a church as Constantine made, modeled in its government after the State. The highest officers in this great and complicated church would be either officers in the State, or would have great influence in the State.

\*See article entitled "A Christian Nation," in another column.



The church, combining for political ends (for this is one of the objects), would be consulted by the State on all so-called "moral" questions, and the Church would dictate such legislation and punish the legislator who dared refuse by killing him politically. We should then have the church and the "voice of God," which Mr. Foster demands, but it would be safer to say that it would be the voice of the same god which thundered out of the Vatican for the 1,260 years of the papal supremacy.

That the men who are looking for a "renewal" of the church from this quarter are many of them honest we have no doubt, but they are blinded to the results which would certainly follow, and which have always followed union of Church and State, a confederacy without Christ. Such church or confederation would be "of the earth, earthy," and it would be moulded by worldly policy and run by worldly men. The results which would follow it would be spiritual death for all connected with it, and persecution of those who, urged on by the Spirit of Christ, exposed its iniquity.

**Why We Do It.**—It is sometimes said that Seventh-day Adventists protest as they do against Sunday laws and religious legislation (1) because they do not believe that Sunday is the true Sabbath; and (2) because they suffer prosecution under Sunday laws. As to the first reason we wish emphatically to say that we would oppose just as strenuously a law for the "support," "promotion," or "protection" of the seventh day as for Sunday. In the first place, civil governments have no right to legislate on religious questions, dogmas, or institutions; and in the second place, God does not need the assistance of civil government to compel observance of his laws. The only acceptable observance of such laws is in faith and love, and law cannot compel love; it only develops hypocrisy. God will care for his own. As to the second reason, Seventh-day Adventists do not oppose Sunday laws because they are afraid of being persecuted. They do so because God has bidden those who are bearing "the everlasting gospel" to the world (no matter who they are), to protest against the worship of the beast or his image, or the reception of the mark of the beast. See Rev. 14:6-12. They cannot do otherwise if they are faithful to God. Their natural inclinations would lead them to agree with the majority; their loyalty to God places them on the side of his gospel, his word. As for persecution, they know it is coming, "know it as God's prophets know;" years ago they knew it.

They know it better than the prophet, because what he saw in vision they see in fact in the light of the increase of knowledge promised in the word of God. See Dan. 12:4, 9, 10. What we knew by faith years ago, we now see in fact, while faith takes larger strides for the future before. We know persecution is coming. We do not invite it; we, in the weakness of the flesh, would fear because of it; but in the strength of Christ we are willing to meet it, bearing faithful warning against the mystery of iniquity now fast creeping in to nullify if possible the mystery of God. Yes, we know that it will come, but we are assured in the same word by which we are as-

sured of the coming tribulation, that those who keep the word of Christ's patience, he will keep in the hour of temptation, which is coming on all the world to try them that dwell on all the face of the earth. Rev. 3:10.

May God pity and save those who are blindly opposing themselves against the truth, and may he help his people to reveal Christ and his power to those who are longing for light and power in the darkness and weakness of sin.

**The Latest Temperance Move.**—There has recently been inaugurated the National Anti-Nuisance League, the headquarters of which are in New York, and the object of which is the overthrow of the liquor traffic, not by moral suasion, not by the slow process of prohibitive legislation, but by judicial decision. Taking for their basis the Supreme Court decisions already rendered concerning the traffic that there is no inherent right or privilege of a citizen to sell liquors by retail; that no Legislature can bargain away the public health or public safety, as especially applying to the liquor traffic, together with the facts that the judiciary is a co-equal and co-ordinate branch of our government, and that, while it does not make new laws, it may interpret old ones in harmony with justice and natural law, correcting if need be the errors of legislatures, taking all these as the basis of the argument, it is contended that the liquor traffic may be abolished, even as slavery was in England by Lord Mansfield, by judicial decision. This is a brief statement of the argument of Mr. John Lloyd Thomas, to appear in the *Demorest Magazine* for February. The writer says:—

If it be true that God's law as revealed in Holy Writ, and nature's law as taught through the discoveries of science, are supreme; if it be true that alcoholic liquors are poison, murdering slowly or rapidly, but always surely, those who purchase and drink; if it be true that "the public health, the public morals, and the public safety are endangered by the general use of intoxicating drinks;" if it be true that "disorder, pauperism, and crime are largely traceable to the drink evil;" if it be true that "the statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits, obtained at retail liquor saloons, than to any other source," who can doubt that our United States Supreme Court will wisely and righteously respond to the occasion, and declare unconstitutional every law authorizing or permitting, under tax or license fee, the sale of alcoholic liquors as beverages.

Will this be successful? We will wait and see.

#### FOR RELIGION'S SAKE.

THE necessity for Sunday laws in the earlier career of the "American Sabbath Union" was ostensibly urged on the basis of "a sanitary measure," "a workingmen's day," "a physical necessity," etc., while the real reason was the fact that Sunday is a religious institution and the religious people demand that the day should be protected by law. And this the friends of such measures more freely admit now than in the first stages of the Sunday agitation. At that time, however, the Constitution of the United States and most of the States expressly forbade such legislation. At least the plain, explicit language in which these bills of rights were framed were so read and without "construction" so meant.

But latterly a change has come. In the language of the prophet, "judgment is turned away backward," and those in high places have given some petty Sunday enactment, born of the Dark Ages, the precedence of positive declarations of organic law. That is, the petty civil or penal law, or the decisions of inferior judges, have been made the standard, and the constitutions have been "construed" in harmony with these laws or utterances. Even the Supreme Court of the United States has fallen under this judicial religious blindness, and, on the strength of various utterances, official and non-official, private and public, from the days of the Inquisition to the present time, decided, February 29, 1892, that this government is a religious nation, and that its religion is "Christian." Not only have they decided this contrary to the letter and spirit of the First Amendment to the Constitution, but they have declared that the First Amendment is in perfect harmony with all of the various utterances upon which they have based their decision. They having decided, therefore, that this is a Christian nation, it follows that Christian institutions ought to be observed; and, Sunday being considered a Christian institution, therefore, again Sunday ought to be enforced by law because it is a Christian institution.

We, of course, do not admit for one moment that either this government or Sunday is Christian, but they are so considered by the Sunday-law people, and this is the argument they now put forth as to why Sunday ought to be legalized. Thus it is that this government has been launched upon the sea of what has wrecked nations and slain the people of God in the past, and we have no reason to believe that it will work otherwise in the United States.

**Put Not Your Trust in Princes.**—How the great ones of this country have passed away the last few weeks! Ex-president Hayes, Gen. B. F. Butler, Justice Lamar, Phillips Brooks, and James G. Blaine. All earthly hopes reposed in them died with them. They have gone as men go, as all flesh goes. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." But there is one Son of Man, who is also the Son of God, in whom we may trust. Of him it is written, "He ever liveth to make intercession for us." Put your trust in him.

BISHOP WILLIAM H. HARE, after a visit to the China mission of the Episcopal Church, reported in the *Spirit of Missions*, expresses the belief that the wise method is not the sending of many workers, of whom not a few will of course be persons of small gifts and little force, but the careful selection of a picked few who have ability and training sufficient to enable them to occupy important points of central influence, whether institutional, evangelistic, or pastoral, and to work in them and out from them by means of native helpers. For such foreign fields as China and Japan he would have persons superior both by endowment and acquirement—just the persons whom everybody wants to keep at home.



Doctrinal.

"If any man will do His will, he shall know of the doctrine, whether it be of God."—*John 7:17.*

BUT never a truth has been destroyed ;  
They may curse it and call it crime,  
Pervert and betray, or slander and slay  
Its teachers for a time ;  
But the sunshine aye will light the sky,  
As round and round we run ;  
And the truth shall ever come uppermost,  
And justice shall be done.

—Charles Mackay.

### THE THREE MESSAGES OF REV. 14:6-14.

BY ELDER E. W. WHITNEY.

No. 7. The Spirit Which Should and Will Accompany Their Proclamation.

As presented throughout these articles, the three angels bearing messages to the inhabitants of earth, are symbols of the special work of God for this time, which of necessity, and as has always been the case, is carried on through the coöperation of human agencies. This union of the human and divine in the work of God is that which constitutes the "mystery of God," or the "mystery of the gospel." Manifestation of this mysterious and to the human mind incomprehensible union is seen in the work of God in all ages. At times the human predominates; at other times the divine is strikingly manifest; but through all the work God, in infinite mercy, has borne with man's perversity, endeavoring to draw him to himself by his love.

The perfection of this union is presented in the person and life of Christ, who, though human, and subject to all the infirmities of the flesh, was yet the very Son of God. This partaking of the human nature by the divine Son of God, which constitutes the "mystery of the gospel," is in reality the ground of our hope, that we through him may be raised from the human to partake of the divine nature and become like God in character. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:14-16.

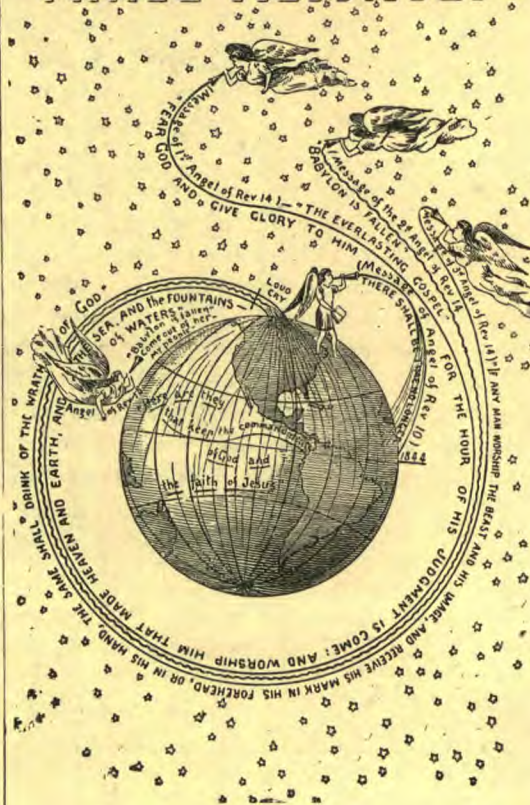
By beholding the character and glory (oneness with the Father, see John 17:22) of this high priest, Paul says we "are changed into the same image from glory to glory" (2 Cor. 3:18).

This union of the human and the divine in Christ is significant, and is emblematical of a corresponding union of the two elements in the work of God in all ages of the world. God works, but he works through human instrumentalities. Christ through the Holy Spirit supplies the divine element, and such human agencies as will yield themselves to coöperate with the divine, constitute the human element. The presence of this element explains the many seeming imperfections in the work of God, but, as suggested above, "the purpose of him who worketh all things after the counsel of his own will" is, that the human shall, by union with the divine, become transformed until it shall reflect the perfect image of the divine nature as manifest in Christ.

We learn of this presence of Christ in the work everywhere and always. It was Christ who, by his Spirit, was with Noah, preaching to the antediluvians. "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Gen. 6:3. Peter tells us that this was the Spirit of Christ that strove with the people "when once the long-suffering of God waited in the days of Noah, while the ark was a-preparing." Read 1 Peter 3:18-20.

It was Christ who really led and instructed the people of God, through Moses, in the wilderness; for, speaking of Christ, Stephen says: "This is He, that was in the church in the wilderness with the angel which spake to

## THREE MESSAGES:



"I saw another angel fly in the midst of heaven." "And there followed another angel. . . . And the third angel followed them." Rev. 14:6, 8, 9.

## NOTES UPON THE ILLUSTRATION.

1. The first message begins previous to 1844, announcing the hour of judgment, but continues to the coming of Christ, proclaiming the gospel and the worship of the true God (the commandments) as the basis of the following messages. 2. Simultaneously with the opening of the first message, and as a special feature of its introduction, it is joined by the message of the angel of chapter 10, which continues to 1844 and ceases. 3. Subsequent to 1844 the truths of the first message became more fully understood and preached, though generally rejected, and as a consequence it is joined by the second message, proclaiming the fall of Babylon, which also continues to the end. 4. Later the two are joined by the third, warning against the worship of "the beast" and his image and the reception of his mark, and also continues to the end. 5. Just before the end of gospel work the three are joined by the message of chapter 18, announcing the complete fall of Babylon, and calling upon God's people to come out of her because of her sins. 6. This in effect produces a loud, earnest, and extended giving of all three messages combined, resulting in the lighting of the earth with all truth, and the development of a company keeping all the commandments of God and the faith of Jesus, and fully prepared to meet Christ when he appears in the clouds of heaven.

him [Moses] in the Mount Sina, and with our fathers; who received the lively oracles to give unto us" (Acts 7:38); and Paul says of the people at that time that they "did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. 10:4.

It is Christ also who speaks through all the prophets: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost, or Spirit" (2 Peter 1:21); and Peter

says that this Holy Spirit was "the Spirit of Christ which was in them." 1 Peter 1:11.

Christ also promised that he would, by this same Spirit, be with his people to the end. "I will not leave you comfortless; I will come to you." John 14:18. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." Verses 16, 17. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Verse 26.

A marked fulfillment of this promise was experienced by the apostles in the opening of their work upon the day of Pentecost, and during all their succeeding labor; and John, near the close of the first century, when the vision containing these messages was given him, writes of it: "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Rev. 1:1. This same angel, as related in the last chapter, when John was about to fall down and worship him (probably supposing him to be Christ), says: "See thou do it not; for I am thy fellow servant, and [the fellow servant] of thy brethren the prophets, and [the fellow servant] of them which keep the sayings of this book" (Rev. 22: 9), proving that the self-same Spirit which has ever been the divinely appointed means of communication between God and his people, continues his work down through the Christian dispensation to the close of time, for the benefit of those who "read" and "keep" the things written in this book. Thus we see that the "Holy Spirit," the "Spirit of Christ," that "one and the selfsame Spirit," as Paul calls it, has, through all the history of the work of God in the earth, from the fall in Eden to the close of human probation, been the medium of union between the divine and the human—has, in fact, constituted the divine element.

At times of apostasy and departure from the truth, this element has in a measure disappeared from the work, as evidenced by a lack of the exercise of spiritual gifts, such as prophecy, the gift of tongues, healing of the sick, etc.; while at all times of special revival of the work, and returning to the truth, these gifts have been more or less prominent.

As the opening of the work in this dispensation was marked by a great outpouring of the Spirit, as witnessed by the exercise of all these gifts, it is but reasonable that in the closing of the work, the same Spirit and power will be manifest. Intimation of these two seasons of spiritual refreshing is given by James, when he says: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." James 5:7. The interval between the "early" and "latter" rains implies a season of spiritual dearth and deparature from the truth, fitly representing the long period of papal apostasy; but as these messages sound forth to the world, calling attention to the worship of the true God and the everlasting gospel, the Spirit of God witnesses to the uplifting of the down-trodden truth by the restoration of



the gifts of the Spirit among the believers in proportion to their faith and love.

It is the exaltation of the gospel and the commandments of God, accompanied by the exercise of the gifts of the Spirit, which especially arouses Satan to persecute those who engage in the work. Paul states the exact truth when, after speaking of the persecutions which he endured, he says: "Yea, and all that will live godly [according to the law of God] in Christ Jesus [according to the gospel] shall suffer persecution." 2 Tim. 3:12. In Rev. 12:17 we are given the definite reason for Satan's wrath against the people of God in the closing work: "And the dragon was wroth with the woman [the true church], and went to make war with the remnant [the last] of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

Here evidently the same company is referred to as in the expression following the third message, "Here are they that keep the commandments of God, and the faith of Jesus." Those then who "keep . . . the faith of Jesus," "have the testimony of Jesus Christ." In Rev. 19:10 is plainly stated that the "testimony of Jesus is the spirit of prophecy." We have here, then, further proof that the gifts of the Spirit will be in exercise in this closing work. Paul says the object of the gifts is "the perfecting of the saints," and that they are to continue "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:12, 13. He also gives us to understand that the gift of prophecy is the best of all the gifts, because of its purpose and use (read 1 Cor. 14), and David says that "no good thing will He withhold from them that walk uprightly" (Ps. 84:11). Then surely the exercise of the best gift may be expected in connection with the work which develops such a people as do these messages.

#### PRESENT TRUTH.

BY ELDER S. N. HASKELL.

FOR about half a century, in a special sense, many have looked for the second coming of our Lord and Saviour Jesus Christ. In connection with his near coming they have expected the Lord to pour out his Spirit to prepare his people to act their part in the closing work of the gospel. Says the prophet:—

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2: 28-32.

These words imply that this prophecy would be fulfilled in connection with the time when the sun should be turned into darkness and the moon into blood, which occurred May 19, 1780. What they received on the day of Pentecost was but the former rain. The prophet thus describes the former and the latter rain: "Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the

former rain, and the latter rain in the first month." Joel 2: 23.

It should require no argument to show that the gospel has not thus far accomplished its work in the world; and the way is now prepared for the gospel to reach every part of this habitable globe. The islands of the Pacific where cannibalism reigned a few years since, have opened their doors for the Christian religion; Japan, that was ever exclusive to all foreign nations, has welcomed the foreigners to bring to them the gospel of Jesus Christ; China, who had the gospel in the days of the apostles, but whose doors had become closed, by the treaties now formed with Christian nations, protects missionaries in different parts of that empire; every foot of India is claimed by some missionary society as being their territory to carry the gospel to every creature. The interior of Africa has been explored, and open doors invite the missionary to occupy that field. The time has therefore fully arrived when the prophecy of Rev. 14: 6, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," should be fulfilled.

The mighty angel having great power, that was to enlighten the earth with its glory, has descended from heaven. The most complete object of the gospel is to be fulfilled at the present time. The outpouring of the Spirit on the day of Pentecost was to fit the disciples to do the very work which the church is to accomplish in the closing scenes of this world's history. "Just prior to his leaving the disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit. This promise belongs to us as well as to them; and yet how rarely it is presented before the people, and its reception spoken of in the church." This promise has not been dwelt upon as it should be by those looking for the accomplishment of the fulfillment of the gospel. It has been set aside, as if some future time would be given for its consideration. The impression concerning the Holy Spirit has been that this gift is not for the church now, but at some future time it will be necessary for the church to receive it. But if this promised blessing were claimed by faith, it would bring all other blessings in its train; and it is to be given liberally and freely to the people of God. Because of the lack of this the spiritual strength of God's people has been enfeebled, and their experience dwarfed and crippled, so that they have been disqualified for the work the Lord would have them do. "They are not able to present the great and glorious truths of God's word, that would convict and convert souls through the agency of the Holy Spirit. The power of God awaits their demand and reception. A harvest of joy will be reaped by those who sow the holy seeds of truth. 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'"

"We have a message to bear to the church and to the world. The disciples were taught to look up and expect the Holy Spirit; to lift up their thoughts, and enlarge their conceptions of his excellency and grace; for the gift of the Holy Spirit would compensate them for the loss of his personal presence. What a gift theirs! what an endowment to the church! and how little has this precious blessing been dwelt upon! As Satan would have it, the Holy

Spirit has become almost extinct from the church. But the Lord calls upon his people to expect great things, to arise and shine, for the glory of the Lord has risen upon her. A vital element has been presented as a gift to the church. The work of salvation must not any longer be at a standstill. The sacrifice has been made, and the atonement accepted, and if we believe that we are at at-one-ment with God, tell it. Let it burn upon the altars of our heart. Let it radiate to others. A greater gift cannot be donated than the gift of the Holy Spirit to the church. It is the living bread sent down from heaven; it is the living water sent down from the throne of God. Who can in the most exalted language exaggerate the value of the gift? It is the crowning gift whereby sinful human beings may, through its efficiency, become washed, purified, exalted. We may overcome, and be more than conquerors through Him that loved us and gave Himself for us."

The office work of the Holy Spirit is to qualify men to become teachers, and to clothe their words with a power that nothing can withstand.

The influence of the messages of Revelation 14 "has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions. All these instrumentalities are the instrumentalities of God to co-operate in the grand work represented by the first, second, and third angels flying in the midst of heaven to warn the inhabitants of the world that Christ is coming the second time with power and great glory. The Revelator says: 'I saw another angel come down from heaven, having great power; and the earth was lighted with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen.' This is the same message which was given by the second angel, —Babylon is fallen, 'because she made all nations to drink of the wine of the wrath of her fornication.'

"When Jesus began his public ministry, he cleansed the temple from its sacrilegious profanation. Almost the last act of his ministry was to cleanse the temple again. So, in the last work for the warning of the world, two distinct calls are made to the churches,—the second angel's message, and the voice heard from heaven, 'Come out of her, my people, . . . for her sins have reached unto heaven, and God hath remembered her iniquities.'

"God is testing us now; just now the whole earth is to be lighted with the glory of God. The light is shining now, and how hard it has been for proud hearts to accept of Jesus as their personal Saviour! how hard to get out of the rut of a legal religion! how hard for them to grasp the rich, free gift of Christ! Those who have not accepted that offering will not understand anything of that light which fills the whole earth with its glory. Let every heart now seek the Lord; let self be crucified, for rich and glorious blessings are awaiting all who maintain contrition of soul. With them Jesus can abide; they will let nothing interpose between their souls and God. I long, oh so much, to see the people of God elevated, ennobled, sanctified by the truth, manifesting in all their labors that intense, that earnest faith and hope which is proportionate with the value of the object they are in pursuit of. Life, eternal life, is worth persevering, untiring, lifelong effort. Never be weary in well doing; never be discouraged. Jesus lives; Jesus



pleads for us; Jesus will not leave us, not a moment, if we only commit the keeping of our souls to him. Be of good courage in the Lord. Look up, ever look up, and behold him who is your eternal reward; for soon, yes, very soon, "he will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 8, 9.

### THE CLOSE OF CHRIST'S INTERCESSION.

BY E. G. FARNSWORTH.

THE most important and interesting theme that can engage the attention of the child of God is the time when our High Priest shall lay off his priestly robes and put on the garments of vengeance and take to himself his great power and reign.

Now he presents to all men the merits of his own precious life, that whosoever will accept the righteousness that he has worked out may have a spotless garment in which to present themselves at the coronation banquet of Prince Immanuel.

Now he is beseeching them by his mercies to present themselves to God. Rom. 12: 1. But ungrateful man, regardless of God's mercies, is often blinded because of God's goodness to him. But he whose love is infinite does not leave man in darkness unless he, after having a chance to come to the light, prefers darkness.

So God sends his judgments that the inhabitants of the world may learn righteousness. This always has been God's method of dealing with sinful man, and it always will be until the awful sentences sound forth from the throne above, "It is done."

God's mercy is now causing the last message of mercy to be carried to earth's remotest bounds. Soon his judgments will be abroad in the land, pleading for his people, revealing to all that there is a difference between him that serveth God and him that serveth him not. The prophet Isaiah, speaking of the time of the coming of the Lord, says: "For by fire and by his sword will the Lord plead with all flesh." Isa. 66: 16; also Jer. 25: 31. The prophet Joel, speaking of the same time, says: "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel." "Let the heathen be awakened and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about." "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." Joel 3: 2, 12, 14.

The time of this gathering is clearly indicated in Rev. 16: 12-15, as will be clearly seen by referring to other texts. Daniel 21: 1 says that "at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble." At what time?—The time spoken of in the last verse of the eleventh chapter, when the Ottoman Empire comes to its end, not when he plants the tabernacle of his palace between the seas, as some have thought. For this is not his end; he still exists, and is brought

to his end under the pouring out of the sixth plague. Rev. 16: 12-15: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. Then comes the wonder-working power of Satan, that gathers the nations to the battle of the great day. It is then, and not until then, that the voice coming from the sanctuary on high proclaims, with awful majesty, "It is done."

God has been pleading by his judgments, causing them to fall upon those that have received the mark of the beast and those that have worshiped his image, but not suffering any of them to touch one of his people that put their trust in him (Ps. 91: 10), thus giving to the world an object lesson of his wrath against sin, and his care for those that are obedient unto his truth. But an angel returning from the earth announces that his work is done, that the seal of God has been placed upon his people. Then Jesus ceases his intercession in the sanctuary above. He lifts his hands, and with a loud voice says, "It is done." And all the angelic host lay off their crowns as he makes the solemn announcement, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Every case has been decided for life or death. Thus the mystery of God is finished. And there still remains only the work of giving to each company their final rewards.

Great Babylon comes in remembrance before God to give unto her the wine of the fierceness of his wrath. He brings forth the weapons of his wrath, that sweeps away the refuge of lies. The redeemed throng are caught up to meet their descending Lord in the air and with him ascend to the city of God. Oh, may it be the happy lot of us all to have a mansion in that beautiful home!

Washington, N. H.

### THE WORDS OF GOD.

A PECULIARITY of the Bible is that its every portion continues to give out new meanings to him who continues in its reverent study. A Bible text may bear upon its face an obvious meaning apparent to all; but beyond this surface meaning there is always a meaning profounder than that which first shows itself to the casual reader. And there is literally no end to this new disclosing of truth to him who perseveres in new searching for truth. "The words that I speak unto you, they are spirit and they are life," says our Lord; and herein the words of the Bible are different from all other words. However much any one of us may know about any Bible text, there is more for us to learn from that text than all that we have learned thus far.—*Sunday School Times*.

Right forever on the scaffold,  
Wrong forever on the throne;  
But that scaffold sways the future,  
And, behind the dim unknown,  
Standeth God amid the shadows,  
Keeping watch above his own.

—From Lowell.

THE love of God is an endless circle from good to good, without error or inconstancy, moving in an everlasting round.—*Farindon*.

## Miscellaneous.

"For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16.

### TRUSTING CHRIST.

TRUST Him when dark doubts assail thee;  
Trust Him when thy strength is small;  
Trust Him when to simply trust him  
Seems the hardest thing of all.

Trust Him, he is ever faithful;  
Trust him, for his will is best;  
Trust Him, for the heart of Jesus  
Is the only place of rest.

Trust Him then through cloud and sunshine,  
All thy cares upon him cast,  
Till the storms of life are over  
And thy trusting days are past.

—Selected.

### THE PLAN OF SALVATION.

BY MRS. E. G. WHITE.

THE law of love is the foundation of God's government, and the service of love the only service acceptable to heaven. God has granted freedom of will to all, endowed men with capacity to appreciate his character, and therefore with ability to love him and to choose his service. So long as created beings worshiped God they were in harmony throughout the universe. While love to God was supreme, love to others abounded. As there was no transgression of the law, which is the transcript of God's character, no note of discord jarred the celestial harmonies.

But known unto God are all his works, and from eternal ages the covenant of grace (unmerited favor) existed in the mind of God. It is called the everlasting covenant; for the plan of salvation was not conceived after the fall of man, but it was that which was "kept in silence through times eternal, but now is manifested, and by the Scriptures of the prophets according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith."

The purpose and plan of grace existed from all eternity. Before the foundation of the world it was according to the determinate counsel of God that man should be created and endowed with power to do the divine will. The fall of man, with all its consequences, was not hidden from the Omnipotent. Redemption was not an after thought, a plan formulated after the fall of Adam, but an eternal purpose, suffered to be wrought out for the blessing, not only of this atom of a world, but for the good of all the worlds that God had created.

Before Him who ruleth in the heavens, the mysteries of the past and future are alike outspread, and God sees beyond the woe and darkness and ruin that sin has wrought, the outworking of his purpose of love and blessing. Though clouds and darkness are round about him, yet righteousness and judgment are the foundation of his throne.

Through creation and redemption, through nature and through Christ, the glories of the divine character are revealed. By the marvelous display of his love in giving "his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," the character of God is revealed to the intelligences of the universe. Through Christ our



Heavenly Father is made known as the God of love.

When man sinned, all heaven was filled with sorrow; for through yielding to temptation, man became the enemy of God, a partaker of the Satanic nature. The image of God in which he had been created was marred and distorted. The character of man was out of harmony with the character of God; for through sin man became carnal, and the carnal heart is enmity against God, is not subject to the law of God, neither indeed can be. To the angels there seemed to be no way of escape for the transgressor. They ceased their songs of praise, and throughout the heavenly courts there was mourning for the ruin sin had wrought. Out of harmony with the nature of God, unyielding to the claims of his law, naught but destruction was before the human race. Since the divine law is as changeless as the character of God, there could be no hope for man unless some way could be devised whereby his transgression might be pardoned, his nature renewed, and his spirit restored to reflect the image of God. Divine love had conceived such a plan. It was through Satan's misrepresentation of God's character that man was led to doubt the reality of his love, and came to look upon God as his enemy. As Satan had done in heaven, so he did on earth,—declared God's government unjust, the restrictions of his law unnecessary, and bade man, as he had angels, to throw aside the yoke and let the dictates of their own nature be their only guide and law. He promised liberty; but as he himself is the servant of corruption, he brought the race into bondage, to sin, misery, and death. He represented God as claiming all and giving nothing, as requiring men's service for his own glory, but denying himself nothing for man's good.

In the work of creation, Christ was with God. He was one with God, equal with him, the brightness of his glory, the express image of his person, the representative of the Father. He alone, the Creator of man, could be his Saviour. No angel of heaven could reveal the Father to the sinner, and win him back to allegiance to God. But Christ could manifest the Father's love; for God was in Christ, reconciling the world unto himself. Christ could be the "day's man" between a holy God and lost humanity, one who could "lay his hand upon us both." None but Christ could redeem man from the curse of the law. He proposed to take upon himself the guilt and shame of sin,—sin so offensive in the sight of God that it would necessitate separation from his Father. Christ proposed to reach to the depths of man's degradation and woe, and restore the repenting, believing soul to harmony with God. Christ, the Lamb slain from the foundation of the world, offered himself as a sacrifice and substitute for the fallen sons of Adam, though in this offering all heaven was involved in infinite sacrifice. But the Father so loved the world that he gave his only-begotten Son, that through his smitten heart a channel might be found for the outflowing of infinite love for fallen man. Man had become so degraded by sin, his nature so perverted by evil, that it was impossible for him of himself to come into harmony with God, whose nature is purity and love. But Christ redeemed him from the condemnation of the law, and imparted divine power, and through man's co-operation, the sinner could be restored to his lost estate.

The grace of Christ alone could change the heart of stone to a heart of flesh, make it alive unto God, and transform the character, so that a degraded child of sin might become a child of God and heir of heaven. Man had no power to justify the soul, to sanctify the heart. Moral disease could be healed only through the power of the great Physician. The highest gift of heaven, even the only-begotten of the Father, full of grace and truth, was able to redeem the lost.

The only hope for the fallen race was found in becoming reconciled to God. Satan had so misrepresented God that man had no true conception of the divine character. Christ came to the world, and in carrying out the plan of salvation, revealed the fact that "God is love."

When the plan of salvation was revealed to the angels, joy, inexpressible joy, filled heaven. The glory and the blessedness of a world redeemed outmeasured even the anguish of the Prince of Life. Through the celestial courts echoed the first strain of that song that angels sang above the hills of Bethlehem,—*"Glory to God in the highest, on earth peace, good will to men."* And the lost pair in the garden of Eden, standing as criminals before the righteous Judge, waiting the sentence their transgression merited, heard the first notes of the divine promise. Before the life of toil and sorrow which sin had brought upon them was depicted before them, before the decree that the wages of sin is death was pronounced, they heard the promise of redemption. Though they must suffer from the power of their mighty foe, still through the merits of Christ they could look forward to victory. The mystery of the gospel was spoken in Eden, when God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." If Satan could have touched the head with his specious temptations, the human family would have been lost; but the Lord had made known the purpose and plan of the mystery of grace, declaring that Christ had bruised the serpent under his feet.

But not only had man come under the power of the deceiver, but the earth itself, the dominion of man, was usurped by the enemy. Through the plan of salvation, the sacrifice of Christ, not only was man but his dominion to be redeemed. Through the merits of Christ all that man lost through sin was to be restored. The time would come when there would be "no more curse, but the throne of God should be in it, and his servants should serve him." The promise would be fulfilled, "The righteous shall inherit the land and dwell therein forever."

Through the plan of salvation a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government would be manifested before the universe, the charge of Satan refuted, the nature and result of sin made plain, and the perpetuity of the law fully demonstrated. Satan had declared that the law of God was faulty, and that the good of the universe demanded a change in its requirement. In attacking the law, he thought to overthrow the authority of its Author, and gain for himself the supreme allegiance. But through the plan of salvation the precepts of the law were to be proved perfect and immutable, that at last

one glory and love might rise to God throughout the universe, ascribing glory and honor and praise to him that sitteth upon the throne and to the Lamb forever and ever.

(To be continued.)

#### "A CHRISTIAN NATION."

BY JUDGE HENRY C. MINTER.

HISTORY abundantly demonstrates that human life stripped of civil and religious liberty is but a painful mockery. In the light of this knowledge, the wise and sagacious framers of the great republican form of government of the United States of North America exhausted their ingenuity in their efforts to establish and perpetuate the enjoyment of these boons of priceless worth.

History further instructs us that civil liberty cannot survive where religious bigotry or intolerance is suffered to invade and hold in subjection the domain of private conscience. Hence, civil and religious liberty must coexist or they must together perish.

The recent agitation of Sunday legislation has revealed the fact that we have already crossed the danger line. Therefore, we may well awake to alarm and to action in discovering the distance we have drifted from sound and fundamental principles.

Nearly all the active elements of our population are so absorbed in selfish pursuits or so intent on grasping and amassing so-called wealth that they are unaware that the very foundation stones of their temple of freedom are being displaced.

Had I the ability to do so, it would require too much space to review the actions of our judicial tribunals in this connection and point out the distance to which some of them have drifted from our republican traditions. The Supreme Court of the United States, in an opinion delivered by Justice Brewer in the case of *Holy Trinity Church vs. the United States*, less than one year ago, and unanimously concurred in by the members of that tribunal, gives utterance to declarations which should excite alarm in all thoughtful minds, regardless of the soundness or unsoundness of the legal utterances of the court.

I shall not attempt to enumerate the declarations of the court in that opinion, but refer the reader to the opinion itself. I will content myself with mentioning only one declaration. In that opinion the court solemnly and judicially declares that this is a "Christian nation." Were this a nation of true Christians, it would be great cause for rejoicing. But it is not. Neither is it a Christian nation in any sense whatever. It is a nation of men, women, and children, containing among them a few true Christians, doubtless. And any one of these true Christians would be furthest of all others from pronouncing this a Christian nation. Though an humble espouser of Christianity myself, I fiercely oppose the idea of incorporating, in any degree or in any manner, into the government of this country the religion of Christianity or any other religion. In fact, to do so with true Christianity would be utterly impossible. To do so with spurious Christianity would be quite easy. That the nominal Christian and the nominal Christian church do favor union in some form with the arm of civil government in order to enforce and perpetuate their religious dogmas and observances we have abundant proof.

For this class the aforementioned decision



of the Supreme Court comes laden with rich promises of religious legislation. One writer of this class, in an article published in the *Christian Statesman*, seizes at once upon the logical conclusion to which the opinion of the Supreme Court leads. Commenting on the judicial decision of that tribunal that this is a "Christian nation," he says: "Then this nation is Christ's nation, for nothing can be Christian that does not belong to him. Then his word is its sovereign law. Then the nation is Christ's servant." Of course the idea of this religious bigot and the idea of the whole class of bigots which adhere to false theories of Christ's religion is that the government of this country should engage in religious legislation and the execution of religious laws. And why not? Have not their ideas the sanction of the court?

The numerical strength and the political potency of this class of false or deluded Christians is revealed in their successful efforts to extort from Congress Sunday legislation in connection with the Columbian Exposition. This action of Congress is purely religious legislation, being had from a purely religious point of view, by religionists, in connection with a religious observance and for religious motives. One need not possess equal intelligence with these legislators to know that each one of them voting in favor of Sunday observance in connection with the Fair, has not only done violence to the history and traditions of republicanism in this country, but has violated his oath of office. If Congress can legislate respecting one religious subject, it can legislate respecting any and all religious subjects. It can make laws "respecting an establishment of religion." It has already in this very act "prohibited the free exercise of religion." A conscientious observer of the seventh day, by this action of Congress, would be religiously legislated into the necessity of observing two days before entering the Fair.

Religion from its very nature is a purely personal and individual concern, and can never justly be made the subject of human legislation in any manner. Neither the observance nor the non-observance of any day can, in itself, be considered either right or wrong. It is a matter wholly within the domain of religion and individual conscience—a domain into which religious zealots have never yet forced the arm of civil government save with disastrous effects on the liberties and natural rights of men.

It is not the extent to which we have already gone in the wrong direction that is so alarming, but it is the principle involved and on which we are proceeding. The beginning made is ominous of a ruinous end. It is not from violent revolution, it is not from shot and shell and cannon's roar, that we need fear the greatest danger to our ship of State. Our greatest peril lies in silent innovations and precedents which, left unchecked, noiselessly forge the chains of slavery.—*St. Louis Republic*.

Keytesville, Mo., Jan. 19, 1893.

#### STATUARY CHRISTIANS.

It is said that when Oliver Cromwell visited Yorkminster Cathedral in England he saw in one of the apartments statues of the twelve apostles wrought in silver. "Who are those fellows there?" he asked, as he approached them. On being informed, he replied: "Take them down and let them go about doing good." They were taken down, melted, and put into

his treasury. There are many to-day who, like these silver apostles, are too stiff for service in much of the Lord's work—some too nice, some too formal, some disinclined. They stand or sit stately in their dignity, and sinners go unsaved, believers uncomfited, unhelped, for all the effort they will make to lift a hand to serve them. They need to be melted down and sent about doing good. Statuary Christians, however elegant and burnished they may be, are of little real service in the cause of Jesus.—*Bible Teacher*.

#### A BLOW AT THE FREEDOM OF THE PRESS.

THE following is the abridgment of an article under the above title, of twelve pages, in the *North American Review* for December; the abridgment is from that excellent periodical, the *Weekly Review*, of Boston, Mass.:—

We observe with regret and mortification that the indifference of the newspapers to their own and the people's rights and liberties is so extreme as to lead them to meet by a "conspiracy of silence" the powerful protest and plea of Mr. Hannis Taylor in the *North American Review*, with regard to censorship of the press established by the recent lottery decision of the Supreme Court of the United States. Whether the significant silence of the newspapers is due to a mistaken sense of duty or to selfish motives, we are not prepared to say, but there can be no question that their policy is reprehensible and mischievous. Mr. Taylor makes out an unanswerable case, and he ought to be earnestly supported by every liberty-loving citizen.

Mr. Taylor is amply justified in stating without qualification that under the Constitution of the United States, as construed by the Supreme Court in the lottery decision, Congress possesses the same censorial and despotic power over the intellectual contents of all communications, written or printed, open or under seal, which pass through the mail, that was exercised at the end of the Middle Ages under the systems which denied the right of all literature to circulate, save "such as should be first seen and allowed." The Court held that the limitation in the First Amendment, which restrains Congress from "abridging the freedom of speech and of the press," in nowise restrains the autocrat power of that body to look into the contents of all documents passing through the mail, and to exclude all, when the ideas which they seek to disseminate are "condemned by its judgment." The only restriction which rests upon this newborn despotism is embodied in the proviso that Congress does not possess "the power to prevent the transportation in other ways, as merchandise, of matter which it excludes from the mails." In other words, the Court holds that the clause of the Constitution which expressly prohibits Congress from passing any law abridging the freedom of speech or of the press, guarantees to the people no right whatever to disseminate their ideas through the only agency which Congress controls, provided that body does not attempt to interfere with their transportation as merchandise over routes which it does not control. The circumstances under which this judge-made proviso came into existence, says Mr. Taylor, constitute one of the most remarkable episodes in our judicial history.

The plain and settled meaning of the term "freedom of speech and of the press" was at the time of the adoption of the First Amendment known to all men, even to the judges. It was understood by everybody "that the clause in question was intended to deny to Congress the power to erect in this country that kind of a political censorship which had passed away from the English Crown and Parliament a century before the American Revolution began; that it was intended to deny to the judges the right to establish that kind of a judicial censorship which Mansfield had struggled in vain to uphold; that it was intended to guarantee to every American citizen so far as the federal government was concerned, the right to speak or write what he pleased, subject only to the censorial power which resides in juries alone."

When, in 1798, the Sedition Act was passed, Congress was careful to provide that all accusations which should be made under it must be tried by juries with the power to pass, not simply upon the fact of publication, but upon the vital question involved in the subject matter of the publication itself. At a later day when Congress prohibited the circulation through the mail of immoral literature, the same constitutional guarantee was steadily kept in view. Nobody imagined that Congress might, in the very teeth of the First Amendment, assume censorial powers and withdraw from juries the right to consider the supreme question whether or no the subject matter of publication is moral or immoral, legal or illegal. But if the lottery decision be a sound one, Congress may amend the act against immoral literature by incorporating into it a black list of all the books and papers which have passed under the ban of its censorial judgment.

In the lottery cases the contention was made that the power originally vested in Congress to regulate the postal system was afterwards expressly limited by the clause in the First Amendment which forbids the passage of laws abridging the freedom of speech or of the press; that the formula is an historic one, whose settled meaning is that the legislative department of government can never consider or pass upon the morality or legality of anything that may be said or written; and that the character of all utterances presents purely a judicial question belonging to juries alone. It was the first time in the history of the republic that a publisher had ever sought protection at the hands of the Court; and it was certainly to have been expected that an exposition would have been made worthy of the subject and of the occasion. But the Court deemed otherwise. In a brief statement the announcement was made that the Court held the act constitutional, because the question at issue had been adjudicated adversely in a case which arose twelve years before the rights of the press in the mail were ever assailed, a case in which its rights were neither assailed nor represented. Mr. Taylor demonstrates that no adjudication as to the freedom of the press was made, or could have been made, in the Jackson case; that what was there said on the subject was the veriest of all dictums; that in the dictum, which then first saw the light, appeared the judge-made proviso which has practically eliminated the freedom-guaranteeing clause of the Constitution by excluding it from the only field in which it was ever intended to operate; and that the only reason ever given for the proviso rests upon a mistake as to an historical fact.

In 1836 President Jackson appealed to Congress to pass a law to exclude from the mail inflammatory addresses exciting slaves to insurrection. The matter was submitted to committee, and Mr. Calhoun, as chairman, reported in emphatic terms that Congress could not exclude any communication from the mail by reason of its contents. He, however, attempted to find this power in the several States, and excited the strenuous opposition of Mr. Webster, who argued that the limiting clause in the First Amendment was intended to be applied to powers which Congress possessed, not to those it did not possess, and that its plain purpose was to guarantee to newspapers the right to circulate through the mails and not outside of the mails. "The liberty of the press," asserted Mr. Webster, "was the liberty of printing as well as the liberty of publishing, in all the ordinary modes of publication; and was not the circulation of papers through the mails an ordinary mode of publication?" In this opinion Mr. Clay concurred, and, as a result, the Senate refused to tamper with the matter at all. In referring to these opinions and arguments, the Court says: "It is evident that they were founded upon the assumption that it was competent for Congress to prohibit the transportation of newspapers and pamphlets over postal routes in any other way than by mail." But the fact is that the only man who, in that debate, referred to the power of Congress over other ways of transportation was Mr. Calhoun, and he emphatically declared that Congress could not exercise any control over other ways than the mail. What he said was this, that if it were once conceded that Congress could exclude documents from the mail by reason of their contents, some extremist would claim next that Congress could declare all roads post roads, and then



extend the exclusion of their transportation even in that manner. The Court read an affirmative where a negative was written. The Senate debaters were not befogged by the "assumption" imputed to them.

Thus we see how the judge-made proviso came into existence which declares that the First Amendment guarantees to the citizen no right whatever to send his communications through the mail, provided that Congress, after it has excluded them from the only practicable channel of circulation, does not prevent their transportation in other ways, as merchandise.

Recalling Sir H. Maine's observation, that the most irresistible device employed by judges to change the effect of positive laws without changing their form is what is known as a legal fiction, Mr. Taylor says: "The fiction set up in this matter is that the right of a citizen to have his communications transported as merchandise outside of the mail, over impracticable routes which Congress does not control, fully satisfies the terms of the First Amendment. The fact is that the power now recognized in Congress to arbitrarily deprive the citizen, without a legal trial, of the right to send his communications *through the mail*, the one agency which it does control, takes away the only substantial right which the First Amendment was ever intended to guarantee him."

Mr. Taylor thinks that this heresy will be repudiated by the people as soon as they realize its full significance. We hope he is not too optimistic, but fear that he is. If the price of liberty be eternal vigilance, it is tolerably manifest that the commodity in question is not within our reach; for who is hardy enough to pretend that we have paid the price?

#### SOME WHOSOEVERS.

BY ELDER GEO. B. THOMPSON.

"WHOSOEVER" is a universal term, including anybody and everybody, of every nation, kindred, tongue, and people, regardless of race, color, or previous condition of servitude. There are no exceptions, discriminations, or qualifications. It is *all* of Adam's posterity, the rich and poor, the high and low, barbarian or civilized, bond or free. With these thoughts in mind, let us note a few places in the Bible where the word occurs.

1. "And let him that is athirst come. And *whosoever* will, let him take the water of life freely." Rev. 22:17. Do you thirst for the water of life? If so, drink freely. You can if you *will*, for "*whosoever will*" may drink if they will only take it. It is given without money and without price. The divine hand holds out to thirsty man the soul-restoring cup. It is the proffered gift of God to man, and he who drinks shall never thirst again. John 4:14.

"I heard the voice of Jesus say,  
'Behold I freely give  
The living water; thirsty one,  
Stoop down, and drink, and live.'  
I came to Jesus, and I drank  
Of that life-giving stream;  
My thirst was quenched, my soul revived,  
And now I live in him."

2. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but *whosoever* shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:19. Are there any who have been breaking one of the precepts of the Decalogue, and are teaching men that such a course is right? Have any been propagating the Antinomian heresy, and teaching men that they are no longer amenable to the law of God, which Jesus came to fulfill, and which will not pass away while heaven and earth remain? Are there any who have been thus opening the floodgates of sin by bidding mankind transgress with im-

punity? If so, read your doom in Matt. 5:19. The "*whosoever*" there includes you, and the decree is inexorable unless you repent. Turn, and escape for thy life.

But happy are those who "do and teach them." Great is the reward of those who keep these holy precepts, and teach others the sin of violating them. Reader, have you been doing this? Have you been exalting the law of God? If so, rejoice and be exceeding glad; for great is your reward in heaven. It is the delight of the angels to do the commandments of God. Ps. 103:20.

3. "For *whosoever* shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. "One point" of this "whole law" is the fourth commandment, which enjoins the observance of the seventh day as the Sabbath. Ex. 20:8-11. To violate this precept by devoting the day to secular pursuits is to be a law breaker. Do you reply that this precept has been changed, or abolished? How do you know? Where has God so declared? Echo asks, Where? There is no such record. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. The text says "*whosoever*," which includes you. Its scope encircles all men in all time and in all places. It is just as broad as the "*whosoever*" of Rev. 22:17, which is all men, Jew and Gentile, till time shall end.

The Sabbath is Jehovah's memorial of creation and will never be abolished (Ps. 135:13), and those who keep it will ride at last on the high places of the earth made new, and feed on the heritage of Jacob (Isa. 58:12-14). "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

Springfield, Ill.

#### A PARALLEL.

BY W. N. GLENN.

A CORRESPONDENT of the San Francisco *Leader*, writing from Dixon, Cal., says:—

Some time ago I said to a Catholic priest, "Father, what, in the opinion of the Catholic Church, was the mode of baptism in the days of Christ?" "Why," said he, "immersion, dipping, of course, but the church had authority to change the ordinance and did it." "We as Baptists have always claimed that the Catholic Church changed the ordinance," said I, "and we charge the Pedobaptists with getting their baptism from you, but they deny it." "Well," replied the priest, "they are very inconsistent, for they didn't get it anywhere else." And yet Pedobaptists will try to prove from the Bible that sprinkling is baptism.

Now for a parallel case: In the days of Christ the seventh day was observed as the Sabbath (see Luke 23:56; 24:1). Whatever change has taken place has been by the authority of the church, or some party purporting to be the church. The Catholic Church claims the credit of making the change to the first day, and so far as any history of the change is concerned her claim is just. There is no record of any such change in the Scriptures. Catholics say, and justly say, that Protestants who deny the authority of the church to change the laws or ordinances appointed by the Lord, are very inconsistent in keeping Sunday. Or, rather, they put it this way: Protestants who keep the first-day sabbath are very inconsistent in denying the authority of the church to change or establish ordinances or festivals.

Sprinkling and Sunday keeping stand on precisely the same footing. They are of the same stamp as Easter, Christmas, and the

other church festivals. They all stand or fall together. It is noticeable, too, that Protestants are becoming quite lavish in the celebration of Easter, as they have long been in that of Christmas. The indulgence of one apostasy logically leads to the acceptance of others. So long as Baptists practice Sunday observance, they cannot consistently chide pedobaptists for practicing sprinkling.

#### HAVE YOU A DIPLOMA?

THAT the treatment of souls is no easy or light task, but one that needs divine wisdom and untold care, is apparant when we consider that things spiritual are far more vital and momentous than things corporeal, and that it is easier to combat tangible and visible difficulties than those things which are unseen and immaterial. The disastrous effects of injudicious and bungling efforts can be seen around us plentifully, and daily souls are making shipwreck through conflicting lights that lure them onto the sand banks or rock reefs of despair, though with the avowed intention and desire of guiding them safe to the harbor.

Realizing the great and important responsibility that rests upon the dealer with souls, and accepting the truth that "the fearful and often irremediable consequences of a first false step should be always present in our minds," let us honestly view the subject, asking wherein the dangers lie, and how we can best avoid or remedy them.

Have you your diploma? is a question we should ask of all who step forth to this work, for in this, as in all other responsible matters, it is utterly useless to attempt work unless qualified. The man who dares to practice surgery or prescribe medicine without being thoroughly authorized and qualified for so doing, is not only liable to punishment by law, but, even if not detected and so punished, is pretty sure to make a bungle of his work, and by fatal errors prove his unfitness and ignorance. I truly believe there are many just in this relation to the great spiritual field of operation. I do not mean that they are practicing without a man-given degree, or the laying on of hands, or theological training, or correct adherence to creed and ritual. These are but minor considerations, for the great vital issue is, Are they called, commissioned, and qualified of God? If not, they can be but blind leaders of the blind.

No one has a right to deliver a message unless the message is given him of God, to go on a mission unless sent by him, or to attempt work that is chosen and cut out by themselves irrespective of his will and commands. Those who have not received a baptism of his Spirit, who do not possess his heavenly seal upon their diploma, had better step back, for for them to tamper and meddle with the spiritual welfare of others will only mean failure to themselves and disaster and ruin to the patients they try to help.—*The Curse of Septic Soul Treatment.*

"If we could, through overmuch eagerness, hasten a promise before its time, it would prove hurtful to us. An unripe promise, like unripe fruit, tends not to nourishment but to disease."

"THERE are people who never find out what it means to trust in God as long as they have any money in the bank."



## 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.*

### ONE OF GOD'S LITTLE HEROES.

THE patter of feet was on the stair,  
As the editor turned in his sanctum chair,  
And said—for weary the day had been—  
"Don't let another intruder in."

But scarce had he uttered the words, before  
A face peered in at the half-closed door,  
And a child sobbed out, "sir, mother said  
I should come and tell you that Dan is dead."

"And, pray, who is Dan?" The streaming eyes  
Looked questioning up with a strange surprise:  
"Not know him? Why, sir, all day he sold  
The papers you print, through wet and cold."

"The newsboys say that they could not tell  
The reason his stock went off so well.  
I knew. With his voice so sweet and low,  
Could anyone bear to say him 'No'?"

"And the money he made, whatever it be,  
He carried straight home to mother and me;  
No matter about his rags, he said,  
If he only kept us clothed and fed."

"And he did it, sir, trudging through rain and cold,  
Nor stopped till the last of his sheets was sold;  
But he's dead, he's dead, and we miss him so,  
And mother—she thought you might like to know."

In the paper, next morning, as "leader," ran  
A paragraph thus: "The newsboy, Dan,  
One of God's little heroes, who  
Did nobly the duty he had to do,  
For mother and sister earning bread,  
By patient endurance and toil, is dead."  
—Margaret J. Preston, in *Youth's Companion*.

### "RIGHT AND WRONG PUNISHMENTS."

BY MRS. C. C. LEWIS.

THIS is the title of a chapter in "Study of Child Nature," by Elizabeth Harrison, from which I shall quote liberally in this paper.

Some people punish their children not so much to correct them as to relieve their own overwrought feelings. There are times when punishment is really necessary, but how carefully should it be administered. A child may be reprov'd in such a way as to stir up more rebellion and stubbornness than can be counteracted. Often, I am compelled to say, the child's indignation at the parent's treatment is just.

Amos S. Cheseborough, in the March number of the *New Englander and Yale Review*, thus forcibly writes:—

"How disastrous the mistake that Christian nurture consists mainly in commands framed in language, and prohibitions enforced by punishment! These, at the best, make up only the smallest fraction of a gospel. Usually they are sham gospel. The gospel of personal character—the gospel of the temper, of the tones of the voice, of the facial expression, of the hands, and of the bodily movements—this is the gospel which infancy can interpret. This is God's selected ordinance, and through his grace is exactly adapted to counteract the Adamic depravity, and to repair its damage, and so to train the child's faculties that they shall unfold themselves according to God's design. Before the nature of faith and love can be explained in words, the heart can take in their meaning from the life.

"He that ruleth his own spirit is greater than he that taketh a city." And in no place in life is it more necessary that we control ourselves than in the management and discipline of our children. I know of families where, if a child must be punished, the par-

ent first has a talk with him. He is assured of the parent's love, and of the pain it costs to inflict punishment. Then, after a few words of earnest prayer, the punishment is given. How much more salutary is such treatment as this upon a wayward child than in an excited manner, and with harsh tone, to shut him up in a dark closet, or to give him an impatient box upon the ear."

It takes much time and careful thought to know just when and how much we should punish a child. There is very little intelligent studying of the effect of punishment of different kinds and of different degrees of severity upon the child's character. Instead, the nature of the punishment often depends upon the parent's whim, and its severity upon the degree of the parent's impatience. Sometimes I think children suffer more from unjust punishment than from that which they really deserve. Suppose we all keep strict watch for a few weeks, and see who is most to blame, the children or ourselves.

When shall we punish? Not in haste, before we have examined the case from every side. It is so easy for us, when we are tired or nervous or hurried, and a child annoys us by some act of lawlessness or disobedience, to shut him up, or perhaps whip him. It should be made so solemn, so serious a matter that he will feel the justice of the act. It is not a good plan to punish at night. Children need good rest, and if we send them to bed with troubled feelings, they are deprived of peaceful slumber. All the sorrows of the day should be soothed, and the little wounded hearts comforted, and reassured of their parent's unchanging love.

What kind of deeds should be punished? Children often have accidents. They break a goblet, tear a dress, soil a garment. Shall we punish for these?—That depends on the circumstances attending the disaster. If at the breakfast table Willie drops his glass and spills his milk, do not make him feel that he has committed an unpardonable sin. Doubtless he feels the humiliation as keenly as you do. Say as little about it at the time as possible. Show him that you sympathize with him. Treat him as you would like to be treated yourself under similar circumstances. (Have we not all had such experiences?) After the meal is over, have a little confidential chat with him. Find out how it happened. Show him how much trouble it caused you. Teach him how to guard against such an accident in the future. Thus you will save his self-respect, and will bind him closer to you. Nor will he be so apt to break another glass as if you had sent him away from the table without his breakfast. Let us be firm and faithful in our work of governing our children. Their future success or failure in life—nay, their future beyond this life—depends largely on how we train them in their youth.

Children should early learn "that no sin or wrongdoing can be committed that does not bring its own punishment." This is Nature's law. If we disobey her, sooner or later we shall suffer the consequences. Can we not learn a lesson from this fact? We punish too arbitrarily. Let the child suffer the consequences of his wrongdoing, and he will soon learn the lesson. Miss Harrison says: "The more we let the deed do its own punishing, the more impersonal our own part in the affair, the sooner does the child learn the lesson."

"Let me illustrate again: One morning we had a box of sticks upon the table. A restless, nervous little girl sat near it, and in a moment or two put her hand into the box; as it was near the edge of the table, I cautioned her concerning it. Soon the little hand went in again; the box tilted, slipped, and fell upon the floor, while the sticks were scattered in a hundred different directions. The child looked up in a startled manner. 'What a time our little girl will have picking her sticks up!' I

said in a matter-of-course tone; 'but I think you can get through in time for the play circle. Alvin, please move your chair so that she can get the sticks which are under it.' In a moment the child was on her knees, rapidly picking up the scattered sticks without a word of objection or murmur. Had I censured her, or imposed some arbitrary punishment upon her, I should in all probability have created a spirit of rebellion, and have alienated her from me, as she was a capricious and somewhat self-willed child. As it was, she had upset the box, and as a consequence she must pick up the sticks. I have rarely ever failed in leading a child to see the justice of such commands. In fact, in a short time they usually take upon themselves the rectifying of the mistake or misdeed as best they can."—*College View Enterprise*.

### CLEAN AND UNCLEAN BEASTS.

THE subject of this distinction among beasts has not been exhausted by all that has been written upon it; and as long as erroneous conclusions are so generally received and defended, no apology can be required for an effort to further extend the knowledge of the truth.

1. The distinction of clean and unclean beasts is first noticed in the Scriptures in the order to Noah to take them into the ark. As no explanation is there given, it is evident that Noah understood what was meant by this distinction. He then knew that some beasts were clean and some were unclean.

2. This distinction did not relate to what might, or might not, be eaten; it lay back of that; for no permission had then been given to eat animal food of any kind.

3. But it did divide between animals which might and might not be offered in sacrifice. Unclean beasts were not accepted as offerings to the Lord.

4. When Abraham was directed by the Lord to prepare an offering, he was told to take "an heifer of three years old, and a she goat of three years old, and a ram of three years old." Genesis 15. These three kinds of animals were the only ones that were offered in sacrifice, and the only ones among those known as "domestic" that were ever allowed to be eaten.

The first offering of which we read, which was accepted of God, was of "the firstlings of his flock." Of the original word for flock here used, Gesenius says it is used only of sheep and goats.

There is little said in the book of Genesis about eating flesh; but all that is said gives us to understand that only clean beasts were eaten. Nothing can be even inferred to the contrary. Noah could not eat of the unclean when he came out of the ark; there was no provision for his so doing. He was to preserve seed of all; but of the unclean he took only two, male and female. Of clean he took by sevens; and if the permission then given to eat animal food related to his circumstances, in view of the condition of the earth at that time, he could not so interpret it as to include the eating of unclean beasts, for the circumstances rendered it impossible for him to eat of them and to preserve their seed. And so of Abraham, he "fetched a calf" and dressed it for his visitors.

5. The patriarchs and their descendants did not deal in unclean beasts; they were no part of their possessions, except beasts of burden, which were comparatively little used and never eaten. It is interesting to note that the word "cattle" in Genesis is from two words, one denoting all kinds of animals, as in chapter 1: 24, 25; 8: 1; 9: 10 (also Ex. 12: 29); the other, as Gesenius says, being "strictly used only of sheep, and goats, and neat cattle excluding beasts of burden." This word is



used in Gen. 13:2; 30:29; 31:9; 34:5, 23; 46:32, etc. The word generally rendered *flock* refers only to sheep and goats. That rendered *herds* (Ex. 10:9) refers only to kine, or "neat cattle." If the reader will turn to the passages cited above, he will see that possessions of cattle, flocks, and herds were of kine, sheep, and goats; and the idea of a herd of swine, as we find it in the New Testament, is utterly excluded from the early records of the Bible.

6. The rules laid down in Leviticus do not appear to be new or arbitrary, or to refer only to the Jews (I mean those referring to kinds of animal food), but were based on an original distinction existing and recognized before the existence of the Jews. The facts were not created to supply the rules there given; but the rules were the recognition of facts long existing.

From all this it has long appeared, to my mind, to be clearly established that this distinction had regard to the nature of the animals, and that the permission to eat animal food never extended to the eating of unclean beasts. They were not fit for food even in their best days. True science is certainly in harmony with this declaration. In this I do not mean what certain doctors may say about it; for there is nothing too unscientific or absurd for some of them to say. Who would trust the judgment of any doctor who recommends the habitual use of tobacco for numerous diseases? or of the doctor who recommended a mother to feed her child fat pork, because it was covered with scrofulous sores? (This occurred in Iowa.) The swine is the only unclean beast that is generally eaten, and I know of but one reason for their so general use, namely, they are so easily and cheaply raised. Most people now acknowledge that pork is not among the best kinds of food; its use is but a question of appetite and dollars. Yet would they examine and reason with patient candor, they would soon perceive that the appetite is best satisfied with good, clean, healthful food, and that grains and fruits are cheaper than meat.

7. No argument against the position herein taken can be drawn from Peter's vision in Acts 10, as it has no reference to this subject. Peter's interpretation of it was this: "God hath showed me that I should not call any man common or unclean." This is, he should preach to a Gentile as readily as to a Jew. But I do not believe (who does?) that Peter would have eaten a hyena, toad, or serpent, any more readily after that vision was given than he would before. Yet he would have been compelled to do so if the vision referred to eating what he saw, for therein were "all manner of fourfooted beasts of the earth, and wild beasts, and creeping things." But the meaning of the vision being explained by Peter himself, we must rest our judgments on that explanation.

8. Nor can any argument in favor of unclean beasts be drawn from 1 Tim. 4:4, 5, which reads: "For every creature of God is good and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." If this refers to animal food at all, it cannot refer to all animals, for the unclean were not sanctified, that is, set apart, for food by the word of God, but they were expressly forbidden by that word. If this truth be overlooked, then this text would as certainly bind us to eat cats, dogs, etc., as swine. "Every creature" in verse 4 is limited by verse 5.

The reader may admit all this and believe with me that the eating of unclean beasts is not allowed, and yet this question may arise, Why advise against eating of clean beasts, seeing that permission was given to eat them?—J. H. Waggoner.

The grief which all hearts share grows less for one.—Edwin Arnold.

### A BETTER EDUCATION WANTED.

A PRACTICAL example of the inefficiency of the modern education to meet ordinary household requirements occurred with us the other day, to my shame be it spoken, said the intellectual mother of a couple of highly educated daughters. Our laundress was taken suddenly ill, leaving the clothes washed and dampened ready to iron; the housemaid took her place and finished the house linen, but confessed her total inability to cope with my husband's and son's shirts and collars. I tried in vain to find someone to come by the day, and finally, in desperation, as the men were becoming rampant, I attempted a collar myself. Such a limp, queer-looking rag it was! "Come, girls," I said, "what is the use of your Latin and Greek and all your 'ologies if you can't even do up a man's collar?" But it was of no use. There was not one among us who could manage to make the wretched things fit to wear. "Truly," I thought to myself, as I hied to a Chinese laundry, "there is something wanting in a woman's general knowledge if the simplest practical details of her household are unknown to her." And I have made up my mind that my daughters shall have a "finishing course," not in the generally accepted sense of the expression, which is usually understood to refer to mere accomplishments, but a course of useful information, and the practical knowledge of each part of the household economy. This should comprise a thorough understanding of every branch of the work of the house,—cooking, laundry work, housework, in fact, every department in which they expect to supervise in the future.—N. Y. Tribune.

### FROM A LITTLE NINE-YEAR-OLD NATIVE GIRL.

SISTER HATTIE W. READ writes as follows from Tahiti: "DEAR BROTHER WILCOX: I was sick one day and not able to teach my little school, so wrote to this little girl, and through her sent word to the others. This is her answer, and thinking it might interest you, I send it, with the English translation written below. The child is nine years old, and began keeping the Sabbath before her mother and grandmother":—

Pirae te 11 no Vitema 1892.  
Parae, the 11th of December 1892.

E Mrs. Read ma el  
To Mrs. Read and companion!

Taorana orua, i te faarooia Jesu Mesia.  
Greeting to you both in the faith of Jesus Christ.

Ei puoi; raa 'tu i taorua rata no  
Let there be a joining together in our letters on  
teienei mahana e mea maururu.  
this day which thing alone is delightful.

E rahi ra e faaitoitio i to oe mai e Mrs. Read  
Be vigilant and watchful of your sickness and Mrs. Read  
vahine; e pure i te Atua na roto i te faarooia Jesu Mesia.  
dear lady pray to the God in the faith of Jesus Christ.

Ya maital orua!  
Blessings to you both,

Moe itil  
Little Mae.

THE San Francisco *Christian Advocate* says that Bishop Taylor expects to reach the west coast of Africa in the latter part of December. He has sent out nine missionaries since last May.

PINE may be made to look like some beautiful wood by giving repeated coats of hot linseed oil, and rubbing hard after each coat.

TO BRIGHTEN carpets, wipe them with warm water in which has been poured a few drops of ammonia.

"THE man who does not say 'Our Father' in his conduct wherever he goes, cannot say it on his knees."

## Mission Fields.

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

### FAITH.

I WILL not doubt, though all my ships at sea  
Come drifting home with broken masts and sails;  
I will believe the Hand which never fails,  
From seeming evil, worketh good for me.  
And though I weep because those sails are tattered,  
Still will I cry, while my best hopes lie shattered,  
"I trust in Thee."

I will not doubt, though all my prayers return  
Unanswered from the still white realm above.  
I will believe it is an all-wise love  
Which has refused these things for which I yearn,  
And though at times I cannot keep from grieving,  
Yet the pure ardor of my fixed believing  
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,  
And troubles swarm like bees about a hive;  
I will believe the heights for which I strive  
Are only reached by anguish and by pain;  
And though I groan and writhe beneath my crosses,  
I yet shall see through my severest losses  
The greater gain.

I will not doubt. Well anchored in this faith,  
Likesome staunch ship, my soul braves every gale.  
So strong its courage that it will not quail  
To breast the mighty, unknown sea of death.  
Oh, may I cry, though body parts with spirit,  
"I do not doubt," so listening worlds may hear it  
With my last breath.

—Selected.

### NORFOLK ISLAND.

BY ELDER A. J. READ.

Social Experiment—No. 3.

THE age in which we live is an age of experiments. This is true not only in the physical world, but also in the social world. To this fact alone a large part of the achievement of this century is perhaps due. Some of the grandest achievements have only been made possible by massing the working forces in one place, and there, where the best possible instruments, machinery, and skill were combined, the material was wrought, and the grandest possible results reached. It is the principle of concentration of labor and effort, bringing about the best results, and the best results leading to future successes, in contrast to the old principle of individual effort and short-lived success. Strange to say, most modern missions lean toward the old plan of individual effort, while they are very slow to see the advantages of concentration which have wrought such wonders in almost every other department. Perhaps the first to give this method a fair trial was the Melanesian Anglican Mission, whose headquarters are now at Norfolk Island.

The diocese of the first Anglican bishop of New Zealand, old Bishop Selwin, extended over 84 degrees of latitude and 20 degrees of longitude, and thus embraced New Zealand, then partly Christianized, and also the New Hebrides, Santa Cruz, Solomon Islands, and neighboring groups, inhabited by a race of cannibals fearfully dwarfed and degraded by long years of sin. Immediately after his consecration as bishop, in 1841, he began to plan for the accomplishment of Archbishop Howley's suggestion at that time, namely, that he should establish an island mission apart from New Zealand.

In 1847 he set sail in Her Majesty's ship *Dido*, on a tour of inspection. If he was interested before in these degraded people, his interest was only increased by visiting them and seeing their deplorable condition in their island homes. His plans began at once to



take definite shape for the uplifting of these benighted islanders.

He could readily see that to place a white missionary here would be expensive and also hazardous to human life; moreover, if that course were pursued it would not accomplish the desired end, for the natives would look upon their new visitor, if not in their treachery as a dainty morsel for a feast, at least in their indolence as a "heaven-born" wonder, whose good example was to be attributed to his high origin, but scarcely to be imitated by a native. And thus the feeble ray of light which onemightshed would soon be swallowed up in heathen superstition and darkness that was worse than night. Evidently he must depart from the usual method of mission operations; and what established him more positively in this conclusion was the fact that the malarious climate was almost sure death to the white man who should attempt to dwell there throughout the year.

With these facts in mind the bishop fitted out his own schooner, the *Undine*, a little craft of twenty-one tons burden, and in 1849 started for the islands. Notwithstanding his craft was so small for a sea voyage, its very diminutiveness made it suitable for cruising in and out among the dangerous shoals; angels seemed to speed the little vessel on its way, and in ten days from the time she left New Zealand she reached Aneityum, in the New Hebrides, one thousand miles north of Auckland. Here he met with Captain (now Admiral) Erskine, of H. M. S. *Havannah*, in whose company he proposed to make his trial voyage with the object of taking a few young lads from each group (New Hebrides, New Caledonia, and Loyalty) to Auckland, and there, amid all the enlightening influences of civilization, give them a thorough course of instruction in elementary and biblical studies, which he thought would fit them to return and live among their own people, exerting almost untold influence for good.

Captain Erskine, being a practical man, at once became interested in this plan and agreed to accompany the bishop. With this valuable escort he again visited the islands; the bishop exhibited wonderful skill and tact in winning the wild natives, with beads, mirrors, and bits of hoop iron, and soon he had secured peaceably the young lads whom he wanted for the starting of his school.

In 1851 he made another successful trip, this time in the *Border Maid*, a schooner of one hundred and sixty tons.

In 1855 the enterprise was joined by John Coleridge Patterson, M. A., a gentleman of fine ability and talent, who came at his own charges.

Mr. Patterson gave himself wholly to the island work, and exhibited wonderful intrepidity and skill in dealing with the savages. He would approach a cannibal island, and when the sailors in the boat would quail at the sight of the wild men dancing in savage expectation on the beach and swimming eagerly toward the boat, Patterson, before anybody knew what he was doing, would pull off his coat, and, regardless of sharks or savages, plunge into the water, and with a handful of beads and bright trinkets swim toward the howling natives. His very bravery and presence among them would have almost a magic effect, and to the astonishment of the sailors as well as the natives themselves he would soon be peaceably on shore with the savages, who readily learned to love him, even though their heathen breasts were so little capable of that emotion.

Patterson was consecrated Bishop of Melanesia in 1861, and in 1867, finding that the climate of Auckland was proving fatal to the natives of the tropical climate, and thus to the enterprise, he removed the headquarters of the mission to Norfolk Island, and their society purchased for them a thousand acres of land at the northwest end of the island, where the native lads could be taught industrial pursuits,

and especially agriculture. Here also provision would be less expensive than in Auckland, the climate mild and agreeable, and the influence of the hospitable Norfolk people, whom it will be remembered were originally the world-renowned Pitcairn islanders, would tend to aid the work.

Here, then, for the first time the experiment had a fair trial. As other missionaries joined the enterprise, it was found that they could labor among the islands from April to November, and, returning to Norfolk to avoid the heated term, teach in the school from December to March inclusive.

But it was not Bishop Patterson's plan to have the work in the islands carried on by the white missionaries; they were to serve as overseers, to visit the old students who had returned to the field and encourage them in their work, or, as the bishop himself expressed it, borrowing the figure from the native mode of fishing, "The white corks are to float the black net."

He labored extensively in the Banks Islands, New Hebrides, Solomon Islands, and Santa Cruz groups.

Though some of his graduates from the school proved untrue and returned to their former heathen customs, yet for the most part, upon their return to the islands, they lived among their people and exerted a powerful influence for good, teaching to hundreds what they alone had learned at the mission, and in many cases after laboring a few years, presenting themselves for an advanced course and bringing with them others who desired to attend the school.

Of course all these movements among the islands required the constant attendance of a mission vessel, and it was found necessary, owing to the uncertainty of the winds and the danger from hidden reefs and unknown currents, to have auxiliary steam power.

One great obstacle to the success of the missionaries was the work of the labor vessels among these groups. These vessels visit the islands and entice the natives away to work on plantations in other groups of the South Pacific, with promises of plenty of hatchets, guns, tobacco, and rum, and a safe return home in three or four years; sometimes these natives are used as well as could be expected, but more frequently they are put under a cruel taskmaster and made to do service little better than slavery.

Such visitors, the unfaithfulness on the part of the labor men, and the reports brought back by the natives of the treatment they had received, have proved a serious hindrance. It was after the visit of one of these agencies of Satan that good Bishop Patterson in attempting to land at Nakapu, in the Swallow group, was greeted with a shower of poisoned arrows from the natives on the shore, and himself and two other missionaries were fatally wounded. He was martyred September 20, 1871, in the cause he was so nobly serving, and it is stated by those who were with him that he died with a sweet smile on his face, entertaining only feelings of love for those who had so rudely and treacherously taken his life. We personally met, at Norfolk Island, and conversed with two individuals who were with him in the boat at the time, and who minutely described the touching scene from beginning to end. The bishop's remains were near the place of his martyrdom, adrift on a small float with two palm leaves crossed on his breast (a sign of peace), placed there by the savages, who had discovered their mistake in wreaking upon their benefactor the revenge intended for their enemies.

The feelings of his collaborators may perhaps be best expressed in the words of one of them:—

"And yet we dare not nourish hate  
Toward those who wrought with fatal power.  
He loved them, though so sad his fate,  
And sweetly smiled in death's dark hour.

"The shattered tenement of clay  
Ere long was sought by loving eyes;  
And thus they found him as he lay  
Unsheltered 'neath the burning skies.

"No earthly ground contains his grave,  
No tomb confines the martyr's breast;  
Beneath the broad Pacific's wave  
They gently laid him down to rest."

Strangely enough there is now attending the school at Norfolk the son of the man whose hand sent the fatal arrow, and, as he expressed it when we were there, he can hardly understand why they are all so kind to him, when, according to the customs of his native island, he would expect to receive only their hatred and revenge.

After the death of Bishop Patterson, Dr. Codrington continued the work till 1877, when Rev. James R. Selwin, M. A., son of old Bishop Selwin, was consecrated bishop of Melanesia.

He possessed a large share of the paternal tact and ability, and from the time of his consecration he prosecuted the work successfully, till two years ago, when he was obliged to return to England for medical treatment. The work however still goes on, and at the time of our visit was in the charge of Revs. Chas. Bice and C. Comins. These gentlemen received us very kindly and invited us to spend a day at the mission, which we did, and were thus enabled to become familiar with the details and internal workings of the enterprise.

The buildings consist of a neat chapel built in memory of Bishop Patterson, elegantly ornamented outside and in, and furnished with a pipe organ (the only grand organ in the South Pacific save that recently procured by King George Tubou, of Tonga), a small, one-roomed building for a printing office, the old chapel building, which now makes a spacious school room and two recitation rooms, a long dining hall, where missionaries and students take their meals, eight or ten comfortable cottages for the missionaries and their families, and a number of small cottages for the native students and their young wives, whom they bring with them to the school.

The following simple program is observed, Saturdays and Sundays excepted: 6 A.M., rise; 7, chapel; 7:30, breakfast; 8 to 9:30, Bible history, arithmetic, and English language, on alternate days; 9:30 to 12:45, manual labor in the mission garden and about the mission premises; 1 P.M., dinner; 2-3, writing; 3-6, optional to the students for working in their own gardens, doing errands, supplying their families with food by fishing, etc.; 6, tea; 6:45, chapel; 7-8, session of school for Bible history and singing on alternate evenings; 9, retire and lights out.

The very regularity of habits thus taught the natives is itself beneficial, and in a measure clings to them after returning to their native islands.

The Melanesian Mission is now firmly established; it has a vast field before it, and with an annual income of over \$32,500 it will probably continue its work year by year, till its present success in the few places where it has operated has reached many another obscure place, and may we not hope till its successful methods have become more generally known, and thus furnish an important factor for the success of modern missions.

*Papeete, Tahiti. December, 9, 1892.*

PAUL's idea of missionary work seems to have been to preach the word of God till souls were converted, organize them into churches, ordain elders and deacons, and then go on to the next place. He kept an eye on the churches and received reports from them. But he organized nothing except churches, nor did he lift a finger towards educating and civilizing the Galatians.—*Exchange.*

THE more men love the law of God, the more they will see the guilt of violating it.



## Our Work and Workers.

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

### BEATITUDE.

To MINISTER to all nor seek return;  
 Freely to give with never thought to get;  
 To do the service others coldly spurn,  
 Where, too, no answering gratitude is met;  
 To serve when duty calls unquestioning,  
 Whether the call be one to loss or gain;  
 To deem and do the tasks each day doth bring,  
 As sent of God, give they or joy or pain;  
 To tread where right conducts, with steadfast soul,  
 That in its consciousness of truth doth rest;  
 To walk by faith, ne'er doubting Heaven's control—  
 Who doeth this shall be supremely blest.  
 —Philip Burroughs Strong, in *Household*.

### SOUTH AFRICA.

BY I. J. HANKINS.

(Concluded.)

OUR general meeting closed this morning (December 14) with a praise service. We have great reason for gratitude to God for the love and harmony which have prevailed in all our counsels. A brief outline of the work only will be given in this, as a more full and complete report will doubtless be published in the *Review*.

After careful consideration, a "South African Conference of S. D. Adventists" was organized, with Elder A. T. Robinson as President; I. J. Hankins, Secretary; and Mrs. N. H. Druillard, Treasurer. This Conference includes in its territory all south of the northern boundary of Cape Colony, Transvaal, and Zululand.

Resolutions were passed expressing our appreciation of the love and care of the General Conference shown us during the five years of our "mission" life, and also that the cause has so far advanced in this field, through the blessing of God, as to be, we hope, self-supporting in the future. Financially the Lord has blessed the work here, so that we start out as a Conference with fair prospects of success in this line. Before we entered into the Conference organization, the meeting voted unanimously to pay one-tenth of all the tithe we had received up to date, to the General Conference.

When the report of the College Building Committee was presented, it showed a debt on the college building, grounds, furniture, etc., of \$10,000. When opportunity was given for contributions to pay off this indebtedness, the brethren promptly responded, and raised in the meeting in cash and pledges about \$8,000 of this amount. It was very gratifying to see all the brethren present (or very nearly all) contribute something toward removing this debt from the college. When we consider the \$15,000 expended in the erection of the church and depository in Cape Town, and the \$35,000 invested in the college, and that it has all been paid but about \$2,000, surely we have reason for heartfelt gratitude to God.

These things lead us to see more and more clearly that the providence of God has been directing in the erection of these buildings. Now that the college is soon to be opened, our people throughout this field are anxious to have their children receive its benefits, and we hope to see the school open in February with a goodly number of students from all parts of the Colony.

As the relation of parents and teachers was presented by Mrs. Miller, and the ideal students' home by Miss Peck, all seemed to be bound more closely together, and we felt assured of the hearty coöperation of parents and

teachers in school work. A good many in the vicinity of the college are inquiring the rates of tuition, etc., and the prospects are good for a fair attendance from without. We hope the college will exert an influence for good throughout the Colony.

The experience of the canvassers was listened to with much interest. Although they have met with difficulties and strong opposition, yet they have placed the truth in the homes of thousands of people. All seemed of good courage, and, although they expect hardships and to meet with the prejudices of ignorant people, yet they believe the Lord will give success to the work, because it is his work.

It was voted to make special efforts to increase the circulation of the *Present Truth* and the *Bijbel Lezer*, and that one or more persons be employed to give their whole time to canvassing for these papers. At the present time there are upwards of 500 copies of the *Present Truth* being circulated fortnightly in this field. The paper is being read, too, with much interest.

We are gratified to note the general interest taken in the circulation of literature in the Holland language. Considering the short time since the light was introduced to this people, a large amount of literature has been published in their language, and is being received very readily by the Dutch-speaking people. Brother Scholtz has been laboring more or less among the Dutch, and several have recently been brought into the full light of the gospel. There is a special demand for a subscription book on the subject of health and temperance, and a resolution was passed requesting the General Conference to prepare such a work as soon as possible.

The Religious Liberty question was discussed with much enthusiasm and called forth a resolution to the effect that the Executive Committee should provide literature on this subject, suitable for general circulation throughout South Africa, and that it be done without delay. There is an increasing sentiment in this country in favor of religious legislation, and especially in favor of laws enforcing a more sacred regard for the Sunday.

The question has already been up in Parliament, and will probably come up again at the next session.

Brother Peter Wessels and wife, Brother Scholtz and wife, and Brother John Wessels will sail to-morrow for America, to attend the Ministers' Institute and the General Conference. While we are sorry to lose these brethren from this field, even for a few months, yet we are glad that they are to have the privilege of visiting our institutions in America, and of coming in closer contact with the body of Adventists.

I hope these frequent visits, and the education of so many students in the Battle Creek College, will create such a bond of union in the work as can never be broken; and I am sure it will be so. May the Lord bless these dear brethren, care for them on their voyage, make them a blessing where they go, and return them in due time to help to swell the notes of warning throughout South Africa.

We are glad to have the labors of Brother E. M. Morrison again in this field. He will begin a Canvassers' Institute to-morrow, which will be attended by every canvasser in South Africa, and also by some who contemplate entering that branch of work.

As a young Conference, we start out with hope and courage. It is the general feeling of all that we are rapidly approaching the time when the work of the gospel will have been completed; that what is done must be done quickly; and, in order to accomplish the work, we must have the special help and blessing of God. We are assured that those who seek help from God will not seek in vain.

December 14, 1892.

### FIELD NOTES.

ELDER HARRISON GRANT, of Minneapolis, Minnesota, has taken up his abode in College View, Nebraska.

J. L. WILSON, 231 Pandora Street, Victoria, B. C., calls for clean copies of the *Signs*, *Review*, *Sentinel*, and *Instructor* for missionary purposes. Send postpaid.

ELDER J. H. MORRISON, formerly of Iowa Conference but recently connected with the Rural Health Retreat at St. Helena, Cal., will shortly remove his family to the latter place.

MRS. M. J. BAHLER, St. Charles Hotel, El Paso, Texas, would be glad to receive unsoiled copies of the *Youth's Instructor* and *Our Little Friend* to use in the Chinese mission school of that city. She says: "Our school is prospering. We now have twenty names enrolled."

A MAN who is a Buddhist writes from India to Brother Carnahan, of Walla Walla, Wash., that he very much enjoys reading the literature sent to him, and that his son wants to be a follower of Christ, and to propagate the Christian religion through the empire of Japan. This man has recently translated some of Dr. Kellogg's health science leaflets into his native tongue, and about 3,000,000 copies are to be printed and circulated.

THE California delegation and visitors to the General Conference at Battle Creek, Mich., left Oakland on the 2d inst., in a special car, by the Santa Fe route. Following is the list of names: M. C. Wilcox, wife, and two children, N. C. McClure, wife, and child, J. H. Durland, C. H. Jones, wife, and child, N. N. Lunt and wife, Wm. Saunders, Miss Hattie Saunders, S. C. Stickney, W. G. Buckner, Mrs. Nettie Reynolds and child, and Miss Phebe Chapman. It was expected that Elder H. A. St. John would join the party at Barstow.

OUR little contemporary, the *Reaper*, of College Place, Wash., has the following from a secretary of the Y. M. C. A. in Palestine: "I must in my own name and that of the members thank you for your kindness in sending the *SIGNS OF THE TIMES* and *Good Health*. And secondly, to tell you that on looking them through I have come to the conclusion that they would be of immense value to our young men were they to come regularly for our reading room. Many of the members who speak Arabic also know English, and they would also get the benefit."

THE work in Oklahoma Territory goes on encouragingly. The latest report stated that there were seven organized churches, with 123 members. Besides these there were some unorganized companies, which would swell the total number to over two hundred. Elder R. H. Brock writes as follows to the *Review*: "We have eight good canvassers now, devoting almost all their time to the work. They are having excellent success. More than one of the canvassers has told me that he has taken orders of individuals who could not refrain from tears, saying, 'That is the very book I have been wanting.' The canvassers are opening the way for others soon to follow."

THE College View (Neb.) *Enterprise* informs us that Elder A. T. Jones paid a flying visit to that place on Friday, the 20th ult., and remained until Sunday night, speaking in the chapel of Union College five times. Of the probabilities of a repeal by Congress of its World's Fair Sunday-closing Act, he said: "The only step Congress could take would be a backward one, to undo its wrong work. That it will not do. We have, therefore, no more to do before congressional committees, no more petitions to Congress. In the past our work has been to delay Congress in doing this work; we had no expectation of ultimately preventing it. There is no course now but to warn the people against what has been done."



## 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, FEBRUARY 26, 1893.

### READING THE LAW.

[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—Neh. 8: 1-12.

1. And all the people gathered themselves together as one man into the broad place that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel.

2. And Ezra the priest brought the law before the congregation, both men and women, and all that could hear with understanding, upon the first day of the seventh month.

3. And he read therein before the broad place that was before the water gate from early morning until midday, in the presence of the men and the women, and of those that could understand; and the ears of all the people were attentive unto the book of the law.

4. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Amariah, and Uriah, and Hilkiah, and Maaseiah, on his right hand, and on his left hand, Pedaliah, and Mishael, and Malchijah, and Hashum, and Hashbaddanah, Zechariah, and Meshullam.

5. And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up;

6. And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with the lifting up of their hands; and they bowed their heads, and worshiped the Lord with their faces to the ground.

7. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabthethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law; and the people stood in their place.

8. And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading.

9. And Nehemiah, which was the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto our Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared: for this day is holy unto our Lord; neither be ye grieved; for the joy of the Lord is your strength.

11. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

Golden Text.—"Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119: 18.

INTRODUCTORY NOTE.—After our last lesson comes the settlement of difficulties among the Jews from the oppression of their brethren, Nehemiah's rebuke, and the covenant and restitution. See chapter 4. Then follows the treacherous intent of Sanballat, Geshem, and Tobias to draw Nehemiah away from his work, and his noble answer thereto, which Christians would do well to imitate when the tempter would seduce them: "I am doing a great work, so that I cannot come down." But, in spite of their machinations and plots, the wall was finished in fifty-two days from the time Nehemiah began (see chapter 6: 15), and even their enemies perceived that the work was wrought of God. Proper officers and watches were appointed, and the number of the Jews again given. Chapter 7. The time of the lesson was B.C. 444.

### SUGGESTIVE QUESTIONS.

1. When the wall was finished, what did the people do? Verse 1, first part.
2. With what spirit did they gather?—*Id.*
3. What did they ask for? Verse 1, second part. Note 1.
4. When did this take place? Verse 2. (The month of feasts. See Lev. 23:24-43.)
5. How was their request complied with? Verse 2.
6. How long was this first reading and study of the word of God? Verse 3, first part. Note 2.
7. How did the people regard this long lesson? Verse 3, last clause.
8. What preparation was made for Ezra? Verse 4.
9. Who supported or stood with him?—*Id.*
10. What respect did the people show to the book of the law? Verse 5.
11. What did Ezra first do? (He prayed.) Verse 6, first part.

12. How did the people respond? Verse 6, second part.

13. Did Ezra have this work to do alone? Verse 7.

14. With what thoroughness did they teach the people? Verse 8. Note 2.

15. What showed that the word of God brought conviction and repentance? Verse 9, last clause.

16. What cheering words did Nehemiah speak? Verse 9, first part.

17. What should follow true repentance? Verse 10.

18. What is our strength?—*Id.*, last clause. Note 3.

19. How did the Levites second the words of Nehemiah? Verse 11.

20. How did the people obey the instruction given? Verse 12.

21. Why were they joyful?—*Id.*

22. What should be our prayer? Golden text.

### NOTES.

1. **To bring the book of the law.**—The first five books of the Bible, especially those which contained instruction to them as a people. Too often it is the case nowadays that the people are, as the prophet declared, "a rebellious people, lying children, children that will not hear the law of the Lord." Isa. 30: 9. To have a desire to know and do God's law is a sign of a submissive heart. The law had its designed effect: (1) It showed them their sins, and thus led to repentance. (2) It brought them to the pardoning love of God, to the mercy in the Lord Jesus Christ, and thus they found peace and joy. Gal. 3: 24; Rom. 5: 11.

2. **He read . . . from morning until midday.**—It was a long lesson, or sermon, but the people did not grow weary, nor did the preacher exhaust his theme. It was just what such services ought always to be,—a Bible school. Peloubet calls it "a Sunday school of the olden time," but every intelligent reader knows that there was nothing of Sunday, as some now view it, in the matter at all. Sunday has no sacredness in the word of God above Monday or Friday. Ezra's school was simply a Bible school. He had a message of instruction for the people, and they desired to know God's will. There is nothing like the word of God. If ministers and teachers would read the word of God, and make that plain, we would have stronger Christians than now. We see its result here. We see what it was on the day of Pentecost. God's word is the same now.

3. **The joy of the Lord is your strength.**—The law of itself does not bring joy to the sinner's heart, but it puts him in the way of joy,—a godly sorrow. Joy is here put for salvation from sin, for the gift of God's gracious Spirit, of which joy is one of the fruits. See Rom. 5: 11; Gal. 5: 22. In gloom and despondency are discouragement and weakness. In joy and gladness are strength and courage. Another thought. Christ's joy is in seeing souls saved. See Isa. 53: 11; Heb. 12: 2. It is solely by his love and mercy that he doeth save man. Therefore our strength, our "stronghold" (margin), is God's mercy and goodness.

LESSON IX.—SABBATH, FEBRUARY 25, 1893.

### THE NEW BIRTH AND THE INDWELLING SPIRIT.

[For any modification in these lessons, and for the notes, the editor is responsible. For other notes and suggestions the student is referred to the lesson pamphlet, and to the S. S. Worker.]

### Lesson Scriptures and Suggestive Questions.

1. John 3: 3-8: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is everyone that is born of the Spirit."

1. What is necessary in order to see the kingdom of God?
2. With what birth only was Nicodemus acquainted?
3. To what birth did Jesus refer?
4. What is the difference between the two?
5. With what is the work of the Spirit compared?

II. Eze. 36: 25-27: "And I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

1. How are we to be cleansed?
2. From what are we to be cleansed?
3. What is done with the stony heart?
4. What takes its place?
5. Through what agency are we enabled to keep God's commandments?

III. 1 Cor. 3: 16: "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?"

1. Whose temple are we?
2. Who dwells in us?

IV. 1 Cor. 6: 19: "Or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God? and ye are not your own."

1. What is the body?
2. From whom does the Holy Spirit come?
3. Do we belong to self?

### NOTE.

It is worse than useless to speculate on the process of the new birth. It is our privilege, however, to know the fact. "Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart. That regenerating power which no human eye can see, begets a new life in the soul; it creates a new being in the image of God." To know God (John 17: 3), or to be known of him (Gal. 4: 9), involves that idea of that generative power of the Holy Spirit which creates a new heart (Ps. 51: 10). The birth of Christ, in whom God was manifested (2 Cor. 5: 19), and who is God with us (Matt. 1: 25), was due to the Holy Spirit (Luke 1: 35); so we are begotten of God through his word (James 1: 18), are born of his Spirit (John 3: 3, 5), are sons now (1 John 3: 1, 2), receive power by the Holy Spirit (Acts 1: 8). Religion is not mere sentiment, but a life; and the mystery of godliness (or the "secret of piety") is that as God dwelt and worked in Christ (John 14: 10), and in him condemned sin in the flesh (Rom. 8: 3), so Christ shall dwell in us (Eph. 3: 17), and live in us (Gal. 2: 20), being with us always (Matt. 28: 20), enabling us to do all things (Phil. 4: 13). All this new life and power come through the Holy Spirit (Eph. 3: 16), which is to dwell in us (John 14: 17). Thus it was that after Christ left his disciples "their union with him was closer than when he was personally with them." Thus we become a habitation of God (Eph. 2: 22), a spiritual house (1 Peter 2: 5; Heb. 3: 6), a temple of God in which he dwells (2 Cor. 6: 16).

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## News and Notes.

FOR THE WEEK ENDING FEBRUARY 6.

## RELIGIOUS.

—The Pennsylvania Sabbath Association and the Philadelphia Sabbath Association have issued a call for a convention at Harrisburg, February 22.

—Revivalist C. N. Crittenton has been holding a series of meetings in San Bernardino, and the result is said to be one hundred additions to the churches of that city.

—At Lakeport, Cal., a great revival is said to be in progress, in which the Baptists, Methodists, and Presbyterians are uniting their efforts. It is claimed that about ninety conversions were the result up to the 2d inst., and the work was still progressing.

—The Baptist Ministerial Union of San Francisco spent most of its last week's session in discussing the Chinese Registration Act. Finally a memorial to Congress was adopted, protesting against the law on the ground that it is class legislation. While recognizing that some degree of exclusion is necessary, it was suggested that the Geary law is not consistent with common law in that it throws the burden of proof on the defendant.

—Last July an article in the New York *Sun*, written by a priest in Rome, stated that the pope believed the time had come for the scattered elements in America to be gathered into one. He saw the tendency to unite political and ecclesiastical forces, and says that what the church has done for other nations she will do for the United States. He expects through the success of the church in America to infuse new life into the old organization in Europe.

—The State religion of Germany is Lutheranism. The following item, clipped from the *Lutheran Witness*, would indicate that Rome is insidiously undermining the nominal faith of the empire: "In the new Reichstag building in Berlin busts of Germany's great sons are to be set up, but the bust of her greatest son, 'her bright particular star,' Martin Luther, will not be set up. The Catholics object to the bust of the 'heretic,' and the 'Protestants' meekly bow obedience. Rome still knows what struck her in the sixteenth century and we do not blame her; but shame upon the Germans."

—The *Christian Statesman*, the abettor of religious persecution in the United States, says, "We ask only obedience to law." That's what Rome said when she inaugurated and maintained the Inquisition. The church did not execute heretics, she simply pointed them out to the law's executors. But, on the other hand, all we ask is obedience to law—the law of God, and all other laws that are not antagonistic to its provisions. Man owes no duty to his fellow-man, or to the State, that is inconsistent with his duty to God. "We ought to obey God rather than men." Acts 5:29. Nor do we "resist" any law, good or bad. Everyone has a choice between obedience and the penalty. If the law be at variance with the law of God, we choose the penalty, just as the true disciples of Christ have always done. This is not resistance.

—An item in the *Christian Statesman* states that "the Boston chief of police has stopped Sunday work by photographers, most of whom in that city were found to be in the habit of breaking the law." Boston is the city whose police arrested and whose court condemned Rev. H. L. Hastings for reading the Bible on the public common. That city could not tolerate the public reading of the word of God on the common even on Sunday. Such is the element that always insists upon the enforcement of religious tenets by civil law. It is because of their rejection of the plain teaching of God's word that they feel the necessity of some other power or authority to support their dogmas. Therefore we find that because the law of God in regard to the Sabbath is rejected, the law of man is invoked to enforce the human substitute. Iniquitous hypocrisy always follows the rejection of the word of God.

—U. S. Senators Quay, of Pennsylvania, Gray, of Delaware, and Hawley, of Connecticut, have all been re-elected. These were prominent supporters of the Sunday-closing legislation enacted at the last session of Congress. Senator Quay was especially prominent as a champion of the Sunday cause, advocating the closing of the World's Fair on religious grounds. It was perfectly fitting that he should assume such a role, inasmuch as his reputation as a corrupt politician had become so notorious through charges and challenges of the press—particularly the New York *World*—that some very moral act on his part was essential to re-election. What more effective political dash could have been made in the strong Sunday-law State of Pennsylvania than a successful effort to open the way for religious legislation in the national Congress. Turn which way we will, we always find such streams flowing from a corrupt fountain.

## SECULAR.

—The California Senate has defeated the eight-hour labor bill.

—Advices from Sweden are to the effect that influenza is spreading rapidly.

—Reports from Minnesota, Montana, and the Dakotas announce very severe weather during the greater part of last week.

—An explosion of fire damp in a coal pit at Recklinghausen, Westphalia, on the 1st inst., caused the death of 18 men, and 47 were severely injured.

—Hon. Wm. F. Fitzgerald, San Francisco, has been appointed by Governor Markham to the Supreme Court bench in place of Judge Sharpstein, deceased.

—Three negroes were lynched near Richmond, Virginia, on the 2d inst., because of the murder of two white men who were camped in the vicinity of the city.

—A colony is being formed in Cincinnati to go to Nicaragua and establish an American agricultural community. It is designed to have thirty or forty persons leave for Greytown in May.

—The regular line steamer *City of Peking*, which runs between San Francisco and China and Japan, is ten days overdue at San Francisco, and nothing has been heard from her.

—Robert J. Beatty, charged with being an accomplice in the poisoning of non-union employees at the Carnegie Steel Works at Homestead, Pennsylvania, has been convicted on six indictments.

—The Fourth National Bank of New York says in a circular letter that its total volume of business transacted during 1892 amounted to the vast sum of nearly five billion dollars (\$4,996,672,000), a sum so vast as to be incomprehensible.

—In consequence of a strike of journeymen bakers in Marseilles, France, last week, the military bakeries had to supply the people with bread. The strikers attempted to plunder the bread carts, and the military was called out to protect them. But the strike was of short duration.

—President Harrison has appointed Hon. Howell E. Jackson, judge of the U. S. Circuit Court for the District of Tennessee, to the vacancy on the U. S. Supreme Court Bench caused by the death of Judge Lamar. The appointment has caused much surprise to all parties, because Judge Jackson is a lifelong States' Rights Democrat.

—Governor Hogg, of Texas, seems to think that when the summary punishment of negro criminals without trial goes to the extent of burning them alive, it is about time to interfere. So he declares that the perpetrators of the latest recorded depredation, which occurred at Paris, must be prosecuted. He says, "Mob law in Texas must be stamped out."

—The Harrison International Telephone Company, which has been incorporated in Chicago, proposes to do away with the ordinary telegraph and telephone system. In its stead it is proposed to introduce a system worked like an ordinary typewriter, producing a *fac simile* in letters at the desired destination. It is promised that the cost of messages will be greatly reduced by this simplified method.

—The island of Zante, in the Mediterranean Sea, was terribly shaken by a succession of earthquakes January 31 and February 1. In the town of Zante over 100 houses were wrecked, and several villages were entirely destroyed. Many people were killed, and thousands left their homes and camped in the fields. The town of Zante, which is the capital of the island, was almost entirely destroyed by an earthquake in 1841.

—Rev. Gilbert Reid, a missionary for ten years in the interior of North China, passed through San Francisco last week on his way to Washington, to make an appeal for a modification of the Chinese Exclusion Act. He is confident that if the Chinese should be summarily excluded next May, as contemplated in the Geary Act, the Chinese Government will retaliate upon the Americans in China, and it will go hard with the missionaries.

—The petitions calling for the World's Fair to be open on Sunday are pouring into Congress daily at such a rate as must demonstrate to that body that they were woefully deceived by the advocates of Sunday closing, who represented that they spoke the sentiments of a large majority of the people. The honesty of these petitions is shown in the fact that they contain *bona-fide* signatures of persons who do not claim to speak for anybody but themselves.

—A dispatch received in London from a high church authority in Rome states that England, Austria, and Germany are pressing the Vatican on the subject of reconciliation between the pope and King Humbert. It is evident that such pressure, if the report be true, indicates an urgent necessity on the part of the Italian Government, and the Vatican is said to treat the suggestion "with reserve." Italy is weak financially, and the pope's favor would greatly strengthen the weak places. The house of Savoy is shaky on account of financial scandals.

—The general expression of the press, the politicians, the merchants, and the naval authorities, on the question of the annexation of the Hawaiian Islands is that the United States are to control them, either by annexation or by a protectorate. And such control is probably only a question of time.

## OVERLAND EXCURSIONS.

If you are going East, you will find it to your advantage to correspond with the undersigned and obtain full particulars of the "Weekly Overland Excursions," which leave every Wednesday. Experienced managers in charge, whose duties are to look out for the comfort of the passengers, especially ladies and children traveling without an escort. This is the most popular manner of making an overland trip, and no other line offers advantages equal to the "Great Santa Fe Route," the favorite winter route. It is the only line running Pullman palace and tourist sleeping cars through to Chicago every day on the same train. Baggage checked through to destination. Union depot connections in Kansas City, St. Louis, and Chicago. Steamship tickets sold to and from all European points. For full information address W. A. Bissell, G. P. A., 650 Market Street, Chronicle Building, San Francisco, Cal., or J. J. Warner, agent, 972 Broadway, Oakland, Cal.

## RISE AND PROGRESS —OF— Seventh-Day Adventists.

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This new book, fresh from the pen of one of the oldest ministers in the advent movement, cannot but be of great interest to all, and especially to those who have become Seventh-Day Adventists in recent years and know but little of the early history of the cause and its leaders.

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# Signs of the Times

OAKLAND, CAL., MONDAY, FEBRUARY 13, 1893.

**42**—We send no papers from this office without pay in advance unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

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WE pay no attention to letters, contributions, or questions that come to this paper unless accompanied by the name and address of the writer.

READ the editorial article on "Two Supreme Court Decisions," in this number, and the shorter one, headed "Why We Do It;" and with these read "A Blow at the Freedom of the Press."

PLEASE address all personal mail to the editor of this paper, until March 6, to Review and Herald, Battle Creek, Mich. After that to Oakland, as usual. Communications intended for the paper, send to SIGNS OF THE TIMES, Oakland, Cal.

WE call the attention of our readers to an article in another column, from Judge Henry C. Minter, of Keytesville, Mo., touching the recent decision of the Supreme Court that "this is a Christian nation." It was taken from the St. Louis Republic of January 22, 1893.

WE stated last week that in this number of the SIGNS would begin a series of articles on "India," from the pen of Elder S. N. Haskell. We put off the beginning of these articles one week in order to give place to Elder Read's interesting article on the third social experiment in Norfolk Island. Elder Haskell's articles will begin next week.

THE *Christian Statesman* wants the people of Pennsylvania to protest against any change in the Sunday law of that State, which it asserts "is based on the only fair rule that all work is to be forbidden except what can be proved in court to be a work of mercy and necessity." This is a fair specimen of "National Reform" and "Sabbath Union" justice. No matter what the circumstances of the individual may be, or the urgency, or the dire necessity for the work, or its limited extent, the one performing it must be liable to arrest and to undergo the inconvenience and expense of proving in court the necessity or mercy of the deed. A more cruel and utterly heartless suggestion could not be conceived. Given, a court or jury of the National Reform or Sabbath Union type, and it would be next to impossible to prove the necessity or mercy of a work done on Sunday by anyone who was suspected of being opposed to enforced Sunday observance. Such is the experience of those who have tested the matter.

## OFF TO GENERAL CONFERENCE.

THE editor of the SIGNS OF THE TIMES, together with nearly a score of others, left for the General Conference in a special car, February 2, by the Santa Fe route. He left in charge one who has ably assisted him, especially in Our Work and Workers and Notes and News departments, since the SIGNS was changed to its present form. We have wondered how much the readers have appreciated the gleanings of wheat from many fields found in these departments, or how much labor it costs. But we know many of them do, and that the workers on the SIGNS have their fervent prayers, and we ask them for the future. General Conference begins February 17 and closes March 6. Let our readers pray for that gathering, that God may especially pour out upon it his Spirit.

AN amendment to the national Constitution has been introduced in both houses of Congress, forbidding any State to form a union of Church and State (as Congress only is now forbidden to do so), and forbidding sectarian appropriations also.—*Christian Statesman*.

As Congress and the Supreme Court have both overridden the national prohibition with reference to a union of Church and State, what would be gained by a prohibition of the States to form such a union? Or, would the States be expected to counteract the unwarranted steps already taken by the national government?

WHEN men of such renown as that enjoyed by Rev. Joseph Cook can stoop to offer as a reply to appeals in behalf of the religious liberty guaranteed by the Constitution, that they lack "literary finish," it is evidence that he has been accorded an elevation in popular esteem entirely unmerited. To say that a speech is "rubbish" of the worst sort does not answer it. Such replies may satisfy bigoted prejudice, which is generally beyond the pale of true dignity; but there is no argument in derision, there is no argument in sarcasm, there is no argument in scurrility. How the mighty fall when they espouse the cause of religious intolerance!

THE present number of the SIGNS is especially valuable for its religious liberty articles. An extra edition is published, in anticipation of orders that will no doubt be given by individuals and societies for distribution in their immediate neighborhoods. The articles "Two Supreme Court Decisions," "The Tribunal of the Future," "A Blow at the Freedom of the Press," and "A Christian Nation," should have an extended reading. The people are just now somewhat stirred up in regard to these things, and are consequently in a mood to read. They should by all means have the opportunity. Extra copies of this number will be furnished for \$1.25 per hundred.

LEAFLET No. 14 of the "Sabbath Observance Department" of the W. C. T. U., entitled "Crown of the Week," is a catechism on the Sabbath. In the entire leaflet, of forty-seven questions, every Bible text referred to or quoted save one refers to the seventh-day Sabbath. That one (Acts 20:7) is brought in to help the first day, after the teaching of the law and the prophets and Christ in reference to the only true Sabbath, the seventh day, had been referred to over and over again. But for this error the leaflet has an antidote in itself, namely, question forty-four:—

"Are men's opinions or conduct [or nonsense either, we venture] to influence us when they disagree with the Scripture?"

"A.—Not in the least. 'To the law and to the testimony; if they speak not according to his [this] word, it is because there is no light in them.' Isa. 8:20."

Let the tract be circulated, but let the people follow the word of God.

It is not necessary that the child of God should sin. Christ died that man might be kept from sin. Man should therefore make no provision for sin. Yet if man should fail, there is hope for him in Christ. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." We may sin again and again, yet there is pardon. Man's sin cannot exhaust God's mercy; the danger does not lie here; the real danger lies in the hardening of

the heart, in the turning away from the pleadings of the Spirit of God, till all sensitiveness is destroyed, and the truth and mercy of God have no longer any power to reach the hardened heart, and the conscience is powerless to discern between good and evil. Keep the conscience tender by keeping, through faith in Christ, from sin.

THERE is friction between the Unitarian students at the University of California and the College Y. M. C. A., growing out of the use of Stiles Hall, which was donated to the institution for religious and library purposes by a Mrs. Stiles. The president of the College Y. M. C. A. has this to say on the subject:—

Any student or member of the faculty of good moral character may become an associate member, be he Christian, Jew, or Mohammedan. Unitarians cannot become active members, because the International Convention of the Y. M. C. A. decided at a convention held at Portland, in 1869, that active members must belong to some evangelical church, and these were defined as believers in the Bible as the only infallible guide, and in the Trinity. I can't say anything as to their use of Stiles Hall, but I know we discussed the question as to admitting Unitarians to the Y. M. C. A., and found we could only admit them as associate members.

## LITERARY NOTICES.

THE *Californian* for February in its literary tone and the excellence of its illustrations is a decided improvement on its predecessors. The frontispiece shows a fine view of the famous Multnomah Falls of Oregon. The lines of John Vance Cheney, on Tenyson, embody all the sincerity of feeling which characterizes the work of this well-known poet. An article on the Columbia River, by Laura B. Starr, beautifully illustrated, describes the picturesque and inexhaustible beauties of this section of Oregon. Ex-Governor Sheldon's personal reminiscences of James G. Blaine is an article of unusual interest and importance. Other articles of importance and interest are found in this excellent number. Published in San Francisco. Twenty-five cents each, \$3.00 per year.

THE *Good Health* is one of the old standard journals, devoted to everything which pertains to health of the physical man and purity of life. The January number seems better than ever. It deserves a wide circulation. Price, with fine premium, \$2.00 a year. Address at Battle Creek, Mich.

THE Columbia cycling calendar for '93 is a very novel and truly artistic practical calendar for the year. It begins with February, '93, and ends with February, '94. It consists of a circular piece of cardboard, forty-seven inches in circumference, the calendar picture being framed with a reproduction of the pneumatic rubber tire. The picture is in fifteen water colors, and represents a country scene with a bicycling couple in the foreground, resting in a cozy nook, after a delightful ride. The original picture is by a celebrated American artist, and the reproduction is so close to the painting that one hardly realizes that the delightful tones and shades are not the true brush marks. This calendar, issued by the Pope Mfg. Co., of Boston, is adapted for the library, dining room, parlor, or business office.

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ADMIRERS and enemies of Mr. Blaine will alike be interested in the very full article which appears in the February *Cosmopolitan*, reviewing his characteristics as a man and statesman. A number of fine portraits are printed with the article. For sale at all news stands.

THE *Health Exponent*, of Mt. Vernon, Ohio, for January is the first number of the second volume. It has been all that its name implied during the past year, and this number gives promise of greater usefulness in the year to come. Subscription price, 75 cents a year.

W. F. Southard, M.D., of this city, sends us a reprint of an article from the *Pacific Medical Journal* on "An Examination of the Eyes of 311 Students, with Charts." The subject is an important one.