

# Signs of the Times.

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

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## Signs of the Times

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## Editorial.

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

THE gospel of Christ comes to the world through individual hearts. It cannot be operated through a system, or through a church, independent of the persons who compose the church. It is not found in some great treasure house the key of which is controlled by some particular church. The key to God's blessings is *faith*, and faith means perfect submission of the will to God and the appropriation of his promises to the heart and life.

THOSE who have thus received Christ can preach his gospel; for the preaching of the gospel is the preaching of Christ, the Incarnate Word. The charge is not, Preach about the word, but, Preach the word. It is not to preach about Christ, but to preach Christ. He who has the word in his heart can proclaim the word, but he who has not the word does not know the word, and hence cannot proclaim it. So also if one does not know Christ, if he has not Christ in the heart, he cannot preach Christ. It was necessary that Christ should be revealed *in* Paul before he could preach Him among the heathen. Gal. 1:16.

THIS is one of the great truths which has largely slipped from the gospel of the church. There are plenty of men, able and learned, D.D.'s, A.M.'s, S.T.D.'s, etc., who are preaching flowery sermons and writing and reading fine essays about the word. They sit in judgment on its inspiration, and discourse about its "errancy" and "inerrancy." They put themselves above prophet, apostle, and Author in what they have to say about the word. In that word which is thus cut and carved and criticised is Christ, the Living Word. They know him not, and therefore they know not his word. They are deceived in believing that they are preaching the gospel when they know not the gospel, and, sadder than all else, multitudes are deceived into believing the same thing.

FROM this evil grows another. The gospel is "the power of God unto salvation to everyone that believeth." But as they do not know the gospel, they do not know its power, nor does its power follow their preaching. Men are not reformed. Morality does not increase. Ordinances of the church are not kept. Not having the word of God, not having the power of the word behind the preaching, transgression continues and multiplies within the church itself. Instead of submitting to God and his will, they substitute something which they call his will. For his power they substitute earthly power. Hence comes Sunday as an institution of "the church," though not of God. Hence comes appeal for Sunday laws, the power of the world instead of the power of God. Hence also comes the persecution of those who will not submit to human decrees. "And these things," says Christ to his true church, "will they do unto you, because they have not known the Father, nor me."

### THEY KNOW NOT WHAT SPIRIT THEY ARE OF.

THE Scriptures teach that Satan is "the prince of the power of the air, the spirit which now worketh in the children of disobedience." As He brought calamities upon the earth in fire and flood and pestilence in times past, so as the time of Christ's coming and the end of the age draws near all these evils will increase. Right at this very time the same prophetic word tells us will go forth to the world this Sabbath agitation. The truth will be preached concerning the true Sabbath, and apostate Christianity will endeavor to force upon the souls of men a false sabbath. To give them more power over the masses they will appeal to everything to excite superstitious fear. They will say that cyclones, the great conflagrations, etc., are the judgment of God upon the nation because the false sabbath is disregarded. In 1884 Seventh-day Adventists published the following:—

It will be declared that the nation is offending God by the violation of the Sunday sabbath, that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced, and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the nation, preventing its restoration to divine favor and temporal prosperity.—*Great Controversy, vol. 4, edition of 1884.*

As the brave firemen of Chicago were perishing in the flames of the disastrous fire in the great cold-storage building on July 10, a convention of preachers and laymen were assembled in the First Presbyterian Church of Pittsburg, Pa. There were present John Morrison, State treasurer of Pennsylvania, and

Rev. Dr. George, secretary of the American Sabbath [Sunday] Association. Resolutions were passed denouncing Sunday opening of the World's Fair, and deciding to do all in their power to boycott the Exposition, and the report says that they "wound up the meeting by declaring that to-day's fire and consequent loss of life were the result of a visitation of Providence. . . . It was as the convention was about adjourning that news of the accident at the Fair was received. Many ministers said that nothing better could be expected, and that worse things would happen."—*S. F. Examiner.*

There are those, we presume, who will believe all this; and some who profess to be the children of that loving Father will rejoice. To such we commend the words of our Lord:—

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Like John and James of old, before the Spirit of God had regenerated their hearts, these zealous reformers are anxious to call fire down upon the heads of those who agree not with them. Let them, and all who would be led by them, ponder the words of Christ spoken to James and John on that occasion:—

"And they [the Samaritans] did not receive him [Christ], because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, *Ye know not what manner of spirit ye are of.* For the Son of Man has not come to destroy men's lives, but to save them."

It does not require a great stretch of imagination to conceive what would be the fate of Sunday transgressors if the power were in the hands of these Pittsburg "reformers." They would make Cotton Mather and Graham of Claverhouse blush with their inhumanities.

One more fact which we wish to state to all: Sunday is not a holy day; it has never been given of God as such; it has never been commanded, blessed, or hallowed by the Great Head of the Church, and the World's Fair people are transgressing no divine law in swinging open the gates. There is not one word in all the Bible, which these Sundarians profess to believe, which commands the observance of Sunday; and "where no law is, there is no transgression." Rom. 4:15. Chicago and the whole country is wicked enough, but God will not condemn one soul for not doing what he has not commanded, or doing what he has not forbidden.

## Doctrinal.

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

### THE SECOND COMING OF CHRIST.

BY J. P. LORENZ.

WHEN we hear the trumpet sounding,  
Then our Saviour will appear;  
Earth and sea are all resounding  
That our King is drawing near.  
Signs and wonders in the sky  
Tell us that our Lord is nigh.

He is coming with great power;  
Rocks will rend, the earth will quake,  
When he speaks at that great hour:  
"Sleeping saints, awake! awake!"  
He is coming, hear the cry,  
Christ our Saviour in the sky.

Then shall he in accents tender  
Speak, as written in his word:  
"Come, ye blessed of my Father,"  
Rise to meet your coming Lord.  
Then shall every wicked eye  
See the saints ascend the sky.

Gracious God, wouldst thou inspire  
Now our hearts with hope and cheer?  
We thy holy strength desire,  
While thy day is drawing near.  
Brethren, lift faith's standard high,  
"Your redemption draweth nigh!"

Buffalo, New York.

### GOD'S WILLINGNESS TO GIVE HIS SPIRIT.

BY ELDER J. O. CORLISS.

HE who looks into the word of God to there behold the Lord's glorious character, may by the Spirit of the Lord be changed into the same image. 2 Cor. 3:18. The light of God's glory is in his word, and when it is read with a sincere desire to find him there, that light, which is his Spirit, shines out, and into the heart, transferring there the light of the knowledge of the glory, or character, of God, in the face of Jesus Christ. Therefore, to find God, and to know him by reading his word, one must look by faith into the face of Jesus Christ, and there behold the character of God, which will otherwise be hid from view. The light of this knowledge will thus shine into the heart, to light up the whole man. He will not see this light in himself. He will see Christ which will cause him to love the self whenever seen and to desire Him who is altogether lovely and the chiefest among ten thousand. Yet, while self may appear repulsive, the light which is reflected from Christ through the earthen vessel will reveal to all who behold him the excellency of the power of God, rather than anything of the one in whom it dwells.

But is not such excellency confined to a favored few? The Saviour has settled that question by asking another: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him." Luke 11:13. Can this question of the Saviour be definitely answered?—No indeed; for the one reason that the finite mind is not capable of weighing the proposition involved. True, every father knows somewhat of his desire to bestow good gifts on his own children, notwithstanding his evil tendencies. But who can measure the desire of Him who is good, and only good, to give his own good Spirit to those who sadly need it? Surely the gift of Christ—God's only begotten—does

reveal that desire, but the knowledge of the extent of that gift is removed from the realm of human thought, by its very greatness. Who, then, will express it? One thing, however, may be safely stated: God will give his Spirit to all who sincerely ask it, as much more willingly, and surely, and to as much greater extent, than earthly parents give good gifts to their children, as that God is greater and better than earthly beings. Certainly, none need be without the aid of the Comforter.

Another animating thought which accompanies this promise, as with all others from the source, is that it is by no means confined to the apostolic age. No, for "the word of the Lord endureth forever." "Heaven and earth shall pass away, but my word shall not pass away," is the unailing statement of the Saviour himself. We may, therefore, be sure that God's willingness to give his Holy Spirit to men, has in no way diminished since the day in which the Saviour assured it to his disciples. The best of evidence to this effect is found in that other promise made on the day of Pentecost. The disciples were then filled with the Holy Spirit, and spoke words which they never before had been able to utter. Under the power of this manifestation, Peter, especially, spoke burning words of reproof to those who had indifferently regarded the tragic death of Christ, closing his impassioned speech with the bold statement that the same Jesus whom they had crucified was even then exalted to the high position of "both Lord and Christ."

Accompanied by the Spirit, these words penetrated the hearts of the wondering multitude, causing them to inquire with much seriousness and alarm what they should do. The answer was returned: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." How did he know that gift was for such as they? Was it not then confined to a few apostles? Had its power ever been demonstrated through the common people? On what ground, then, could they, the alleged murderers of Him whose Spirit was thus promised, expect any such exaltation? Notwithstanding all this, the apostle knew that the Lord wanted to bestow on them this gift, and so quickly and confidently gave his reason for the statement: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39.

So then the gifts of the Spirit are not withheld from any who will to have them. Whoever, to the latest hour of probation, will place himself in that relation to God necessary to receive his divine communication, can have these gifts as certainly, and in the same fullness, as they were then bestowed upon the immediate disciples of our Lord. "Many wonders and signs were done" by the power of the Spirit then. Why should not the same signs have always followed believers, since the same Spirit is promised to all? While it is true that many professed Christians have not the power of the Spirit, as then revealed, and even feigned to ignore it, yet it might be theirs to enjoy if they would but have it.

When writing to the church at Corinth, the apostle said that he thanked God *always* on our behalf, "for the grace of God which is given us by Jesus Christ." 1 Cor. 1:4. The particular grace referred to, which so engrossed

the apostle's mind that he gave continued thanks to God, was that in *everything* we are enriched by him *in all utterance, and in all knowledge.* But to what extent? "Even as the testimony [witness] of Christ was confirmed in you; so that ye *come behind in no gift*; waiting for the coming of our Lord Jesus Christ." It is the Spirit of Christ—the Comforter—which testifies of Christ. John 15:26. It is the same Spirit that "beareth witness with our spirit, that we are the children of God." Rom. 8:16. "The testimony of Jesus is the spirit of prophecy." Rev. 19:10. Therefore to have the testimony of Christ confirmed in us is to have the Spirit take up its abode in the heart, and thereby seal the individual unto the day of redemption. Eph. 4:30.

But this reception of the Spirit is not only the abiding evidence of God's ability and willingness to confirm us to the end, that we may be blameless in the day of our Lord Jesus Christ, but is also the taking in of God's power, by which is manifested the operation of every special gift of God. The bestowal of this Spirit is God's testimony to the church that he desires its members to enjoy the fullness of every gift. So then, when the testimony of Christ is confirmed in believers, the gifts of the Spirit will be signified among them.

### THE SECOND COMING OF CHRIST. NO. 2.

WE noticed in the last issue of the SIGNS the meaning and use of the words which refer to our Lord's coming and events connected therewith. These words were (1) *erchomai*, and its derivatives, which signify *to come, to go, to pass*; (2) *ephistēmi*, having the meaning of *coming suddenly upon, impending, to be at hand*; (3) *hēkō*, which means *to be come, to have arrived*; (4) *parousia*, meaning *a coming, arrival, personal presence*; (5) *apokalupsis*, signifying *disclosure, manifestation, revelation, appearance*; (6) *epiphaneia*, meaning *appearance, brightness, glorious display*. Many references to passages of Scripture were cited to show the use of these words in the New Testament.

Is there but one coming of Christ, or are there several? The Bible presents three different events in the close of Christ's priestly work, which in our English version are referred to as "comings." The first of these is shown in Matt. 25:10 as the coming of the Bridegroom. The parable in which this text is found does not tell us the time of this coming, but it reveals this, that it is when the marriage of the Lamb is about to be consummated, or when the Bridegroom *comes* to take his bride. What is meant by the term marriage? Who or what is the bride?

We reply to the latter question first. It is most plainly declared that the bride is the New Jerusalem. In Rev. 21:9 it is recorded that an angel said to John: "Come hither, I will show thee the bride, the Lamb's wife." And the next verse reveals as clearly as words can who the bride is: "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the *holy Jerusalem*, descending out of heaven from God." And this is in harmony with the word of the Lord through Paul and Isaiah. Paul says in Gal. 4:26, "But Jerusalem which is above is free, which is *the mother* of us all." And Isa. 9:6 declares that Christ is "the everlasting Father." We are of God, begotten through him. Jerusalem is our mother, and is therefore the Lamb's wife.

But this New Jerusalem is also the capital

of the Abrahamic inheritance, or the kingdom of the Seed, Christ. It is that city for which Abraham looked, "whose builder and maker is God" (Heb. 11:10), the capital of that "better country" (verse 16). This same thought is also presented in Isa. 62:4, 5: "Thou [Jerusalem] shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah [my delight is in her], and thy land Beulah [married]; for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; and as a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." The same truth is taught in Isaiah 54. Jerusalem which is above is now said to be barren; the children have not yet come home, and she is represented as mourning for them. See Gal. 4:26, 27. Isa. 54:5 reads as follows: "For thy Maker is thine husband; and the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." More evidence might be presented, but this is sufficient to prove that the Bridegroom is Christ, and the bride is his everlasting kingdom, of which the New Jerusalem is the representative or the capital city, the palace of the King.

When does Christ take this kingdom? He was not a king while here; he prevented those from making him king who so desired. He went away from earth "to receive for himself a kingdom, and to return." Luke 19:11, 12. He now reigns a kingly priest on his Father's throne. Rev. 3:21; Heb. 8:1; 5:10; 7:1, 2.

He sits on the Father's right hand till his foes are subdued by the Father. Ps. 110:1. The same truth is expressed in Zech. 6:12, 13 and 1 Cor. 15:24-28. Of this last text we give the following paraphrase, which will be found to harmonize with the other scriptures above quoted and referred to:—

"Then cometh the end [of the present age, Christ's priesthood], when he [Christ] shall have delivered up the kingdom [of grace] to God, even the Father; when he [the Father] shall have put down all rule and all authority and power. For he [Christ] must reign [on his Father's throne] till he [the Father] hath put all enemies under his [Christ's] feet. The last enemy that shall be destroyed is death. For he [the Father] hath [then literally, now in purpose] put all enemies under his [Christ's] feet. But when he saith all things are put under him [Christ], it is manifest that he [the Father] is excepted, which did put all things under him [Christ]. And when all things shall be subdued unto him [Christ], then shall the Son also himself be subject unto him [the Father] that put all things under him [Christ]; that God may be all in all."

It is manifest from the above that it is not until the close of Christ's priestly work that he receives his kingdom, or that the marriage takes place; and the going in to the marriage, or the coming of the bridegroom, must precede the marriage itself. To those of our readers who are familiar with the question of the priesthood of Christ, the time of the coming of the Bridegroom to the marriage will be readily understood. A study of the subject shows:—

(1) That the sanctuary built by Moses was typical of the heavenly; (2) that the priests ministered unto the example and shadow of heavenly things, even the ministry of our great High Priest (see Ex. 25:9; Heb. 8:5; 9:1-12; 8:1); (3) that as the sanctuary of the earthly had two apartments, the holy and the most holy, so also had the heavenly (see Rev. 4:5; 8:3; 11:19 compared with Heb. 9:1-7); (4) that as the high priest closed his

round of service in the most holy place (Heb. 9:7), so Christ, the antitypical priest, would finish his there; (5) and as that work was in reality a judgment work, in which men would be cut off, or their sins cleansed and put away by the cleansing of the sanctuary (Leviticus 16), so Christ cleanses the heavenly sanctuary from all remembrance of sin in the close of his ministry, which is also (as it must be) a judgment work (Heb. 9:23, 24; Rev. 14:6, 7); (6) that the 2300 days of Dan. 8:14, beginning in 457 B.C., ending in A.D. 1844, reach to the cleansing of the heavenly sanctuary, or the work of the investigative judgment, which determines who are worthy of life and a part in the first resurrection (Luke 20:35; 1 Cor. 15:51, 52); (7) that at the end of this investigative judgment, at the end of Christ's priesthood, which will close before Christ comes, the decree which forever settles the cases of all responsible beings, which shows that all have either accepted of Christ or closed their hearts to the voice of mercy, goes forth from the lips of the Judge (Rev. 22:11, 12; Zeph. 2:1-3). All this may be abundantly proved.

This coming to take the kingdom is shown in Daniel 7. In verses 9 and 10 is presented the great Judge of all, surrounded by holy angels, opening that great tribunal. This took place in 1844. Just at this time, as Daniel views this dread tribunal, he sees the following:—

"I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." Verses 13, 14.

This coming, therefore, is not a coming to this earth, but a coming to the Ancient of Days in heaven, when he sits as judge in the last closing work, in the most holy place of the heavenly temple. Christ not only finishes his work as priest here but he also receives his kingdom. This was the coming (*erchomai*) or going in of the Bridegroom. Those who trusted God's word in 1844, followed Christ by faith into the most holy place and his closing work. This coming or going did not close probation, but it fulfilled the prophecy of Dan. 8:14 and Rev. 14:6, 7. God revealed it through the prophetic word.

#### THE SECOND OF THESE COMINGS

of Christ is after this judgment work is over, and he comes to reckon with his servants, or decides forever the cases of all living. Matt. 25:19. At the time this judgment work closes, the following decree goes forth *previous* to the coming of Christ to this earth:—

"He that is unjust, let him be unjust still; and he that 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. And, behold, I come quickly." Rev. 22:11, 12.

This coming to reckon ushers in a time of momentous importance. When that decree goes forth, the day of salvation ends and the day of Jehovah's fierce anger begins. Zeph. 2:1-3. This is evident from the decree itself. That day will be of greater moment to those then living than any other ever known. It will not be ushered in by the sound of a trumpet. Christ will simply lay off his priestly robes, and put on the garments of vengeance. Isa. 59:17, 18; Rev. 15:5-8. This does not mean an arbitrary cutting off of God's mercy toward the wicked; it is the sad announcement of the God of love that men have decided their

own cases by willfully closing their ears to his appeals, their hearts to his love. They have so identified themselves with the sin that with the sin they must die. The approach of this time will not be indicated any more than was the approach of the angel of Jehovah, who slew the first born of Egypt; in the language of Scripture, that day "will come as a thief in the night." 2 Peter 3:10. The following passages, quoted last week, refer to the same time:—

"For ye know not what hour your Lord doth come [*erchomai*]. But know this, that if the good man of the house had known in what watch the thief would come [*erchomai*], he would have watched. . . . Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh [*erchomai*]." Matt. 24:42-44. "Blessed is that servant, whom his Lord, when he cometh [*hēkō*, is come], shall find so doing." Verse 46. "After a long time the Lord of those servants cometh [*erchomai*], and reckoneth with them." Matt. 25:19. "The bridegroom came [*erchomai*]." Verse 10. "Ye know not when the master of the house cometh [*erchomai*], at even, or at midnight, or at the cock crowing, or in the morning." Mark 13:35. "For the Son of Man cometh [*erchomai*] at an hour when ye think not." Luke 12:40. Also verses 39, 43. "Will come [*hēkō*, will have come] in a day when he looketh not for Him." Verse 46. "The day of the Lord so cometh [*erchomai*] as a thief in the night." "Are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:2, 4. "If therefore thou shalt not watch, I will come [*hēkō*, will have come] on thee as a thief." Rev. 3:3. "Behold, I come [*erchomai*] as a thief." Rev. 16:15.

The fitness of speaking of this event as a coming will be seen if we will consider the change in relation between Christ and mankind. Previous to this time he appears in the presence of God for them as priest, pleading his blood in their behalf; but when that day is reached, he is no longer priest, but appears as judge to execute sentence. But his coming is not to this earth, but a coming forth from the heavenly sanctuary, where he has stayed the vials of wrath from the world, to execute judgment upon the guilty. Rev. 11:15-19; 15:5-8; Dan. 12:1. Those who have accepted of Christ, will not be overtaken as a thief. Like the Israelites in Egypt, the sprinkled blood of the Lamb of God will keep far from them every plague. Psalm 91. There are other passages which relate to the same time, but the reader will have no hesitation in referring them to the proper event. The Greek word used in all these cases is either *erchomai* or *hēkō*, or their derivatives.

We will consider this further in our next.

#### A BIBLE "ERROR."

A FEW years ago the enemies of the Bible were certain that they had found an historical mistake in Daniel, fifth chapter, the first verse of which informs us that Belshazzar was king when the city was taken by Cyrus. Secular history asserted that Nabonidus was king, that he was defeated on the plain outside the walls, retreated to Borsippa, his life was spared, and he was given a little province in Cormania. All this seemed to contradict the biblical record until Colonel Rawlinson discovered from a Babylonian tablet that Nabonidus associated with him on the throne, with truly royal dignity, his son Belshar-azeer, who, it is evident, commanded the forces within the walls, while his father sallied forth to attack the enemy on the plain. This also explains why Daniel was promised the *third* place in the kingdom. Since Rawlinson's discovery, infidels have been silent on the

subject of this "egregious blunder." The Bible can afford to wait. It just sits and conquers.—*The Defense.*

## THE MILLENNIAL REIGN. NO. 2.

BY ELDER J. H. DURLAND.

### The First Resurrection (Continued).

In 1 Corinthians 15 the apostle speaks of the resurrection, and again he gives the time the righteous shall be brought forth. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward *they that are Christ's at his coming.*" Verses 22, 23. In this same chapter we read what he says of the righteous living:—

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the *dead shall be raised* incorruptible, and we [the living ones] shall be changed." Verses 51, 52.

At this time will be the glad reunion of those whom death has separated. All the righteous that are in their graves will be called forth, and as they come from the land of the enemy, clad in immortality, they will be met by the living righteous, and all will rise to meet Jesus, who has called them.

Where does Jesus take this company? This we know not if he has not told us. But on this point we have a "thus saith the Lord:" "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3. Jesus promises to come for his people, and take them to the place he now occupies. In verse 12 he says, "I go unto my Father." The Father is God, who sitteth on his throne, between the cherubim. See Ps. 99:1. From his throne proceeds the river of life, on whose banks is the tree of life. Rev. 22:1, 2. This is the city of God. To this place Jesus has promised to take his people at his coming.

### THE JUDGMENT.

We have already read from the Scriptures that the dead in Christ will be raised when Jesus makes his appearance. But the Scriptures also say, "It is appointed unto men once to die, but after this the judgment." Heb. 9:27. Then the judgment of the righteous must take place before they are resurrected, or made immortal. This is in harmony with the words of Jesus which we have already read. "They that have done good, unto the resurrection of life." John 5:28, 29. It must be decided who are righteous before they can be called forth. Does this take place before or after Christ appears in the clouds? We are not left to conjecture on this point. "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." Rev. 22:11. Everyone must admit that when this decree goes forth every man's destiny is sealed. While it may not decide the degree of punishment, it does decide who shall be saved or lost. It is very important that the reader give special attention to this text. If we read it correctly, it teaches that there is a time

when a decree shall go forth that shall forever settle the destiny of every individual on the earth. When it goes forth, it will be impossible to convert the unconverted, or for the converted to be lost. Will this decree go forth before or after the millennium? Let the Bible answer: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. Jesus himself says the decree goes forth before he comes. His coming is "quickly" to follow the decree.

Let us now consider for a moment what we have already gone over: 1. The millennium begins with a resurrection. 2. Those resurrected at this time are the holy ones. 3. This takes place when Christ appears in the clouds. 4. At this same time the righteous living are changed in a moment, in the twinkling of an eye, and caught up to meet the Lord in the air. 5. Jesus takes them to the place where he now is, which is the city of God. 6. Before his voice awakes the dead, the decree goes forth that decides every individual's case as to his salvation. We must then conclude that there can be no probation for sinners during the millennial reign.

### THE REST OF THE DEAD.

"But the rest of the dead lived not again until the thousand years were finished." Who are the *rest of the dead*? We have already learned that the righteous dead are raised at the beginning of the thousand years, and with the righteous living they are taken to the New Jerusalem. Then the rest of the dead must be the wicked dead. But as with the righteous, so with the wicked, a part of them will be living on the earth when the voice of Jesus is heard in the heavens. In 1 Thess. 4:17 we read, "Then we which are alive and remain," etc. As we have already said, this implies that some who will be alive when Christ appears will not remain alive. As all the righteous living are changed and taken with Jesus, those who are alive and do not remain must be the wicked.

Of that day we read in Jer. 25:31: "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword." Another prophet speaks on this subject as follows: "The Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26:21. This is the time when the wicked have fully united with Satan. The time has come for God to vindicate the authority of his downtrodden law. "He will give them that are wicked to the sword." Now the angel of death goes forth, not as he did in ancient Egypt, to slay the firstborn only, but the command is, "Slay utterly old and young, both maids, and little children, and women. . . . They began at the ancient men which were before the house." Eze. 9:1-6. The work begins among those who have professed to be the spiritual leaders of the people, but have proved themselves to be false watchmen.

At this time Jesus comes forth as a mighty conqueror. "And I saw heaven open, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

. . . And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. 19:11-16. Of this great conflict Zechariah speaks in the following forcible language: "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold everyone on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor." Zech. 14:12, 13. In this mad strife, by the awful outpouring of the unmingled wrath of God, the wicked inhabitants of the earth fall in death. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried." Jer. 25:33.

At the coming of our Lord the wicked are blotted from the face of the whole earth,—consumed with the spirit of his mouth, and destroyed by the brightness of his glory. Then they that are alive,—the righteous,—are taken to the city of God, and the *earth is emptied*. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Isa. 24:1. These scriptures show that the millennial reign with Christ *cannot be on this earth*. If all the righteous are taken away from the earth to the city of God, and all the wicked that were living when the Lord appeared were stricken down in death at the beginning of the millennium, there are none of its inhabitants living on the earth during that period. The wicked are all dead, and the word says they "lived not again until the thousand years were finished." Then, during the millennial reign, *there is not one of the wicked inhabitants living*. Thus saith the Scriptures.

## THE SABBATH INVISIBLE.

BY ELDER WILLIAM COVERT.

A THING may be covered over in such a manner as to be invisible to those whose eyesight is good; or it may fail of recognition because the eye is bad. Of course it will be invisible to all whose eyes are closed by sleep.

But there is yet another condition which prevents the eye from seeing objects which stand out quite plainly. It is brought about simply by closing or hiding the eyes. It is also effected by turning the face away from an object that is not welcome to the view. It is this condition of vision which makes the Sabbath invisible to many people. The prophet in referring to them said:—

"Her priests have violated my law, and have profaned mine holy things. They have put no difference between the holy and the profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." Eze. 22:26.

This is a serious charge, but it is true, for it is the Lord himself who has made it. Those

who are refusing to see this truth are here charged with violating God's law. The fact is they must know it is there or else they would not hide their eyes to keep from seeing it.

Judging from the scripture cited above, there are many who pose before mankind as teachers of God's word who have had their attention called to the Sabbath of the Lord, and have examined the subject far enough to see that the day that God has blessed and made holy is now trampled upon and profaned as a common laboring day by themselves and those who are looking to them for instruction, yet they have chosen the darkness of self-closed eyesight rather than the light of truth, because they do not want to see the Sabbath.

In taking this course they have of necessity had to assume various positions to keep from seeing that which they do not love to behold. They must try to defend their course to the best of their ability. But their arguing the prophet calls daubing with untempered mortar. Eze. 22:28. In chapter 13:10 he says, "They have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar." In verse 5 they are charged with refusing to go into the gaps to make up the hedge, that the house of Israel may stand in the battle in the day of the Lord. Again, in chapter 22:30, the Lord says, "I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none."

According to this testimony, the Lord cannot get those priests who have hid their eyes from his Sabbaths to go into this gap to repair the breach that has been made in his law. They are too busily engaged in daubing some wall with their untempered mortar. For this reason they will not help repair the breach. But why is it that they are so averse to building up the gap that the Lord wants repaired in his hedge? The reason is because they have hid their eyes from the Sabbath. Should they go into that gap to repair the hedge, they would have to open their eyes and see the Sabbath. Therefore, that they may have some apparent excuse for not repairing the breach that has been made in the hedge that the Lord has built about his people, they keep at work, daubing their fraudulent, papal wall with untempered mortar. Well, then, the thing that they are doing is framing excuses for their Sabbath breaking. But all these excuses are like untempered mortar, which does not harden to stone nor fasten anything together.

Their excuses will not support each other, and when the wind of God's wrath blows upon them, they will crumble of their own weakness. Just to show how incompatible these excuses are with themselves we will set before the reader a few of them.

Calling upon a neighboring pastor, we ask him to give us his reasons for not keeping the Sabbath as it is commanded in the Scriptures. He tells us, first, that Christ changed the Sabbath from the seventh to the first day of the week. But he soon finds that position untenable because there is no argument, outside of the bare assertion, to sustain it. The next proposition will be that the change was effected by the apostles during their ministry. But the scriptural proof is wanting just as much as with the first proposition. But the

second position contradicts the first, and so on clear through. His third line of defense will likely be that any day will do. If this one is the true one, then the first two were incorrect. But, not satisfied with the third proposition, his fourth is that the whole law was abolished at the cross, and his fifth that only the Sabbath commandment was done away. His sixth is that the Sabbath was not abolished, but that it simply ran out by limitation. His seventh line of argument is that time has been lost, and therefore no one can tell which is the true seventh day. Eighth, Sunday is the true seventh day, counting from creation. Ninth, the world is round, and therefore no particular day can be kept. Tenth, the Sabbath is Jewish and should therefore be rejected, while Sunday is Christian, because it has been kept so long and by so many good people that it would be quite improper to begin the observance of the Sabbath at this late date. Although he admits the Scriptures do enjoin the seventh-day Sabbath, and that Christ and the apostles, together with all the churches established by them, did keep it, yet he says, "I cannot see it." He is like the fox that cannot be induced to stand in the open gap in the hedge.

These are only a part of the incongruities that enter into the compound that is used in daubing up the Sunday wall. No two positions agree; each one contradicts all the others. We know of no man who holds any one of these positions who does not hold two or more, and therefore no advocate of Sunday sacredness agrees with himself all the time. Many of them advocate five or six of these positions to suit their convenience according to the occasion or the pressure that may be brought to bear upon them. Some there can be found who will advocate them all to the best of their several interests in their success.

The Roman Church has built up this wall by assuming the prerogative of God without offering any scriptural reason for building it. To them it is a sign of their infallibility, a badge of their authority, a seal of their divine right to annul a commandment that God has enacted and to create a new thing to take its place. How sad it is that our Protestant brethren will keep daubing away with their contradictions, to try to strengthen this wall of papal creation!

But some souls are going to be found who will go into the gap to repair the breach that this papal assumption has made in God's law. Of that class the Lord says, "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Who shall be called this? The next verse tells us: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:12, 13.

The repairers of the breach are a humble, obedient people, who consistently and scripturally keep the Sabbath. The Sabbath that they keep has been trampled underfoot and derided as something unholy and undelightful. In its restoration they are raising up the foundations of many generations, and building up the old waste places, as is seen by reading the connection. These considerations show that the Sabbath here enjoined has been generally and long neglected.

The context also speaks of the exceeding

joy that the obedient experience because of their Sabbath delights. They find the presence of the Lord in the day. Their eyes have been opened to behold wondrous things in God's law. Reader, if you are trampling upon the Lord's holy day, you are wronging your own soul, and by continued disobedience are withholding from yourself the greatest possible joys. Leave that tottering wall of Roman creation, and identify yourself in Sabbath obedience with Him who gave you life.

#### GIVING WHILE IN DEBT.

Soon after I was converted I was plunged into debt by becoming surety for another, and being obliged to pay. I found myself owing over a thousand dollars more than I possessed. I was also in bad health for twelve years. The question of giving soon came up for decision. The minister and other church expenses, the missionary cause, temperance, and other reform causes, the poor, the unfortunate, all these must be sustained by money. I was in debt deeply; my time belonged to my creditors. Could I justly use any of my earnings for benevolent causes? The Lord soon helped me to decide that his claim on me and my earnings was first, and other creditors next. So I gave to all causes which I considered to be the Lord's, and the Lord worked wonderfully for me, and aided me to pay all my debts and to regain my health. Remember the Lord is first and all things in him.—*Selected.*

#### BE ON YOUR GUARD.

ONE of the most perilous experiences of a young convert is in dealing with the suggestion that he is not converted. To make the suggestion is one of the favorite modes of attack used by the adversary. If he can succeed in getting a young Christian to listen to it, and to go into an analysis of the case, he is very sure of cooling that convert's zeal, if not of bringing his Christian life to an end. Be on your guard against his whisperings. Instead of looking at yourselves, look at Jesus. Meet the approaches of Satan as Luther did. When the devil said to him, "You are no Christian," he replied, "Well, that's none of your business."—*Michigan Advocate.*

THIS story about Pope Pius IX. is told by the *Pall Mall Gazette*: He granted an audience to a French lady of high station, who threw herself at his feet and devoutly thanked him for the restoration of her health. "But how have I done it?" inquired the pope. "I procured a stocking that belonged to your Holiness," she replied. "One of my stockings?" "Yes, I put the talisman on my diseased foot, and it has been completely cured." "Madam," replied the pope a little maliciously, "fortune has been very kind to you. You need only put on one of my stockings and your foot is healed, while I put on both my stockings every morning, and I can hardly walk."—*Sel.*

HOW TO BE MISERABLE.—Think about yourself, about what you want, what you like, what respect people ought to pay you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose on earth, or in heaven either.—*Charles Kingsley.*

## 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.*

### WHAT SPIRIT HAVE YOU?

BY ELIZA H. MORTON.

WHAT spirit have you, my brother?  
What spirit have you, my friend?  
The Spirit of Christ your Saviour?  
The Spirit he promised to send?

A Spirit that giveth comfort?  
A Spirit that leads to prayer?  
A Spirit that seeks communion  
With Jesus everywhere?

A Spirit that maketh humble?  
A Spirit of love and power?  
A Spirit that feels for others  
Each moment, each day, each hour?

There is a spirit of evil  
Abroad in the land to-day.  
What spirit, my friend, is ruling  
And guiding your mind, oh, say?

Yes, Satan with all his angels  
Is working in hearts below,  
To lead them far from God's glory  
Deep down to the depths of woe.

'Tis *faith* that will bring the Spirit  
Of God to your soul and mine.  
Arise, then, and grasp the promise,  
Arise and your light will shine.

*North Deering, Me.*

### CHRIST'S EXAMPLE IN PRAYER.

BY MRS. E. G. WHITE.

WHEN Christians complain of being in darkness, when they dwell upon their trials and discouragements, and murmur against God, they virtually say that they are not following the example of Christ in offering to God humble, fervent prayer for grace and strength that they may be fortified for trials and strengthened for duty. Christ's professed followers may be strong in the Lord if they avail themselves of the provisions made for them through the merits of Jesus. God has not closed the heavens against the humble prayers of repenting, humble, believing souls. The humble, simple, earnest, persevering prayer of the faithful one will now penetrate heaven, as surely as did the prayer of Christ. Heaven opened to his prayer, and this shows us that we may be reconciled to God, and that communication is established between God and man through the righteousness of our Lord and Saviour. Christ took upon him humanity, and yet he was in close, intimate relationship with God. He linked humanity with his divine nature, making it possible for men also to become partakers of the divine nature, and thus escape the corruption that is in the world through lust.

Christ is our example in all things. In response to his prayer to his Father, heaven was opened, and the Spirit descended like a dove and abode upon him. The Holy Spirit of God is to communicate with man, and to abide in the hearts of the obedient and faithful. Light and strength will come to those who earnestly seek it in order that they may have wisdom to resist Satan, and to overcome in times of temptation. We are to overcome even as Christ overcame.

Jesus opened his public mission with fervent prayer, and his example makes manifest

the fact that prayer is necessary in order to lead a successful Christian life. He was constantly in communion with his Father, and his life presents to us a perfect pattern which we are to imitate. He appreciated the privilege of prayer, and his work showed the results of communion with God. Examining the record of his life, we find that upon all important occasions he retired to the grove, or to the solitude of the mountains, and offered earnest, persevering prayer to God. He frequently devoted the entire night to prayer just before he was called upon to work some mighty miracle. During these nightly seasons of prayer, after the labors of the day, he compassionately dismissed his disciples, that they might return to their homes for rest and sleep, while with strong crying and tears he poured forth earnest petitions to God in behalf of humanity.

Jesus was braced for duty and fortified for trial through the grace of God that came to him in answer to prayer. We are dependent upon God for success in living the Christian life, and Christ's example opens before us the path by which we may come to a never-failing source of strength, from which we may draw grace and power to resist the enemy and to come off victorious. On the banks of Jordan Christ offered prayer as the representative of humanity, and the opening heaven and the voice of approval assures us that God accepts humanity through the merits of his Son.

Christ was the Son of the Most High God, yet throughout his life he did not seek to magnify or exalt himself by any of his works, but sought simply to proclaim the glory of the Father. For thirty years he seemed to be unhonored and unknown, and yet he lived a diligent, faithful life. As individuals we also are not to seek to glorify ourselves, but to keep our souls open to the cheering beams of the Sun of Righteousness, that we may show forth the praises of Him who hath called us out of darkness into His marvelous light. The injunction to each one of us is, "Set your affection on things above, not on things on the earth." The ardent desire of the apostles was to know God, and Jesus Christ, whom he hath sent. Jesus lives; he is before the Father in the heavenly courts, making intercession for those who are still upon the earth in the turmoil and strife of life; for the church militant is not yet the church triumphant.

By communion with God we may constantly have a cultivation in mind and heart and character that will elevate us and direct our thoughts heavenward, that we may become partakers of the divine nature. We are to be human agents that will cooperate with divine intelligences. We are to be quickened under the influence of divine power, that will not only strengthen us, but attract our minds from the dust and rubbish of earth, that will set us free from the polluting, deceiving influences of the world, so that we may contemplate heavenly things. Through this influence our hearts are to be purified, our affections sanctified, and set not upon earthly things but upon heavenly things. The treasure of earth will soon pass away, and "what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" The soul is capable of purification and sanctification, capable of attaining, through the offering of Christ, the heavenly treasure, even the gift of life that shall measure with the life of Jehovah.

### WHO IS TO BLAME?

BY T. S. PARMELEE.

THE blame for all the uproar about opening or closing the gates of the World's Fair on Sunday lies somewhere. Those who acknowledged that it is a religious question ought to know that the blame rests upon those who have departed from the standard of true religion, which is the Bible. A Methodist pastor of Chicago has acknowledged that the church has departed from the Bible. The *Chicago Herald* of May 22 quotes Rev. James Miller, pastor of the Marshfield Avenue Methodist Church, as preaching the following words to his Methodist congregation the day before:—

Then, again, if this ancient Sabbath law is still in force, it is still good for the day as well as for the manner of its observance; but we Christians have changed the day and have decreed that the first and not the seventh day shall be observed as the Sabbath, and we have done this without any pretense of authority from either the Old or New Testament except that which is strained and forced to meet the emergency of an argument.

In this Mr. Miller has told the exact truth; and in a standard work on theology, in the Methodist Church, Binney's "Theological Compend," the author plainly states that, as there is no positive command for infant baptism, neither is there any for keeping holy the first day of the week.

These admissions are significant when they are connected with the fact that no church is more forward than the Methodist Church to force people to keep Sunday on the ground that it is a sin to do ordinary work on the first day of the week. They are significant because the Bible, the standard of true religion, says, "Where no law is there is no transgression."

Who cannot see that, instead of knowing the righteousness of God, they are going about to establish their own righteousness? They admit that there is no divine law for keeping Sunday, yet they are determined to have laws of their own to force men to keep Sunday.

But it may be asked, "Do not Methodists attempt to show that the Bible requires Sunday keeping?" They do; but as Mr. Miller candidly confesses, all their arguments are strained and forced to meet the emergency. A divine law against making Sunday a common day, without which there can be no transgression, never has been found, and never will be found. Dr. Potts, the editor of the *Michigan Christian Advocate*, undertook to prove that God requires Sunday keeping, and he wrote a good-sized tract on the subject, entitled "The Lord's Day, Our Sabbath." In this tract he too admits that a demand for such a law cannot be met, when he says, "Such a demand is absurd."

The commandments of God are his righteousness. His righteousness is revealed in the gospel of Christ; this is the reason why the gospel of Christ is the power of God unto salvation; and this is why the apostle Paul was not ashamed of it. A gospel that men go about to establish, because it reveals their own righteousness, cannot be the same as the gospel of Christ, even though it may be called by the same name.

A WEAK mind sinks under prosperity as well as adversity. A strong and deep mind has two highest tides, when the moon is at the full and when there is no moon.—*Anon.*

## THE OTHER SIDE OF IT.

BY M. WOOD.

In a recent issue of the Worcester, Mass., *Spy*, I noticed a sermon by the Rev. Wilbur F. Crafts, under the imposing title of "Sabbath Observance;" with your permission I would like to say a word or two on the other side of the question through the columns of your good paper. Mr. Crafts takes that much abused text of Scripture, Rev. 1:10, as a foundation stone, upon which to rivet the imagination of his attentive hearers, and builds thereon by assumed divine authority the "great American sabbath." The gentleman was rather unfortunate in the selection of his text, which reads, "I was in the Spirit on the Lord's day." Every Bible student knows, who cares to know, that it is just as easy to prove that A is B and B is A as to prove from this scripture (or any other portion of God's word) that the first day of the week, commonly called Sunday, is the Lord's day. Notwithstanding the great army of evidence, both sacred and profane, against this delusive theory that Sunday is the Lord's day, Mr. C. is as earnest, and as zealous in supporting this usurper, as Saul of Tarsus was in persecuting the church of Jesus Christ eighteen hundred years ago. And all Mr. Crafts and the organization which he represents (Sunday Protective League) lack is power to resurrect and give life to the old blue laws of Connecticut and establish an American Inquisition for the punishment of those who choose to obey God rather than man. Says Mr. C.:

More than ever before, we should see to it that neither ourselves nor others cause any Sunday work, except of necessity or mercy.

That is, we must see to it that the American sabbath is not desecrated by ourselves, and especially by our neighbor. No matter what his religious connections may be, he must believe, or appear to believe, the religion of the American Sabbath Union. We must see to it that this wicked thing is done. Even so, but such teaching is worthy of a place in the Dark Ages, and in full accord with the sayings of the father of the Catholic Church, Saint Augustine. He said:—

It is indeed better that men should be brought to serve God by instruction than by fear of punishment or by pain, but because the former means are better, the latter must not therefore be neglected. Many must often be brought back to their Lord like wicked servants, by the rod of temporal suffering, before they attain the highest grade of religious development.

Don't you see, dear reader, that this is simply spiritual despotism. And of this infamous theory, the author who of all the church historians has best expressed the evil workings of this false theocracy, justly observes:—

It was by Augustine, then, that a theory was proposed and founded, which contained the germ of that whole system of spiritual despotism, of intolerance and persecution, which ended in the tribunals of the Inquisition.—*Neander*.

Anciently the church received help from the State for the furtherance of her ends. And that is just exactly what the churches are seeking for in this enlightened nineteenth century.

Can it be possible that a master in Israel, and a champion of the Sabbath (Sunday) Reform movement, is ignorant of these facts? Does he not know that the Sunday worship and Sunday observance are of heathen origin, and that the very first edict issued for Sunday observance in any manner whatever,

was issued by an idolater, a sun worshiper? The historian writing upon this subject says:—

Not any ecclesiastical writer for the first three centuries attributed the origin of Sunday observance either to Christ or his apostles. . . . Centuries of the Christian era passed away before the Sunday was observed as the Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine, A. D. 321.—*Domville*.

Another authority says:—

The observance of the Lord's day [Sunday] was ordered while yet the Sabbath of the Jews was continued, nor was the latter superseded until the former had acquired the same solemnity and importance which belonged at first to that great day which God originally ordained and blessed. But in time after the Lord's day was fully established, the observance of the Sabbath of the Jews was gradually discontinued, and was finally denounced as heretical.—*Coleman*.

Again we read:—

Take which you will, either the fathers or the moderns, and we shall find no Lord's day instituted by any apostolic mandate, no Sabbath set on foot by them on the first day of the week.—*Heylyn*.

The observance of the Lord's day is founded, not on any command of God, but on the authority of the church.—*Augsburg Confession*.

One more testimony, and frank admission of one well qualified to speak on the question. From "Plain Talks for Protestants," a well-known Roman Catholic work, p. 213, we quote the following significant words:—

The observance of Sunday by the Protestants is an homage they pay in spite of themselves to the authority of the [Catholic] church.

God says, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God." "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2. Neither locks, nor bars, nor bolts, chain gangs, thumb-screws, nor racks are employed by the good Shepherd to compel men to keep the Sabbath of the Lord. He holds out every inducement that is possible for a God of love to employ, to draw men unto himself, but never resorts to heathen and barbarous methods to make Christians.

If Mr. A or B chooses to keep a day for which there is no scriptural authority, he has a perfect right to do so as far as man is concerned. And while we acknowledge the right of another to rest from labor upon any day he may choose, we do at the same time deny the right of any man, or men, to enact laws binding the consciences of others. In short, such measures are antichristian. Again we quote from Mr. Crafts' sayings: "The Sunday worker like the swearer serves the devil for nothing and boards himself." I doubt not but what there are scores, yes hundreds and thousands, who are led captive at his will, and are serving his Satanic majesty for naught, and think they are doing God service. But to take a position that he who works upon the first day of the week is a servant of the devil, is to charge God and Jesus Christ as being subject to the devil, for God commanded the observance of the seventh-day Sabbath, permitting work on the first day, one of the "six working days" (Eze. 46:1), and prophets and apostles and the Lord Jesus Christ kept the Sabbath according to the commandment. Shall we follow his example? Shall we not do it?

Worcester, Mass.

## THE DUNKARDS ON THE SABBATH.

BY WM. PENNIMAN.

"THE Sabbath of the Lord not in force. The gospel perfect, the law imperfect. The gospel the Christian's only rule of faith." Such is a part of the title-page of a small pamphlet published by the Dunkards. If the Sabbath of the Lord is not in force, what one is? It must be the Sabbath of man or of the adversary that is in force; but the writer means, no doubt, the old so-called "Jewish Sabbath." What can be more false than to plainly contradict God's word in pronouncing the law imperfect, when it is plainly said (Ps. 19:7), "The law of the Lord is perfect, converting the soul." Hear then the conclusion of the whole matter: "Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. If the keeping of God's commandments is the whole duty of man, then certainly it must be a perfect law which enforces these commandments. Again, the commandments of this law "stand fast forever and ever, and are done in truth and uprightness." Ps. 111:8. A law, then, that is as enduring as the throne of God must be a perfect law. No doubt some in the Psalmist's day pronounced the law imperfect, for he says, "It is time for thee, Lord, to work; for they have made void thy law." Ps. 119:126.

There are many now who are trying to make void the law by calling it imperfect, and they try to do this through the faith of the gospel which confirms it. Hear Paul (Rom. 3:31): "Do we then make void the law through faith? God forbid; yea, we establish the law [through faith]." The plain sense of this text seems to be that the law is established through the faith of the gospel instead of being done away or made imperfect by it. But why multiply proof to prove that which is so evident? The position that what they call the gospel is the Christian's *only* rule of faith is very absurd. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. Christ came to magnify the law and make it honorable. Isa. 42:21. The teachings of Christ prove this, as he said, "One jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matt. 5:18. That "fulfill" means to carry out or obey. Christ further teaches, in enjoining the precepts of this law (Matt. 5:19), "Whosoever therefore shall break one of these least commandments [of this law], and shall teach men so, he shall be called the least in the kingdom of heaven." Certainly, then, the Sabbath, in the center of the law, is not the least, and even if it is the least it should not be broken. Abundance of evidence can be given on this point, but this is sufficient.

To prove the gospel perfect, and that the "Jewish Sabbath" is done away, the writer quotes Col. 2:13, 14, but this text only refers to feast days, as Barnes and all good commentators testify.

He next apparently introduces a new phase of argumentation by a series of questions on the law, as follows: "We now come to those parts of the first covenant that were transferred into the gospel entire, or else in a changed condition,"—the fifth commandment, "Honor thy father and thy mother," and the sixth, "Thou shalt not kill,"—and asks: "Was 'Thou shalt not kill' a part of the law?—It was. Is 'Thou shalt not kill' one of the conditions of the gospel?—Certainly. Why was this put

in the gospel?—Because God and our Saviour want it in. It was not put in the gospel to look at, but for the whole world to believe and obey." "Was the commandment, 'Remember the Sabbath day,' put in the gospel or in Christ's sermon on the mount?—It was not. Why was it not put there?—Because God and our Saviour did not want it there."

This catechism certainly throws the Westminster in the shade. We will ask this catechiser one question, Can he cite *one* text of Scripture anywhere in the gospel, or in the Bible, in proof that the first day of the week is the Sabbath, or that the Sabbath has been rightly changed to it? Since Christ did not mention the first commandment, "Thou shalt have no other gods before me," is it any proof that this commandment is not in force? And as he did not mention the second, is it any proof that it is now done away, and that it is now right to make graven images, and fall down and worship them? We would like to know what kind of a transposition a commandment has to undergo to be admitted into the gospel entire. He does not attempt to mention a change in any one of them except the Sabbath. It is to get rid of the Sabbath that all of this warfare against the law is waged. It is not enough to have the example of Christ, the disciples and apostles, for keeping the Sabbath, but this people must have a positive commandment in the gospel for it. But there is a positive commandment for it in the gospel, as can be shown by the following text (we will read it to favor the first day, supposing that the disciples visited the sepulcher on the Sabbath): "And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the *first* day according to the commandment." Luke 23:55, 56. How jubilant Sunday keepers would be over this text if it read in this way! Certainly they would call this a law for Sunday keeping, and would want no better proof for its observance.

In another pamphlet of 64 pages, entitled "The Law and Sabbath; the Gospel and Lord's Day," by E. Hopkins, a Dunkard, we find he says, "The fourth commandment is not a moral precept." This is another false and untenable proposition, and contradicts all good writers on moral philosophy. God said, "Remember the Sabbath day," but forgetful man says, "You need not remember it, for it is not a moral precept." Yet this same author no doubt will admit that the law against stealing is a moral precept. But some are so *willfully* blind that they pretend not to see that it is just as immoral to steal from God as from man, for the *seventh day, or Sabbath, is his*. Ex. 20:8-11.

#### THE STAR OF LIBERTY.

A Fourth of July Oration.\*

ONE hundred and seventeen years ago to-day our revolutionary forefathers signed the Charter of our Liberties, the still memorable Declaration of Independence, and pledged their lives, their fortunes, and their sacred honor, to the maintenance of the principles therein set forth.

Four hundred years ago last October Columbus discovered America, and the great Columbian Exposition now in progress at Chicago was planned to commemorate that discovery, and place on exhibition within its gates the productions of labor, skill, and genius in every department of life, that the progress of the world, and especially of this country,

\*Delivered by Elder M. H. Brown, at Leona Park, near Oakland, Cal., July 4, 1893.

in mechanics, the arts, the trades, in agriculture, invention, and discovery, during this period, might be brought more prominently before the public, and be a means of education, progress, and profit in the years to come.

The first three hundred years of this period of our history were years of discovery, adventure, and settlement. The growth during that time was small, and the prospect of future greatness was by no means flattering. Indian troubles, the rival claims of discoverers, religious bigotry, and sectional differences, were sources of danger and weakness, and the conditions did not give promise of a strong and united people, under a wise and stable government. The outlook for the future during the revolutionary period was much of the time dark indeed, but the star which lighted the pathway of the nation to union and victory was the star of liberty, which shone with a clear and brilliant light from that constellation, the Declaration of Independence, that has been admired by every lover of liberty since it arose in the political heavens.

One hundred years ago our country had just emerged from the great struggle for liberty; the independence of the Colonies had been acknowledged; the Constitution had been adopted; Washington, the first President, had been inaugurated; and the ship of State had been fairly launched, with Liberty as her guiding star.

As the long dark night of papal rule and oppression was drawing to a close, and its waning influence culminated in the loss of its life or power to persecute, by the deadly wound inflicted in 1798, there was the dawning of a brighter day, of which Liberty was the bright and morning star. But unlike the morning star which is seen in the east at the dawn of the natural day, this star was seen in the west.

John in prophetic vision, on the lone and rocky Patmos, saw the deadly blow inflicted upon the Papacy, and as he saw it fall under the sword of its enemies, he beheld another power arise, having a mild and lamb-like character, in marked contrast with its predecessor. We need not stop here to show how faithfully this prophecy has been fulfilled in the history of our country since that time. We will simply remark that, while the Declaration of Independence was signed in 1776, it was not till 1783, after a long and severe struggle of seven years, that the war ended, and it was not until the Constitution was adopted, in 1787, and Washington was inaugurated President, April 30, 1789, that our national life was really begun. The desperate struggle for freedom had so exhausted the resources of the people, and such was the disorganized condition of the country, that it took many years to recover from it. So that it was not till 1798 that she had risen to that position of prominence that brought her into the field of the prophet's vision.

It may be well to outline briefly the causes that operated in securing the adoption of those principles of liberty and equality which have been the glory and pride of all loyal Americans, and which have made our country

#### THE ASYLUM OF THE OPPRESSED

and downtrodden of other lands, and given it a rapidity of growth and a degree of prosperity that makes it a marvel to all the nations of the earth. Most of the early settlers had suffered more or less from the persecutions and intolerance of those who held the reins of power in the Old World, and they longed for liberty. The view of liberty, however, which they entertained was no broader nor more liberal than that which prevailed in those days, namely, liberty for themselves but not for the other man, hence, as soon as the opportunity was offered for them to rule, they manifested the same spirit of bigotry and oppression of which they had complained so bitterly when they were the victims.

Our colonial history furnishes the sad and melancholy spectacle of zealous but misguided men endeavoring to regulate the religion of other men, under the fatal but specious delusion that they were the divinely appointed custodians of the divine law, and the judges and executors of the divine will. Thus these self-constituted regulators of the religion and consciences of their fellow men ruled with the same spirit of rigor and intolerance that was manifested in the Old World, only as the rule of the Puritan popes was checked by a more enlightened public sentiment, as the history of the colonies clearly shows.

Roger Williams has the honor of being the first one in these last times who was a consistent advocate of the

#### TOTAL SEPARATION OF CHURCH AND STATE,

and of the true principles of religious liberty and the rights of conscience. He not only advocated these principles in his own behalf when he was the victim of religious persecution and others were in power, but he advocated them in behalf of others when he was in power, and because of such advocacy and his plea for the persecuted Quakers when he was at the head of the Rhode Island colony, Massachusetts threatened to cut off the trade of Rhode Island. In other words, the Puritans threatened to boycott them unless they would join them in persecuting and banishing all Quakers from New England. Roger Williams appealed for protection to Cromwell, who then ruled England. In that appeal were these memorable words: "But whatever fortune may befall, let us not be compelled to exercise any civil power over men's consciences." Rhode Island was refused admission into the confederacy of the New England colonies on account of its advocating and maintaining the principles of liberty of conscience.

During these days men and women were whipped, tortured, hanged, and burned at the demand of religious bigotry and through the influence of ambitious, self-important ecclesiastics. Prominent among the actors in the scenes of horror which were enacted were John Cotton, John Winthrop, John Wilson, John Rayner, John Endicott, and John Norton. Of the two latter it has been said that they were "two as arrant fanatics as ever drew breath." Cotton argued that "persecution is not wrong in itself. It is wicked for falsehood to persecute truth, but it is the sacred duty of truth to persecute falsehood," and being in power and puffed up with brief authority, he, and others like him, imagined that it was their duty, in view of their better(?) knowledge of the truth, and their superior(?) mental and spiritual endowments, and their being the best(?) people in the country, to persecute and extirpate falsehood and error and all their adherents from their jurisdiction. Winthrop said: "We have come to New England in order to make a society after our own model; all who agree with us may come and join that society; those who disagree may go elsewhere; there is room enough on the American Continent." How much this sounds like the utterance of the modern Dr. Jonathan Edwards, only the intolerance of the latter is expressed in stronger terms, for he would not permit those who were not Christians in his estimation, to dwell on the same continent. After classing Sabbatarians and those who differ with his infallible views as atheists, he declares that "the atheist is a dangerous man. Tolerate atheism, sir? There is nothing out of hell that I would not tolerate as soon. Atheism and Christianity are contradictory terms. They are incompatible systems. They cannot dwell together on the same continent."

John Cotton distinctly taught the blessedness of persecution in itself, and its benefits to the State. Among other reasons for it he said that "the punishments executed upon false prophets and seducing teachers, doth bring down showers of blessings upon the civil State." John Norton, supported by the rest of the Puritan clergy, circulated a petition praying that "the penalty of death should be visited upon all Quakers who should return after having been banished." Among those who suffered from the hard-hearted cruelty of these persecutors were Roger Williams, John Wheelwright, Anne Hutchinson, John Clarke, Obadiah Holmes, John Crandall, and Thomas Gould, Baptists; and Mary Fisher, Anne Austin, William Brend, William Leddra, William Robinson, Marmaduke Stevenson, Mary Dyer, Anne Coleman, Mary Tomkins, and Alice Ambrose, Quakers.

Bancroft, in his history of the United States, says that "the creation of a national and uncompromising church led the Congregationalists of Massachusetts to the indulgence of the passions which disgraced their English persecutors." And Adams, in his work entitled "The Emancipation of Massachusetts," says, "Let posterity draw the veil over the shocking scene." To-day we lift the curtain for a few moments that we may recognize in these bitter experiences, under the rule of the Puritans, one of the causes which led to the complete separation of Church and State when the Constitution was adopted and our national government was organized. For, as Puritanism ruled in New England, Catholicism in Maryland, and Episcopalianism in Virginia, and neither was willing to have one of the others established as the national religion, and as the result of the great conflict in Virginia between the advocates of a State church and religious freedom had been a triumph for liberty, and experience proved the wisdom of granting to all equal rights and privileges in

religious matters, the adoption of a free and liberal constitution, which guarded the rights of all, was a logical necessity.

#### THE PRINCIPLES OF LIBERTY

so ably defended by Thomas Jefferson and James Madison in Virginia during the struggle for liberty in that State in 1776 and 1785, proved safe and salutary in the experience of the commonwealth, and hence the lovers of liberty entered the Constitutional Convention in 1787 with the prestige of victory, while the dominant religious sects were so afraid that some of the others would gain the ascendancy over themselves that they were glad to adopt a free Constitution in order to guard their own liberties.

Thus, in God's providence, the great principles of freedom and equality, which were set forth in the Declaration of Independence, were enshrined in our peerless Constitution, and guaranteed by the fundamental law of the land. Under a kind and beneficent providence our beloved country has had a growth unparalleled in the history of the world, and she has stood forth as a prodigy among the nations, a beacon light to humanity struggling under the heel of oppression and the curse of religious intolerance. It is because of this that to its hospitable shores a tide of human life has flowed, with liberty as its guiding star of hope; and here, under the folds of the Red, White, and Blue, the native born and the oppressed of other lands have found an asylum, and enjoyed the sweetest and best of earthly boons, liberty.

But with such a wonderful charter of liberty as the Declaration of Independence, and a Constitution based upon the principles therein set forth, a feeling of security has taken possession of the people, and they have become careless and indifferent, not realizing and remembering that

"ETERNAL VIGILANCE IS THE PRICE OF LIBERTY."

With wonderful clearness of vision and keenness of foresight, Jefferson foretold the change that would come, the carelessness of the people, and the results of their apathy in preserving the freedom bequeathed by the Revolutionary fathers. In his "Notes on Virginia" he says: "The spirit of the times may alter, *will alter*. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. The people will be forgotten and their rights disregarded. They will forget themselves but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights." How prophetic are these words! How exactly have they been fulfilled! In 1829, when the church people attempted their encroachment on the domain of the State by petitioning for a Sunday law prohibiting Sunday mails, they were met by the statesmen of that day in our national Legislature with such words as these: "If Congress shall, by the authority of law, sanction the measure recommended, it would constitute a legislative decision of a religious controversy, in which even Christians themselves are at issue. If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which follow, involving the dearest rights of all—the rights of conscience. It is perhaps fortunate for our country that the proposition should have been made at this early period, while the spirit of the Revolution yet exists in full vigor." Truly it was fortunate, but it is indeed sad that *now* our rulers have become so corrupt, and our people so careless (to use the language of Jefferson), that as the extensive religious combinations of our day bring to bear their influence in securing religious legislation, the civil power bends under it, and through legislative action and court decisions

#### THE LIBERTIES OF THE PEOPLE ARE BEING SUBVERTED,

and the star of liberty, which has shone with such brilliancy for over a hundred years, grows dim under the darkening cloud of religious intolerance, entrenched in the strongholds of power, and sustained by selfish politicians and ambitious churchmen; so that now, when the churches clamor and the clergy demand, the time-serving politicians do not consider it wise statesmanship to refuse them what they ask. Take an instance of this: In the discussion of the Sunday-closing proviso of the "World's Fair Appropriation Bill" in the Senate of the United States, Senator Hiscock, of New York, said:—

I would write the provision for the closure in any form that the religious sentiment of the country demands, and not stand here hesitating and quibbling

about it. I should make this closure provision satisfactory to those petitioners who have memorialized us against the desecration of the Lord's day.

Senator Hawley, of Connecticut, in advocating the same measure, said:—

Now, if gentlemen repudiate this, I should like to see the disclaimer put into white and black, and proposed by the Congress of the United States. *Write it. How would you write it? Word it if you dare.* How many who voted for it would ever come back here again? *None, I hope.* You endanger yourselves by opposing it.

A member of the House Committee, to which this bill was referred, in explaining why he and others would vote for it, was reported in the *Chicago Daily Post* of April 9, 1892, as saying that "the reason we shall vote for it is a fear that unless we do so, the church folks will get together and knife us at the polls, and—well, you know we all want to come back, and we can't afford to take any risks. Self-preservation is the first law of nature, and that is all there is about it."

Shades of our fathers! What would the heroes of freedom in the early days of the republic have said to such craven words and cowardly utterances from those who are chosen by the people to look after their interests and guard their liberties? How have the mighty fallen! Surely the republic has gone into captivity, and we have entered the twilight of Freedom's day. Where are the heroes of liberty among our public men, who, like Washington, Jefferson, Madison, and Richard M. Johnson, will sound the note of alarm, and in clarion notes arouse the people from their slumber to realize that the star of liberty is being obscured by

#### THE STORM CLOUD OF PERSECUTION,

and the blood-bought, God-given rights of the people are fast being subverted, and the chains of slavery are being forged by legislative enactments and court dictums, which will bind the people under the rule of a religious despotism. Already the clanking of these chains is heard. Already our fathers and mothers, our wives and children, are suffering for conscience' sake, and loyal hearts and true are subjected to fines and imprisonment in this boasted land of freedom, for no other offense than fidelity to God, and the conscientious discharge of religious duty. In other words, no occasion is found against them except concerning the law of their God.

In conclusion, we inquire, What is the logic of the situation, and what is the lesson of the hour? The student of history may mark the rise and fall of nations, and the causes that led to their greatness and their final ruin. He discovers that all the nations, whether of ancient or modern times, have declined and fallen as the minds and morals of the people have been corrupted, and wealth, luxury, intemperance, and oppression have become prevalent. And what is the situation to-day? We find the ruling classes of society given to luxury, extravagance, excesses of all kinds. The social world is reeking with vice. Crime and violence are rampant everywhere. There is a terrible disregard of human life, as seen in the carelessness and criminal negligence of national, State, and municipal authorities, concerning the use of unsafe public buildings and the sanitation of cities. The trampling down of human rights in the cases of the weak, the defenseless, and the innocent, as manifested in the recent religious persecutions, the cruel and shocking barbarities, and the lawless outrages, committed in various sections of our land, and many other things which might be mentioned, indicate clearly that the republic has already started down the road which must end in national ruin. Already our rulers are perplexed with the problems they have to solve and the difficulties they have to meet.

#### THE LESSON FOR US TO-DAY,

and for the stormy days upon which the nation has entered, is one which is difficult to learn for those who have watched with intense interest and glowing pride the onward march of our beloved country to the pinnacle of fame and greatness which it has reached. To think that our country, whose institutions are so free, whose power is so great, whose wealth and resources are so boundless, whose growth has been so rapid, whose flag we have learned to love, and whose history has been so thrilling,—to think that *our* country, the birthplace of freedom, and the hope of the world, should follow in the footsteps of Rome, and surrender liberty into the hands of a church hierarchy, is sad and humiliating indeed. But so it is, and *here*, where the star of liberty arose, and in the only country where the principles of freedom enunciated by Jesus Christ have been adopted

as the basis of the government, *here* is to witness the total eclipse of that star, so far as earthly rule is concerned; and the pall and darkness of a starless night, without one ray of light, will be spread over all nations, and the hope of liberty in our world will go out in the blackness of darkness forever.

But there is a

#### BRIGHT AND MORNING STAR,

a daystar whose rising is even now lighting up the pathway of the pilgrims and strangers that by faith are traveling home to Zion, and this light will increase until the Sun of Righteousness, with all his brightness and effulgence, shall usher in the eternal day of rest, and peace, and endless joy, to those who fear God's name and who choose Christ as their King. May the glorious realities of that eternal day which is now dawning attract our gaze and win our hearts from this dark world, with its sorrowing hearts, its desolated homes, and its disappointed hopes, that when the fast-approaching crisis is reached, and He comes whose right it is to reign, we may share the fullness of his joy, and reign with him forever and ever.

#### A VOICE FOR FREEDOM.

[At this very hour men—American born—are in jail in the State of Maryland for the simple reason that they served God according to his commandment, no evil or crime having been alleged against them, save that they kept God's law. Tennessee stands with Maryland. In the face of this read the following stanzas by the late James Russell Lowell, one of the true Americans so rapidly passing away. The poem of which they are a part was written "On the Capture of Certain Fugitive Slaves Near Washington." The verses below are as applicable to those who are now in durance vile for conscience' sake.]

Look on who will in apathy, and stiffe they who can

The sympathies, the hopes, the words, that make man truly man;

Let those whose hearts are dungeoned up with interest or with ease

Consent to hear with quiet pulse of loathsome deeds like these!

I first drew in New England's air, and from her hardy breast

Sucked in the tyrant-hating milk that will not let me rest;

And if my words seem treason to the dullard and the tame,

'Tis but my Bay-State dialect,—our fathers spake the same!

Shame on the costly mockery of piling stone on stone

To those who won our liberty, the heroes dead and gone,

While we look coldly on, and see law-shielded ruffians slay

The men who fain would win their own, the heroes of to-day!

Are we pledged to craven silence? Oh, fling it to the wind,

The parchment wall that bars us from the least of human kind,—

That makes us cringe and temporize, and dumbly stand at rest,

While Pity's burning flood of words is red-hot in the breast!

Though we break our fathers' promise, we have nobler duties first;

The traitor to Humanity is the traitor most accursed;

Man is more than Constitutions; better rot beneath the sod

Than be true to Church and State while we are doubly false to God!

We owe allegiance to the State; but deeper, truer, more,

To the sympathies that God hath set within our spirit's core;—

Our country claims our fealty; we grant it so, but then

Before Man made us citizens, great Nature made us men.

He's true to God who's true to man; wherever wrong is done

To the humblest and the weakest, 'neath the all-beholding sun,

That wrong is also done to us; and they are slaves most base

Whose love of right is for themselves, and not for all their race.

## 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.*

### IF I HAD KNOWN.

BY MARGARET E. SANGSTER.

If I had known in the morning  
How wearily all the day  
The words unkind  
Would trouble my mind  
I said when you went away,  
I had been more careful, darling,  
Nor given you needless pain,  
But we vex "our own"  
With look and tone  
We might never take back again.

For though in the quiet evening  
You may give me the kiss of peace,  
Yet it might be  
That never for me  
The pain of the heart should cease.  
How many go forth in the morning  
That never come home at night!  
And hearts have broken  
And harsh words spoken  
That sorrow can ne'er set right.

We have careful thoughts for the stranger,  
And smiles for the sometime guest,  
But oft for our own  
The bitter tone,  
Though we love our own the best.  
Ah! lips with the curve impatient,  
Ah! brow with that look of scorn,  
'Twere a cruel fate  
Were the night too late  
To undo the work of the morn.

—Selected.

### THE DISHONORED PATTERN.

"I WILL never wear this dress again, never!" said Ruby Burke, coming in flushed and angry from the young people's social.

"Why, Ruby, the dress is beautiful!" said her mother, surveying her critically from head to foot. "It is really very becoming, my child."

"So I thought until Lucy Crocker came out to-night with her cheap cotton dress made in imitation of it," replied Ruby with unnecessary emphasis.

"Well, dear, I should think that you would feel highly honored to have the other girls take you for a pattern," responded her mother gently.

"But I don't, mother. I do not want anyone to imitate my dress, much less a red-headed, freckled girl like Lucy. I do wish you could have seen her in that gaudy dress, a course, cheap delaine, in color not unlike mine, with a pink muslin front fashioned after my dainty satin puff. Of course her clumsy fingers had made a miserable botch of the draperies, and everywhere the dress lacked the exquisite finish which only a practical hand can give; but for all that the imitation was close enough to be noticeable and excite comment."

Ruby waited a moment, expecting her mother to reply, but when no answer came, she asked impatiently: "Do you wonder now, mother, that I became perfectly disgusted with the girl? A good imitation would not have been half so trying."

"I was just wondering, daughter, if you succeeded in following your Pattern any closer than this poor, ignorant girl followed hers," said her mother soberly.

"What do you mean, mother?" asked Ruby, with wide-open eyes. "I follow no one, and all the girls say they never knew me to copy after anybody."

"I thought, my dear, that you professed to

be a follower of the meek and lowly Jesus, and while you were finding fault with poor, untaught Lucy, I was wondering if he could be as impatient with your poor efforts at imitation as you are toward your young companion," answered her mother gently.

"Oh, that is entirely different!" exclaimed Ruby, coloring guiltily.

"Does not Lucy attend the young people's meeting," asked Mrs. Burke, without contradicting Ruby's assertion.

"Yes, she is an associate member," admitted Ruby in a hesitating voice.

"Who first invited her to attend?" questioned the mother with a searching look.

"I did, mother. You know that to interest outsiders and bring them into our meetings is part of our work," returned Ruby, brightening.

"And to pray specially for the ones thus brought in is another part of your work, I think," commented her mother.

"You are right," assented Ruby.

"You hope to see her become an active member of your society and give herself to Jesus sometime, do you not, my dear?"

"Why, yes, mother, certainly; you know I do. What makes you ask such strange questions?" inquired the young girl, both vexed and puzzled.

"I had occasion to call on Mrs. Crocker about some extra washing this evening. She was engaged when I went in, and one of the little girls asked me to take a seat in the front room for a few minutes. Lucy was dressing in the adjoining chamber, and I overheard her say to her younger sister that you were the sweetest girl she ever knew, and that she was going to take you for a model. She said, also, that she had made her dress as nearly like yours as possible, because she would rather look like you than anyone else, the queen of England not excepted."

Ruby was winking hard to keep back the tears, and she was afraid to trust her voice to speak, so her mother added:—

"After Lucy had gone to the social, Mrs. Crocker came in, and, looking after her daughter, said: 'I am very glad, Mrs. Burke, that your daughter invited Lucy to those meetings. She is lots better tempered now than she was before she began to go. I have not much time to think about such things myself, but if religion helps people to be pleasant and kind like, I wish everybody would get a share of it.' It is a very responsible thing, Ruby, to have people imitate you, and I trust you did nothing to-night to give offense to this weak sister."

"I am afraid I did, mother," said Ruby, now weeping softly. "I am sure she could not help being displeased with the way I snubbed her this evening. You see I was vexed, and I did not know that she was trying to imitate me in anything but dress."

"That excuse will hardly bear the test when examined in the light of God's holy word. How could you endure the thought that through you one should perish for whom Christ died?"

"I never thought of offending her in such a way," Ruby replied, much distressed.

"And I am quite certain," went on Ruby's mother gently, "that you were not aware that in slighting poor, ignorant Lucy Crocker, you were wounding the Saviour himself. You know he says, 'Inasmuch as ye have done it unto the least of these, ye have done it unto me.' 'Unto me,' Ruby, unto Christ."

Ruby understood what her mother meant, but just then she was not strong enough to make any promises concerning her future course, so she went to her own room to think and pray over it.

The next night she went to the young people's meeting, intending to make amends to Lucy for her unchristian treatment, but the girl was not there, and so the opportunity of undoing a wrong was missed.

"I wonder if it would do any good if I went to her and told her how sorry I am?" Ruby said to her mother, after relating her disappointment.

"You can try, dear," was her mother's answer, and the next morning, while the purpose was still strong in her heart, she went to seek a reconciliation.

At first Lucy was disposed to be bitter, and declared that she had lost all faith in religion, and that its professors were all hypocrites. But when she became convinced that Ruby was really in earnest, she listened to her humble story, and felt interested in that One whose perfect pattern was worth imitating, and in following whose walk there could be no stumbling.

Months afterwards, when the wounds Ruby had made that unfortunate night were healed, and Lucy had given her young heart to the Saviour, the two reviewed the past together, and Ruby learned how nearly she had come to spoiling the life of her friend.

"I loved you because you took an interest in me when other girls passed me by," explained Lucy, "and I admired religion because I thought it made you pleasant and happy, and I longed to be freed from my ungovernable temper. In trying to imitate you I felt that I was growing both better and happier. After seeing the look of disgust on your face that night of the social, I went home vowing never to believe in anybody or anything again, and if you had not come to me in humility, and pointed me to the perfect Pattern as you did, I should to-day have been that most pitiable thing on earth, a hardened, unbelieving woman."—*Evangelist.*

### THE PRAYING ENGINEER.

ONE winter, several years ago, there was a great deal of religious interest in a certain American town, and among those who joined the church was Allie Forsythe, a little fellow twelve years of age. His mother was a widow, and had removed four years before from their home in Vermont to this town in Wisconsin.

On the evening of the Sabbath when he joined the church, Allie was sitting in the twilight with his mother, and presently she said: "Allie, tell me what led you to want to be a Christian? Was it your home teachings, your lessons in Sabbath school, the regular preaching of the pastor, or has it all come through the influence of the revival meetings?"

Looking up into his mother's face, he replied: "Mamma, it was none of these. But do you remember when we were coming from St. Albans to live here, that I wanted to go on the engine and ride with the engineer? You were afraid to let me till the conductor, whom you knew well, told you that the engineer was a remarkable man, and that I was just as safe on the engine with him as in the parlor car with you."

His mother assured him that she remembered the circumstances very well.

"Then," continued Allie, "you allowed me to ride on the engine, where I was to stay until you or the conductor came after me. When about ready to start from the station where I first got on the engine, the engineer knelt down for just a little bit, and then got up and started his locomotive."

"I asked him many questions about its different parts and about the places which we passed by, and he was very patient in answering. Soon we stopped at another station, and he knelt down again, just a moment before we started. As he did this often, I tried to see what he was doing; finally, after we had passed a good many stations, I made up my mind to ask him. He looked at me very earnestly, and said, 'My little lad, do you pray?'"

"I replied, 'Oh, yes, sir! I pray every morning and evening.'"

"Well, my dear boy," said he, "God has allowed me to hold a very responsible place here. There are, perhaps, two hundred lives now on the train, intrusted to my care. A little mistake on my part, a little inattention to signals, might send all or many of these souls into eternity. So at every station I kneel just a short while, and ask the Master to help me, and to keep from all harm, until I reach the next station, the lives he has put in my hands. All the years I have been on this engine he has helped me, and not a single human being, of the thousands that have ridden on my train, has been harmed. I have never had an accident."

"I have never before mentioned what he said, but almost daily I have thought about him, and resolved that I would be a Christian too."

For four years the life and words of this praying engineer had been constantly present with this lad, and became at length the means of leading him into a Christian life.—*Congregationalist*.

#### CIGARETTE SMOKING.

A NINETEEN year old New Jersey boy died not long ago from excessive use of cigarettes. He began to smoke them when eight years of age, and the habit so grew upon him that he could not shake it off. A few weeks ago he became so sick that he had to cease work, and grew weaker every hour. From his former healthy, robust form he dwindled to a skeleton. As he died, he turned to those beside him and said, "Tell the boys that cigarettes killed me; let them profit by my sad experience." A moment later he was dead.

Frankfort, Kentucky, prohibits the entire sale of cigarettes.

Over 400 women became insane last year from smoking cigarettes.

About one-half of the youth in the schools of Massachusetts use tobacco.

In Georgia it is a crime to give or sell cigarettes to a boy or girl not of age.

Over 2,000,000,000 cigarettes were used in the United States in 1888, or 36 for each man, woman, and child.

Two-thirds of the girls working in cigarette factories become sick after working six months, and one in five dies.

Professor Laffin declares that all cigarettes contain nicotine, saltpetre, and opium. This last should startle us. Opium is the giant curse of China, and is a habit more to be dreaded than either liquor or tobacco. It looks as if the old enemy was fixing an opium bait for our boys, in the innocent looking cigarette. Don't use them, boys.—*The Magnet*.

#### BE INTERESTED IN YOUR CHILDREN.

THE greatest care should be exercised by the mother that the training includes the physical as well as the intellectual side of life. Girls and boys require very much the same treatment in this matter; they both need plenty of fresh air and outdoor exercise; let the girls run, climb the hills, ride, and skate with their brothers. We see so many white faces and stooping figures among our growing girls, while the mind is urged on to do its very best. Very few of our growing girls have a graceful carriage.

Many mothers pay too little attention to the laws of health; they allow their children to do things with impunity that will wreck a sound constitution, and the future holds for them a sad harvest. Don't shut out all the air and crowd all the children into one bed. Be careful in the manner you handle and play with your children. It is very painful to witness the way in which many parents throw their children up, or let them hang, head down.

Take time to answer your child's questions;

the development of the mental powers demands that the things that are should be explained. Never give a child an incorrect answer because you don't know, but look it up and find out. A child should be taught to notice his surroundings—the sky, grass, flowers, and trees. A child can be taught early the cause of day and night and of the different seasons. A keen observation should be encouraged.

Voluntary obedience, not compulsion, is what is wanted, and the parents that are even tempered, not harsh or unjust, are teaching the lesson most successfully. A mother and father that have not learned self-control are not capable of controlling children. It is a burdensome thing to lead the child the way it should go; for such a training it is necessary for the parents to follow the same path.

Your child has a body, mind, and heart, all in your keeping; if you do your work well, when life's fitful fever shall have passed for you, the memory of your children will go back to you with gratitude that they were sent out into the world with a sound body, cultivated mind, and a pure heart.—*Word and Works*.

#### A BRAVE BOY.

AMONG many illustrations of this sterling quality of real nobleness is that of the celebrated Adam Clarke, the commentator on the Bible. When a lad he was put to work in a linen factory in Ireland. One day while thus engaged, a piece of cloth was wanted to be sent out, which proved to be short of the quantity required. The master, however, had an idea that it might be made the proper length by stretching. He thereupon unrolled it, and, taking hold of one end himself, he gave Adam the other and said, "Pull, Adam, pull." "I cannot, sir." "Why?" asked the master. "Because it is wrong, sir," was the brave lad's reply.

Hearing this the master declared he would not do for a cloth manufacturer and sent him off home. The result was he became the friend of the Duke of Lupec, and ultimately one of the most learned commentators on the Bible England has ever had.—*Selected*.

#### PREVENTION OF INJURY FROM SWALLOWED ARTICLES.

"If a child has swallowed anything that will not digest," said a noted physician, "particularly if it is sharp, let him eat immediately two or three pieces of dry bread. This is very apt to surround the object swallowed with a sort of coating. In addition let the food for several days be more solid than usual, and under no circumstances give purgative medicine. The chances are that the child will feel no trouble from the carelessness."

"This plan was followed successfully the other day," says a correspondent of the *Cincinnati Inquirer*, "when a little girl swallowed a large-sized carpet tack. Her mother, with great presence of mind, prepared some buckwheat cakes, of which the little girl ate heartily. The buckwheat adhered to the tack and prevented it from cutting as it passed through the intestines. The tack was discharged on the second day, heavily coated with the flour, and the little one has been in no way discommoded or injured by the accident."—*Christian Advocate*.

A GENTLEMAN having an appointment with another who was habitually unpunctual, to his great surprise found him waiting. He thus addressed him: "Why, I see you are here first at last. You were always behind before; but I am glad to see you have become early of late."

## Mission Fields.

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

#### EVERYDAY WORK.

GREAT deeds are trumpeted, loud bells are rung,  
And men turn round to see;  
The high peaks echo to the peans sung  
O'er some great victory;  
And yet great deeds are few—the mightiest men  
Find opportunities but now and then.

Shall one sit idle through long days of peace,  
Waiting for walls to scale?  
Or lay in port until some "Golden Fleece"  
Lures him to face the gale?  
There's work enough; why idly then delay?  
His work counts most who labors every day.

A torrent sweeps adown the mountain brow  
With foam and flash and roar;  
Anon its strength is spent, where is it now?  
Its one short day is o'er.  
But the clear stream that through the meadow flows  
All the long summer on its mission goes.

Better the steady flow; the torrent's dash  
Soon leaves its rent track dry.  
The light we love is not the lightning flash  
From out a midnight sky,  
But the sweet sunshine, whose unfailing ray,  
From its calm throne of blue, lights every day.

The sweetest lives are those to duty wed,  
Whose deeds, both great and small,  
Are close-knit strands of an unbroken thread,  
When love ennobles all.  
The world may sound no trumpets, ring no bells;  
The book of life the shining record tells.

—*Christian at Work*.

#### HABITS AND BELIEFS OF THE ESKIMOS.

LAMPS, hunting and fishing tackle, and a few cooking utensils form the whole of an Eskimo's possessions; their lamps are mostly shallow earthenware dishes hollowed out on one side, with dried moss for a wick, and fed with oil. The lamp serves the double purpose of lighting and warming, for the Eskimos burn no wood fires, except out-of-doors in summer. Their few pots and pans used formerly to be all earthenware, but nowadays they are supplied with iron and copper vessels by the Europeans. The native weapons and boats admit of no improvement. They are the result of generations of labor, and have attained to absolute perfection. The *kayak* is a beautiful little canoe, consisting of a framework of wood, covered with hide. It is pointed bow and stern and decked, except for the manhole in the middle. It is very light, and, if well managed, very safe, and capable of going long distances in a heavy sea, with little exertion to the rower. The *oumiak* is a larger boat, also made of hide, calculated to carry a number of persons and a heavy freight. The construction of these boats and of the harpoons, bows, spears, etc., is extremely ingenious.

Several styles of building exist among the Eskimos. The snow huts are merely circular erections, easily built, and containing no interior fittings but a snow bench, covered with hides. Such a hut is easily completed in two or three hours, and one needle covers the cost of erection. The commonest form of Eskimo house, however, is about six feet high and twelve wide; the walls are of large stones and turf, the roof thatched with brushwood, filled in with clods of earth. The length varies from twenty to eighty feet, according to the number of the families that inhabit it. The roof is supported on pillars, which divide the house into compartments. A bed six feet wide and two high runs the whole length of the wall. Hides stretching across it from each pillar mark each family's portion. Here the inhabitants sleep all together by night, and

sit by day, the husband on the edge with his legs dangling, and the wife crouching behind. By each pillar is a separate family hearth, built of flat stones over which are hung two lamps, with a wooden dish to catch the dripping oil. One large pot to each hearth suffices for cooking purposes.

In winter time, when all the lamps are alight, and the hut crowded, the heat is almost intolerable, especially as there is no outlet for the vitiated vapor, except the long, low tunnel, which serves as a door. The windows, being covered by fish skins, admit light but no air. Men and women have to strip off their clothes in this atmosphere, and wear only short breeches, the women's being very prettily trimmed with feathers. Europeans are driven out of these huts by the smell of half-tanned leather and half-cooked putrid meat, but Eskimos find it delicious, and object to what we call sweet scents. One old woman being made to smell lavender water sneezed violently, and called it *mamaitpok* (very unpleasant).

The Eskimos have no domestic animals except the dogs that draw their sledges. They are like the Lapland dogs, having sharp noses, thick coats, and bushy tails; like their Samoyede relatives, they cannot bark. One that was brought to Europe while a puppy tried hard to bark like the dogs he associated with, but failed to do more than howl dismally. They are trained exclusively for sledge work. The team consists of six or eight harnessed abreast; the driver uses a short-handled whip with a long lash, which can deal terrible blows when skillfully used. The leading dog keeps the others up to their work, and will punish a lazy one severely. In summer the poor beasts are turned out to shift for themselves, but in winter they are well fed and cared for. When the snow is frozen hard, the Eskimos protect their dogs' feet from the sharp ridges by putting them in little bags.

The Eskimos are a heedless race, and so soon as they have sufficient food and no occasion to hunt, they give themselves up to good cheer and the pleasures of society. They pay each other visits, chatter morning, noon, and night, and arrange balls, carouses, and athletic sports. At these parties they retail the latest scandals and discuss the affairs of the nation, but grotesque dances and songs are the chief diversion. Eskimos have no musical instrument but the drum, or rather tambourine, but they have good voices, and easily pick up European tunes, for which they compose words, usually satires on current events, or improvisations in praise of their own hunting exploits.

If one man has a grudge against another, he composes a song about his injuries, which he performs at one of these festivals. The defendant must then reply in another song, after which the audience pronounce sentence, and the parties are reconciled. An entertainment of this kind lasts all night. As soon as one native has done dancing and singing, another takes the drum and tries to outdo him, and they amuse themselves with such zeal that they often remain eight or ten days without sleep. Though they have little conscience in the matter, the Eskimos generally behave decently at these festivals and in their houses, because, they say, "the missionaries make such a fuss about it."

The Eskimos have no special marriage ceremony, except that the bride must be carried off by craft or pretended violence. The bridegroom either performs this feat himself, or gets a friend to do it for him. The match is usually arranged by the parents beforehand, often while the pair are still children. Etiquette requires the bride to get a few knocks and rents in her garments. She must also appear for some time with disheveled hair, as if mournful and weary of life, and make several attempts to escape.

The Eskimos are buried in their best array.

Beside the corpse is laid all the dead person is supposed to need in the next world. A man has his spear, bow, and arrows; a woman, needles and thread, a leather scraper, and a bucket; a child, its toys, and a dog's head to guide it beyond the grave. Some tombs contain torches and models of *kayaks*. In one I found several rusty nails, probably the dead man's greatest treasures; in another, several pairs of wooden snow spectacles—the deceased had doubtless weak eyes, and was afraid of the dazzling snow fields in the regions of the blest. The grave is usually a simple ditch, surmounted by a cairn of stones.

Several Eskimo customs, their mode of burial especially, indicate a vague conception of a future life. In the next world, they think, the brave hunter will lead a life analogous to that he lived on earth, only he will have less hardships to endure, and will find seals' flesh and other delicacies in abundance.

Though not on the whole a superstitious people, Eskimos are apt to attribute their misfortunes to the "*Iliseetsok*," as they call witches, and many a poor old crone has suffered in consequence. They have neither temples, shrines, nor idols, but the amulets they began by treating as toys and ornaments would probably have become fetiches, and certain of their usages religious ceremonies, had it not been for the missionaries' intervention. One of their superstitions is that they believe the whale hunter will fail unless he puts on his best clothes, because whales like to be respected and detest the sight of dirty people. An amulet is fixed in the bow of the *kayak*, and a hare's claw tied to the harpoon. Meanwhile the women at home wash themselves, put out the lamps, and wait in silence. —*Gospel in All Lands.*

#### TURKISH IGNORANCE.

A STORY comes from Constantinople which illustrates the degree of intelligence as to Christianity which prevails among those who are not commonly regarded as belonging to the ignorant classes. In the Galata district of the city a colporter was found having in his possession a portion of the Scriptures, namely, the Epistle to the Galatians, whereupon the authorities seized the book with the thought that it was a seditious document especially addressed to the denizens of Galata, and they imprisoned the colporter. The matter was explained to the official, who denounced the book as one calculated to make the people dissatisfied with their lot. In order to make sure that it was not a document of incendiary origin, the officer called for the death certificate of St. Paul, the author.—*Missionary Herald.*

At a recent annual meeting of the American Bible Society at New York, report was made that the society has issued within the year in foreign lands no less than 468,926 Bibles, Testaments, or portions of the Scripture. Aside from this, 88,337 copies issued from the Bible House in New York were sent to foreign lands. The society made for the coming year the generous appropriation of \$155,238.32 for foreign work. During the seventy-seven years of the society's existence it has issued nearly 57,000,000 copies of the Scriptures. This certainly is a noble record.

THE Methodist Episcopal Church is reported as preaching and teaching the Gospel in India and other parts of Asia in thirteen different languages, and as having 29,000 native pupils in India. It has also established missionary publishing houses, and from its own presses is sending out missionary pamphlets and periodicals in nine different languages.

LEARN to explain thy doctrine by thy life. —*Prior.*

## Our Work and Workers.

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

### FORWARD, MARCH!

FORWARD, march! the cry is ringing  
O'er the world from land to sea.  
Gird on your armor, brave hearts bringing,  
Ready to do work for Me.

Take the helmet of salvation,  
Word of God so true and free,  
Sword of the Spirit, preparation  
Blessed and boundless, offered thee.

Put on the breastplate, conscience clean,  
Righteousness and truth within,  
Forward, march! with zeal unceasing,  
With shield of faith, and love increasing.

Forward, march! Satan advancing  
Lures thee oft with wiles entrancing.  
Forward, march! Ne'er heed his frown;  
God will faithful efforts crown.

—*Emma M. Bangs.*

### PREACH CHRIST.

THE world is as hungry as ever—nay, vastly more than ever before—for the true bread of life; it longs for the genuine Gospel, for the simple message of eternal life. These were the staple of His sermons, and to the end of time they will attract and win and save men at large. Preach Christ, live Christ, be Christ, and you cannot fail to induce others to do the same. The New Testament term for preaching is *heralding* Him, and the Hebrew and Greek words for the Gospel tidings both mean merely the *good news* of salvation. If you have found this yourselves, it ought to be easy and delightful to tell it to others. The earliest form of preaching, accordingly, was the narration of personal experience, and he who is deeply versed in the "things of God," which only the Bible, the Spirit, and his own richly stored heart can reveal, has but to pour forth the full stream of his convictions and emotions in order to impress his hearers most forcibly and effectually. Learning and culture may powerfully aid in this, but nothing can be a substitute for it. It is the soul of Christian eloquence, the very life of Gospel oratory. A sermon that is not full of Christ is not preaching at all; it may be an elegant essay, an erudite discourse, a masterly oration, but it will never convert a sinner nor edify a saint.—*Prof. James Strong, S.T.D., LL.D.*

### FIELD NOTES.

MRS. S. F. CADY, Rocklin, Placer County, Cal., desires back numbers of the SIGNS for distributor work.

ELDER J. W. SCOLES reports the organization of a church of eleven members at Webster, Rome County, Tennessee.

At the recent camp meeting at Curtis, Nebraska, a score of persons took their stand for Christ, and the church at that place is about to build a house of worship.

COPIES of the SIGNS OF THE TIMES, *American Sentinel*, and *Youth's Instructor* will be used in missionary work if sent postpaid to Mr. Archie Spence, Maple Valley, Wash.

ELDER S. N. HASKELL reports from Christiana that at the recent Norway Conference there were forty delegates present from ten churches and companies. The Finns and Lapps were also represented at the meeting. The Norway Conference now numbers about 400 members. Greenland and Iceland have also been entered, but reports have not yet been received from those fields.

A BROTHER and seven sisters have gone from College Place, Wash., to attend the medical missionary course at Battle Creek, Mich., which began on the 1st inst.

As a result of a short series of meetings six miles from Knox, Ind., a Sabbath school of twenty-eight members was organized, several of them having united with the church at Knox.

ELDER H. A. ST. JOHN reports that since the May camp meeting San Francisco church has received twenty-five additions, sixteen of which were by baptism, the remainder by letter. The church now numbers 195.

FROM the *Workers' Bulletin* we note the following mention of baptisms in connection with the last quarterly meetings in Iowa churches: At Des Moines, three; at Clarinda, three; at Graettenger, three; at Algona, two.

THE Australasian Bible School at Melbourne was opened for the second year June 6. There were forty-five students present on the opening day, and eleven more came within a few days later. Five of these were from Tasmania.

SISTER NANNIE PETERSON, of Cathay, Mariposa County, Cal., expresses thanks for periodicals that have been sent to her for missionary work, and asks for a continuance of these favors, but does not wish any of date prior to June 1.

MRS. F. H. SMITH, of Tacoma, Wash., writes to express thanks for the hearty response of friends to the call for papers. In doing so she also expresses a hope that the favors will be continued, as our periodicals, in any language in which they are published, can be used to good advantage in ship or distributor work. Address, postpaid, box 1290, Tacoma, Wash.

BROTHER KNUD BRORSEN, our faithful Scandinavian missionary, died at Carlstadt, Sweden, June 28, of hemorrhage of the lungs. He had been many years a missionary, principally in Denmark, where he was a welcome guest in many homes. He had just completed a six months' sojourn at Battle Creek, Michigan, and had returned to Europe with Elder Haskell.

A GENERAL meeting was held in Parramatta, province of New South Wales, in the early part of June. Of ministers there were present Brethren W. C. White, R. Hare, D. Steed, and A. S. Hickox. Brother Hickox had just arrived from California, as also Sister Anna L. Ingels, who has located in Sydney to engage in the tract and missionary work. At this meeting eight persons were baptized.

On the 12th inst. Elder O. A. Olsen, president of the General Conference, left New York for an extended tour to Europe, South Africa, and possibly to Australia. On the same steamer were Brother L. A. Smith and wife, and Brother W. H. Simkin. Brother Smith, who has for several years been assistant editor of the *Review and Herald*, goes to London to occupy a like position on the *Present Truth*, and Brother Simkin will also connect with the work in that office. Brother Wm. Lencker, a missionary to India, was also of the company.

ELDER R. S. DONNELL, president of the Upper Columbia Conference, reports to the *Reaper* that at the recent quarterly meeting six members were added to the church at Milton, Oregon. A Baptist minister there has accepted the Adventist faith. The church there has outgrown its present house of worship, and has decided to build a larger one. He also reports that the church at College Place received five new members at the quarterly meeting. At Swauk Prairie, Wash., Brother Oliver reports that in connection with the quarterly meeting seven were received into the church, five of whom were baptized by Elder S. H. Kime.

A CAMP meeting was held at Cortland, N. Y., June 15-25. The camp comprised about 300 persons. In connection with the meeting was the annual session of the Conference. Officers were elected for the coming year as follows: President, S. H. Lane; Secretary and Treasurer, E. N. Washbond; Executive Committee, S. H. Lane, A. E. Place, D. A. Ball, P. Z. Kinne, and N. S. Washbond. Three new churches were added to the Conference during the year. Both the Conference and tract society are reported out of debt. Books to the amount of \$23,000 were sold last year. Two other meetings are to be held at different points in the State later in the season. The Conference has six tents in the field.

ADDRESS WANTED.

I WOULD like the post office address of C. R. Robbins, formerly ship missionary in San Francisco, California. H. A. ST. JOHN.  
914 Laguna St., San Francisco, Cal.

HEALDSBURG COLLEGE.

A select boarding school, open to students of both sexes who present testimonials of good moral character. No others need to apply.

Four courses of study: Normal, Biblical, Scientific, and Classical, with a Preparatory course for those who are not qualified to enter upon the regular courses.

Careful attention is given to the manners and morals of the students, that they may develop those traits of character which distinguish the Christian gentleman and lady.

The discipline of the school is strict, but parental and reasonable.

It will enter upon its 12th year Wednesday, August 16, 1893. Length of session, 38 weeks.

Terms: For board, tuition, room, etc., \$142.50 to \$161.50. "tuition only, from \$30.00 to \$47.50.

For further particulars, or catalogue, address  
W. C. Grainger, M.S., President,  
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UNION BETWEEN PROTESTANTS AND CATHOLICS. Some prominent points showing the prospects of such a confederacy. 8 pp.; \$1.00 per hundred. Pacific Press Pub. Co., Oakland, Cal.

BAPTISM: Its Significance, Its Nature, and the Necessity for It. By E. J. Waggoner. Bible Students' Library, No. 79. Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.

THE BATTLE CREEK  
SANITARIUM

Health Foods

To the Public: This certifies that the Battle Creek Sanitarium Health Foods, manufactured by the Sanitarium under the business name of the Sanitarium Food Co., are made under my direction and supervision, and that Granola and the other special foods manufactured by this company, are not made or sold by any other firm or person except their duly authorized agents.  
J. H. KELLOGG, M. D.

Granola, = =  
The Gem of Health Foods.

Our Granola, which has now been manufactured by us for nearly seventeen years, is unquestionably the finest health food ever devised, and is greatly superior to any of the numerous imitations to which its success has given rise. . . . .

For more than sixteen years the Battle Creek Sanitarium has maintained a Health Food Department, at first for the benefit of its patients and patrons, later, and for more than a dozen years, with increased facilities, to supply the general public. Within the last year MORE THAN 150 TONS of the following-named foods have been manufactured and sold:—

- |                                    |                     |
|------------------------------------|---------------------|
| OATMEAL BISCUIT,                   | RYE WAFERS,         |
| MEDIUM OATMEAL CR'KERS,            | FRUIT CRACKERS,     |
| PLAIN OATMEAL CRACKERS,            | CARBON CRACKERS,    |
| No. 1 GRAHAM CRACKERS,             | WHEAT GRANOLA,      |
| No. 2 GRAHAM CRACKERS,             | AVENOLA,            |
| Plain Graham Crackers (Dyspeptic), | GRANOLA,            |
| WHITE CRACKERS,                    | GLUTEN FOOD, No. 1, |
| WHOLE WHEAT WAFERS,                | GLUTEN FOOD, No. 2, |
| GLUTEN WAFERS,                     | INFANTS' FOOD.      |

OUR goods are shipped to every part of the world—to Australia, New Zealand, India, Persia, and other foreign countries, as well as to all parts of the United States; and in every instance they have demonstrated their wonderful keeping properties. The following are a few of the hundreds of testimonials received from persons who have for years made use of our foods:

<p><b>MICHIGAN.</b> I have for three years used the "Health Foods" in my family, and can heartily recommend them, both for purity and health-giving properties. C. F. PORTER, D. D. S.</p> <p><b>INDIANA.</b> Your "Health Foods" are the wonder of the nineteenth century. I have used Granola but a short time, but have already experienced relief from indigestion and acid, or flatulent, dyspepsia. I also find the Zwiebach nourishing and toothsome. D. M. KAUFFMAN.</p> <p><b>NEW YORK.</b> Your Granola is the best selling invalid food I have ever handled. I have already sold nearly two thousand pounds. A. J. BROUGHTON.</p> <p><b>CONNECTICUT.</b> We have used your "Health Foods" in our family for three years and cannot get along without them. Having been troubled with dyspepsia and chronic inflammation of the stomach, I found that your Granola, Ave-</p>	<p>nola, Wheatena, and Gluten are the only foods that I can eat with safety. WM. M. MERWIN.</p> <p><b>INDIANA.</b> I have personally tested your excellent food known as Granola. It is highly pleasing to the taste, easy of digestion, and the most nutritive cereal production with which I am acquainted. DR. R. W. BULA.</p> <p><b>OHIO.</b> Our baby is a testimonial to Sanitarium food. She is ten months old, weighs twenty-eight pounds, and is as ruddy and healthy a specimen as can be seen. She has actually gained flesh while cutting her last two teeth. Her flesh is firm and sound, and she is very strong. FRED L. ROSEMOND.</p> <p><b>MINNESOTA.</b> We have twins, and the little fellows are thriving nicely. The food agrees with them perfectly, and I have recommended it to many who are bringing up babies "by hand." D. W. MCCOURT.</p>
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We are constantly improving our foods, and adding to our list as the result of experimental researches conducted in the Sanitarium Laboratory of Hygiene and our Experimental Kitchen.

FOR THE LATEST DESCRIPTIVE CIRCULAR AND PRICE LIST, ADDRESS

SANITARIUM HEALTH FOOD COMPANY,  
BATTLE CREEK, - MICHIGAN.

## 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 VI.—SUNDAY, AUGUST 7, 1893.

## PAUL AT MILETUS.

[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, Acts 20: 22-35.

22. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there;  
23. Save that the Holy Ghost testifieth unto me in every city, saying that bonds and afflictions abide me.  
24. But I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I receive from the Lord Jesus, to testify the gospel of the grace of God.  
25. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more.  
26. Wherefore I testify unto you this day, that I am pure from the blood of all men.  
27. For I shrink not from declaring unto you the whole counsel of God.  
28. Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops, to feed the church of God, which he purchased with his own blood.  
29. I know that after my departing grievous wolves shall enter in among you, not sparing the flock;  
30. And from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them.  
31. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish everyone night and day with tears.  
32. And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified.  
33. I coveted no man's silver, or gold, or apparel.  
34. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me.  
35. In all things I gave you an example, how that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.

Golden Text.—"Remember them that have the rule over you, who have spoken unto you the word of God." Heb. 13: 7.

## SUGGESTIVE QUESTIONS.

1. Mention the important events concerning this lesson with our last. Note 1.
2. For whom did he send when at Miletus? and why? Acts 20: 16, 18. Note 2.
3. Of what did the apostle remind them?  
"Serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews; how that I shrink from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ." Acts 20: 19-21.
4. What did he say of his journey to Jerusalem? Verse 22.
5. What waited for him at every place? and what witness had he of this? Verse 23.
6. How did Paul look upon these trials and his life? Verse 24.
7. What did he say of his meeting again with them? Verse 25.
8. Of what did he say he was free? and why? Verses 26, 27. Note 3.
9. What were the elders enjoined to do? Verse 28.
10. What is the corresponding duty of the church? Golden text.
11. With what are the elders to feed the flock? Ans.—The word of God. See verse 32, and 1 Peter 2: 2.
12. Of what did the apostles warn them? Verses 29, 30. Note 4.
13. For how long and in what spirit had he taught them? Verse 31.
14. To what did he commend them? Verse 32.
15. How all-sufficient is that word?—*Id.* See 2 Tim. 3: 16.
16. What had been Paul's manner of life with them? Verses 33, 34.
17. How did he thus set them an example? Verse 35.
18. What should we with them always remember?—*Id.*

## NOTES.

1. OUR last lesson closed with Paul at Ephesus. Acts 19: 12. Verses 13-16 tell of the attempt of wandering Jews to defeat Paul's work, and how God turned their defeat upon themselves. Verses 17-20

record the wondrous effect following the preaching of the gospel, the conversion of the heathen, and the destruction of the books of magic to the amount of 50,000 pieces of silver. He at this time sends Timothy and Erastus to Macedonia, while he remains. About this time Demetrius, a silversmith, finding his trade of making shrines of Diana in danger, gathered the trade union of silversmiths and denounced Paul and his religion, saying that Diana herself would be deposed. Great wrath was aroused, the city was filled with confusion, and all rushed to the theater, the most part not knowing why, where the town clerk quieted them, and told the wily Demetrius to appeal in a regular way to the courts. Verses 21-41. From Ephesus Paul passed through Macedonia into Greece, probably visiting the churches at Corinth and in Achaia. Intending to sail to Jerusalem from Cenchrea, he was hindered by a plot of the Jews, so he returned through Macedonia. Some of his companions he sent ahead to Troas, while he went to Philippi, was there joined by Luke, and sailed thence to Troas. Paul stopped awhile at Troas, raised Eutychus from the dead, traveled overland to Assos, called at Mitylene, next at Samos, and then to Miletus, reaching there the fourth day of the week, or Wednesday. Acts 20: 1-16.

2. PAUL was anxious to reach Jerusalem by Pentecost, and therefore did not wish to tarry at Ephesus. But as he wished to help that church, and as God desired that his counsel should be put on record for us, Paul sent for the elders to meet him at Miletus. As the distance was about 45 miles, the meeting was very probably held on the Sabbath.

3. Whole counsel.—It is worthy of note that Paul here declares that he kept back nothing that was profitable (verse 20), and that he had not shrunk from declaring the whole counsel of God (verse 27). Of course this is all summed up in "repentance toward God, and faith toward our Lord Jesus Christ" (verse 21), repentance having respect to sin, the transgression of God's law, and faith to the remedy for sin, the gospel. Yet, and the fact should be noted, nowhere is it intimated that the apostle taught or observed Sunday as a holy day. Sunday observance is therefore not profitable; it is not a part of the counsel of God.

4. Grievous wolves shall enter.—In these two verses we have foretold the great apostasy. In 2 Thess. 2: 7 the apostle said that it already began to work in his day. The "perverse things" would be that which was contrary to the word of God. Through this departure have come all the errors which have divided and disgraced the church of God, prominent among which is the false sabbath.

## LESSON VI.—SABBATH, AUGUST 5, 1893.

## CHRIST OUR EXAMPLE. 1 PETER 2: 17-25.

REVIEW QUESTIONS.—(a) For what great object has God chosen and blessed his people here? (b) What should be their conduct toward those without? and why? (c) What should be their attitude toward civil laws?

## I. Various Duties.

Verses 17, 18: "Honor all men. Love the brotherhood. Fear God. Honor the king. Servants, be in subjection to your masters with all fear; not only to the good and gentle, but also to the froward."

1. How should all souls be regarded? and why? Note 1.
2. How should we regard the children of God?
3. What should be our attitude toward God?
4. How should rulers be regarded?
5. How should servants treat their masters? Note 2.
6. To what classes should they be faithful?
7. If they are Christ's, whom are they really serving? See Eph. 6: 6-8.

## II. Patient Suffering.

Verses 19-25: "For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. For what glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God. For hereunto were ye called; because Christ also suffered for you, leaving you an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously; who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed. For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls."

1. What kind of service is pleasing to God?

2. Is there credit in being patient under reproof which we deserve?

3. How are the faith and character of Christ in us shown?

4. Are we to expect such suffering?

5. Who is an example to us in this respect?

6. In all his unjust suffering, what character did he manifest?

7. What did his faith lead him to do?

8. For what purpose were all these sufferings? Note 3.

9. What do these do for every sinner who believes?

10. What is said of the past and present of our lives? Verse 25; Ps. 23: 1.

## NOTES.

1. THE practical duties enjoined in this lesson are those which are very apt to be overlooked. Honor all men.—"Some are not worthy of honor," says one; neither are we. We are by nature the same as they (Eph. 2: 3; Ps. 51: 5); all were made originally in the likeness of the same God as much as we (James 3: 9); all are bought by the same precious blood of Christ (1 Tim. 2: 6); all are therefore for Christ's sake entitled to the same esteem and honor. Love the brotherhood.—A closer, deeper affection than for all men, bound together by the life and presence of Christ (John 17: 23). See also 1 John 4: 11; 3: 16. Fear God.—The fear of the Lord, not cringing or slavish fear, but loving reverence, which is the foundation of wisdom. He who knows God most fears and loves him most. Honor the king.—Under God he is your ruler; honor his office and respect his authority. See verse 15 of the lesson chapter. This injunction applies to all rulers of State, from czar to president.

2. Servants.—We are all servants, servants of God and the Lord Jesus Christ. He was misunderstood, unappreciated, scorned, maligned, crucified; so will we be. Let us do our work faithfully wherever we labor, with all fear of God, not with eye service as men pleasers, but as doing service to God, and not to man. Eph. 6: 5-7. A bad servant will many times be patient under a gentle master, but it is only the true and tried and loyal to God who will be patient and true under the froward or cross master. If done for Christ's sake, of Christ will he receive the reward. We are called to thus suffer and deny ourselves. See Matt. 16: 24; Acts 14: 22; 2 Tim. 3: 12. The word "servants" does not mean "slaves," as in verse 17, but "household servants." They should always treat their masters with proper respect and becoming reverence.

3. That we having died . . . might live.—Christ bare our sins to free us from sin, not to free us or save us in sin. This would be an impossibility, for he who is in sin is a slave of sin. Christ bore our sins in his own body; that is, he died for us. Those who renounce sin and by faith accept of his death for them (for these are the only ones who do renounce sin) are said to have "died unto sin." That is, in Christ they have died; by faith they have died in his death, and by a complete submission of their will to God. This is absolutely necessary in order to the next step—that they "might live unto righteousness." And this also is the only real life there is. Sin tends to death, is death; righteousness tends to life, is life. The two cannot dwell together. Sin must be renounced before righteousness can take its place.

4. WORD THOUGHTS.—Servants (v. 18), "household servants," see margin. The word occurs only in three other places, Luke 16: 13; Acts 10: 7; Rom. 14: 4.—Subjecting, literally, "be subjecting," or "be submitting" yourselves; that is, to do your proper work as they command.—Gentle, from *eikos*, "reasonable," "not being unduly rigorous." (Vincent.) Considerate.—Froward, literally, "crooked," cross. The English "froward" is literally "from-ward," opposed to "to-ward."—Acceptable (v. 19), literally, "gracious," worthy of thanks.—Conscience toward God, "of God," margin. Not mere conscientiousness, but the constant sense of one's relation to God; "his consciousness of God." (Vincent.) Doing service as to God, suffering with Christ.—What glory (v. 20). What kind of glory, report, praise, or credit is it to suffer when ye deserve it?—Buffeted, to be struck with the fist. See Matt. 26: 67.—Patiently, to endure, not once, but continuously.—Called (v. 21), a definite call named for the purpose. Suffering for Christ is a part of our mission.—Example, the Greek word only occurs here in the New Testa-

ment, meaning a "copy" to write after or imitate, such as is set by a writing teacher for his pupils.—**Follow**, literally, "follow upon," close following. (*Vincent.*)—**Found** (v. 22), showing that he had been searched for evil.—**Committed** (v. 23), gave into the hands of God his sufferings, his cause. See margin.—**Bare** (v. 24), literally, "bare up," that is, he bore our sins up to the cross, to the altar of his sacrifice.—**Tree**, literally, "wood." The same term is used in Acts 5:30; 10:39.—**Stripes**, literally, bruise, see margin; used only here in New Testament. The word means a "bloody wale" which arises on the flesh under a blow, such as the entire back of Jesus was seen to be by Peter himself.—**Bishop**, "overseer," "overlooker;" see margin. Christ watches over us.

## News and Notes.

FOR THE WEEK ENDING JULY 17.

### RELIGIOUS.

—Rev. Henry A. Adams, formerly rector of St. Paul's Episcopal Church of Buffalo, and later of the Church of the Redeemer of New York, has joined the Roman Catholic Church.

—The pope has notified the *Moniteur de Roma* that it must refrain from further discussion of the school question. The prohibition, it seems, was called forth by a too free use of papal utterances on the subject.

—Rev. S. H. Smith, a colored minister from Texas, is conducting revival services in this city for the benefit of his race. But his main object in coming to California, he says, is to locate some five or six hundred colored people from Texas who propose to come here at an early date.

—A company of Mormon missionaries are at work in the neighborhood of Beaver Dam Station, Hanover County, Virginia. They have, it is said, converted thirty-three persons in and around the little station of Beaver Dam. Most of these are young women who, it is said, expect to emigrate to Utah in the fall.

—Here is some more Church and State, and a good illustration of Catholic missionary work. The new Catholic Church at Whittier, Cal., was dedicated by Bishop Mora last Sunday. A train from Los Angeles carried 600 Catholics to attend the services. The boys from the State Reform School were present in a body.

—The *Advance* says: "The Presbyterian World's Fair Committee, acting by order of the General Assembly, upon learning of Chief Justice Fuller's Sunday opening decision, immediately requested permission to withdraw their exhibit. This was refused, and the exhibit is therefore allowed to stay unpacked in the boxes."

—The Baptist ministers of San Francisco have voted to set apart Monday, July 24, as a day of special fasting and prayer, in view of the present state of things in San Francisco and vicinity. Among the evils deprecated are "increasing religious unrest and unbelief, sabbath desecration more prevalent than ever, worldliness and mammonism in the churches spreading to an alarming extent, and faithful ministers driven into secular employment to win their bread."

—Both the Christian Endeavor Society and the Epworth League have asked to withdraw their exhibits from the World's Fair. Of this action the *Advance* says, "The rising generation is acting with spirit on the Sunday-opening question." What "spirit" is it that resorts to retaliation upon the world because it insists upon conducting its attractions in a worldly manner? Professedly Christian institutions have no legitimate business to have an incorporate connection with the world under any circumstances. Of his disciples the Saviour says, "They are not of the world, even as I am not of the world."

—Speaking of the present pope as an "astute potentate," and of his ambition to restore the ancient prestige of the church, the *California Christian Advocate* says: "The American people need to keep diligent watch on the Roman hierarchy, which has always been the foe of republican institutions." The fact is, the Papacy is only the foe of republican institutions where such institutions cannot be used to further the ends of the papal church. The apostolic delegate is now playing in a very liberal role in the United States, and there are few means now being used with greater efficiency in the restoration of the papal precedents than the republican institutions of this country and of France. And there can hardly be found a more potent factor in the upbuilding of papal influence in the United States than the action of the nominally Protestant churches in advocating Sunday laws and other religious legislation.

—A Shanghai dispatch of July 10 says it was reported that a fanatical mob in the province of Shan Tung had severely maltreated an American missionary a few days ago. It is also stated that the Mandarins in Hankow and Sung Pu now are known to have connived at the recent murders of Swedish missionaries. The natives, after having mutilated the bodies of the missionaries, hid them and refused to surrender them.

—Two years ago Bishop Matse of Denver issued an order that no children be received for the first communion and confirmation who had not for at least two years previously been attending the parish school or some other Catholic school. The bishop was a bitter opponent of Archbishop Ireland's policy. Satolli, the papal delegate, has now issued instructions characterizing Matse's decree as a harsh and injurious measure which must be ignored, and further, that greater care and charity are to be exercised in giving religious instruction and administering the sacrament to children who do not attend the parochial schools.

—A St. Petersburg dispatch says that at Yalta, on the Crimea, the Jews were recently ordered to retire to their homes for several days. They refused to obey the order, and the clergy exhorted the population to rise and expel them. Last week an anti-Jewish mob took possession of the streets, broke into the houses occupied by Jews, and tried to drive the occupants from the town. The Jews fought back. Dozens were dragged into the streets and beaten, and many were killed. Houses owned by the Jews were plundered and wrecked. Troops were called to restore order. None of the rioters were killed and but a few were injured.

### SECULAR.

—The State of California is now caring for 3,400 insane persons in its public asylums.

—Another revolution has been started in Nicaragua, and the president and general of the army have been taken as prisoners.

—The Grand Army of the Republic posts of Pittsburg, Pa., will test in the courts the right of the Pension Bureau to cut off the allowance of 125 pensioners in that district.

—A large cold-storage warehouse connected with the World's Fair at Chicago was destroyed by fire last week, and twenty persons were burned to death, most of whom were firemen.

—Last year corn was so scarce in Mexico that it was admitted from the United States free of duty in order to avert famine. This year it is said the crop is the most abundant known for years.

—The citizens of Santa Fé, N. M., experienced three lively earthquake shocks on the 12th inst. The shaking of everything movable and the frightening of the people were the worst results.

—The Belgium Chamber of Deputies has voted for such a revision of the constitution as will enable the government to acquire colonies. The annexation of the Kongo Free State is in contemplation.

—The railroad village of Maxwell, Colusa County, this State, was the scene of a destructive incendiary fire on the 12th inst. Thirteen buildings were burned, and the loss is said to foot up nearly \$100,000.

—Of the three Anarchists recently pardoned out of the Illinois penitentiary, one is already married, the bride being a prominent Chicago saloon keeper. This will no doubt add to his efficiency as a machine politician.

—During a storm in Kalamazoo, Mich., on the 13th inst., lightning struck in ten places in the city, including the First Presbyterian Church. Great damage to property not only in the city but also in the country is reported.

—Four native Guatemala musicians, in charge of Gustavo E. Guzman, passed through San Francisco last week en route to the World's Fair. They had with them their national instrument, the marimba, on which they all play at once, using hammers as on a zylophone.

—A destructive fire occurred at Princeton, Ind., on the 12th inst. The Methodist and Presbyterian Churches, a large hotel, a bank building, and several other business houses were destroyed, entailing a loss of about \$300,000. A number of persons were seriously injured.

—The latest report from the cholera districts of Russia is dated the 12th inst., and is as follows: Poland, 310 new cases, 100 deaths; Khaerson, 18 new cases, 9 deaths; Toul, 8 new cases, 3 deaths. At Alexandria, Egypt, same date, the report was 85 new cases, and 40 deaths.

—It is a significant fact that of the numerous cases of bank failures in the country, many have fallen as a result of official dishonesty rather than of any stringency in business. The bank failures through the dishonesty and incompetency of bank officials have caused much of the strain in other business operations.

—The medical delegate sent to Mecca by the Egyptian Boards of Quarantine states that the number of deaths of pilgrims from cholera is double that reported officially, and that, it being impossible to bury the dead, the roads are strewn with decomposing corpses, and unless these are interred speedily another deadly epidemic will soon make its appearance.

—Labor strikers have before them another object lesson. A Leavenworth, Kansas, dispatch of the 11th inst. says: "The coal miners' strike here, which has been on six weeks, in sympathy with the strike in Southeastern Kansas, is declared off. It is believed that the same result will be reached throughout the State soon. The men return to work at the wages offered before the strike."

—The fruit-canning industry in California is materially crippled by the stringency of the money market. In years past the banks were anxious to loan money to the canners on warehouse receipts, but this year they cannot procure money in that way, and of course cannot purchase fruit very extensively. It is a hard blow to the thousands of women, boys, and girls who depend upon the canneries for a few months' work every season.

—Chief Jones, of the Choctaw Nation, wants to execute nine of his tribe who have been condemned to death by the laws of the nation. A strong faction is opposed to the execution, and the U. S. Government has interfered and proposes to investigate. Chief Jones yields to an investigation because he is powerless to help himself, but he asserts in strong terms that the government has no right to interfere with the internal affairs of the Choctaw Nation after guaranteeing absolute self-government.

—Rev. J. H. Ingham, a missionary, who has been six years in China, arrived in San Francisco last week, on the way to his old home at Cape May. Mr. Ingham has been stationed at Peking, and he says there is no flurry there or elsewhere in China, so far as he knows, in regard to the Geary law. "The great body of the Chinese," he said, "know nothing of it. The knowledge is mostly confined to officials and those who read, but the millions are in ignorance of the whole matter. I do not anticipate there will be any trouble."

—The recent misunderstanding between the French and the government of Siam resulted in an attempt on the part of five French gunboats to run a blockade of war ships and forts at the mouth of the Nenani River in order to reach Bangkok, the Siamese capital. A lively but short brush resulted in two of the French boats getting by, but a dispatch boat accompanying them was sunk. Fifteen Siamese were killed and thirty wounded, while the French loss was but three killed and two wounded. It is said that the difficulties are now to be amicably settled.

—The German emperor has succeeded in getting his Army Bill passed by a very small majority. It provides for an immediate increase of 50,000 men to the peace footing of the army, and a gradual increase of 70,000. He will have a war footing army of 4,500,000 drilled men. The object is to stamp out socialism in the empire, but the leaders of the Social Democracy openly boast that Socialism permeates the masses from which the soldiers are drawn. Herr Babel stated in the Reichstag that the government could only get rid of the Socialists by killing them.

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# Signs of the Times

OAKLAND, CAL., MONDAY, JULY 17, 1893.

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An interesting communication from Brother E. C. Chapman has been deferred till our next issue.

READ "Christ's Example in Prayer" in another column. If He so needed to pray, how much more we!

ANOTHER article is presented in this number on "The Coming of the Lord." It shows the only "secret coming" of Christ there is.

READ the article by Elder J. O. Corliss on "God's Willingness to Give His Spirit," and profit thereby. This article, though independent of what has gone before, is still intimately connected with them. We hope all will be read.

WE print in our Miscellaneous department an oration delivered on the 4th of July by Elder M. H. Brown. It is longer than articles usually admitted to our columns, but we did not wish to break it; and we believe that the half-hour spent in its perusal will be to our readers both interesting and profitable.

ALBERT A. POPE, of the Pope Manufacturing Company, of Boston, Mass., makes a strong protest against placing a tax on bicycles, (1) because of the very nature of the machine; (2) the advantage of the wheel to the working man, who can thus live farther from his work; (3) the impossibility of taxing equitably machines of such varied value; and (4) the great influence of bicycles in the betterment of our public roads. Mr. Pope's protest is well taken.

A WRITER in the *Christian Standard* of some time since does not believe in the Christian Endeavor Society as now organized. His principal criticism is against the pledge, against which he presents to our mind some excellent arguments. He says that "the pledge is based on a mistaken conception of Christianity. It assumes that Christianity is a doing where in fact it is a being. This is a very common though none the less false conception of Christianity. Doing is merely the result of being, and is dependent entirely upon it." The pledge naturally leads the Endeavorer to trust in the pledge instead of Christ, and is thereby "a carnal bestowal of our trust." Inducing others to sign it "is a stooping to unworthy means." It "is entirely too narrow a conception of Christianity," and being so will de-

mand additions and additions without end. In its use "the pledge is little better than a creed." And all this is true. We ask again, as we have before asked, "What more is needed for Christian work than the church founded by our Lord Jesus Christ, upon which he has bestowed every gift for the successful and complete carrying forward of his work?"

THE *Advance* of July 6, in speaking of the World's Fair Sunday opening, says that the directors "have offended the religious element of the country. They have turned the pulpit and the religious press against them, and let them say what they will, the pulpit and the press of the great denominations are tremendous advertisers. No great project ever has succeeded without their cooperation, and is not likely to succeed in the future." This is true, and sad it is 'tis true. It is the church in politics and boycotts. But what right have Christians to be offended? It is hardly the Spirit of the Master which is seen in this. See Matt. 5: 43-45.

WE have esteemed the *Literary Digest* as a journal of truth. We had supposed that it meant to state facts. But in its issue of July 8, p. 22, it states, unintentionally, perhaps, an unequivocal falsehood. After saying, "The Seventh-day Adventists have been holding a great camp meeting in Minnesota," it makes the following statement:—

They have selected this year as the time when the world will come to an end.

Seventh-day Adventists have never, through any of their publications, or by any of their accredited representatives, set the hour or day or year of Christ's coming, or the world to come to an end. Their very interpretations of the prophecies absolutely forbid the setting of times. They believe that the coming of Christ is near, even as Christ declared that it was the duty of his people to know (Matt. 24: 33), but further than this they do not pretend to know. Will the editor of the *Literary Digest* correct his statement?

## THE PURITAN HAS WON.

THE contention for open gates at the World's Fair on Sundays has not been based upon the real principle of the thing. That was shut out during the discussion of the matter in Congress by Mr. Duborow, who had charge of the bill containing the Sunday-closing proviso. The only true principle on which the entire question should have been decided was that of religious liberty and constitutional guarantee. But the friends of Sunday opening, and the directors especially, who were longing for the fifty-cent admission fees, refused to adopt these principles; or if adopted, they refused to advocate them. They have tried to make it appear that it was more religious to allow the Fair to remain open than to close it. The whole fight has really been between the Puritan Sunday and the Roman Catholic Sunday, so far as religion is concerned. The directors really, it appears, have been controlled by a desire to make money. They yielded to the Puritan side first on the promise of the souvenir half dollars. They broke their agreement when they had obtained a part of the money, believing it would pay better so to do. They have on account of reduced Sunday receipts succumbed to the Sunday boycott and decided by a vote of twenty-four to four to close on Sunday after July 16. The Puritan, through the greed of the directors, has won. Upon this we will have more to say next week.

THE *St. Albans (Vt.) Weekly Messenger* of July 6 gives an account of a boy of nine years who had been found in the penitentiary, clothed in convicts' garb, the daily associate of abandoned criminals, and yet there was no charge of crime against him. It appears that his unnatural mother had taken a dislike to him, had "neglected and shamefully abused him," while caring for her two others, and, on the plea of inability, had him committed to the poor-house. From the wretched asylum the boy escaped three times to get back to his brother and sister, to be sent back each time by a heartless judge. He finally escaped again, and this same judge consigned him, because of his love for his wretched home,

the penitentiary. Had the boy been in reality a criminal, he would doubtless have been sent to some reform school and taught a useful trade, "but," says the *Messenger*, "as he has been guilty of nothing; worse than running away from a place where there was not the least justification of sending him," "a prison was decided to be the proper place. He had done absolutely nothing to warrant the least punishment; was only a poor, ill-treated, homesick little fellow." The spirit of this judge well illustrates what may be expected in many places when this nation is more fully rigged out in the matter of religious laws. This mother, this judge, deserve—well, we leave it with God. It is just such things as these which make us glad that God lives and reigns, and that he will sometime execute judgment and justice.

NOW THAT the Puritan Sunday has won at Chicago, the next great battle will be over the midwinter Exposition in San Francisco. California as a whole has stood on the right side of this Sunday question for many years, and the reproaches which have been showered upon her by the Sundarians are in truth testimonials to her honor. It is true that recently some counties have, under pretense of "temperance laws," adopted Sunday closing, but Dr. Thompson, of the Sabbath Union, calls them just what they are,—so many victories for the Sunday sabbath. He said recently in this city that California in the matter of Sunday laws was breaking out in spots like the measles, and soon, like the measles, the spots would all run together and cover the State. The disease is worse than measles; it is better compared to virulent smallpox, or fretting leprosy. Woe be to the commonwealth of the Golden State when she succumbs to religious domination! It behooves the friends of true liberty to lift a warning voice.

"BARONALD," in the *Advance* of June 15, in his "Monday Musings," says:—

If it were of any use I would like to make an appeal for the keeping of Saturday, and especially of Saturday evening, as a means of preparing for the best keeping of the sabbath. Formerly, as we all recall, some of our fathers and mothers began the Sabbath on Saturday at sun fall, and as carefully kept the evening as they did the following day.

And this is an admission of the Bible truth. The day begins at sundown and ends at sundown; this is Bible truth. The Sabbath is the seventh day and not the first; this is also Bible truth. The proper way to observe the Bible Sabbath is the Bible way, namely, all the week to "remember the Sabbath day to keep it holy." Then when the hours of the Sabbath come, Friday evening at sundown, the Christian Sabbath keeper is ready to greet it as a friend and receive of its blessings. Why not be wholly biblical?

MANY journals make the mistake of saying that a silver dollar is worth fifty-two or fifty-six or fifty-eight cents, according to the fluctuations of silver bullion. In fact a silver dollar is worth a dollar; the amount of silver in a dollar is worth as bullion just what silver bullion or uncoined silver is worth. But when it is coined it is worth a dollar within the jurisdiction of the government. The government's stamp is a pledge that it stands for a dollar, just as the stamp on a piece of paper makes a greenback or treasury note worth its face value. As long as the government's credit is at par, its coin or its paper is worth just what it calls for or represents. Just so with God's word; as long as his power to control the universe holds good, the promises of his word are assured to the letter. Their practical value to us, however, is just equal to the measure of our faith in them.

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